

# CONTRIBUTION SUFISM AL GHAZALI IN MULTICULTURAL SOCIETY

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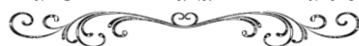
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**Abstrac:** While the contribution of Sufism al-Ghazali in a Multicultural Society; *First*, he presents a doctrine gentle and polite, not Islam that is hard and curt. God is not only presented as the One who firmly as is commonly stated jurists, but also God the Merciful and Most Merciful. *Second*, the steps of the intellectual life of Imam al-Ghazali gives a lesson in the process of finding the truth. As far as can be read in his autobiography, he did not seem to impose themselves as Sufis from the beginning. Long before written books of Sufism, such as the *Ihya' Ulumalddin*, Imam al-Ghazali pursue and poor across the various disciplines of business development, such as the logic-philosophy, Jurisprudence-usul fiqh, and theology-kalam. *Third*, *Ihya' Ulumalddin* is written to reduce the dose of formalism-legalism in the body of Muslims at that time. Formalism in the pro-Islam Imam al-Ghazali feared would eliminate the moral-ethical teachings. This is because Imam al-Ghazali increasingly upset with moral-ethical decline of the scholars at the time. For him, the Islamic sciences is not a means to pursue the interests of the world as to gain popularity and authority (*al-shuhrahlinayl*),but to build the sublime morals and probity. That is why, in the book *Ihya' Ulumalddin*, he did not hesitate to criticize *'ulama'sufi* (clerical nefarious) that makes knowledge as barter to get a throne and wealth. *Fourth*, doctrinally, Imam al-Ghazali Sufism could provide a solution to the tendency of a multicultural society who feel alienated and psychologically suffer in isolation it. That one feels threatened by the other, both socially and economically and politically. Other people considered enemies. In fact, nothing is more needed today than the ability to memperlakukaan others as ourselves and not as opponents. Imam al-Ghazali invites us to balance physical activity with spiritual contemplation.

**Keywords:** Sufism, Al Ghazali, Multicultural

## INTRODUCTION

Islam as a religion as *true*, in that it has three components namely: faith, sharia and Sufism. In terms of aqidah, Islam introduced the concept of monotheism or the oneness of God. During the 13 years of Nabi Muhammad Saw. Socializing in Makkah offers theological principles *la ilaha illa Allah*, there is no god but Allah. In addition to theological affirmation, declaration of faith in social and political impact, namely the rejection of the various forms of slavery,



colonialism and kebenaran and intimidation that violates human rights. Because in Islam, man is built on togetherness, freedom and equality.<sup>1</sup>

Further Shari'ah, the Shari'ah is the way in the form of rules and ordinances of the Lord as the direction of human life to realize God's will. Such as the obligation of prayer, fasting, charity, pilgrimage to jihad in Allah's way. According to Said Aqil, shari'a could be interpreted as a way of life is good, that religious values are applied functionally and in concrete meaning to direct human life. Then the Islamic Shari'ah is Islamic guidance includes the aspects of human life, ranging from morality, the call on the law enforcement, justice, create justice, and efforts to improve human resources.<sup>2</sup>

The teachings of Islam are perfectly requires every Muslim to practice religious teachings are perfect. Parameter perfection of Islam can be seen how far the person's ability to balance the content of faith, sharia and Sufism.<sup>3</sup> Sufism al-Ghozali is a solution at the present time, because Sufism al-Ghazali, who was able to harmonize the relationship between these two aspects, namely Shariah and Sufi. Based on the above, it will examine and report on Sufism al-Ghazali In Multicultural Society with a focus on: (1) how the characteristics of Sufism al-Ghazali, and (2) What is its contribution in the multicultural society.

## **DISCUSSION**

### **Akhlaki Sufism**

Etimological there are several opinions as to the origin of the word Sufism. Most states is derived from the word "*shafa*", which means clean, pure or clear. That the goal of Sufism was to clear up the human heart of impurities lust basyariyah (world). Some think that Sufism is derived from "*shuffah*" means porch Nabawi mosque in Medina where the friends muhajirin want to stay in Madinah and had no family. There is another who believes comes from the word "*shufanah*", mentions the name of the surviving wood grows in the desert. Also derived from the word "*suf*" meaning fleece, Sufis wore simple clothes she ignored her important affairs. Recently some say comes from the Greek "*theosofi*" meaning of divinity.

In terminological, according to Ibnu Khaldun, as quoted Hamka, Sufism is a kind of sharia science arising later in religion. Its origin is to persevere, pray and decide affinity with everything other than God, only to God alone. Reject the trappings of the world, and hate those cases that always menperdaya crowd, delicacy and grandeur possessions. With aloof toward the street God in seclusion and worship.<sup>4</sup>

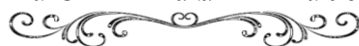
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<sup>1</sup> Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial Mengedepankan Islam Sebagai Inspirasi bukan Aspirasi*, (Bandung: Mizan, 2006), hlm. 26

<sup>2</sup> Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial*, hlm. 28

<sup>3</sup> Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial*, hlm. 30

<sup>4</sup> Hamka, *Tasawuf Modern*, (Jakarta: Pustaka Panji Mas, 1996), hlm. 2



But in general, according to Ibrahim Basyuni, as quoted Abuddin Nata, understanding of Sufism can be classified into three perspectives, namely: *First, al-Bidayah* (Sufism at the level of *elementary*), which according to the human point of view as being limited, Sufism is defined as an attempt to purify themselves by distancing effect of life of the world and focus solely on God. *Second, al-Mujahadah* (Sufism inlevel), *intermediate* which according to the viewpoint of human beings who have to fight, then Sufism can be defined as an effort to beautify themselves with morality rooted in religious teachings in order to draw closer to Allah SWT. *Third, al-Madzaqat* (Sufism inlevel), *advance* which according to the human perspective as being godless, then Sufism can be defined as the nature of consciousness (the feeling of believing in God) which can lead the soul to always drawn to activities that can connect people with God.<sup>5</sup>

To achieve the goal of Sufism someone charged with a seriousness exercise *Riyadlah-mujahadah* to cleanse, enhance, and deepen their spirituality in order to draw closer to Allah (*taqarrubilallah*). In practice, Sufism is commonly achieved through training in spiritual terfomulasikan *maqamat ruhiyah* (spiritual stages). namely the position of servant who only dedicate body and soul in the presence of Allah. Actually, the way to God it can not be ascertained mathematically, every Sufis have the spiritual experience alone. Nevertheless, experts generally Sufism standardize on seven *maqamat*, namely repentance, *wara'*, ascetic, faqr, patience, *trust*, and *ridla* or gratitude.

Then al-Ghazali argued in his book *Ihya 'Ulumal-Din*, that *maqamat* in bertasawuf that there are eight, namely repentance, patience, *asceticism* (turning away from the world), trust, *mahabbah*, *ma'rifah*, and gratitude.

### Characteristics Sufismakhlaqi

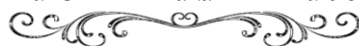
Sufismakhlaki stressed that humans are able to control the passions that hinders man from goodness, so that Sufism has a psycho-moral dimension, such as knowledge of human psychology that aimed to achieve a high morality in accordance with the guidance of God. And to control and direct the passions, it takes the form of stages, *takhalli tahalli* and *tajalli*.

*Takhalli* means to rid your self of the properties reprehensible, dirt and damage the liver disease. The first step that must be taken is to know and realize how bad traits and dirt despicable hearts, so that the awareness to combat and avoid it.<sup>6</sup>

*Tahalli* is an attempt to fill or decorate themselves with street familiarize themselves with the attitude, behavior and finer. Stages *tahalli* do Sufis after soul for the sake of morality-morality emptied ugly. At this stage of *tahalli*, Sufis strive to be in any behavior always goes above religious requirements. The steps

<sup>5</sup> Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: Raja Grafindo Persada, 2000), hlm. 240

<sup>6</sup> M. Amin Syukur dan Masyharuddin, *Intelektualisme Tasawuf: Studi Intelektualisme Tasawuf Al-Ghazali*, (Yogyakarta: Pustaka Pelajar, 2002), hlm. 45.



required in tahalli is to foster personal, that have akhlakul karimah and always consistent with the measures initiated earlier in takhalli with the exercises mentally tough to familiarize themselves in good deeds, which in gilirannya will produce a personality in order to realize a perfect man (*perfectman*).

This step needs to be improved with careful filling stage and illuminated by nature of merit (Mahmudah). Of the many nature of merit, then that need attention, among others, as in the level of the station<sup>7</sup> that is in the world of Sufism means a place or position of the spiritual qualities of a servant in wushul him with a kind of effort that is realized with a purpose of the search and the size of the task.<sup>8</sup> Maqam-maqam include:<sup>9</sup>

### **Tauba**

Tauba actual meaning is contrition itself against any malicious behavior that has been done in the past. In Sufism, Tauba categorized into three levels, namely: First, Tauba for the layman, that repented of behavioral mistakes that have been made with all my heart, and leave the fault behavior forever, and will not repeat the same mistakes. In other words Tauba at this level means the return of disobedience or evil toward goodness.<sup>10</sup>

Second, Tauba for special people, meant a return of the good for the better. As for the third, Tauba special person from the particular, from the best means to return to God. At this level a person who repents would do best without any motivation except for God.<sup>11</sup>

### **Wara**

'Wara' is to leave anything doubtful that leave us something to doubt everything, everything is meaningless and nothing excessive. There are two types of wara', first, wara' within the meaning of dzahir, the attitude which suggests that

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<sup>7</sup> Maqam atau dalam bentuk jamaknya maqamat, berarti tempat atau kedudukan (stations). Dalam Sufi Terminology: The Mystical Language of Islam, maqam diterjemahkan sebagai kedudukan spiritual, karena sebuah maqam diperoleh melalui daya upaya (mujahadah) dan ketulusan dalam menempuh perjalanan spiritual. Namun sesungguhnya perolehan tersebut tidak lepas dari karunia yang diberikan oleh Allah SWT. Lihat Amatullah Armstrong, Khazanah Istilah Sufi: Kunci Memahami Dunia Tasawuf, Terj. MS. Nasrullah & Ahmad Baiquni, (Bandung: Mizan, 1996), hlm. 175

<sup>8</sup> Imam Qusyairy an-Naisabury, *Risalatul Qusyairiyah* (Induk Ilmu Tasawuf, Terj. Luqman Hakim, (Surabaya: Risalah Gusti, 2000), hlm. 23.

<sup>9</sup> Literatur tasawuf tidak selamanya memberikan susunan yang sama tentang struktur maqamat. Al-Kalabadhi, misalnya dalam karyanya al-Ta'arruf li Madzhaib Ahl al Tashawuwuf, merumuskan menjadi : taubah – zuhud – shabar – faqir – rendah hati – taqwa – tawakkal – ridla – mahabbah dan ma'rifah. Al-Qusyairi dalam karyanya Risalah al-Qusyairiyyah, menjabarkan maqamat dalam taubah –wara' – zuhud – tawakkal – shabar dan ridla. Namun dalam skripsi ini, penulis hanya menjelaskan tentang taubah –wara' – zuhud – faqr – tawakka – shabar dan ridla. Lihat Hasyim Muhammad, *Dialog antara Tasawuf dan Psikologi*, (Yogyakarta: Pustaka Pelajar, 2001), hlm. 28-46

<sup>10</sup> Disarikan dari al Ghazali. *Ihya ulumuddin*. Dar Ibnu Hajm. 2005. hal. 1335-1336

<sup>11</sup> Hasyim Muhammad, op. cit., hlm. 29-31



no action other than due to Allah, and secondly, wara within the meaning of the mind, that is the attitude that implies that nothing that enters the liver except Allah.<sup>12</sup>

### ***Ascetic***

*Ascetic* is leaving something mundane to worship Allah SWT. In other words, the hated turning away from something to something better. The point is not to feel proud of the last luxury of hand. There are three stages of the ascetic, first, leaving behind all that is haram (ascetic layman), the second, leaving things are exaggerated in the case of halal (ascetic person khawash), third, turning what is turning away from God (ascetic wise).<sup>13</sup>

### ***Faqr***

*faqr* in general that human intent to who created it and to maintain its existence, that is in need of the mercy of God, the sign is the absence of property / anything on him.<sup>14</sup> Sufi life does not prohibit a faqr to accept gifts and help from others, either in the form of facilities and material. However, it must be maintained and cared menegenai three cases, the objects are given, the purpose of the giver and the person receiving the goal, so they can avoid the negative consequences of the administration.<sup>15</sup>

### ***Patience***

Patience is the upholding of the religious impulse opposed to the drive lust, that is a strength, positive force that encourages the soul to menuanaikan obligations. In addition, as a force that prevents a person to commit a crime.<sup>16</sup> Patience in fact there are four, namely:

*First*, be patient in refraining from all evil and obey the impulse of lust rage, refrain from any acts that may be able to plunge themselves into the abyss of humiliation and harm the good name. *the Second*, patient in performing an obligation, namely not to feel the weight or feel bored in religious practices, as a way of worship that requires some patience. *Third*, be patient in defense of truth, protect the benefit, maintain a good name for himself, his family and his nation. *The Fourth*, patient against the life of the world, are looking forward to the deceit of the world, not adrift to the enjoyment of deceit the world, not adrift to the

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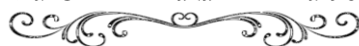
<sup>12</sup> Imam Qusyairy an-Naisabury, op. cit., hlm. 103-104.

<sup>13</sup> M. Amin Syuk ur, op. cit., hlm. 164-165.

<sup>14</sup> al Ghazali, Ihya....op.Cit. p. 1542

<sup>15</sup> M. Amin Syukur, op. cit., hlm. 164-165.

<sup>16</sup> al Ghazali, Ihya.....op.cit hal. 1401



enjoyment of life in the world and do not make the life of the world as a destination, but only as a means to prepare for eternal life in the hereafter later.<sup>17</sup>

### ***Resignation***

*Tawakkal* is handed over all matters and efforts to Allah Almighty robust and power, while we are weak and helpless, that is a mental attitude Sufis are the result of a unanimous belief in God. The point is someone who trust will feel the calmness and serenity, he always felt steady and optimistic in the act. Besides, he will feel the full willingness of all received. And then he will always have hope above all that is desired and aspired his creation.<sup>18</sup>

### ***Ridla***

*Ridla* is the fruit of resignation, meaning that accepts resignation with great eagerness. So *ridla* means accepting God's provision, where his heart still happy to accept any conditions on her, so that it can be concluded that *ridla* a psychiatric condition or mental attitude that always accept gracefully on all the gifts that are given on the trials against him, to always feel happy in every situation. This kind of mental attitude is the highest *maqam* achieved by a Sufi.<sup>19</sup>

Such are some of the properties of *Mahmudah* that should be owned by every Muslim in order to achieve a higher level that is *tajalli*. So, *tahalli* a soul filling stage vacated on *takhalli* stage. In other words, after the self-cleaning phase of any nature and attitude and bad behavior has to be passed in the form of *takhalli*, efforts were continued to the next stage which is called *tahalli*. If one habit has been released, it needs to be replaced.

In this charging phase does not mean that the soul must first be emptied and then filled, but must simultaneously, while eliminating the bad habits, the soul is filled with good habits. It is like treating a disease, the loss of an illness in a person because of the drug were inserted into his body.<sup>20</sup> Thus, the stage is a stage charging *tahalli* soul that had been vacated earlier. If one habit has been released, but no immediate successor, the vacancy can be frustrating. Therefore, when a long-abandoned toxicity, should be filled with new good habits.

### ***Tajalli***

For the establishment and deepening of the material that has been passed on *tahalli* phase, then a series of mental education was enhanced in *tajalli* phase. *Tajalli* means the appearance of the God who is absolute in the form of a limited

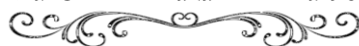
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<sup>17</sup> Ibnu Athoillah as-Sakandari, *Pembersihan Jiwa*, Terj. Abu Jihaddudin al Hanif, (Surabaya: Putra Pelajar, 2001), hlm. 89-97

<sup>18</sup> Hasyim Muhammad, op. cit., hlm 45-46

<sup>19</sup> Ibid

<sup>20</sup> Asmaran AS, *Pengantar Studi Tasawuf*, (Jakarta: RajaGrafindo Persada, 1994), hlm. 70.



nature. The term comes from the word meaning *yatajalla tajalla* or declare themselves.<sup>21</sup>

In other words, once a person can go through two stages *takhalli* and *tahalli* (clears the conscience of the nature reprehensible and filling or adorn themselves with the nature of the good), he would have reached the third stage which is *tajalli* means disappeared or loss veil of humanity (*basyariyah*) or the light or the unfolding *nur* unseen (hidden), or annihilated everything (besides Allah) when the visible face of God.

Concept *Tajallis* starts from the view that God in solitude (before nature) would like to see himself outside himself. Therefore serve Him this nature. It is thus the nature is a reflection of God. When he wanted to see Him, He sees in nature. In another version explained that God wills to be known, then He reveals Himself in the form of *tajalli*.

The process of the appearance of the<sup>22</sup> Lord is explained by Muhammad Ibn al-Burhanfuri Fadhillah al-Hindi (Indian scholars died in 1620) by basing on the understanding Ibn Arabi, he describes understand the dignity of seven, everything in fact come from God. He could only be identified after *bertajalli* seven dignity. Three *tajalli* first, is the dignity *ahadiyat*, *Wahdat* and *wahidiyat*. Of the three new dignity emerges nature spirits, *mithal*, and *ajsam*. Then on the third dignity and the third inner nature is collected in the dignity of human nature. God created mankind through His Essence *tajalli* seven dignity, namely *sajaratu al-confident*, *Nur Muhammad*, *mir'atul haya'i*, *idlofi* spirit, candlestick, *dharrah* and *hijab*. Ibn Fadhillah explained that the One God is the absolute being, can not be known by reason, imagination and senses.

Knowing and meet the Lord can be achieved after *bertajalli* seven dignity, namely:

**Dignity** *Ahadiyah*, namely dignity *la-ta'yun* and *ithlaq*. That is still the absolute entities, can not be known substance. *Ahadiyat* is the highest dignity, he is *kuhni al-haqq*. Other designations are *Sajaratu al-confident* which is defined as the tree of life, which is still a *la ta'yun*, which can not be known how it is, can not be likened to anything.

**Wahdat** dignity, the dignity of *ta'ayun* early (early reality), the nature ke *Muhammadan* (*Nur Muhammad*). Like the science of God against His Essence and nature, as well as to any realization of the resume (overall), there is no separation between one another.

**Wahidiyat** dignity, the dignity of *ta'ayun* both as a unity containing the plurality, each section has been clearly demarcated. As human nature. Like the

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<sup>21</sup> Dewan Redaksi Ensiklopedi Islam, op. cit., hlm. 40

<sup>22</sup> Lihat Zainul Milal Bizawie, *Perlawanan Kultural Agama Rakyat : Pemikiran dan Pemahaman Keagamaan Syekh Ahmad Mutamakkin dalam Pergumulan Islam dan Tradisi*, (Yogyakarta: Kerjasama SAMHA (Institut Studi Agama dan Hak Asasi Manusia) dengan Yayasan KERiS (Kajian Epistemologi dan Antropologi, Agama dan Budaya), 2002), hlm.184-185



science of God over everything in detail, partly separated from the others. Third dignity above the inner and divine nature, and the order is reasonable qadim not the age difference. Of the three inner dignity that comes:

**Dignity Nature** Spirits, an aspect that is still in the form of birth and murni. Martabat mujarrad is also equated with the spirit lives idlafi defined clearly.

**Natural dignity** mithal, It is like something that was made up of the parts, but it is still fine, can not be separated. Dignity is also equated with chandelier (lamp suspended without association).

**Natural dignity Ajsam** (body). That is like something in a state arranged in the material has received separation and can be divided, that has been precisely measured thin. This dignity dharrah equalized, which means jewel is the essence of wisdom.

**Insan dignity.** Includes any dignity in it, so that the dignity of human nature collected three inner and three dignity is born. Dignity is equivalent hijab veil, which means that insulate between the eyes of the human heart with the One God. If hijab is open, the human heart or heart of man will be able to directly receive the light of God and straight ma'rifat on the Essence of God.

Such dignity-the dignity of the apparition (tajalli) Allah in the universe. Containers tajalli His most perfect is the most perfect human being that is "perfect man" in the form of Nabi Muhammad SAW.

The tajalli attainment approach or dzauq flavor with tool qalb (conscience). Qalb by Sufis have more ability than the intellect. Intellect can not acquire real knowledge of God, while qalb can know Him. If God has given you and redeem nur qalb with Him, then terlimpahlah gift. When the conscience luminous glow brightly lit, with a veil of secrecy evident gift of grace that, when it is clear all of the divine nature as long as it is covered and terahasiakan.

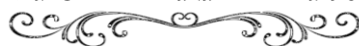
Other terms of tajalli is ma'rifah, ie knowing rahasiarahasia divinity and His laws of any existing or bias means cessation everything by (when) you see God Almighty.<sup>23</sup> Ma'rifah is a gift of God, not human. He is the highest maqam, the arrival of appropriate or consistent with perseverance, diligence, compliance and adherence to a person. In other words ma'rifah is the highest achievement and as an end result of any administration after mujahadah and riyadhah, and it can be achieved when the fulfillment qalb (conscience) with the light of God.

Light of God will be given to a person when he was in control, even obliterated humanness (*bash'ari*) that tends to push the sinner and released from the tendency to worldly problems. Because of sin and worldly love will become a barrier conscience to see the nature of things. Thus, for someone who wants the opening of the hijab (barrier), then this requirement is also to be implemented. Herein lies the perfection of man or the perfect man as the top goal of Sufism.

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<sup>23</sup> M. Amin Syukur, *op. cit.* hlm.175





### Al Ghazali Biografisi

al-Ghazali's full name is Abu Hamid Muhammad ibn Muh Ammadibn Muhammad TAWSibn Ahmad al-Tusi al-Ghazali. Born in 1058 AD / 450 H in Ghazalah, a village near Tus (a small town in Iran), an area which at that time was known as one of the science center. From this city was born a poet and great scholar, as Firdawsi, Umar Kayam, Abu Yazid al-Bastami and Husayn ibn Mansur al-Hallaj. Al-Ghazali's own father was a scholar. However, dear father too quickly called. Al-Ghazali left his father when he was little. Before his death, his father had entrusted al-Ghazali told one of his friends, known as al-Ghazali's Sufi until the age of 15 years. After studying at a friend of his father, al-Ghazali studied jurisprudence to Ahmad ibn Abu Hamid al-Radhkani Muh Ammad.<sup>24</sup> H. 465 years, al-Ghazali went to Jurjan Mazandaran to learn to Imam Abi Nasr al-Isma'ili. At the time of this Jurjan, al-Ghazali wrote the first book, *al-Ta'liqat fi Furu'al-sect*.<sup>25</sup>

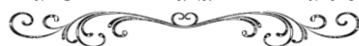
In the year 470 AH / 1077-8 AD, at the age of 19 years, al-Ghazali went to Nishabur to study at al-Nizamiyah. In this school, he studied jurisprudence, theology, logic, philosophy of Ibnu Sina in the Abu al-Ma'ali al-Imam al-Haramayn Juwayni (1085 AD). In the age of 20 years, alGhazali has written books on fiqh fiqh, *al-Mankhul fi Usulal-Fiqh*. Al-Juwayni very proud of al-Ghazali. He often assigns al-Ghazali to lead the scientific discussions. After al-Juwayni died (478 H./1085), al-Ghazali studied tasawwuf on Abu'Ali al-Fad ibn Muhammad ibn 'Ali al-Farmadi al-Tusi (w.1084), one of the students of Imam al-Qushayri, author of the book *al-Risalahal-Qushairiyah*. Of al-Farmadi, al-Ghazali much to learn streets kesufian to al-Farmadi died in Tus in the year 477 AD H./1084.

Not too long from the Imam al-Ghazali left Baghdad. In *Ihya' Ulumal-Din*, he asserted that he was afraid to go to hell if habitually immoral work environment. He feared she would pitch drag in misconduct such as corruption that is rampant among the scholars of the palace at the time. For al-Ghazali, a world of enjoyment with all their tricks is the enemy of God. In *al-Munqidh minal-Dalal*, he explained that the intellectual work which has produced not a bridge to escort her right to be close to Allah. He said that the tendency of worldly position and popularity (*talabal-jah intishar waal-sit*) is the dominant motif (*ba'ithuhawa muharrikuha*) behind the writing of these works.

With the moral ethical reasons, Imam al-Ghazali out of Baghdad to Damascus Syria, for two years. These Damascus time, he spent much of his time to meditate on the Umayyad Mosque tower later known as Tower of *al-Ghazali*. While undergoing ascetic life and rituals of worship, Imam al-Ghazali began writing *Ihya' Ulumaddin*.

<sup>24</sup> Baca Abd al-Rahman Badawi, *Mu'allafat al-Ghazali* (Kuwait: Wakalah al-Matbu'at, 1977), 21

<sup>25</sup> *Ibid.* lihat juga Margareth Smith, *Pemikiran dan Doktrin Mistis Imam Ghazali* (Jakarta: Riora Cipta, 2000).



From Damascus, he continued to wander explore various countries, such as Jerusalem, Hebron, Egypt (Cairo and Alexandria), Medina, Mecca, returning to Baghdad briefly in June 1097 before he returned to his hometown, Tus. After months of being in Mecca and Medina, he chose to return to their homeland. On his return this, al-Ghazali in the book of *al-Munqidh min al-Dalal* stated, "From wandering this long, I go home, because the call of children and other family needs. When at home, I tried to *'solitude, seclusion*, and cleanse the liver. Various events, family affairs, and the necessities of life, affecting the clarity of purpose and bother clicking *seclusion*. Only once in a while I can to be able to the opportunity of perfect. I do not despair and *seclusion* kept walking. Thus, until the last about ten years."<sup>26</sup>

### **Education**

Al-Ghazali in addition to guidance from his father, guided also by a Sufi close acquaintance of his father. Besides studying mysticism and know the life of a Sufi, he has also had the guidance of the study of the Koran and the hadith, and memorize poems. When Sufi al-Ghazali caregivers feel overwhelmed in science and provide the necessities of life, it is advisable to enter one of the schools in Tus Spake with scholarships.<sup>27</sup>

Al-Ghazali's odyssey began at the age of 15 years. At this age, al-Ghazali went to Jurjan to sit under Abu Nasr al-Isma'ili. At the age of 19 or 20 years, al-Ghazali went to Nisabur, and studied at al-Juwayni until he was 28 years old. During this Nisabur in madrassas, al-Ghazali studied theology, law, and philosophy.<sup>28</sup> After the death of al-Juwayni, al-Ghazali went to town Mu'askar that when it became a warehouse scholars is where he met with Nizam al-Mulk. The presence of al-Ghazali Wazir welcomed by this, and it is certain that because of the depth of his knowledge, all participants recognize the greatness and superiority. Thus, be al-Ghazali "Priest" in the Khorasan region at the time. He lived in the city this Mu'askar up to 34 years old. See al-Ghazali's expertise in the field of jurisprudence, theology, and philosophy, then Vizier Nizam al-Mulk appointed him as "professor" theology "rector" in Nizamiyya madrasa in Baghdad, which had been established in 1065. The appointment took place at 484 / July 1091. So, when he became professor (professor), al-Ghazali, 34-year-old.<sup>29</sup>

The depth of knowledge is what drove al-Ghazali occupies the peak position in the University Nizamiyyah. In college, al-Ghazali not only teach but also appointed rector at the age of 34 years. For four years (1091 AD-1095 AD), al-Ghazali rector al-Nizamiyah in Baghdad. However, as long as rector, al-Ghazali

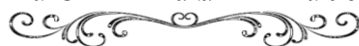
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<sup>26</sup> Ibid, 22

<sup>27</sup> ibid

<sup>28</sup> Sibawaihi, *Eskatologi Al-Ghazali dan Fazlur Rahman* (Studi Komparatif Epistemologi Klasik Kontemporer), Islamika : Yogyakarta, 2004, hal 36

<sup>29</sup> Ibid. p. 37



sensed something was wrong from the acquisition of office and his intellectual career. He wanted to leave Baghdad and quit as president. H./1095 in 488 AD, al-Ghazali suffered from a disease that causes interrupted his teaching activity. It should say that the disease appears due to doubt al-Ghazali, whether he would continue his political career as president or quit as president and then return home. This vacillation told al-Ghazali in his book, *al-Munqidh min al-Dalal*.<sup>30</sup>

### His Work

Ghazali's work is estimated at 300, but here only part that can figure out which of them are;<sup>31</sup>

1. *Maqashid al-Philosophy* (objectives of the Philosophers), as the first story and contains philosophical problems;
2. *Tahafut al-Falasifah* (Chaos Mind Philosophers), this book was composed while he was in Baghdad when his soul hit by doubts. In this book, al-Ghazali criticized the philosophy and the philosophers violently;
3. *Mi'yar al-'ilm* (Criterion Sciences);
4. *Ihya " Ulum al-Din* (Reviving the Sciences of Religion), this book is his greatest work he made for several years in a state moved between Damascus and Jerusalem, the Hijaz, and Tus which contains a blend of jurisprudence, Sufism, and philosophy;
5. *Al-Munqids min al-Dhalal* (Rescue Of Heresy), this book is a history of the development of the mind of Al-Ghazzali himself and reflects his attitude toward some sort of science as well as the way to reach God;
6. *Al-Ma'arif al-'Aqliah* (Knowledge Rational);
7. *Mishkat al-Anwar* (Lamp Shines Many), this book contains a discussion of morality and mysticism;
8. *Minhaj al-'Abidin* (Road Devote Yourself To God);
9. *Al-Iqtishad fi al-'Itiqad* (Moderation In Aqeedah);
10. *Ayyuhaal-Walad*;
11. *Al-Mustashfa*;
12. *Iljam al-'Awwam 'an' Ilmal-Kalam*;
13. *Mizanal-'amal*.
14. *Mahakkal-nazhar*.

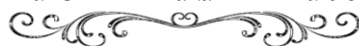
### Thought al Ghazali

In the view of al-Ghazali, mysticism contains two main parts, first contains language concerning matters science *mu'amalah* and part two contains language concerning matters science. *mukasyafah* Mysticism containing two parts of this science is clearly outlined in his *Ihya'Ulumuddin*. In this book, al-Ghazali

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<sup>30</sup> Al-Ghazali, *al-Munqidh min al-Dalal*, 20-21

<sup>31</sup> Hasyimasyah Nasution, *Filsafat Islam*, Gaya Media Pratama : Jakarta, 2005, hal 79



compiled into four main chapters and each main chapters are subdivided into ten chapters four main chapters it is the first of worship, the second chapter is in respect of customs, main chapters of the third is with respect to matters harm, and the four main chapters with regard to maqamat and ahwal.<sup>32</sup>

According to al-Ghazali trip Sufism is essentially self cleaning and careful pembeningan continuously to be able to reach musyahadah. Therefore, it is al-Ghazali stressed the importance of mental training, forging commendable moral or good morals and the human side of the Lord Jesus.<sup>33</sup>

According to al-Ghazali, the heart (the heart of a) are like a mirror that is able to capture ma'rifat deity. The liver's ability depends on the net and the clear liver itself. When he was in a dirty or full of dust sin he will not be able to catch *ma'rifat* it. Achievement method used is the method *kashf*. With *kashf* namely, the opening wall that separates the heart to God because it is so clean and the liver nodes, then there musyahadah essentials. Like a not only heard stories about a house, but she was in the house to watch it and feel it.<sup>34</sup>

In the field of Sufism, al-Ghazali considered as a mediator in articulating the concept of Sufism and Shari'ah. Therefore, the Muslims themselves are still conflicts between studies undertaken by the Sufis and the jurists. The study of inner science actually experienced al-Ghazali and expressed through rituals are done.<sup>35</sup>

### **Morals / Ethics**

Al-Ghazali argued about morality is a description or embodiment of the attitude of a person's soul, of him appearing behavior easily and automatically without hunger to the mind and delays. If something comes out of that mental attitude is commendable behavior by reason and religion, something that appears it is said that good morals. And if the behavior that emerges from the mental attitude is bad behavior, then something else comes up is said to be a bad character. Therefore it is essential according to al-Ghazali, both good and bad is not the problem itself. But how to train the soul in order to have the attitude, or to get accustomed ready and willing to sacrifice in accordance with the beliefs, opinions or beliefs hidden in his soul. And in accordance with what is expected.<sup>36</sup>

Al-Ghazali sees man as a noble creature, all the elements are pearls. Among the pearls have the most brilliant and most sparkly so it's very interesting, namely qalb or soul. Qalb very valuable, net of all engraving and illustration, leaning to all that he lowers him. Humans born in this world to be a mandate for mothers and

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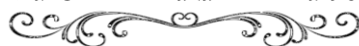
<sup>32</sup> Arifin, *Characters Shufi*, Principal Works: Surabaya, Without Years, p 183.

<sup>33</sup> Ibid., P 184

<sup>34</sup> ibid

<sup>35</sup> FAbdillah Hasan, *figures Mashur Islamic World*, Champion; Surabaya, 2004, pp 194

<sup>36</sup> ZS Nainggolan, *view of Muslim Scholars (On Moral Pancasila, Moral Western and Islamic morals)*, Kalam Mulia Jakarta, 1997, p 24



fathers. Al-Ghazali sees man as a living process in charge and aims, namely: working, pious charity, devoted to manage the earth to obtain eternal happiness from the world to the Hereafter.<sup>37</sup>

Regarding the main objective ethical / moral al-Ghazali we met at famous motto of the Sufism, *al-takhlūq bitakhallūq bi-akhlāqillāhi 'ala thaqatil basyariyah*, or motto on the other, *al-isyafu bishifatirrahman thaqalilalabasyariyah*. You mean that slogan is that humans as far as the ability of imitating mannerisms and characteristics of deity as a loving, merciful, forgiving (forgiving), and properties like God, patient, honest, pious, ascetic, sincere, religious, and so on.<sup>38</sup>

Al-Ghazali see the source of human goodness lies in the spiritual cleanliness and taste familiar (*taqarrub*) against God. In accordance with the principles of Islam, al-Ghazali regards God as the creator of active power, which is very nurturing and spreading the mercy (kindness) to the universe. In this case, he did not fit with the classical Greek philosophy that regards God as the highest good, but passively waiting, just waiting for the approach of the human self, and consider matter as the base of the evils altogether.<sup>39</sup>

### Contributions Sufism al-Ghazali in Multicultural Society

Historically, Imam al-Ghazali died has been for centuries. However, the doctrine of the mystical teachings are still relevant to society today. This is as according to Ghazali stated that their compliance / mystical doctrine irrelevant due to the following four things;<sup>40</sup>

*First*, he presents a doctrine gentle and polite, not Islam that is hard and curt. God is not only presented as the One who firmly as is commonly stated jurists, but also God the Merciful and Most Merciful. In the midst of a tendency early group of Muslims who preach Islam like me to go through the path of violence, the doctrine of Sufism presented Imam al-Ghazali is relevant. In the view of Imam al-Ghazali, its approximately Lord is the Beloved, man is *salik*, that is, those who were walking towards God.

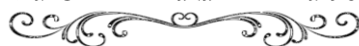
*Second*, the steps of the intellectual life of Imam al-Ghazali dititi gives a lesson in the process of finding the truth. As far as can be read in his autobiography, he did not seem to impose themselves as Sufis from the beginning. Long before written books of Sufism, such as the *Ihya " Ulumal-Din*, Imam al-Ghazali pursue and poor across the various disciplines of business development, such as the logic-philosophy, Jurisprudence-usul fiqh, and theology-kalam. And

<sup>37</sup> Abidin Ibn Rusn, *thought Al-Ghazali On Education*, Library Student: Yogyakarta, 1998, p 36

<sup>38</sup> Sudarsono, *Islamic philosophy*, Rineka Copyright: Jakarta, 2004, p 71

<sup>39</sup> Poerwantana, A. Ahmadi, Rosali, *Inside Islamic philosophy*, Youth Rosdakarya: Bandung, 1994, p 173

<sup>40</sup> Abd. Moqsih Ghazali. *The style of Sufism al Ghazali and Relevance in the context now. al-Tahrir, Vol. 13, No. May 1, 2013: 81-83*



for that, he wrote dozens or even hundreds of books. However, he did not find satisfaction until finally anchored in Sufism. This shows that the "truth" that they succeeded in not "one-off" and did not necessarily come. He follow it through a lengthy process, even winding, but he was not desperate to find the truth. Spirit and perseverance intellectually wander this should emulate Islamic scholars today.

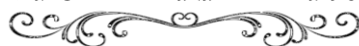
*Third, Ihya' Ulum al-Din* is written to reduce the dose of formalism-legalism in the body of Muslims at that time. Formalism in the pro-Islam Imam al-Ghazali feared would eliminate the moral-ethical teachings. This is because Imam al-Ghazali increasingly upset with moral-ethical decline of the scholars at the time. For him, the Islamic sciences is not a means to pursue the interests of the world as to gain popularity and authority (*al-shuhrahlina'yl waaljah*), but to build the sublime morals and probity. That is why, in the book *Ihya' ulumaddin*, he did not hesitate to criticize '*ulama'su'* (clerical nefarious) that makes knowledge as barter to get a throne and wealth.

*Fourth*, doctrinally, Imam al-Ghazali Sufism could provide a solution to the tendency of modern society who feel alienated and psychologically suffer in isolation it. That one feels threatened by the other, both socially and economically and politically. Other people considered enemies. In fact, nothing is more needed today than the ability to memperlakukan others as ourselves and not as opponents. Imam al-Ghazali invites us to balance physical activity with spiritual contemplation. Think about it, with the love of God, we will love servants of God.

## CONCLUSION

Based on the analysis and the above discussion, it can be concluded that; Sufism al-Ghazali characteristics as follows; mysticism contains two main parts, *first* contains language concerning mattersscience *mu'amalah* and part *two* contains language concerning mattersscience. *Mukasyafah* my sticism containing two parts of this science is clearly outlined in his *Ihy 'Ulumuddin*. According to al-Ghazali trip Sufism is essentially self cleaning and careful *pembeningan* continuously to be able to reach *musyahadah*. Therefore, it is al-Ghazali stressed the importance of mental training, forging commendable moral or good morals and the human side of the Lord Jesus. Al-Ghazali considered as a mediator in articulating the concept of Sufism and Shari'ah. Therefore, the Muslims themselves are still conflicts between studies undertaken by the Sufis and the jurists. The study of inner science actually experienced al-Ghazali and expressed through rituals are done.

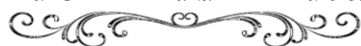
While the contribution of Sufism al-Ghazali in a Multicultural Society; *First*, he presents a doctrine gentle and polite, not Islam that is hard and curt. God is not only presented as the One who firmly as is commonly stated jurists, but also God the Merciful and Most Merciful. *Second*, the steps of the intellectual life of Imam al-Ghazali gives a lesson in the process of finding the truth. As far as can be read in his autobiography, he did not seem to impose themselves as Sufis from the



beginning. Long before written books of Sufism, such as the *Ihya' Ulumalddin*, Imam al-Ghazali pursue and poor across the various disciplines of business development, such as the logic-philosophy, Jurisprudence-usul fiqh, and theology-kalam. *Third*, *Ihya' Ulumalddin* is written to reduce the dose of formalism-legalism in the body of Muslims at that time. Formalism in the pro-Islam Imam al-Ghazali feared would eliminate the moral-ethical teachings. This is because Imam al-Ghazali increasingly upset with moral-ethical decline of the scholars at the time. For him, the Islamic sciences is not a means to pursue the interests of the world as to gain popularity and authority (*al-shuhrahlinayl*),but to build the sublime morals and probity. That is why, in the book *Ihya' Ulumalddin*, he did not hesitate to criticize '*ulama'sufi*' (clerical nefarious) that makes knowledge as barter to get a throne and wealth. *Fourth*, doctrinally, Imam al-Ghazali Sufism could provide a solution to the tendency of a multicultural society who feel alienated and psychologically suffer in isolation it. That one feels threatened by the other, both socially and economically and politically. Other people considered enemies. In fact, nothing is more needed today than the ability to memperlakukan others as ourselves and not as opponents. Imam al-Ghazali invites us to balance physical activity with spiritual contemplation.

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