

## AKHLAKI SUFISM ANALYSIS WITHIN KH. M. BAHRUDDIN

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**Abstrak:** Sufism or salik perpetrators were mostly scholars or clerics institutes play an important role for the life of him, his followers and the surrounding communities. Because of his relationship with a teacher of Islam is not just the relationship between a leader and his people, but also the relationship between teacher and pupil always said *sami'na waatha'na*, which means that we hear and we obey. Salik either of scholars or clerics who have students / schools or otherwise, is very influential in the social order around, especially on scholars / clerics that has followers that one example of the figure of the religious scholars are KH. M. Bahruddin.

**Keywords:** Sufism, KH. M. Bahruddin

### BACKGROUND

The development of human elapsed times in this period makes them forget the religion. Humans now usually busy on personal issues, busyness care of jobs, businesses and soluble in materialism and hedonism. In other words, mankind has deify themselves to abstain from spiritual values and stuck in worldly pleasures.

In the meantime also, the times also bring a shift in human behavior. Man in this stage seemed to dissolve in a *puddle* fanfare wickedness flow, so that the values of the noble man as *caliph fil ard* are required to have a good attitude or character is reduced by the order of a new civilization that leads to *degenerate*. an morals They unconsciously, to the rhythm of civilization that clearly will bring loss and regret in later life.

From this need for self-realization to people, so that they appear of awareness *ghirah* in human beings to change the order of his life to always remember God Almighty. By remembering the *khaliq*, people will be able to purify their souls, menjernihan morality, build *dhahir* and inner and to obtain eternal happiness later termed in Islam called Sufism.

Sufism in this case can be used as a panacea for people who have contracted the disease "forget the Lord", because the most important part of Sufism itself is to obtain a direct relationship with God, so that people would feel conscious of being near him and as if they can communicate with Him and saw earthly life is not a destination, but just a bridge.<sup>1</sup> Then, the depravity of human behavior or character can also be treated with Sufism emphasizes on the improvement of morals themselves and refrain from reprehensible character (*madzmumah*) while

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<sup>1</sup> M. Abdul Mujieb, Syafi'ah, H. Ahmad Ismail M. Ensiklopedia Tasawuf Imam Al-Ghazali. Jakarta: Hikmah. 2009. Hal. 509.



realizing the laudable character (*Mahmudah*) within themselves the perpetrators of Sufism or salik.

Sufism or salik perpetrators were mostly scholars or clerics institutes play an important role for the life of him, his followers and the surrounding communities. Because of his relationship with a teacher of Islam is not just the relationship between a leader and his people, but also the relationship between teacher and pupil always said *sami'na waatha'na*, which means that we hear and we obey.<sup>2</sup> Salik either of scholars or clerics who have students / schools or otherwise, is very influential in the social order around, especially on scholars / clerics that has followers that one example of the figure of the religious scholars are KH. M. Bahruddin.

Just as clerics congregations in general, KH. M. Bahruddin influence should be observed. KH. M. Bahruddin upholds religious tolerance. Examples of ever practiced tolerance is with his statement that once gave approval neighbor Carat establishment of churches in the District of Gempol Pasuruan.<sup>3</sup> Because of good behavior for fellow human beings in any tribe, certainly it inspires the students or followers to emulate the behavior or what is done by the clerics.

From the above explanation, the authors are interested in this paper to discuss the "*Analysis of Sufism Akhlaki Inner KH. M. Bahruddin*".

## **SCOPE OF DISCUSSION**

in this paper will discuss several issues related to the problem as follows:

1. A discussion of Sufism akhlaki.
2. A discussion of short profiles KH. M. Bahruddin.
3. KH self-analysis. M. Bahruddin terkait with Sufism akhlaki by understanding the theory of Sufism akhlaki.

## **SUFISM AKHLAKI**

Before describing the definition of taswuf akhlaki, the need for the definition of Sufism. Here are some definitions of Sufism, disclosed some figures:

1. According to Muhammad bin Ali al-Qasab, teachers Imam Junaidi al-Bagdadi, Sufism is a noble character who appears in the glorious era of a noble man together with the noble. While Sufism as expressed by al-Junaidi al-bagdadi itself is: "you are with God without the '*alaraqah* (without intermediaries)". Then there are other references say that Imam al-Junaidi al-bagdadi say that Sufism is defined as "taking every noble nature and leave any lower nature".

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<sup>2</sup> Djohan Effendi. *Pembaruan Tanpa Membongkar Tradisi: Wacana Keagamaan di Kalangan Generasi Muda NU Masa Kepemimpinan Gus Dur*. Jakarta: Penerbit Buku Kompas (PT Kompas Media Nusantara). 2010. Hal. 43.

<sup>3</sup> Agus Salim, Arif Rahman Hakim, M. Masruri, Sukron Fanani. *Penelitian Tokoh. Konsep Toleransi Beragama Dalam Pandangan KH. M. Bahruddin*. 2015.



2. Imam Ghozali in his essay book *Ihya 'Ulumuddin* explained that Sufism is a science that explores the ways a person closer to Allah. In addition, al-Ghozali also define Sufism as a character that whoever gives manners on you, meaning he provided supplies over you in *bertasawuf*.
3. Abul Hasan ash-Shaykh Shadhili define Sufism as practice and practice of self through deep love and worship to restore themselves to the path of God.

From the definition of Sufism mentioned above, it can be defined as the science of Sufism in Islam that talks about how someone in the draw closer to Allah and ignore everything except Allah.

While the mysticism of Sufism *akhlaki* is concentrated on the theories of behavior, morals or manners. Sufism is developed by scholars of the Salaf.<sup>4</sup> And with certain methods that have been determined, Sufism shaped concentrate on efforts to avoid moral reprehensible (*madzmumah*) while realizing morals commendable (*Mahmudah*) inside the Sufis, or it could be referred to as Sufism sound moral practical and relied on the Qur'an and Sunnah with discipline to follow the limits and terms.<sup>5</sup>

Improvements morals as the basis of Sufism *akhlaki* reference, required treatment not only of aspects *lahiriyah* only, but therapy in *bathiniyahnya* aspect as well. Therefore Sufism has *akhlaqi* stage character development system is structured as follows:<sup>6</sup>

1. *Takhalli*, is an attempt to rid yourself of all behavior was disgraceful, immoral good nor evil inner birth. Vice-vice is to be cleaned, because according to the Sufis all that is unclean *maknawiyah* that prevents a person close to the Lord, as unclean *dzati* that prevents someone than to worship to Allah. Among the bad qualities that must be cleared from the liver is the *envy* (envy), *su'uzon* (prejudice), *kibr* (arrogant), *'ujub* (feel great yourself), *riya'* (showing off), *suma* (aname), *bukhul* (miser), *hubb al-mal* (love treasure), *tafahur* (boast), *ghadab* (grumpy), *backbiting* (pengupat), *namimah* (talking behind people), *kizb* (lie), *treasonous* (hypocrites).
2. *Takhalli* also means to break away from dependence on the delights of the world live with encouragement eliminate lust. While al-Ghazali argued that lust is also necessary in this life, to motivate the life, dignity, defends the family and so on, because the appetite should remain inside.
3. *Tahalli*, is is the stage of filling the soul after being emptied of morals-morals were beyond reproach. But once the reprehensible nature disposed of together with the merit loaded. So hate scrapped immediately instilled a sense of love.

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<sup>4</sup> Drs H. M. Jamil, MA. *Cakrawala Tasawuf: Sejarah, Pemikiran dan Kontekstualitas*. Jakarta: Gaung Persada Press. 2004. Hal. 30.

<sup>5</sup> Ibid. Hal 36.

<sup>6</sup> Prof. Dr. M.Sholikin M.Ag, Prof. Dr. Rosihon Anwar, M.Ag. *Ilmu Tasawuf*. Bandung: CV Pustaka Setia. 2008. Hal. 122.



Among the mental attitude and good deeds are very important to put in the human soul are:

- a. *At-Tauba*, that feeling of regret sincerely in my heart along with a request for forgiveness and tried to leave the sinful deeds.
  - b. *al-Khauf wa al-king'*, that is the feeling for many err and often inattentive to God.
  - c. *al-Zuhd*, which left the world and escape the influence of the material.
  - d. *al-Faqr* attitude does not demand more than what is already held and is satisfied with what has been owned so do not ask for anything else.
  - e. *al-Shabr*, which is a state of mind that is strong, stable, and consistent in his establishment.
  - f. *al-Rida*, was to accept gracefully and heart open to whatever comes from God.
  - g. *al-Muraqabah*, the attitude here and available at any time to analyze the situation themselves.
4. *Tajalli* is unfolding *nur supernatural*. So that what has been attempted in the steps above a lasting, sustainable and continues to increase, it must continue to be nurtured sense of divinity within. Among the experts there who defines that *tajalli* was the disappearance of the veil of human nature, he explained *nur* which has been *unseen*, the disappearance of (mortal) everything else when it seemed the face of God. "To deepen and perpetuate a sense of closeness with the Lord of the Sufis teach -it follows:
- a. *Munajat*, means to worship and exalt the glory of God wholeheartedly. Reveal all the activities that have been done, conveying expectations (*prayer*) with a vengeance, using the words of a well-organized, with deraian tears.
  - b. *Muhasabah* as has been said by al-Ghazali is "*always thinking and reflecting on what has beendone*". Sufi will continue to think about and reflect on the mistakes of what has been done. Think and reflect deficiencies in worship, ponder and contemplate measures are improvements that must be done.
  - c. *Muraqabah* mean believing and feeling constantly faced with Allah SWT. All activities both bathiniyah nor dzahiriyah.
  - d. *Katsarat al-Dizkr* means *Dhikr* Allah.
  - e. *Tafakkur* ponder the meaning of this sprawling nature. Millions of lessons to be learned from them in improving the sense of closeness with God. No futility of God's creation. From the smallest insects even though they may take heed.

The characteristics of Sufism akhlaki as follows:

1. the bases himself there Qur'an and as-Sunna.
2. Do not use the terminology of philosophy as contained in the expression *creed-the creed*.



3. More is taught dualism in the relationship between God and man. Dualism is *disiini* is the doctrine that recognizes that although humans can relate to God, *sehubungannya* remain within the framework of the different between the two, in terms of its essence.
4. Continue, between nature and law.
5. More concentrated in a matter of coaching, moral education and the treatment of the soul by *riyadhah* (mental exercise) and step *takhalli*, *tahalli*, *tajalli*.

### **PROFILE KH. M. BAHRUDDIN**

KH. M. Bahrudin is the fourth son of twelve children born in *juwet* Porong Sidoarjo, East Java, on June 7, 1926. Father KH. M. Bahrudin is K. Kalam, who was born in East Java Terri and his mother named Mrs. Nyai Supinah of Pelem Kertosono Nganjuk.

In general, education ever *dienyam* by KH. M. Bahrudin everything is non-formal education, the Boarding School. This is because of the background of his parents who are closely connected with the world of boarding schools.

In addition to learning the science of *theShari'ah*, KH. M. Bahrudin also studied *thoriqoh* and he *ba'iat thoriqoh* to K. The Ash'ari and to his fathersome science teachers *thoriqoh* heare: K. Munawir Kertosono Nganjuk, K. Asy'ari Ngoro Mojokerto and his own father K. Kalam *juwet* Porong Sidoarjo. And around 1955 AD KH. M. Bahrudin got a *diploma mursyid thoriqoh Naqsabandiyah* of K. Munawir later in the same year he also received a *diploma mursyid thoriqoh Naqsabandiyah* of K. Ash'ari.

KH. M. Bahrudin Kalam lived during the colonial occupiers, so that in his lifetime he fought against the invaders and defend the independence of Indonesia and was a member of *Hezbollah* forces.

In 1955, KH. M. Bahrudin build Boarding School in the Carat-Gempol-Pasuruan. And because of personal manners, he managed to change the morals of the surrounding community with several factors:

1. KH. M. Bahrudin not insult one who does not pray.
2. KH. M. Bahrudin not forbid a dog.
3. KH. M. Bahrudin help treat people who are sick (traditional / *suwuk*).
4. KH. M. Bahrudin teaching the Koran to children around Carat.
5. KH. M. Bahrudin has a high social life, it is practiced when there are neighbors who died, he wanted to mourn and pray for the deceased.
6. Many children around the *keukeh* to learn the Koran to KH. M. Bahrudin although forbidden by her parents.
7. KH. M. Bahrudin pray to Allah to make the rain at Carat.

KH methods. M. Bahrudin (indirectly / explicit) is embracing not hit, do not invite ridicule, find friends not find opponents. However, the statement (as ever *diwasiatkan* son namely KH. M. Sholeh Bahrudin when they wanted to build Pondok Pesantren) reads "*Gok Embong, GoK broken, GoK dulumu kabeh*



*ikumarket*", and it was a success to reconcile society. And when religious speech in public, KH. M. Bahruddin never mentioned anything that smells of evil (like the discussion of hell, sin, torment of Allah and other sebagainya), he only / always talking about things that smelled pleasures (like paradise, reward and so forth).

### **SUFISM SELF AKHLAKI IN KH. M. BAHRUDDIN**

As noted earlier, that Sufism akhlaki emphasis on moral improvement. With certain methods that have been formulated, Sufism this form to concentrate on efforts to refrain from reprehensible character (*Mazmumah*) while realizing the laudable character (*Mahmudah*) within themselves Sufis.

Then referring to the several stages and also traits or characteristics of Sufism akhlaki, inside KH. M. Bahruddin inherently fall into that category. Here are some examples of Sufism that is in KH. M. Bahruddin Kalam:

1. In the history of his life, KH. M. Bahruddin very obedient to his parents. Of such compliance, he has a guideline, based on the book of Ta'limul Muta'allim, that that if not obey or disobey the parents, then the liver and mouth judged unclean *mugholadzoh*, which is like filthy dogs. From here, the value of Sufism akhlakinya lies in moral goodness in themselves, parents who assume command fruitful goodness and bases himself to Allah.
2. KH. M. Bahruddin after marriage is not allowed to hang out with his wife for 6 days 6 nights. He lived with obedient, patient and use the night time ban 6 tahajud prayer for the priesthood and doing *seclusion*. In terms of Sufism akhlaki it is included in the stage area *tahalli* by filling the soul on taqarab attitude *ilalloh* and the attitude of al-Shabr.
3. KH. M. Bahruddin minta didoa'kan to students-santrinya that the pain recurred. It is intended that he is always able to lead (mengimami) prayer 5 times. This indicates the attitude of always devote all what is perceived only to Allah alone.
4. In social terms. In his message, KH. M. Bahruddin always preached that is fine, that is talking about the pleasures of paradise. Then KH. M. Bahruddin also teaches his students to respect the interests of others, one practice is when the Asr prayer time arrives, KH. M. Bahruddin not directly tell his students for azan. He recently told his students to azan Asr prayer at 15:30 pm, it is intended to honor people who are still working. This indicates mutual respect other people's interests to abandon the attitude of prejudice.
5. KH. M. Bahruddin never granted permission for the establishment of houses of worship of the Christian, namely the construction of churches in the Carat-Gempol-Pasuruan.

### **CONCLUSION**

1. akhlaki Sufism is Sufism concentration on theories of behavior, morals or manners. And with certain methods that have been determined, Sufism shaped



concentrate on efforts to avoid moral reprehensible (*madzmumah*) while realizing morals commendable (*Mahmudah*) inside the Sufis, or it could be referred to as Sufism sound moral practical and relied on the Qur'an and Sunnah with discipline to follow the limits and terms.

2. KH. M. Bahruddin is one scholar who gave birth to the next generation that is tolerant toward others.
3. Some attitudes that reflect the value of Sufism within KH. M. Bahruddin them is very true obedience terhadap both parents, tolerant attitude towards other gamma by requiring permits for construction of a church, and so forth.

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