

Social Sufism: Alternative in Solving Human Problem

(Study of Religious Action at Jamaah Tabligh Group)

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Abstract – The modern materialistic-hedonistic life and only emphasis on physics aspects itself, resulting in mental aridity, moral decadence and stress. At the point of saturation, people will seek the freshness of his soul. Among those who conduct searches, many are finding compliance with certain religious groups as an alternative container to cope with aridity of the soul. This paper intends to reveal one of religious groups in Islam that increased in its followers. A number of their Central homebase look more crowded with many people coming from different social, economic, and cultural background. Jamaah Tabligh group is one of the unique religious group in Islam. This is evident in his teaching socialization strategy by social interaction directly with others to be invited to do something good and practicing their believeness perfectly. Through interaction which they call 'Silaturrahim', woke the emotional ties up and social solidarity among them to help each other in various ways and various forms. 'Silaturrahim' as a form of their teachings are also applicable to other people who are not part of their group. This conditions bring 'sympathy' to a lot of people to get involved in the Jamaah Tabligh group. At a deeper level, those involved will feel the 'comfort' of soul and spirituality.

Keywords: *jama'ah tabligh; social mysticism; modern; social problem.*

I. INTRODUCTION

In this modern era the humanitarian situation is closely related to life tends to be complicated and complex in the future of mankind. Kuntowijoyo argues that since the man entered modern era, in fact people cannot escape from the other types of shackles and it is the worship of himself. [1]

The increasingly strong appeal of technology and modernization turns people increasingly to distance from religion. However, it makes humans aware of the essence and existence so they are trying to get out of the so severe crisis. [2]

In that context, Alfin Toffler and other futurologist provide enough convincing prediction of religious revival. John Naisbitt and Patricia Aburdene said: "By the dawn of the third millennium, there is no doubt there are signs of religious revival. [3]

Besides religion is seen as an individual phenomenon as the above, it is also seen as a social phenomenon that is growing and developing in parallel with the development of community life. In the social aspect of religion there is also considered to have a multifunctional role. Nottingham presents three functions of religion, namely; a) the custodian of public order, b) unifying the community, and c) reinforcing the values in society. [4] Based on the functions of religion, Clifford Geertz states that the religion manifests itself as a force of social integration. [5]

Fulfilling the inner emptiness, the human search the spiritual situation. J. Mouroux states that a person can seek and find God (the ultimate reality) as a source of peace only on condition that helping others in seeking and finding God together. [6] In this regard, Joachim Wach argues that religious behavior is always a religious act of a person. And through religious deeds then formed religious group. [7]

The raising of religious groups is initiated by people who have the charisma so that by effect of the charisma the people follow his teachings. Some of them have been shocking the world, such as; Origen sect leader Baghawan Sri Rajnesh with Salmonella bacteria spread in Bar; Davidian sect lead by David Koresh as radical and cruel man; Reverend group of Jim Jones in Guyana in 1978 with their suicide action; and the spread of poison gas in Tokyo from Shinrikiyo sect lead by Shoko Asahara in 1995. It will emerge again during the new streams of spiritual restlessness is not resolved with the proper religious teachings yet. [8]

Among the various religious groups, the pro-active group in society today is Jamaah Tabligh religious group. This group has its own characteristics in disseminating understanding. They emphasize on religious symbols such as lengthening beard, using siwak as the replacement of toothbrush and paste, directly meet and invite others to "religion". [9]

Although the Jamaah Tabligh group was reaping the agreeing and and unagreeing in the people, but the fact remains that the existence of Jamaah Tabligh group have been able to create change both at the individual and society. Individually, those changes include: the emergence of passion to carry out the basics of the teachings of Islam such as prayer in congregation in the mosque, always hold friendship, reading the Qur'an, and to help other people who are having difficulty. In the context of macro-societal, changes experienced by each individual creates a religious atmosphere in the community.

This paper is based on a review of several studies on Jamaah Tabligh group. Three of them are: "The Preaching Behavior of Jamaah Tabligh group by Jurjis; [10] Jamaah Tabligh: The History, Characteristics and Behavior in the Perspective of Sociology by Kamaruddin. [11] All of the article, the authors review and mapping characteristics of Jamaah Tabligh.

II. SOCIAL ASPECT OF JAMAAH TABLIGH GROUP

The main characteristic of this group is a method of propaganda called '*Khuruj*' and '*Jaulah*'. The term "*Khuruj*" relates to the way out preached at the "God" to leave the family, child, wife, job, possessions. [12] *Khuruj* concept can be understood that the individual who is always present in the midst of society or interaction with other diverse individuals can create an atmosphere that can make the individual understand his personal self. Besides '*khuruj*', known also '*Jaulah*' or activities that come around all the Muslims that are around the mosque where the group stayed and invite them to mosques to hold prayers and '*jaulah*' is done on foot.

Through this method, the solidarity among them are formed. In fact, the manner or method used by the members of the congregation sermons in living God, imagine and relate to God, the way they experience the fellowship, imagine and practice group norms affect the form of the nature, depth, and forms of organization of the group. This is why spiritual brotherhood in group religious group exceeds the physical bond contained in the family around. In his book "Beyond Belief, Robert N. Bellah states that religious groups are forms of communion that has its own laws, outlook on life, attitude and atmosphere of its own as well. Conjunction with the realization of the religious experience in the form of concrete, group activities conducted jointly in the name of obedience and worship implement can provide a sense of attachment and fused among the members of a religious group that is unusually strong. [13]

III. RELIGIOUS INTERNALISATION OF JAMA'AH TABLIGH GROUP

'*Tawbat*' [Repentance]

Imam al-Ghazali explained that repentance has two important meanings. First, sin is done continuously without being accompanied by repentance lead to liver becomes dark and filled with dirt. This condition makes the heart will not feel close to God's pleasure. Second, repentance determine a person's acceptance of charity, because the worship of a servant will not be accepted as long as he is still full of sin. [14]

Jama'ah Tabligh's teachings emphasized "repentance" by saying "*astaghfirullah al-adzhim*" which should be a habit at all times. In fact, a certain amount of the word should be pronounced as a condition to receive forgiveness of sins from Allah SWT.

A. '*Zuhud*' [Asceticism]

By language, ascetic means to leave everything because of shortages and its unhonour, while in terms '*zuhud*' interpreted as hatred heart associated with worldliness and distance themselves from him in obedience to God despite the opportunity to acquire it. [15]

According to Al-Sarraj there are three levels in the ascetic. First, the ascetic to the world. This is the most ascetic low because in his heart there is still a desire of 'world' he just trying to cope. Secondly, asceticism someone who has been able to renounce the world because he is considered to have no value. Thirdly, the highest level ascetic ascetic who merely would please Allah. [16]

B. '*Tawakal*' [Trust]

By language, 'trust' involves committing or represents. In terms of Sufism involves committing or surrendering the problem to God and leaned to his handling of the various problems encountered. According to Zunnun Al-Misri, trust is left '*tadbir*' (self-esteem) against themselves by abolishing the power and strength that those who put their trust in God does not see any power and strength, but the power and strength of God. [17]

Dimensions of "resignation" they apply, for example, when they leave the family to do '*khuruj*' in many other areas within some time. Family affair attributed only to God is a form of surrender or the resignation.

C. '*Ridha*' [Accepting]

'*Ridha*' means accepting what has been established by God both inconvenient and unpleasant. [18] *Rida* 'is used as the concept of a strong doctrine at Jamaah Tabligh group. They are convinced that the "distress" at the time of '*jaulah*' or '*khuruj*' since expelled or arrested (usually) will cause their "hope" Allah and not on others.

D. '*Mahabbah*' [Love]

One-dimensional "*mahabbah*" seen in this group include the pronunciation of the name "Allah" has dominated almost

all of his words. All aspects of life always involve "Allah" as a source of human dependency.

E. *Ma'rifat* [Knowing]

'*Ma'rifat*' is the highest in the world maqam of Sufism. By language, '*ma'rifah*' means know but in Sufism means seeing God with a conscience. If a 'salik' or sufism-student has reached the degree of '*ma'rifat*' in fact, he has arrived at a spiritual testimony against God. In this position happening is the disappearance of consciousness due to sinking into a form of God, so that felt just be with God as unitive state.

III. CONCLUSION

Jama'ah Tabligh group has principle that when people pursue the "hereafter" so that the world must participate. Therefore, the concept of "leave the world" and "the pursuit hereafter" manifest in the dimension '*khuruj*' and '*jaulah*'. Inner purification as they embodied of the Sufi elements in the form of ritual worship and social worship. They believe that social worship like to invite people to do good will be good to yourself. In fact, when it was rejected even though it be a test to improve the quality of their spiritual. The high social elements in the methods of propaganda and socialization congregation sermons by bringing someone to feel the atmosphere of "religious" full solidarity with those who are the main attraction for many people.

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