

## Theology of Humanity in the Sufism Community of the Sabbaqal Mufarridiyah Group in Pekalongan Indonesia

Luthfi Maulana

Pusat Studi Sains Pesantren Al-Qodir Yogyakarta

*Luthfy.maulana@gmail.com*

### Abstract:

*Theology of humanity is a development of previous theology which discusses about divinity and its characteristics then develops not only to discuss about God, but more about human relations with each other as a manifestation of the closeness of human relations to their Lord. At this stage then theology was connected with social matters of humanity and gave birth to the theology of humanity. This paper discusses the principles of human theology based on God and how the motives and the process of implementing the theology of humanity are run by the community of the Sabbaqal Mufarridiyah community. The method used is the analysis of Emile Durkheim Social Solidarity and Max Weber's social action analysis to find out the motives and objectives of the establishment of this theological theology of humanity. The results of this study are the Sabbaqal Mufarridiyah who has produced a sufism community that does not focus on transcendent theology but humanity theology through the role of Mufarridiyah community in various social activities such as helping the community in the form of medical help, alleviating problems, and resolving economic problems experienced by the community especially between sufism community of Mufarridiyah.*

**Keywords:** *Theology of Humanity; Sufism Community; Sabbaqal Mufarridiyah;*

### INTRODUCTION

In the past, theological discourse only focused on God, the prophets, and matters related to claims about the truth of faith (*Aqidah*). This is because at that time the faith was threatened due to hostility from various sects, ideologies, religions, and cultures so the theology enabled the establishment of Islamic creeds or faith (*Aqidah*) from various directions (Esha, 2008: 8-9). However, as time goes by, the understanding of theology began to penetrate into socio-religious relations as a paradigm foundation of life to deliver harmonious relations between humans and God, human relations with other humans, and the relationship between humans and the surrounding environment, for the sake of manifesting the purpose of creating humans on earth (*al-bikmah*) (Abd. A'la, 2009: 79). Theological awareness is used as a relaxation guide of mankind for building socio-religious relations. Theological awareness originally from the awareness of modernist Muslims (20th century) who were aware about the prosperity of Islam, so it was time for Islamic theology to not only dwell on eschatological matters of divinity, but theology was expected to be grounded in developing the concept of human relations (Said, 2005: xxxvii).

This is in accordance with the principle by Rahman, according to him Islamic theology should indeed be able to be grounded in the social realm of humanity. This means that it is the time for Islamic theology to be synergized with humanitarian areas and human rights, so the Islamic theology can be beneficial directly and concretely to human life namely by touching the dimensions of social life (Aziz, 2009: 85-87). Thus, theology can provide religious values and spirit that direct and guide humans in building moral and social ethics. On that basis, the spirit then gave birth to justice, prosperity, peace, and behavior based on moral values that are in line with the teachings of *tawhid* as indicated by the *Qur'an* in order to create a harmonious humanitarian system (Rahman, 1982: 152).

Similar to the above opinion, there is a community that seeks to apply the theological shift from divinity to humanity. This community is a network community of Tarekat Sabbaqal Mufarridiyah which was initiated by Sheikh Maulana Makmun. At the beginning, this community studied and urged Muslims to re-establish relations in the realm of divinity, but at a later stage this community tried to build a harmonious concept of humanity through the relationship between humans and fellow human beings starting from the members of the community, and later on touch the social (public) realm. This tarekat community came from Tanjung Pura, Langkat, North Sumatra, which has now expanded widely in various Archipelago including Pekalongan. For this reason, this paper aims to study the principles of theology of humanity carried out by Tarekat community of Sabbaqal Mufarridiyah in Pekalongan.

At the stage of how this community was built, the writer will use the Social Solidarity analysis of Emile Durkheim (Durkheim, 1962: 212) and to determine the motives and purposes of the Tarekat Sabbaqal Mufarridiyah, the writer will use social action analysis of Max Weber (Jones, 2003: 115). The article that discusses the Sabbaqal Mufarridiyah Theology of Humanity has not been widely studied. Some of the previous writings can be classified into two. First, an article that discusses the concept of theology of humanity, written by Hilmy about Islam and humanitarian propaganda (Hilmy, 2015), Islam and the humanitarian issue on the perspective of liberation education (Choiron, 2017), social theology with a humanitarian basis in Islam (Bani Rakhman, 2013), and the social praxis theology of the life of Muhammadiyah community (Gunawan, 2018). Second, an article related to Tarekat Mufarridiyah and only found the discussion of the Tarekat Mufarridiyah movement during the period of the new order (Daulay, 2007). Thus, this paper will discuss the analysis of the theology of humanity through the Tarekat Sabbaqal Mufarridiyah movement that develops in Pekalongan.

## **DISCUSSION**

### **Theological Term: From Divinity to Humanity**

The word theology derived from Greek "*theologia*" which consists of two words '*theos*' means God and '*logos*' which means discourse or knowledge (Bagus, 2005:1090). So, theology is the knowledge of God in which discusses the knowledge or science of God (Tim penulis Rosda, 1995: 341). In Islam, theology has an integral position. This is because theology is closely related to the main aspects of the Muslims' faith (Nurdin, 2011:264). Faith in Islam serves as the basis of the belief (guide) of Muslims (Esha, 2008:6).

In Islam, theology is often termed with the science of *Qalam* or *Kalam*, because theology includes the discussion of God's words (Ahmad, 1998: 10). This means theology speaks about the *Qur'an* (Nasution, 1986: IX). However, theology is also often referred to as part of the knowledge of faith or *aqeedah*, because it includes long debate of various

methodologies which cover rational understandings related to the faith or basis of religion as well as Islamic beliefs to determine the truth (Al-Ghazali, 1996: 227). Furthermore, theology is also referred to as the study of the science of *Tawhid* which discusses the obligatory characteristics and essence of Allah SWT (Ash-Syarastani, 1968: 42). So the point is, theology is basically a discussion of knowledge which both tries to understand about all things related to divinity.

As a knowledge that discusses the divinity and the truth of Islamic faith, theology becomes a debatable study of knowledge. From the studies of the truth of God's *kalam (al-Quran)* about his position to the debate over the position of the Prophets and Revelation (Rusyd, 2006: 42). In the next stage, this debate brings forth to the disunity of Muslims, because they felt right and stubborn in defending their opinions. This debate creates various sects in the Muslim community, from the *khawarij* (separating groups), *Syi'ah* (the group that defended Ali bin Abi Talib) (Montgomery Watt, 1987: 7-10). *Murji'ah*, *Mu'tazilah*, *Qadariyah*, *Jabariyah* to *Ay'ariyah* and *Maturidiyah*. All of these groups or branches are equally fighting for or defend their opinions related to the transcendental-speculative divinity (Abd. A'la, 2009: 81), which includes a long debate about the problems of God's truth in terms of their nature and creatures (Abd. A'la, 2003: 4-7). Subsequently, in the next stage, theology is expected not only to passively discuss heaven theories, but theology is expected to be grounded in carrying out humanitarian missions (Johan, 1996: 9) and adapting to the condition of the times (Hassan, 1976: 226-227).

In the development of modern times, it is the time for theology to contribute to problems related to humanity. This is because theology is not just a knowledge of divinity, but in it is implied in the context of humanity which has an anthropological-contextual nature (Hanafi, 1991: 7). Moreover, theology is a manifestation of God's glory in every new situation, so theology must be grounded and strongly built in certain situations (Engginer, 1990: 138). Therefore, theology must be reconstructed from the fundamental structure, so the theological paradigm as eradication of social problems can be formulated (Abdullah, 2011: 171-172).

According to Yusuf al-Qardhawi, Islamic theology at the present time is an effort to return the understanding of religion to its original condition as the period of the Prophet Muhammad, by looking at the present context (Qardhawi, tt: 96). This is a construction of the knowledge about the true belief towards the ideology of revolution (Hanafi, 2003: 4-8). On this basis, Islamic theology does not only dwell on individual religious issues but provide more human transformative social implications (Abdurrahman, 1995: 9).

Thereby, theology as a religious understanding is no longer rigid in dealing with complex social problems, but theology is capable to provide solutions to problem-solving for its followers. This is because religion is an institution that is needed by the community in binding individuals into a unit in forming trust (Rahardjo, 1999: 176). In this case, the construction of theological understanding is inseparable from the position of religion in the social structure that is dialectically historical until related to culture and social construction in every community of people. To understand the matter, it can be observed with the social dialectic pattern mentioned by Peter L. Berger. According to Berger, there are three dialectical moments that occur in society, namely externalization, objectivation, and internalization (Berger, 1976: 23).

Islamic theology must indeed be able to direct and guide humans in dealing with various problems, so the theology can play a role in returning the Islamic ideal in answering the problems of the people (Rahman, 1982: 152). Further, Islamic theology is a knowledge

that discusses something very fundamental in Islamic teachings. As a result, understanding of theology is important, in order to provide structural critical reasoning in a religious community with the aim that the community is able to position theology proportionally with contextual formulations (Said, 2005: 16-17).

The domain of theological studies is broader and more relevant to the current context (Esha, 2008: 9-10) because basically, Islamic theology contains two teachings. First, the basic teachings that God revealed through His prophets to mankind. Second, the explanations of the leaders or religious experts that form religious teachings. The basic teachings of religion are absolute, absolutely true, unchanging and irreversible, while the explanation of religious experts are relatively changing and can be changed according to the times (Hakim, 1999: 57).

This second teaching can which later be formalized at the stage of social theology (theology of humanity).

In line with that, in another language, Rahman stated that theological understanding is divided into three parts, first, God, second, human, and third, nature. The concept of God as stated in the *Qur'an* is basically functional. God is needed not because of who God is or how God is, but because of what God does, which in turn can have implications for how Rahman looks at all these phenomena in this world. God created the universe is not without purpose. He wants to incarnate His purpose through His creation and His mission. The thing that became the main purpose is kindness. In this section, it can be said that Rahman believed, at least accepted. The argument states that nature has a purpose that leads to a higher goal, namely divinity. It is a common assumption that God in Islam is absolutely transcendent. This is proven by the firm emphasis given by Islam to the divinity or essence of God, His Greatness, His Majesty. For Fazlur Rahman, this kind of description does not arise from the *Qur'an*, but from the development of modern Islamic theology (Amal, 1994: 68-91).

Indeed, this immanence of God does not mean that the actions done by nature or humans are actually done by God. God is not a rival or substitute for humans or natural agents in producing effects. Natural law is part of His behavior (*sumnatullah*). Humans are created by God in order to help incarnate His noble purpose. In addition to human being given the task in the overall framework of His creation, humans are also required to always obey God. Here, God gives high intelligence to humans. With their mind, humans distinguish good and bad things. Therefore, God gives the highest degree to humans compared to other creatures. Among all creatures he created, humans are equipped with reason and morals. This makes humans, in their lives full of struggles, both struggle to manifest the purpose of God's creation, its relationship with nature, and on a personal level. In this way, the relationship between God, man, and nature in Rahman's view cannot be separated from one another (Sani, 1998: 256-260). Furthermore, the concept of *tawhid*, is the creation of a relationship between man and God, the relationship between humans and other human beings, and the harmonious relationship between humans and the surrounding environment to manifest and realize the purpose of this creation (*al-hikmah*). This *tawhid* foundation is the basis and principle of the universality of Islam which is very significant on the principle of thinking of Rahman (Abd. A'la, 2009: 76).

Looking at the understanding that has been explained before, it can be said that Fazlur Rahman wants Islamic theology to be grounded, the discussion does not only dwell on the area of divinity and its attributes. However, the discussion can be synergized in humanitarian areas such as human rights. Therefore, Islamic theology can be beneficial

directly and concretely to human life by touching the dimensions of social life (Aziz, 2009: 85-87). Thus, Islamic theology is able to be more grounded and have social humanitarian nature.

### **Tarekat Sabbaqal Mufarridiyah**

Sabbaqal Mufarridiyah is a community of Tarekat Mufarridiyah founded by Sheikh Makmun bin Yahya in 1955. Before establishing this Tarekat, Sheikh Makmun bin Yahya was a young man from Tanjung Pinang, Langkat, North Sumatra who began his education at *Lagere* School Pangkalan Brandan, *Holland Islandsche* (HIS) Tanjung Pura, and *Meer Uitgebreid Lagere* School (MULO) Medan, later continued his study at religious education school in 1927-1930 at *Jam'iyatul Mahmudiyah* Tanjung Pura. It was from *Jam'iyatul Mahmudiyah* Tanjung that later on Sheikh Makmun continued his education in Medina and Makkah al-Mukaramah for 21 years. At the end of his education in Makkah Al-Mukarramah while at the Ka'bah, Sheikh Makmun received inspiration to do *dhiker* as many as possible of lafadz Allah, this event coincided on Sunday September 14, 1954, right at Muharram 1374 H. A year after that, in 1955 Sheikh Makmun returned to Tanjung Pura, Langkat, North Sumatera to spread the *dhiker* phrase "Allah Allah" by forming the community of Tarekat Mufarridiyah, as well as spreading Islam and establishing the Tarekat community of Mufarridiyah (Dauly, 2007: 89).

Mufarridiyah itself originates from the word '*mufarrid*' which means to be alone. Then, the word *mufarrid* gets additional *-iyah* to be '*mufarridiyah*' which means to unite ourselves with Allah SWT. Thus, the main objective of the Tarekat Mufarridiyah is to urge Muslims to reunite themselves with Allah and return to devout and obey in carrying out the Shari'a of Allah to go to Allah SWT. The steps taken to continue this goal makes Sheikh Makmun urged and united Muslims in the *dhiker* community of the Tarekat Mufarridiyah, which is symbolized as the community of the Tarekat who carried out *dhiker* by reciting "Allah Allah Allah" as much as possible. Since then, Sheikh Makmun led the Tarekat directly to bring the community back to Allah.

As time goes by, Sheikh Makmun bin Yahya spread Tarekat Mufarridiyah to various regions of the archipelago. It was recorded that on September 1, 1973, until January 2, 1974, Sheikh Makmun also lived in Sukabumi, West Java, to spread Tarekat Mufarridiyah and then returned to Langkat, North Sumatra (Dauly, 2007: 90).

In Tarekat Mufarridiyah teachings, the highest law is the *Qur'an*, the *Hadith* of the Prophet Muhammad and the opinions of religious leaders or Muslim scholars. In terms of practice, Tarekat Mufarridiyah tends to more leaning towards the teachings of Nahdhatul Ulama of the branch of *Ablusunnah Wal Jamaah*, because this Tarekat in the field of Fiqh does not carry out its own interpretation of Islamic law, but according to the Fiqh of Shafi'i group, with the kalam according to Imam Abu Hasan al-Asy' Ari and Abu Mansur al-Maturidi group (Dauly, 2007: 96).

Tarekat Mufarridiyah is indeed classified as a local Tarekat group of Ghairu Mu'tabar (Suyuthi, 2001: 7). However, because the members are mostly in the Nahdliyin community, then the other part of the Mufarridiyah community groups themselves as Mu'tabarah (Bruinessen, 1992: 16-27).

Tarekat Mufarridiyah was founded not because the spirit of Islamic purification "returned to the *Qur'an* and *Hadith*" but rather as a movement that urges Muslims to return to Allah and distance themselves from all acts that are forbidden by Allah SWT. Tarekat Mufarridiyah also intends to encourage Muslims to move forward and dynamically based

on the spirit of Islamic teachings especially in avoiding the acts that are forbidden of Allah SWT.

As for the purpose of the establishment of Tarekat Mufarridiyah is to unite all the servants of God by embracing one religion that is blessed by Allah, that is Islam. The requirements to become a member of Tarekat Mufarridiyah are those who can comply with four conditions: (1). Those who are united in one religion, namely Islam; (2). Those who unite in practicing the same practice by obeying God, namely performing *dhikr* or remembrance by reciting “Allah-Allah;” (3). Those who unite to spread the love (loving each other) with fellow Mufarridiyah experts; (4). Those who unite by obeying what God brings with the intermediary of the Sheikh.

In implementing the teachings and provisions specified in the Mufarridiyah environment, they were bound by a very strict provision and signed by Sheikh Makmun in 1962, namely, in carrying out the Tarekat, Mufarridiyah must not follow a political ideology, but only firmly and obediently devout to Allah SWT (Dauly, 2007: 101).

In heading towards Ma’rifat of Allah, the *dhikr* which is performed by the members of the Mufarridiyah tend to be the same as *dhikr* or remembrance in other famous community in general, namely to recite the lafadz “Allah Allah”. However, on the other hand, the Mufarridiyah community also has a guide for the will of Sheikh Maulana Muhammad Makmun as follows: (1). Keep practicing the practices that I have conveyed; (2). Always pray, remain in Mufarridiyah until the end of life; (3). Ask God for forgiveness for all mistakes; (4). Ask to be kept away from haughtiness and Riya’ which can cause the prayer to be true; (5). Keep practicing the Tarekat Mufarridiyah practice/practice of remembrance or *dhikr*; (6). Use a diploma first rather than using reason; (7). Strengthen unity by always gather together; (8). Organizing discussion in dealing with all interests of Mufarridiyah members; (9). Don’t challenge people who hate or are anti-God remembrance or *dhikr*, because they are hard-hearted; (10). Don’t add or change the practices that I have conveyed with something else (Dauly, 2007: 91).

In the next stage, tarekat Mufarridiyah had development rapidly. the tarekat community spread to various regions of the city and districts in various regions of Indonesia (Bruinessen, 1992: 3-16). In 1962, it had spread and gained followers in North Sumatra, Aceh, Central Sumatra (Riau and Sumatra and West Sumatra), Jakarta, West Java, Central Java, East Java, Madura and South Kalimantan (Dauly, 2007: 101). The development of the Mufarridiyah tarekat to various regions brought the teachings of the Mufarridiyah tarekat to the Pekalongan area.

In 2000s, tarekat Mufarridiyah was brought to Pekalongan through Mufarridiyah pilgrims from South Jakarta who had been active since 1990s following tarekat Mufarridiyah. When he returned to Pekalongan, Mufarridiyah began to be introduced to the community around Pekalongan District. The call to da’wah towards Allah, which was pinned to the members of the Mufarridiyah Community, it the became the spirit of Khariri to invite the people of Pekalongan District to join together in order to draw closer to Allah and ask Allah SWT (Rohim, 2019).

In connecting closeness to Allah, the Mufarridiyah order used certain methods of *dhikr* and deeds to achieve ma’rifat to Allah SWT. Some of the practices of the *dhikr* of the Mufarridiyah community are, individual *dhikr* was conducted after the prayer is changed (5 times) continuously without interruption, while the *dhikr* of the community was held every Friday night after Isha prayer (Rohim, 2019).

In its implementation, Mufarridiyah dhikr conducted together are as follow: (1) Read Fatihah to the Prophet once; (2) Pray for everything; (3) Read reading: Fazkuruni adzukurkum, one time; (4) Read the remembrance of “Allah Allah Allah” as much as you can (pronounced aloud); (5) Read the letter At-Taubah verses 128 and 129 (three times); (6) Read the letter Al-Ahzab verse 56 (one time); (7) While looking at his hands, read: “Allahumma shalli ala Syayyidina Muhammad, taqabbalallahu minna wa minkum taqabbal ya karim;” (8) Pray with the reading of prayer: “O God, my Lord, your servant is the Maulana Sheikh Muhammad Makmun, forgive all the sins of Your servant and protect Your servants from Your prohibitions for the rest of your servant's life, and enter your servant to become an expert Mufarridiyah until the end of your servant's age, then wiping his face while reading Allah, Sabaqal Mufarriduun;” (9) Say greetings, reading “Assalamu'alaika O Messenger of Allah, Assalamu'alaika ya Nabiyallah, Assalamu'alaika ya Habiballah” (Masrukhin, 2019).

After conducting dzikir/pray together, tarekat Mufarridayah was usually held practice developing the religious and social insights of the pilgrims. All beliefs about the teachings and practices of this tarekat, according to Mufarridiyah followers were based on the Al-Quran and Hadith from the opinions of various scholars of the Sunnah Wal Jamah Expert. After talking religiously, then the pilgrims usually talked about the social conditions of the pilgrims. In this condition, Jamaah Mufarridiyah always prioritized building social relations among each other, taking into account each community member, if there were members of the Mufarridiyah community who experience difficulties, then the other worshipers must have sympathy and empathy to care and help, both economic, labor, moral assistance and all other forms of social assistance (Masrukhin, 2019).

As a tarekat that promoted social humanity, the contribution of the Mufarridiyah community/tarekat had provided social-humanitarian benefits in their respective regions. Some members of the community are grateful to the success of building a relationship with Allah SWT, the members of the community can help the surrounding community in need. Members of the Mufarridiyah community who have been able to help the community to provide help to sick people, especially diseases related to mystical or occult matters, and others. Furthermore, they form small groups to get closer to God. Most members of the new community joining this small group are part of the community who were previously assisted by one member of the Mufarridiyah both spiritual, social and other assistance which they then join together with the aim of getting closer to Allah SWT (Masrukhin, 2019).

### **Theology of Humanity in The Sufism Community of Sabbaqal Mufarridiyah Pekalongan**

In the beginning, theology was the divine discussion that prioritized eschatology covers the nature of the essence and the kalam-kalam sent by the angel Gabriel to the Prophet Muhammad. From kalam-kalam, God was then revealed to the Arab community to be taken as a guide for the people of the Prophet Muhammad. However, after the Prophet Muhammad, theology opposed various disputes and divisions to reach various schools of Islam. These things then gave rise to various disputes within the Muslims themselves for centuries for the sake of dispute of opinion (true mutual trust) (Ash-Syarastani, 1968: 42).

In modern era, some modernist figures actually function theology as a comprehensive science. It does not only focus on the discussion of the debating debate,

but rather emphasizes the divine values functioned to build a pluralistic civilization and humanize humanity as an evidence proof of Islam rahmatan lil alamin. This formulation then cause to the transformation of theology itself from the subject which previously focused on eschatological divinity problems into a human theology that was more anthropological (earthy) (Aziz, 2009: 85-87). Some elements of human values are truth, virtue, peace and affection. Then the theology of humanity is theology dealing with several humanitarian principles above.

In line, the principle of the shifting of Islamic theology from the discussion of the deity shifted to humanitarian studies as the aim of re-functioning the purpose of Islam is as a guide and giving mercy to the universe later applied and by the community of the Mufarridiyah community (Sabbaqal Mufarridun).

Mufarridiyah tarekat are local tarekat developing in Indonesia. At first, this tarekat aimed to build and invite people to return to Allah, to surrender and recite dhikr-dzikir to Allah accompanied by prayers asking forgiveness to Allah SWT, asking for guidance from Allah SWT and asking for physical and spiritual salvation to be kept away from various good danger that was unseen (invisible) or real (visible in plain view) (Rukhin, 2019).

In addition to inviting the public to draw closer to Allah SWT, later this tarekat develops into a tarekat which built the values of human social awareness which at a later stage applied the principles of Human Theology. What is truly conducted in the role of humanity (humanity theology) Sabbaqal Mufarridiyah is to help surrounding communities in need in any case, especially in the region, help pray for sick people to recover, help people get out of various problems (advisors look for solutions), and help resolve problems that are reached by the community, both problems that arise from real cases and cases that are not real (unseen) (Ali, 2019).

Message of humanity to society conducted by Mufarridiyah jamaah in stage of solving problems are only conducted by members of the community who have reached a certain program. Thus, given the trust of God to know things outside the limitations of general human knowledge (supernatural reality). With this ability, members of the community who have reached a certain program often help the surrounding community in need.

If the person who asks for help is a person who is physically ill, then it is usually massaged in certain parts then prayed to Allah SWT to be given healing without expecting anything in return except merely because of Allah SWT. Whereas if those who ask for help are those who experience pain originating from things that are not visible (unseen), then they will be assisted by prayers to recite a plea to Allah to be given strength and kept away from *dhalim* cases and disturbing things the nature of the supernatural removed. Thus, it no longer interferes with sick people and given water that has been prayed to be drunk as a cure for medicine.

In fact, the help given by members of Mufarridiyah community to the people in need is not an special activity, but it is conducted every time and every time. Even 24 hours whenever someone in need is always assisted and given help by begging and asking Allah that the people who ask for help be immediately healed and resolved all the problems (Ali, 2019).

In fact, it is not only on medical problems at the medical and non-medical levels, but they (Mufarridiyyah community) also help in other cases, such as helping the surrounding community to solve the problems it faces, such as helping people affected by the problem in something unnatural. Like pain in parts of the body but after an

examination at the medical stage, there is no source of the disease. Then, they asked for help from the Mufarridiyah community to treat it, then one of the pilgrims saw the affected part, it turned out that there was something unnatural that happened to his illness and the community handled the impropriety by reading prayers to Allah SWT and revoking all forms of unnatural pain then to eliminate it. In this case, many people are found and many also feel the efficacy until then they felt healed.

The symptoms felt people who ask for help have some diseases. there is colds (a disease that suddenly attacks the chest and heart), there is also a buzzing noise in the head, and other strange diseases such as sudden paralysis and so on (Ali, 2019).

Even often someone who is sick is not found, after the sick/pain part was massaged, then the person is about to get trapped in an instant, so that after the demon and jinn who scribbled were released, the illness immediately healed and disappeared.

In healing problem, it is not only medical disease and non-medical disease. In the medical section, it is usually done by massage on certain nerves, while the non-medical problems are readings of prayers to eliminate the disease. However, the facts are not only limited to that, some who come and ask for help sometimes do not experience the two problems above, but experience mental and psychological problems due to certain problems, such as experiencing depression due to divorce cases, violence, violence and cases - other psychological cases that make a person feel mentally down and depressed. In dealing with this case pilgrims usually give advice, then read prayers to Allah so that the problems they face will be finished immediately, then given a message and practice that are guiding and directing those who experience the problem to finish facing the problem. Sometimes, it is also invited to do dhikr together for wasilah to the Prophets and Apostles, the angels, the Auliya Allah and the auliya shohibul region, then invited to recite the chants of Allah-Allah's verses as much as possible then continue with recitations of prayers to Allah SWT. In reading prayer, usually those who have problems will cry and feel a lot of sins to God. Then after the recitation of the dhikr is finished they usually feel a sense of relief and so on.

Most of them asks the help ae from ill people with strange disease. In addition to help and deal with problems of pain in humans. The Mufarridiyah community also help the community who asked him to read prayers to cast out demons, jinn, and various other beams. For example, there is a person who opens a business but his business doesn't run well, then he is prayed for God so that his salary is good. Sometimes, there are also those who request that the interfering be removed and ask for other assistance. In addition to the unisex business that asks for prayer when going to wander or travel far to find rizki like fishermen who want to go to sea, someone who wants to work outside the city and so on. From various guests and the public who come to ask for help, they are all assisted without selecting among themselves. All of them are served and prayed according to their wishes and desires. Prayers that are read to people who have the right usually where qib Sheikh Abdul Qadir Jaelani, wasilah-wasilan and dzikir-dzikir practice Mufarridiyah tarekat.

The basic principle to build the humanity for Mufarridiyah community is principle to obtain ridho from Allah. Based on Ruhin (2019), in essence human beings are part of God then until now they are heading back to God, so the principle of "Innalillahi wa inna laihi roojuan" is the principle of returning to God to help and help fellow human beings. So from Allah, return it entirely to God, so that all he does from all forms of social principles to society is to return all that is to God, without expecting even the slightest reward from humans. It is because God gives everything, humans do not have any rights,

surrender and return to God. We can only pray and ask Him for help. With these principles, the members of Mufarridiyah community who have reached a certain level are willing to spend all their time helping people in need in overcoming various things. There is no other purpose but for Allah SWT to return to Allah SWT.

In this case, in the end the Mufarridiyah community gives its own appeal to the community. It is because most members of the community who already feel helped (helped) in the end many joined to dhikr together to recite the sentences of Allah-Allah with the aim of drawing closer to Allah SWT and getting spiritual peace and happiness, thus forming a small Mufarridiyah community that the members are people (patients) who have previously sought treatment or are asking for help. In fact, gradually until now it has become a harmonious family relationship and has given birth to mutual peace in one forum and the same goal, which is both hoping for blessings and blessings from Allah SWT (Rukhin, 2019).

On the other side, beside giving help in treatment and guide to solve problem. Other members of Mufarridiyah community are given more assistance to fellow Mufarridiyah community. In this case, the members after carrying out the routine, usually relax and chat together, they tell each other their respective activities, if there is one member, then find a solution, either a solution on the job or assisted to find a way to meet the road exit. In fact, it tends to build family relationships by providing jobs that they have (Rinto, 2019).

That is in line with the Mufarridiyah community in Pekalongan Regency. Whereas in the social sphere in the terms of Emile Durkheim, the Mufarridiyah, the community is part of the framework of mechanical solidarity, this is because they (the community Mufarridiyah) build a humanitarian relationship through the basic goals, namely together gathering towards God's goal (E Durkheim, 1964: 181).

In the term of solidarity from Durkheim, it is mentioned, "This simillude of conscience, gives rise to juridical rules which, with the threat of repressive measures, impose uniform belief and practice upon all. The more pronounced this is, the more completely is social life confounded with religious life, and the nearer to communism are economic institutions." (E. Durkheim, 1964: 226). Therefore, the level of mechanical solidatitas is a framework of community communities that work together to build together, with awareness and who are equally strong. They tend to be family relationships that are collective in nature, so for each member of the community the opportunity to develop special personality traits is very limited. In such a framework, tradition is very powerful, individualism is totally absent and justice is aimed at the submission of individuals to shared life. The clearest indicator for mechanical solidarity is the scope and severity of pressing values (Durkheim, 1962: 212).

The term mentioned in the framework of Durkheim's solidarity is in line with the solidarity that was built in the community of the Mufarridiyah community, this community all its members built in a simple community, established a community that emphasized common interests, and built a harmonious family system by creating collective collective awareness. At this stage the community of the Mufarridiyah Community is built because of the aim of both wanting to get closer to God through dzikir by calling as many lafadz Allah-Allah-Allah. Whereas in the Weber classification, the Mufarridiyah tarekat community group performs joint actions in building relationships with God and fellow humans, including affective actions. On the other hand the motives and actions of the Mufarridiyah order are classified as acts of instrumental rationality, because in them the

members of the community have the same goal of achievement, which is close to Allah SWT in hopes of getting peace and peace in carrying out their lives (S. Tunner, 2012: 115)

## CONCLUSION

Humanity theology of Sabbaqal Mufarridiyah is an social activity practiced by community of Mufarridiyah. This sufism community (*tarekat*) initially aims to invite Muslims to return to Allah and draw closer to Allah. But over time, the Mufarridiyah sufism community's actively use the principle of humanity to be implemented in the surrounding community by conducting social activities. They conduct social actions based on the spirit of carrying out the mission of returning to God, from God and to God. Therefore, their goal in carrying out the principle of human theology is the spirit of achieving blessing and the blessing of God. From that spirit and purpose it gave birth to the role of Mufarridiyah community in various humanitarian activities that are closely related to the community, both helping the community in the form of medication help, alleviating problems, directing and guiding the community to solve the problem to the level of economic problems experienced by the community especially among Mufarridiyah of sufism community.

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