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Sheikh Nawawi Al-Jawi's Sufism Thoughts of The Book Marāqil 'Ubūdyah

Subaidi

subaidi@unisnu.ac.id

Universitas Islam Nahdlatul Ulama Jepara, Indonesia

Slamet Untung

slamet.untung@uingusdur.ac.id

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

Siti Marpuah

marpuah@uthm.edu.my

Universiti Tun Hussein Onn, Malaysia

Rahimah Embong

rahimahembong@unisza.edu.my

Universiti Sultan Zainal Abidin, Terengganu, Malaysia

Siti Rosilawati Ramlan

rosilawati@usim.edu.my

Universiti Sains Islam, Malaysia

Abstract

Sufism is one of the sciences in Islam that focuses more on the spiritual realm. Therefore, many Islamic communities study Sufism to improve their spiritual quality. One of the references that can be used to study Sufism is the Book Marāqil 'Ubūdyah. The purpose of this study is to explain Shaykh Nawawi al-Jawi's tasawuf thoughts in the book marāqil 'ubūdyah. This type of research is library research. The uniqueness of his tasawuf thought is related to three fundamental things, namely: first, a salik when he first enters the world of tasawuf he must strengthen his shari'ah teachings, because according to sheikh Nawai shari'a are some of God's laws ordered by the Messenger to mankind originating from God in the form of obligatory laws, sunnah, haram, makruh and mubah; second, sālik. carry out various obligations, traditions, leave various prohibitions, stay away from excessive things that are permissible, carry out caution such as: wara', riyadhab in the form of literacy, hunger and silence; third, understanding the nature of everything, such as witnessing Allah's asthma' (names), Allah's attributes, witnessing the Essence and secrets of the Qur'an, the secrets of prohibition, permissibility, and some unseen knowledge that cannot be obtained from a person. teacher, but the knowledge is understood from God. In the end, it is hoped that this article can provide readers with a deeper understanding of Syekh Nawawi al-Jawi's tasawuf thoughts which combine sharia, tarekat and essence. Syekh Nawawi pattern of Sufism is belonging to Sunni

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INTRODUCTION

Sufism is part of Islamic studies that cannot be separated from other Islamic studies such as the study of monotheism and fiqh. In the Western world, the tendency to return to spirituality is marked by the spread of religious and spiritual fundamentalism, apart from this movement causing psychological and sociological problems. Meanwhile in the Islamic world, as Ulfah and Istiyani (2016) are marked with various religious articulations such as extreme and frightening Islamic fundamentalism, in addition to forms of esoteric articulation such as Sufism and tarekat movements (Hasan and Sahudin, 2022).

As Bagir (2005) says, Sufism is the science of managing the heart and soul in order to always draw closer to Allah to achieve the degree of marifat as *Insān Kamil*. As we understand, to achieve *Insān Kamil* or a superior and noble human being, a human being must receive complete education and teaching from all aspects. The three elements in education, namely cognitive (intellectual), affective (emotional) and practice must be fulfilled. And in this context Sufism is present as a science to control the heart (emotional), so that it always draws closer (*taqarrub*) to Allah SWT. (M. Ridwan Hidayatulloh, 2015). Sufism as a science to know how to purify the soul, clarify morals, build the inner and outer through obligatory and sunnah practices, and obtain eternal happiness (Laila, 2018).

Sufism is still popular in many communities. Many communities study about Sufism. They study through books. One of the many books written by Syekh Nawawi is the book *Marāqil 'ubūdiyah* which discusses a lot about tasawuf issues which are recognized for the depth of explanation, the book explains a lot of elements of tasawuf teachings that can be actualized in everyday life which eventually gives birth to a young generation who have good morals *al-karimah*. This book is also a study curriculum and reference among madrasas and Islamic boarding schools in the archipelago. As stated by Mas'ud (2006), that Syekh Nawawi wrote in no less than 9 disciplines, including interpretation, jurisprudence, *ushuluddin*, monotheism (theology), tasawuf (mysticism), the life of the Prophet (*sirah nabawiyah*), Arabic grammar, hadith, and morals (Islamic moral teachings) (Hasan & Sahudin, 2022).

Syekh Nawawi al-Jawi (1813-1897) was a Muslim intellectual figure who became the pride of the Indonesian Muslim community. The pride shown to him is not excessive

because his existence has made a major contribution to the intellectual world and the image of Indonesian Islam in the eyes of the Islamic world. The Egyptian scholars awarded him the title "sayyid ulama of the Hijaz" which means "Leader of the scholars of the Hijaz". The greatness of Sheikh Nawawi al-Jawi can be proven through his scientific work in various disciplines (Kartubi, 2007). Sufism is also written in the form of a spiritual doctrine called tasawuf book (Ula, 2017).

This work aims to describe the tasawuf thoughts of Sheikh Nawawi al-Jawi contained in the book of marāqil 'ubūdiyyah by using library research. The primary data source is marāqil 'ubūdiyyah. Data collection techniques through documentation. In this way, it is relevant to the results of the researchers, namely presenting literature research in which data can be obtained from books/books, journals and others. The data analysis technique in this study is through the steps of data reduction, data presentation, and drawing conclusions.

From this background, it can be understood that Sufism has a unique and interesting domain to study, especially in the Marāqil 'ubūdiyyah book written by Sheikh Nawawi al-Jawi. The study of Sufism has actually been widely studied by researchers, but it is still general in nature and does not combine the teachings of shari'at, tahriqat and nature, as was done by Miftahul Ula (2022) who tries to explore the tasawuf thoughts of al-Muhasibi and al-Ghazali. Both stated that the science of Sufism is the scientific culmination of various epistemologies that are valid and can be accounted for. The two consider that Sufism can quench their intellectual and spiritual thirst (Ula, 2022).

The same thing was written by Yoana Bela Pradityas, Imam Hanafi, and Esti Zaduqisti (2015) who tried to explore the concept of Sufism from Amin Grateful's thoughts, one of his thoughts is that Sufism contributes to healing efforts as a mental health therapy through tasawuf practices such as ridha. to God's provisions, to be patient with all the problems and tests they face, and to get used to the ascetic (not glamorous) attitude of life (Pradityas, Yoana Bela, 2015).

Furthermore, a study conducted by Sholahuddin Ashani, et al (2021) tried to explain that Imam Junaid succeeded in reconciling tasawuf experts and fiqh scholars, as well as breaking down the bad stigma that Sufism had been considered heretical, and even

Imam Junaid's tasawuf thought was a simpler redefinition of tasawuf and easily accepted by all Muslims (Ashani & Raja Perkasa Alam Harahap, 2021). Meanwhile, the study that the researchers conducted was to explore Sheikh Nawawi's tasawuf thoughts. Therefore, the researcher is interested in conducting research with the theme "Sufism of thought in the book of *Marāqil 'ubūdiyah* by Sheikh Nawawi al-Jawi". In the end, it is hoped that this article will provide readers with a deeper understanding of Sheikh Nawawi al-Jawi's tasawuf thoughts which combine sharia, tariqat and the essence of Islam.

This study is using library research method. It is research method that its subject is looked for by various literature informations as like books, scientific articles, newspapers, and documents. This research is different with other research, since this research only used literature for collecting data, and neither observation nor interview. In this case, writers collect data from The Book *Marāqil 'Ubūdyah*. In conducting this research, writers take some steps: 1) read The Book *Marāqil 'Ubūdyah* and some relevant literatures for collecting data, 2) analyze them for looking for data we need, and 3) present the result of analysis in the form of article.

DISCUSSION

1. Biography of Sheikh Nawawial-Jawi

The full name of Sheikh Nawawi al-Jawi is Abu Abd Mu'ti Muhammad Nawawi ibn Umar at-Tanari al-Jawi al-Bantani (Suprpto, 2010). He was born in 1230 H / 1815 AD in the village of Tanara, Serang, Banten (Dhofir, 2011), and died in 1314 H / 1897 AD at the age of 84 years. The genealogy of Sheikh Nawawi al-Jawi continues with the families of the kings and nobles of the Banten sultanate. Father's name is KH. Umar bi Arabi, while his mother's name is Zubaidah. In other words, if we look at it in terms of lineage, we will know that the lineage of Sheikh Nawawi al-Jawi continued until Sunan Gunung Jati who was famously known as one of the guardians of the spread of Islam in the archipelago (Asfar 2015).

Like Amin (2009), Sheikh Nawawi was born into a religious family and in an area that became the center of the sultanate and the center of the spread of Islam in Banten, this had a positive influence on his intellectual development. His intelligence was inherited by

his parents and ancestors, who were important people, both in the field of religion or government. His talent to be a pious person has been seen since childhood. He first learned religion from his father, KH. Umar, when he was 5 years old. The first lessons he received were the basic sciences of Islam and the Arabic language. Lessons from his father lasted for 3 years, until the age of 8 years. According to Abdurrahman Mas'ud (2006), his father's position as an early educator for him and his siblings is a Javanese Muslim tradition, where parents are the first to be responsible for their children's learning (Hasan and Sahudin 2022).

Especially in the field of Sufism and morality, Sheikh Nawawi will never be far from the influence of his teacher, Sheikh Ahmad Khatib al-Sambasi. The concept of Sufism quotes a lot of al-Ghazali's opinions as did his teacher. Sheikh Ahmad Khatib al-Sambasi was a founder of the Qadiriyyah-Naqsabandiyah order, and he was also an adherent of al-Ghazali Sufism. In the teachings of Sufism, Sheikh Nawawi al-Bantani, advises the public to follow one of the Sufis such as Imam al-Junaid al-Baghdâdi who is the prince of Sufism in a theoretical and practical sense (Mas'ud, 2006).

In addition, in general, Sheikh Nawawi never forced to follow tariqat as one of the paths to Allah, because he had the view that the relationship between tariqat practice, shari'a and essence was very close. This view indicates that Sheikh Nawawi did not reject tariqat practices as long as the tariqat did not teach things that were contrary to Islamic teachings. In this field of Sufism, Sheikh Nawawi emphasizes the perfection of the individual as a creature who needs guidance from God or simply Sufism is defined as ethical coaching. Because if a person only masters the outer knowledge without studying the inner knowledge as well, then he will fall into wickedness. On the other hand, if a person only masters his inner knowledge without being accompanied by outer knowledge, he will be classified as a zindik person. So the two cannot be separated in ethical or moral development. (Mufid 2018).

2. Sheikh Nawawi al-Jawi Sufism Thoughts

When talking about Sufism, it is necessary to discuss matters related to the three main elements, namely shari'ah, tariqat and essence. It is a spiritual ascent ladder so that the closeness of a pious person to Allah (الله الذي صول الو) can be achieved. These elements are described as follows:

First, the shari'ah as Sheikh Nawawi al-Jawi by quoting the following As-Shāwi's words:

جل الله عن سلم وعليه الله صلى الله رسول بهما كلفنا الا تي الاحكام هي والشريعة
والاجازات والمكروهات والمحرمات والامندوبات الواجبات من وعلا

Meaning: Shari'ah are some legal provisions mandated by the Prophet Muhammad. from Allah in the form of some things that are obligatory, sunnah, haram, makruh and jaiz. (al-Jawi, t.t.: 4).

That is, a sālik when he first enters the world of Sufism, he must strengthen his shari'ah teachings, because shari'a according to Sheikh Nawai are some of God's laws ordered by the Apostle to mankind from God in the form of obligatory, sunnah, haram, makruh and permissible laws.

Shari'ah comes from Allah, but because Shari'ah is for humans and humans in their usual humanity it is very impossible to receive Shari'ah directly from Allah, then the mediator between Allah and humans is prepared by Allah himself, namely the Apostle (Rasul Allah), In relation to Shari'ah in this process, Sheikh Nawawi stated that, religion (al-Din) in the identification of provisions/rules is Shari'ah itself. The syari'ah in question is anything from the laws ordained by Allah through the mouth of the Prophet Muhammad. (Khusaeri, 2014).

To strengthen the teachings of the Shari'ah and to realize one of the various adabs to Allah is to bow your head and close your eyes/keep your eyes on. As explained by Dzikri Nirwana, in Islamic teachings, the command to guard the gaze in question is to lower the gaze (ghadhhdhul bashar), which is accompanied by an order to protect the genitals (hifzhul fari), as set out in Q.S. al-Nur, verses 30-31, which means:

Say to men who believe: "Let them restrain their eyes, and guard their private parts; that is purer for them, Verily Allah is Aware of what they do (30). Say to women who believe: "Let them restrain their eyes, and their genitals, and let them not show their ornaments, except what (ordinary) is visible from them. and let them cover their breasts with a veil, and do not show their ornaments except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their sons. -their brothers' sons, or their sisters' sons, or Muslim women, or the slaves they owned, or male servants who had no desire (for women) or children who did not understand about women's genitals. and let them not stamp their feet so that the

ornaments they hide will be known. and repent to Allah all of you, O you who believe that you may be successful (31).

According to Yusuf al-Qaradawi in his book *al-Halal wal Haram*, states that in these two verses there are several things. Two of them apply to men and women, namely lowering the gaze and guarding the genitals, while the other is specifically for women. If you pay attention, these two verses order to lower some of the gaze by using the letter mim, but in terms of guarding the private parts, Allah SWT. don't use it, for example *wa yahfazhu min furujihim* [and keep part of the genitals], as well as 'lowering the gaze' of Allah SWT. still give leeway even if a little, in order to reduce difficulties and protect the benefit.

Furthermore, according to al-Qardhawi, what is meant by 'lowering your gaze' does not mean closing your eyes and bowing your head to the ground, because it is something that is very difficult or even impossible to do. This is the same as lowering the voice as mentioned in Q.S. Luqman, verse 19, i.e. *waghdhudh min shawtik* [and bow down part of your voice]. This does not mean that we have to silence our mouths so that we can no longer speak. Thus, what is meant by 'lowering one's gaze' is keeping one's gaze, not letting go/directing it without control [with lust], so that it can trigger the perpetrator, male or female, to think and act immorally.

Second, the *tariqat*, as quoted in the expression in the book of Sheikh Nawawi al-Jawi:

ال فضول عن وال تخلى ل لمنه يات وال ترك وال مذوب ات ب ال واج بات ال عمل هي وال طري قة
 و صمت وجوع سهر من وب ال ري اضة كال ورع ب الاحوط وال اخذ ال م باحات

Meaning: *Tariqat* is carrying out various obligations, traditions, leaving various prohibitions, staying away from excessive things that are permissible, carrying out caution such as: *wara'*, *riyadhah* in the form of literacy, hunger and silence.

Tariqat is a path that must be taken by Sufis or practitioners of Sufism in order to get closer (*taqarrub*) to Allah, by going through various stages. L. Masignon noted that in the 9th and 10th centuries AD, *tariqat* was interpreted as moral and soul education for those who wanted to take a Sufistic way of life, but in the 11th century AD and thereafter referred to a movement to provide physical and spiritual training. (Sofwatul Ummah, 2018).

Tariqat teachings teach the search for the meaning of religion as a sacred symbol by emphasizing the in-depth (esoteric) aspect compared to the external (exoteric) dimension

through the riyadhah system, one of which is structured wirid (dhikr) in such a way in number and method under the guidance of a murshid. The tarekat, which was originally only intended as a method, way and path taken by a Sufi towards the highest spiritual attainment, especially in the form of intensification of remembrance, developed by following long sociological processes to become a socio-religious institution with very strong membership ties. Even thoriqoh have social relations and religious moderation with non-Muslims looking after each other, and respecting each other (Feriyanto, 2020).

In the wirid or dhikr system, a person is ordered by the murshid teacher not to come out of seventeen adab, including: (1) Repentance from iniquity and all mistakes; (2) Bathing and ablution; (3) Wearing (clothing) that is pure and lawful and has perfume; (4) Choose a dark place; (5) Dhikr at night; (6) Sitting cross-legged while facing the Qibla; (7) Placing the palms on the two thighs; (8) Close both eyes; (9) Imagining the teacher's face; (10) His heart wants to ask for help at the beginning of doing dhikr; (11) Willing to ask for the teacher's help is like asking the King of the Apostles for help; (12) Be silent and do not gossip and remain motionless; (13) sincere heart; (14) Saying *lā ilāha illallāh* and glorifying it with perfect power; (15) Providing the meaning of heart remembrance in every single time; (16) Get rid of everything that is desired by a heart that is other than Allah with the pronunciation of *lā ilāha illallāh*; (17) Improve dhikr and reduce eating and sleeping in three years (Fanani, 2012).

Therefore, as Basyumi (1969: 16) says that Sufism is a form of one's spiritual experience which places more emphasis on "taste" rather than "ratio", it is even often called the science of taste (dzauq). The taste factor is more dominant than the ratio. Sufism's impartiality in ratios is different from other Islamic sciences. So that Sufism is not easy to study just by using reason and intellectual efforts (Zuhri, 2016).

The text is in line with the views of the scholars regarding the terminology of Sufism, even though the ta'bir used is not explicit. For example in the sentence:

كدر بد لاة صد فوان

"You should be clear without impurities" is in line with the concept of al-Jurjani's Sufism which describes Sufism as related to noble ethics and out of low morals. With a complete understanding, that tasawuf is the purification of the heart (heart) from the bad nature of creatures and leaving behind bad moral character, extinguishing human vices, keeping away the invitation of lust, lowering spiritual qualities, depending on the

knowledge of nature, using that which is more important that is eternal. , giving advice to all people, carrying out the essence of Allah's commands, and following the shari'at of Rasulullah SAW. (Al-Jurjani, t.t., 60).

As Mufid (2018) that Sheikh Nawawi in terms of Sufism is interpreted as coaching ethics or adab. Because if someone only masters outer knowledge without studying his inner knowledge, then he will fall into wickedness. And vice versa, if someone only masters inner knowledge without being accompanied by outer knowledge, then he will be classified as a zindik. So the two cannot be separated in the development of ethics or manners.

For this reason, Sheikh Nawawi al-Jawi's tasawuf thoughts have to do with adab or morals towards Allah by citing the following excerpts:

الطرف و غرض الرأس اطراق وادابها تَعَالَى اللهُ مَعَ الصَّادِقَةِ اِدَابُ تَعَلَّمَ اِنْ فَعَلَّ يَكُ
 عَلَى الْاِعْتِرَاضِ وَقَوْلَةُ النَّهْيِ وَاجِدْ تَنَابِ الْاَمْرِ وَمَبَادِرَةُ الْجَوَارِحِ وَسَكُونُ الْاَصْمِتِ وَدَوَامُ الْهَيْمِ وَجَمْعُ
 وَالْاِخْتِصَاعِ الْاِخْلَاقِ عَنِ الْاِيْلَاسِ الْبَاطِلِ عَلَى الْحَقِّ وَايْ شَارِ الْفِكْرِ وَمَلَاذِمَةُ الْاَذْكَرِ وَدَوَامُ الْقَدْرِ
 عَلَى وَالْاِتِّكَاثِ بِالْاِضْمَانِ ثَقَلُ الْكَسْبِ دَيْلُ عَنِ الْاِدْبَاعِ وَالسَّكُونِ وَالْاِنْكَسَارِ حَتَّى يَهْتَدِيَ تَحْتَ
 الْاِخْتِيارِ بِحَسَنِ مَعْرِفَةِ تَعَالَى اللهُ فِي ضَلِّ

Meaning: You have to learn some adab or morals with Allah, as for the kinds of adab with Allah, namely: bowing your head and closing your eyes / keeping your eyes on, leaning on Allah, perpetuating silence, calming limbs, following orders, staying away from prohibitions, not turning away towards destiny, always remember, always meditate, choose the right over the wrong, cut off the hope of creatures, khudhu' fear of Allah, feel sorry for Allah, calm over engineering work and believe in Allah's Dependence, and trust in Allah's grace to know good endeavor (al-Jawi, t.t.: 87).

Meanwhile, the values of Sufism, as Sheikh Nawawi al-Jawi is expressed in poetry from Bahar Basith as follows:

يَنَاوَدُ وَالْقُرْآنَ الْحَقَّ وَتَتَّبِعُ \$ كَدْرٌ بِلَا تَصِفُونَ اِلَّا تَصُوفُ بِلِ
 مَحْزُونًا اَلدَّهْرَ طَوَّلَ ذُنُوبَكَ لِيَع \$ مَكَتُ دُبَابًا لَللَّهِ خَاشِعَاتٍ رِيَّانِ

Sufism is that you should be clear without dirt \$ and follow truth, the Koran, and religion

And you look humble to Allah \$ And sad for some of your sins, sad all the time.

Sheikh Nawawi's tasawuf concept is also in line with the thoughts of Sheikh Muhammad Amin Al-Kurdi that tasawuf is a science that explains the states of the soul

(nafs) by knowing the good and bad things of the soul, how to cleanse it from bad (characteristics) and filling it with commendable qualities, how to do mysticism, the way to Allah, and leaving (prohibitions) of Allah towards (commandments) of Allah SWT. (Al-Kurdi, t.t., 406).

In this context Sufism is the purification of conscience by removing bad qualities and then adorning them with praiseworthy qualities.

While the next part of the text is:

الله خاشعاً ترى وان

Meaning: And you look humble to Allah.

This is in line with the concept of amali tasawuf, namely a tasawuf teaching that emphasizes spiritual practices rather than theory. This amali tasawuf has the same goal, namely to get closer to Allah by eliminating all reprehensible traits and facing fully to Allah with various deeds.

The major themes of Sufism have not changed, and discussions about zuhud (asceticism) still dominate them, ahwaal, dzikir, tarekat, and others that do not focus on an environmental care and protection (Abdurahman, 2018, Bambang Irawan, Mohd Syahiran Abdul Latif, 2022).

Third, as the teachings of the Sufis, in Islam the level of nature is taught through the teachings of Sufism. According to Simuh (1997: 140), Sufism is a process of thinking and feeling which according to its nature is an attempt by the human mind to understand the essence of everything (Wasanjoyo, 2019).

The essence, as Sheikh Nawawi explained in his book:

القران و اسرار الذات و شهود ال صفات الاسماء ك شهود الاشياء حقائق فهم والحقية
الله عن تفهم وانما معلم من لانه ك تسبب ال تي لا يغيبها والعلوم والجواز الامنع و اسرار

Meaning: Reality is understanding the nature of everything, such as witnessing the names of Allah (names) of Allah, the attributes of Allah, witnessing the Essence and secrets of the Qur'an, the secrets of prohibition, permissibility, and some unseen knowledge that cannot be obtained from a teacher, but the knowledge is understood from Allah (al-Jawi, t.t.: 4-5).

The interrelationship between shari'ah, tariqat and reality in daily practice cannot be separated. The existence of shari'ah and tariqat is an outward science, while the essence is

an inner science. It can be interpreted that the relationship between outer and inner sciences is always related (mulazamah) the two cannot be separated (al-Jawi, t.t.: 4-5).

Given the importance of these three main elements, Sheikh Nawawi al-Jawi provides an analogy through a fragment of the quote as follows:

فلا بد من لؤلؤ والحقيرة بالبحر والطريقة بالسد فينة الشريعة بعضهم ومثل
 بالسد فينة لا الا البحر لجة الى ي توصل ولا البحر من الا لؤلؤ ي تحصل

Meaning: some scholars describe that Shari'ah is like a sailboat, Tariqat is like the ocean, nature is like pearls, one cannot get pearls without diving into the ocean, and one cannot reach the middle of the sea without the mediation of a sailboat.

It can be understood that anyone who is trying to find pearls, the way he has to use a boat, then he should dive into the depths of the sea to look for pearls, until he can produce these pearls.

Understanding the terminology above, it can be stated that there is a need for a balance between shari'ah, tariqat and the essence of which all are the main elements in Islamic science. In other words, a disciple (sālik) after his shari'at is perfect and solid, he is expected to be able to take the next ascent, namely tariqat, the step according to sheikh Nawawi is to deepen the shari'a foundation through various sunnah practices and avoid things that are immoral and mubah, no less important to carry out various special practices and remembrance.

Take a look of the phenomenon, it can be understood that Sufism of sheikh Nawawi include to the Sufism that oriented to Sufism of Al-Ghazali. Sheikh Nawawi emphasized and tried to continue the thought of Al-Ghazali in securing the balance of shari'at, thariqat, and fitrah which is essence, in other word he combined between three science in Islam, which were Sufism, Fiqh, and kalm science.

It means that Sufism of Sheikh Nawawi belongs to the Sufi group with a Sunni pattern. Sheikh Nawawi's thoughts and overall concept emphasized the importance of morality in building the morale of the people. Considering that Sufism morality can also be referred to as Sunni. Akhlaki Sufism seeks to realize al-karimah morals in Sufis, while at the same time avoiding themselves from al-mazmumah morals or despicable morals.

Sunni Sufism is a form of Sufism that its teachings are based on the Qur'an and the Sunnah of the Prophet. Sufism activists base their line of thought on the basis of shari'a, because the main role of Sunni tasawuf is to balance shari'a and nature, this kind of balance

by Abu Zahra is called science. Science here is not just a theory, but is referred to as science, which must be realized with behavioral practice (Riyadi, 2016)

Sheikh Nawawi's sufism thoughts are in line with Sheikh Abdul Qadir al-Jailani's sufism concept, which successfully harmonizes Shari'a with Sufism, as well as al-Ghazali's concept. He emphasizes on increasing charity in the world that is hereafter oriented or oriented towards the afterlife, the process of purifying the heart through tazkiyat an-Nafs is an absolute part for the perpetrators of mysticism to go through through the process of mujahadah whose fruit is to achieve a position of ma'rifat knowing Allah SWT. (Fuadi & Ibrahim, 2020).

The teachings of Sufism in Islam go through various phases and conditions. Each phase and condition it passes contains only a few aspects. Even so, in this case there is one principle of Sufism that is not disputed, namely that Sufism is morality and morality based on Islam. Regarding moral and ethical aspects, in the Qur'an there are many verses that encourage asceticism, patience, surrender to Allah, willingness, love, faith, simple life, and all things that are commanded to every Muslim as the perfection of faith (Zaini, 2016).

The next adab is to always remember Allah SWT. both verbally and in heart. According to al-Nawāwī, he explained that anyone who obeys Allah SWT in the true sense of the word, they are also considered as people who remember Allah (dhākir ila Allāh) by referring to the general and broad meaning as stated above. Likewise with the opinion of the scholars who explain that the meaning of "wa al-dhākirāt" is those who always make special remembrance of Allah after finishing prayers (Mamat & Zarif, 2019).

The method of remembrance with the heart method makes it easier to carry out in various settings of daily life and is far from being showy, because the heart is a place to accommodate (dwell) Allah SWT's guidance, faith, and the scattering of Divine secrets. Cleaning the heart affects physical health, if the heart is clean then cleanliness will be evident throughout the body, but if the heart is still dirty then the dirt can also be expressed on the face with a dull, gloomy aura, and so on. The place where faith resides is the heart. Because of this, the heart has its own authority in determining one's attitude (Faisal Muhammad Nur, 2017).

Dhikr is an act of remembering Allah by mentioning certain sentences. It also refers to mentioning the name of Allah and remembering Him, both clearly through words and words, as well as secretly in the heart. The word origin of this remembrance is from Arabic,

namely remembering, mentioning, praising Allah SWT. The opposite of dhikr is nasiya (forgetting) and also neglecting (ghaflah) (Mamat & Zarif, 2019).

Therefore, morality or adab is fundamental for Sufis, then Sheikh Nawawi al-Jawi stated that in fact there is no difference between tasawuf and morals and it is impossible to separate the two, so actually tasawuf must be accompanied by actions to get closer to Allah SWT (Asfar, 2015).

Furthermore, adab to is always meditating on some of Allah's gifts and ni'mat and the Greatest is Allah SWT. One of God's gifts is the existence of humans in this universe. Basically humans were created by Allah SWT with the position of individual beings and social beings (Abdullah, 2018).

Humans are the most perfect creatures ever created by Allah SWT. The perfection possessed by humans is a consequence of their functions and duties as caliphs on this earth. The Qur'an explains that humans come from the ground. Human creation consists of a physical form that is concrete, also accompanied by the provision of a part of the Spirit of Allah's creation which is abstract in nature. Humans are characterized by a central or total intelligence, not just partial or peripheral. Humans are characterized by the capacity for love and sincerity, not just egotistical reflexes. Animals, on the other hand, know nothing beyond the world of the senses, although they may have a sense of the sacred. Allah created humans by giving advantages and advantages that are not given to other creatures (Abdullah, 2018). This includes morals and adab to Allah SWT. therefore Sheikh Nawawi al-Jawi stated that in fact there is no difference between Sufism and morality and it is impossible to separate the two, so actually Sufism must be accompanied by real actions to get closer to Allah SWT (Asfar, 2015).

As Nurhidin et al stated that: "The results of this research found that Abdurrahman Wahid's idea of Sufism contributed significantly to the realization of the basic values and teachings of Islam in the life of religion, society, nation, and state. It indicates that Abdurrahman Wahid has transformed the meaning and actualized Sufism from and for Sufism. Love and compassion play a central role at the core of Sufism which is actively manifested in social life to fight for human values and principles" (Nurhidin, Edi, Ngainun Naim, 2022).

Through the study of marāqil 'ubūdiyyah will gives positive contribution in thought and archipelago (nusantara) Sufism pattern that sheikh Nawawi in his creation explained

about Sufism that is in line with shari'ah teaching, by combining between shari'ah, tariqat, and science. This Sufism emphasize the importance of building morality, so the pattern of his Sufism is categorized into sunni or akhlaki, in that book it is not found shathahat that experienced written on that. The concep of Sufism by sheikh Nawawi in common is self-serving to Allah SWT.

CONCLUSION

The thoughts of Sufism in the book of *marāqil 'ubūdiyyah* by Sheikh Nawawi al-Jawi cannot be separated from three main elements, namely shari'ah, tariqat and essence, this is a spiritual climbing ladder so that a pious person's closeness to Allah is always maintained.

First, a sālik when he first enters the world of Sufism, he must strengthen his shari'ah teachings, because shari'a according to Sheikh Nawai are some of God's laws that were ordered by the Apostle to mankind from God in the form of obligatory, sunnah, haram, makruh and permissible laws.

Second, sālik Carry out various obligations, sunnah, leave various prohibitions, stay away from excessive things that are permissible, carry out prudence such as: wara ', riyadhah in the form of literacy, hunger and silence.

Third, understand the nature of things, such as witnessing the names of Allah, the attributes of Allah, witnessing the Essence and secrets of the Qur'an, the secrets of prohibition, permissibility, and some unseen knowledge that cannot be obtained from a person. teacher, but knowledge is understood from Allah.

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