

## Research Article

# The Concept of Sufism in Family Life

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Sufism as a method has values in its practice. The implementation is carried out by individuals who are part of the family. This article aims to identify, analyze, and finally formulate the concept of Sufism values in family life. The data in this study were sourced from library that is relevant to previous studies and other sources, which are then described as descriptive-analytical. The results of the study state that family life and the practice of Sufism values can go hand in hand and even reinforce each other. This concept is contained in the sharia, tarekat, hakikat, and makrifat schemes of the family which are manifested in mahabbah, asceticism, patience, trust, gratitude, and sincerity.

**Keywords:** family life, Sufism, Mahabbah

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## 1. Introduction

Life continues to develop towards a materialistic life. Now, all aspects of life are inseparable from the touch of technology. The noble values of humanity are slowly fading as the presence of robots shifts human positions. Excessive use of technology. That is a very logical bit of reason, presumably, in recent times, discussions about religion or spirituality have begun to gain attention again. Sufism as a way to purify the heart is the right choice to answer this anxiety.

On the other hand, humans cannot be separated from family life. Because every human being comes from a family. The family is the smallest nucleus that forms society. Families and communities support and influence one another.

The integration of Sufism into the family today is an interesting study to follow up. This study aims to find out, analyze, and finally formulate the concept of Sufism values in family life. This research is descriptive-analytical in nature, namely research that describes Sufism in family life which is then studied in depth. The discussion is obtained from literary sources both from books, journals, and other writings related to Sufism and family. This is a manifestation of the development of previous research that has

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been carried out by experts, including:

- (a) Hamka wrote a book called *Modern Sufism*[1]. Hamka, through this book, wants to invite every Muslim to take the path of Sufism in a way that is adapted to contemporary times. Hamka describes the ins and outs of Sufism with various comments on Sufism and details how Sufism can be practiced in modern times like today.
- (b) Seyyed Hosein Nasr wrote the book *Living Sufism*[2], translated into Indonesian as *Sufism Past and Present*. Nasr describes in full Sufism which according to Sufism can support various sciences whose purpose is for good in human life.
- (c) Simuh wrote the book *Sufism and Its Development in Islam*[3]. Simuh explained that in essence throughout history, Sufism is inseparable from mujahadah or moral development, life and mental attitudes that prioritize commendable attitudes. These stages are then known as maqam consisting of: repentance, wara', zuhud, indigent, patient, tawakkal, and rida.
- (d) Muhammad Arifin wrote *Integration of Modern Sufism In Islamic Family Law*[4]. This article is important because the foundation of family life is the family law itself. Thus, Sufism in family life cannot be separated from the laws related to family life.
- (e) Agus Susanti wrote the article *Planting Sufism Values in Moral Development*. [5] Concluded that the inculcation of Sufism values has the aim of forming one's closeness to Allah with noble morals. Thus, the presence of Sufism becomes important in the life of Muslims, especially in family life.
- (f) Irnadia Andriani and Ihsan Mz wrote an article entitled *The Concept of Qana'ah in Creating a Harmonious Family from the Perspective of the Qur'an*[6]. Qona'ah is one of the important values in Sufism which means being willing to accept and distance oneself from dissatisfaction. This value is one of the values that can be associated with family life.
- (g) Meis Al-Kaisi, wrote a very straightforward article entitled *Rethinking Conceptual Sufism: A Synthesis of Islamic Spirituality, Asceticism, and Mysticism*[7]. According to Al-Kaisi, Sufism should not be viewed in a traditional lens which makes it difficult to understand. In fact, Sufism is a view of life that covers all aspects of life. From this, it is clear that the closeness between Sufism and family life is very close and even interrelated.

From some of the relevant previous studies above, there are similarities in the study of Sufism and differences in the object of study. Thus, the study of the values of Sufism in family life is a differentiator that can fill the void in the study of Sufism and the family. This study is expected to be a study that remains connected with previous research as a basis that can be applied in the present so that it becomes a source of study in the future.

## 2. Methods

This study uses a qualitative descriptive method, namely research that describes an understanding of Sufism that is incorporated into the values of family life. This research is classified as library research. The data in this study were obtained from various literature related to Sufism and the Islamic family. The data processing method uses the theory of John W Creswell[8], namely by coding the data and then analyzing it on the basis of description, exploration and understanding of data regarding tasawuf and family.

## 3. Results and Discussion

### 3.1. Family

The family is the smallest unit in a society consisting of husband and wife, or husband, wife, and children, or father and children, or mother and children[9]. The family is the primary group as the smallest social institution in society[10]. The family has the functions of religion, socio-culture, love, protection, reproduction, socialization and education, economy, and environmental development.[9]

Families are formed from marriage bonds based on provisions. These provisions are then known as the law of marriage. In Islamic studies, this discussion is called munakahat fiqh or in other terms it is called Islamic family law. In positive law, these rules are contained in the Marriage Law and Compilation of Islamic Law. On the other hand, there are also customary laws governing marriage.

Marriage is expected to be a way of forming a sakinah family, a happy family, or a prosperous family. The sakinah family is supported by the harmonization of the rights and obligations of each family member. Because, every member of the family needs each other family members. On the other hand, each family member has a balanced position in their respective positions.

The family plays a dominant role in the development of a person's life. This is because a person usually spends more time with his family. Here he learns a lot, grows, and actualizes himself. Everything starts with family life.

For that, family life needs to be considered properly. Family life must run in accordance with religious guidance and the provisions that apply in society. When family life can form a good person, then, a good society will also be born. Because family and society are interrelated and influence each other. For Muslim families, all the guidelines and provisions are very clear, both in the Al-Qur'an and As-Sunnah. This must be carried out by every Muslim family, especially as an effort to realize family functions, especially religious functions.

Living a family life is a complex life that can even be difficult and burdensome.[11] Family life is increasingly changing along with changes in each family member who is a selfish, materialistic lifestyle, the fading of good values in family life and concern for members of the family.[12] This must stop. And for that, Sufism as a process of becoming a good person is expected to be able to bring family life back to noble goals and provide goodness for all.

### 3.2. Sufism

Sufism is taken from صوف (shuf) which means wool, which is the clothes that are often worn by Sufism practitioners. Sufism comes from the word صفاء (shafa) which means purity. The word الصفة (al-shuffah) means shade. الصف (shaf) means a row because they pay close attention to prayer so they always attend before the time so they can be in the first row. الصفة (al-shifah) means character because Sufism practitioners attach great importance to praiseworthy qualities and try hard to leave despicable qualities. صوفنة (shawfanah) which is a kind of small fruit that is hairy, because generally practitioners of Sufism wear hairy clothes like the fruit in its simplicity.[13]

Sufism is an ideology, a way of life, a set of principles and beliefs that are embodied in real practice.[7] Basically Sufism is an attempt by experts to develop a kind of discipline—spiritual, psychological, scientific and physical—which is believed to be able to support the process of purifying the soul or heart.[14] Sufism is the knowledge of all forms of behavior of the human soul, then how to clean it and decorate it with commendable behavior, how to take the path to Allah quickly.[15]

The typology of stages in Sufism includes: takhali (self-emptying of reprehensible qualities), tahalli (embellishing oneself with praiseworthy qualities), and tajalli (revealing divine light).[16] Practitioners of Sufism are called Sufis. Sufis or people who are concerned with spiritual and contemplative life exist in human life in all conditions.[17]

Sufism is not new in Islam. In the review of the Koran, Sufism is synonymous with the concept of purifying the soul (tazkiyat al-nafs).[18] Junaid al-Baghdadi, said that Sufism should not be seen as a study in Islam, instead, Sufism should be encouraged as an important method related to one's spiritual dimension.[19] Thus, the negative image attached to Sufism fades by itself. This is because the main source of Sufism is the Qur'an and Sunnah. And if examined in historical aspects, the origins of Sufism can be traced properly.

Tawawuf consists of two aspects, first, the theoretical aspect (nazhari) or mysticism (spiritual journey) includes mujahadah and riyadhah through various levels (maqam) and mental states (things). Second, is the practical aspect ('amali), namely tasawuf in concrete actions or deeds.[20] That is why Sufism is categorized as an independent science. Even in Islamic higher education, tawasuf is a compulsory subject in all study programs which are usually presented in tasawuf morals courses.

Indeed, Sufism touches on all aspects of human life. This is stated in the sharia, tarekat, hakikat, and makrifat schemes. Shari'a is a set of guidelines for life, and a relationship with Allah and His creatures. Tarekat means way or method in the experience of Shari'a. The essence is the deep meaning that is obtained from the practice of the Shari'a and the Order. While makrifat is the ultimate knowledge of everything that comes from Allah alone.

Habib Umar ibn Muhammad ibn Hafizh mentioned the characteristics of a tasawuf practitioner, including: having knowledge of the Qur'an and Sunnah; Pay attention to matters of the heart; Sincerity; earnestness; Modesty; Acknowledge the virtues of others and shun envy; Many remember Allah; Straightforward explanation and stay away from debate and seek goodness; Love and always prioritize Allah over other than Him.[21]

Practitioners of Sufism will achieve closeness to Allah through worship with perfect obedience and polite character.[22] This is realized after someone has stepped up the spiritual stages in earnest. Imam al-Ghazali called it in the stages of knowledge, things and 'charity or cognitive, affective and psychomotor.[23] This is because the values of Sufism as part of religion provide good motivation for a person to behave according to what he believes.[24]

Sufism is interpreted as a method so that a person becomes a noble person in practicing Islam, faith, and ihsan. Family life and the practice of Sufism values can go

hand in hand and even strengthen one another. The concept of Sufism in family life is poured into the realm of Shari'a, which means that the family is based on predetermined rules (fiqh munakahat). The method of the tarekat is to carry out family life based on the guidelines of Muslim life. The essence is knowing the philosophical meaning of the various dynamics of Islamic family law life. Thus, in the end, makrifat is obtained in the form of comprehensive and wise knowledge of the dynamics of family life which is the path to family happiness.

### 3.3. The Value of Sufism in Family Life

#### 3.3.1. Mahabbah

Rabi'ah al-Adawiyah interprets mahabbah as a form of extreme love, namely love that gives birth to various expressions without conditions. This love is of course directed to Allah.[24] This love makes a person want to always be close to the Beloved.[25] This mahabbah concept can actually be borrowed from family life.

Mahabbah or love certainly starts from knowing or knowing. The point is that love for someone starts from knowing the person you love. Knowing a loved one means knowing the person who is loved completely. From this complete knowledge, the love that is present will continue to grow and develop. Because he knew his girlfriend well. Understand loved ones as best you can.

A man and a woman who tie the knot of marriage certainly love each other. Like the mahabbah concept that always wants to be close, then someone certainly wants to always be close to their partner. Namely, the husband always wants to be close to his wife, and vice versa. This closeness is certainly decorated with noble expressions, based on kindness, and responsibility. The feeling of love or mahabbah must be owned by all members of his family. Mahabbah which is owned by each family member will give birth to a peaceful, happy and peaceful life because it is based on noble values.

Mahabbah in family life must always be maintained and cared for properly. Consistency or istikomah in mahabbah to all family members is one effort that can be chosen. Mahabbah is stated in the form of attention, understanding, and wanting the best for the family. In the end, mahabbah is considered the main foundation of family life.

### 3.3.2. Taubah

Repentance (taubah) is important because it relates to the heart, soul, and mind of everyone.[26] Repentance is a way to purify oneself from sins that have been committed and return to Allah SWT. Repentance is good for a person after realizing his mistake.[27] Repentance functions as a cleanser of strengthens feelings and thoughts and develop good potential in humans. So, with mental repentance human psychology can return to health in accordance with nature (fitrah).[28] For this reason, this repentance must be carried out as soon as possible and accompanied by commendable morals.[29]

Furthermore, this repentance is expected to have an impact on relationships with Allah, Apostles, family, fellow human beings and their environment.[30] Repentance is done by praying to Allah. This repentance is done by: acknowledging mistakes that have been made; Ask Allah for forgiveness; Not repeating wrongdoing; As well as focusing on self-improvement with noble character.

The value of this repentance must be realized in every aspect of family life. For example, if a family member makes a mistake to another family member, he should repent to Allah SWT and apologize to the family member where he made a mistake. This must be based on one's awareness and maturity. Because, sometimes a person does not know that he has done something wrong. For this reason, it is also necessary to have good communication patterns in family life.

This repentance is the way that every Sufi follows. He feels he makes many mistakes and always repents to Allah so that he always draws closer to God, the Most Forgiving. That is the value that can be drawn from repentance in family life. Because, no human being can be separated from mistakes and sins. The implementation of repentance in family life must begin with an understanding of the concept of repentance, experience and consistency in practicing it.

### 3.3.3. Zuhud

Zuhud is a state of the heart that does not rely on worldly life. Zuhud does not hate the world, but has a normal attitude towards the world and uses it only for good.[31] Zuhud also means prioritizing the afterlife over the life of the world.[32] Zuhud is related to several things, such as wealth, appearance, power, people, lust, and things other than Allah. Zuhud as the value of Sufism is awareness and communication between the servant and his God in the form of ihsan as a stage (maqam) towards understanding Allah SWT.[33] Zuhud has several characteristics, including: leaving the world; philanthrope;

not having much hope; charity without showing off, speaking without being covetous and noble without leadership; full of goodness.[34]

In the context of family life, *zuhud* can be interpreted as an attitude of prioritizing family life for the afterlife. The ascetic life of the family is the position of living the life of the world without a sense of belonging to the life of the world. This is because the family believes that the afterlife is a better and more eternal life. Thus, life in the world is lived without excessive love, but to obtain as much good as possible as a provision for the afterlife.

The *zuhud* family is not a family that has no assets but uses these assets as best as possible, not only for family needs but for the common good. Family members have the right to develop themselves in all aspects, whether it's education, work, social life, and so on. *Zuhud* in family life does not mean a family life that closes itself to the environment. On the other hand, a family that is *zuhud* is able to spread the widest possible benefits for the common good.

To realize the ascetic family, it must start with a complete understanding of asceticism itself. Every family member must be unified in viewing and determining the direction of family life together. Togetherness is one of the keys to the sustainability of this concept. Thus, presumably the concept of *zuhud* in Sufism can be practiced in family life.

This concept can be interpreted by simple life in the family. This simplicity is a chosen attitude, not a simple living condition in a narrow sense. The *zuhud* family, even though they are rich in wealth, regard this treasure with a simple view. That the treasure is a form of favor from Allah, nothing more for good. The world's wealth, throne, and jewelery are not chosen as a goal in life, but as a means to worship Allah Swt. A *zuhud* family also does not have long dreams that make it negligent to worship or work.

#### 3.3.4. Patientce

Patientce means holding back or being steadfast in the face of everything, both difficult and burdensome things.[35] In general, patience is divided into physical and spiritual patience. Physical patience is patience in accepting and carrying out religious orders that involve limbs. Meanwhile, spiritual patience involves the ability to withstand the will of lust which can lead to evil, such as holding back anger.[13]

The dynamics of family life continue. Maybe family life can run easily and as expected. Or on the other hand, family life feels incomplete and not as expected. So, in conditions like this, patience is needed in living a family life, whatever the conditions are.



Patience, as understood above, is not limited to the condition of refraining from anything that makes it difficult in family life. Patience is also required in pleasant conditions. Because with this attitude, a person or family will not fall into excessive conditions. For this reason, patience is mandatory for all family members, both in efforts to fulfill needs related to rights and obligations as well as in their personal lives.

This patience must start from husband and wife or father and mother as the main driving force of family life. This patience arises from knowledge and continuous practice. Thus, patience will become a character that is reflected in the morals of family members. If husband and wife or father and mother have good friends, then they can teach and model this attitude to their children. So that children are able to practice patience in their lives.

Patience can mean not rushing in making a decision in family life. That is, in patience there is prudence, full consideration and kindness. Patience can also be interpreted as an attitude of accepting the conditions of family life or in responding to the attitudes of other family members. For example, the husband's patience in trying to meet family needs. Or mothers, who patiently care for their children. Even being patient in fulfilling the rights and obligations of each member as well as their management (family communication).

On the other hand, patience must be based on love for Allah and His Messenger. Patience is one of the religious guidelines that Allah conveyed and was exemplified by the Prophet Muhammad in all aspects of his life, including in his family life. The basis for this patience is of course very easy to find in the Qur'an and al-Hadith. For this reason, patience should be attached to every Muslim family in all conditions of life, especially in family life.

### 3.3.5. Tawakkal

Tawakkal in Arabic is a derivative of the word vice. A representative is a substance or person who is used as a substitute for managing or completing the affairs of the representative. So that tawakkal means to make someone as his representative, or hand over the affairs to his representative. Trust in Allah is to make Allah as a representative in taking care of all matters, and relying on Allah in solving all matters.[36] Tawakkal is surrendering to Allah SWT for all efforts, believing in the power and will of Allah SWT. people who put their trust will feel calm, peaceful and happy in all conditions.[37] Tawakkal aims to get good and keep away from harm.[38] People who put their trust in

Allah, then Allah will give him a solution to all the problems he faces as stated in Q.S. At-Talaq (65):2-3.

Trust in family life means carrying out all provisions in family life to the fullest extent possible and relying only on the power of Allah for the results. Trust in family life is not a passive attitude that is just waiting for God's provision. But keep doing business or activities that aim for the good of family life. For example, the husband continues to work to support his family. Not just sitting around waiting for the fortune to come. This attitude of trust can certainly be practiced in all aspects of family life.

### 3.3.6. Grateful

Man's gratitude to Allah begins with realizing from the depths of his heart how great His favor and grace, accompanied by submission and awe give birth to obedience to Him, among others in the form of using the favors he has received according to the purpose of his bestowal.[13] Gratitude in family life is realizing that the family you have is the most beautiful form of blessing. How he became part of a family is one of God's gifts to be grateful for. How he has a partner or offspring is a blessing to be grateful for. All forms of enjoyment that originate from and are related to family life should be something to be grateful for.

### 3.3.7. Sincere

Cincere (Ikhlas) is taken from the word **خلص** which means cleansing from what is not its element. Ikhlas is doing something for the sake of Allah and or according to His commands.[13] Ikhlas is doing deeds with a clean heart, purely for Allah alone. From here, that person only hopes to please Allah SWT in everything he does.[39]

Being sincere in family life can be interpreted as doing all obligations in family life solely for Allah SWT. A person carries out his obligations to family members apart from being a necessity, he also sees that what he is doing is an order from Allah. That way, people who are sincere in living a family life will continue to try to do the best for their family because they hope to please Allah. Sincerity is the foundation for someone to carry out their role in the family. This role must be kept away from various things that have nothing to do with it.

### 3.3.8. Rida

Maqam rida is a teaching to respond to and transform all forms of suffering, misery and distress into joy and enjoyment.[3] Rida is the main goal in life for every Muslim. If this has been realized, then that person's relationship with Allah becomes a loving relationship.[40]

Rida is the culmination of the stages in practicing Sufism. Rida in family life means accepting all forms of God's provisions in family life with complete acceptance. Living a family life, regardless of the conditions, will be lived with the same feelings and attitude, that is, accept it gracefully and live it as best you can.

Sufism values above can be practiced in everyday family life. However, it is classified as an ideal concept. In practice, there may be conveniences, difficulties or differences from one family to another. In fact, differences can be present in one family member with other family members. For this reason, a moderate attitude (tawasut) is needed in practicing the values of Sufism in family life.

Furthermore, the values of Sufism in family life can be assessed differently for those who practice it and those who do not practice it. An attitude of fairness, introspection, and not feeling self-righteous needs to be put forward if there are differences in assessing the concept of the Sufi family. This is because the meaning and practice of modern spirituality is influenced by a person's condition, intellectuality, socio-culture, and even political circumstances.[41] The implication of practicing the Sufi family concept is goodness not only for the family, but for all life which will produce happiness, justice, tolerance and compassion for fellow creatures. There is no obligation in carrying out this Sufi family concept. this concept is a concept that is offered as done in the previous salaf-saleh.

## 4. Conclusion

The Sufi family is the condition of a Muslim family that lives its life based on Sufism values. This concept is carried out in the elements of the Shari'a, Tarekat, Hakikat, and Makrifat of the family. This is manifested in mahabbah, asceticism, patience, resignation, gratitude, and sincerity which are well implemented in family life. Based on this conclusion, recommendations can be drawn to all parties interested in Islamic studies, especially Sufism and the family, to continue this study so that an understanding that continues to grow and develop is achieved. Thus, in the end, a comprehensive and applicable Sufi family concept will be obtained according to the times.

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