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DEVELOPMENT AND CONTROVERSY OF TASAWUF PHILOSOPHY IN INDONESIA

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ABSTRACT

This journal aims to examine the development and controversy of Sufism in Indonesia. Philosophical Sufism has developed quite rapidly in the archipelago, the Islamization of the early generations was colored by the teachings of Sufism, marked by the rapid acceptance of Islam by natives who were initially familiar with the influence of Hindu-Buddhist mysticism. The Sufism that played a role in this early period was philosophical Sufism which can be categorized as a type of infinite mysticism whose manifestation is identical to the development of wujudiyah from Ibn Arabi's theory of tajalliyat. Along with the development of philosophical Sufism in Indonesia, the teachings of philosophical Sufism experienced debate and controversy among the Sufis themselves. This debate arose, apart from differences in interpretation of Ibn Arabi's doctrine, it was also triggered by differences in socio-political factors between the parties in disagreement. So the debate gave rise to groups within it, namely First, the group supporting Wahdat al-wujud; second, groups that oppose the Wahdat al-wujud ideology; and third, the moderate group led by Abd Rauf Singkel

INTRODUCTION

Islam is the most perfect religion in terms of various measures. Not only the measurement of faith and the shari'ah, there is also the measurement of morals and what often appears under the name Sufism. Sufism in Islam provides an mystical meaning that underlies formalism. Understanding or studying Sufism means studying its dimensions isoteric of a

building in the form of belief, so that a religion (Islam) can be viewed as a whole and in general, not just a belief that supports without meaning Abu al-Wafa' al-Ghanimi al-Tafzani (1997: 90) Historically, Sufism experienced very rapid growth and development, starting from efforts to imitate the life patterns of the Prophet Muhammad SAW and his companions, after which it became a doctrine with a conceptual character. So in the history of its development, ulama experts divided Sufism into 2 (two) directions of growth. There is Sufism which leads to theories that are very difficult and require more in-depth explanation. During its development, Sufism that was oriented towards the first direction was always referred to as philosophical Sufism, Akhlaqi Sufism, or Sunni Sufism (mistiko-Sunni). There is also Sufism that is oriented in the second direction, called philosophical Sufism. The second type of Sufism was developed by many Sufis with philosophical backgrounds (mystical-philosophical). Rosihon Anwar and Mukhtar Solihin, (200: 69)

The teachings of philosophical Sufism are a type of Sufism that is mixed with philosophical teachings that prioritize odd expressions (Shatahiyat) in the teachings developed by the Sufis. Philosophical Sufism began to emerge in the 3rd and 4th centuries, but in the 5th century there was a decline and returned in the sixth century.

The philosophical teachings of Sufism explain that God is close to humans, even the human spirit can unite with Him. In this ideology, the term fana is also well known; where a Sufi loses his self-awareness. He hides his whereabouts. And the term baqa; where Sufis will only feel God as the only essential being.

The emergence of philosophical Sufism teachings in Indonesia has also experienced controversy and debate among the Sufis themselves. This debate was triggered, apart from the debate over the interpretation of Ibn Arabi's doctrine, but was also triggered by the debate over the socio-political factors of each disputing party, resulting in the formation of an allied group.

METHOD RESEARCH

Research methods include five parts, namely approaches and methods, types of data and data sources, data collection techniques, data analysis techniques, and time and place of research. This research uses qualitative methods by applying descriptive analysis methods. Internal sources for this research include Sufism, controversy and philosophical fasawuf in

Indonesia. External sources, namely this research, include references related to the main topic sourced from articles, books and other research documents. Data collection techniques in this research were carried out through social media studies and literature studies. Research methods present as an effort to test as science Knowledge, such efforts by using the scientific method. In An order to keep science at a time of scientific cost Conducting research.1 Thus the research is a testing Science by scientific method procedure. In this study an examination of concepts And theories of various literature, journals and books. Building up a concept and Theory is the basis of library study or library study. Studies Library is an obligation in academically with a purpose to Developed out of both theoretical and practical aspects Sukardi (2013: 89)

RESULT AND DISCUSSION

RESULT

Understanding

Islamic philosophy is the definition of philosophy that was created by Islamic philosophers, such as Al-Kini, Al-Farabi, Ibn Sina, Ibn Rushdi and others in a pure way and never came and was influential in Indonesia. Although there are philosophical aspects that influence Sufism itself, it is known as philosophical Sufism. Musyrifah Sunanto,(2004:90)

What is meant by philosophical Sufism is that which uses philosophical terminology in expressing its teachings, both philosophy in expressing its teachings, both philosophies outside Islamic teachings such as Greek, Persian, Indian, Christian philosophy, or from Islam itself. Those outside Islam may be Socrates, Aristotle, Plato and the Neo Platonism school with its emanation teachings, or the philosophy of Hermanitism. Meanwhile, from within Islam, such as the philosophies of Al-Farabi, Ibnu Sina, Ibnu Rushdi, apart from that, it was influenced by the spiritual sect of Islamiyah from the Shi'ite teachings, such as the teachings of the Ikhwan al-Shofa. Apart from that, it is of course based on Islamic sciences, Fiqh, Kalam, Hadith and Tafsir. Strictly speaking, the figures of philosophical Sufism are encyclopedic in nature and have diverse cultural, experience and educational backgrounds. However, their authenticity as Sufism is still maintained. The figures strive persistently to discuss philosophical teachings from outside Islam with Sufism. Even though we use philosophical terms, the meaning has

been adapted to the teachings of Sufism (Islamic mysticism). Therefore, there are many philosophical Sufisms

The teachings are vague, there are many certain expressions or terms that are only understood by people who have studied the teachings of this philosophical Sufism. In this way, this type of philosophy is very dangerous for ordinary people, deviation, deviation and perhaps even going astray which leads to disbelief.

Basic Teachings of Sufism

Followers of philosophical Sufism argue that humans can rise to a higher level, above ma'rifat, namely unity with God which can be termed Ittihad, Hulul, and waddah al-wujud. With the character of Sufism like this, the rules for discussing Sufism are already philosophical in nature, that is, the discussion has expanded to metaphysical issues, such as the concept of union between God and humans, as well as discussing the concepts of humans and God. The most striking philosophical teachings of Sufism are:

Fana and Baq

The main pioneer of Fana and Baqa ideology was Abu Yazid al-Bustami (d. 847 AD). If Zunnun al-Mishri had just reached the level of ma'rifat, then Abu Yazid Al-Bustami passed that level and reached the state of mortal and baqa and so on ittihad, uniting with God.

Before a Sufi can unite with his Rabb (God) he must first destroy himself. As long as he cannot destroy himself, as long as he is still aware of himself he cannot unite with God.

Fana literally, which means to dissolve, destroy, perish, vanish or disappear, while baqa means eternal, eternal, living on, or permanent (the opposite of fana).

According to Sufis, fana is a loss of feeling and awareness where the Sufi person does not feel at all what is happening to himself and the natural world around him. What Sufis seek is self-destruction, namely al-fana 'an-nafs is the destruction of feelings or awareness of the existence of the gross human body (corpse). If a Sufi has reached al-fana'an al-nafsi, that is, when his physical form no longer exists (in the sense of no longer being conscious of it), all that remains is his spiritual form, and at that time he can be united with God. This union with God occurs after achieving al-fana 'an al-nasf. Just like the statement above, with the destruction of immorality what remains is piety.

Thus, it is clear that in this mortal understanding, human material remains and is not lost or destroyed at all. What is lost is only his awareness of himself as a human being, he no longer feels it about himself anymore because he has merged into God's presence, even merged with His form.

However, this mortal state does not last continuously, because it will stop the body's organs from carrying out their functions and roles on earth. Fana is a gift from Allah SWT as a gift to His servants, it cannot be obtained through effort and practice.7

Ittihad

Literally ittihad means unity. According to Sufi terms, it means unity between humans and God. What is meant according to Harun Nasution, ittihad seems to be a level of Sufi where the condition of a Sufi has felt himself united with God, a state where those who love and are loved have become one, so that one of them can call the other with the words "Hi I". In Ittihad, only one form is seen, even though there are actually two forms that are separated from each other, so there can be an exchange of roles, the identity itself has become one. Sufis are concerned because their mortals have no existence, and speak with the names of God.8

To reach the peak of ittihad a person must first experience fana. Therefore, mortal is a prerequisite for achieving maqom ittihad. Ittihad is a gift from God to a Sufi who is serious, steadfast and patient in worship and endeavors to give his soul. So, ittihad is not achieved by practice, but is a direct gift from God to His servants who are ready to receive it.

According to Abu Yajid, humans are by nature one substance with God, they can be united with Him, provided that if humans are able to merge with the consciousness of existence, himself as a person, fana 'an al-nafs. In other words, whoever is able to erase his personal existence and free himself from the natural world around him will find a way back to his original source. He will unite with the only one, whom he sees and feels only one. And this is what is called the peak of ittihad, which Abu Yajid mentioned as tajrid fana fi at-tauhid (a way to meet God without any intermediary)

Al-Hulul

Hulul understanding in Sufism was initiated by Husen Ibn Mashur Al-Hajjaj who was born in Persia in 858 AD, then he settled in Baghdad. Hulul according to Abu Nasr al-Thusi in Al-Luma' is [aham which says that God chooses certain human bodies to take place in them, after the human qualities in those bodies have been eliminated.9

Hulul coincides with wahdah al-wujud which is actually the embodiment of ittihad. In other words, ittihad can take the form of Hulul and Wahdah Al-Wujud, and the cause of the birth of Ittihad is the result of the existence of fana and baqa. If the understanding of fana and baqa made Ibn Yajid al-Bustami reach the state of ittihad, the other Sufis, Al-Hajjaj fana and baqa, pushed him to the point of Hulul.

Wahdat al-wujud

Wahdat al-wujud, which means unity of existence, (unity of existence). This understanding is a continuation of the Hulul ideology and was pioneered by Muhy al-Din Arabi who was born in Murci, Spain in 1166 AD. According to the understanding of wahdat al-wujud, everything has two aspects, the outer aspect which is the ard and the khalaq which has the characteristic creatures and inner aspects which are jawhar and which have divine qualities. In other words, in every tangible thing there is a divine attribute or haq which is the inner jawhar or substance and essence or nature of every tangible thing. The khalaq aspect is only an ard or accident, something that is future.

In the opinion of Muhammad Yusuf Musa as quoted in Asmaran, wahdat al-wujud is "there is no form except the form of Allah Ta'ala". Apart from that

In fact, all that is possible is His manifestation which is found throughout this universe, so nothing is possible except from His manifestation of Allah SWT. If He did not exist then this world would not exist.

From the explanation above we can draw the conclusion that wahdat al-wujud is an understanding which recognizes that there is only one form in this universe, the other being the form of God Himself. God is nature and God's nature because nature is an emanation (the process of something happening) from God.

This philosophy arises from the understanding that God wants to see Himself outside Himself and that is why He created this universe. Therefore, nature is a mirror for God. In all

objects and creatures in it. Every object has divine qualities, so God sees Himself. So this is where the understanding of divinity emerged. It looks like there are many but actually there is only one. It's like someone looking at themselves in several mirrors. In each mirror there are many of themselves, but their nature is only one.

In conclusion, according to al-Taftazani, Ibn Arabi argued that the "obligatory" form is only the form of Allah. Apart from that, the diversity that exists in the world is only the result of the physical senses and will of the human mind itself which is limited, which is unable to understand the singularity of the substance of all things. In fact, if you look at it from the point of essence, it is God, whereas if you look at it from the form of its characteristics, it is a creature (nature). Strictly speaking, there is only one true form, namely the form of God, forms other than God are shadow forms.

DISCUSSION

Development of the Controversy on Philosophical Sufism in Indonesia

During the time of the Prophet, the Muslims were still an ethical society based on clear and simple thoughts that came directly from the Prophet. After the Prophet died, as the territory expanded and the number of new problems previously faced increased, intellectual development emerged in all fields, each of which was later adapted to its development with different objects, methods or ways of solving. The source is essentially the same, namely Al-

Qur'an and Hadith. However, because the emphasis and objectives of the methods are different, the results will be different, although if you think about it more deeply, the differences are actually relative (changeable).

In subsequent intellectual developments, different points of view gave rise to the terms outer knowledge and inner knowledge. From its name, external knowledge is knowledge that forms a religious introduction (orientation) which tends to be more open and can be known and implemented by everyone who enters. External knowledge is the science of fiqh, hadith and interpretation, while what is called inner knowledge is a deeper knowledge. The main priority is to appreciate God through real spiritual experiences that really prioritize intuition. What is

included in this inner science is the science of kalam and the science of Sufism. 14 Within this inner science, there will also be differences in points of emphasis. The science of kalam is a rational category of monotheism, while the science of Sufism is more closed or secretive in nature and its manifestation often differs between the personal experience of the originator of one Sufism system and the personal experience of the originator of another system. Therefore, as explained also, Sufism is divided into several branches, namely akhlaqi Sufism, amali Sufism, and philosophical Sufism. In philosophical Sufism, there are various kinds of understandings that differ from one another. There are those who believe that the highest level that a human can achieve is ma'rifah, there are also those who think that humans in drawing closer to Allah (taqarrub ila Allah) are at a higher level than ma'rifah, namely they can achieve ittihad (entering and uniting with God), Hulul (God descends and occupies the body of a human who is ready to receive Him), or wahdat al-wujud, some of the figures are considered extreme, and some are considered moderate. The extreme one is the opinion that nature and God are one thing. Nature is God and God is Nature. 15 Meanwhile, moderates argue that nature and God are not identical because nature is only His image, not His form. God is the creator and nature itself is his creation. God has an essential form, while nature is only His creation, a shadow whose form depends on the presence or absence of the source of the shadow itself. Therefore, the ultimate form is the source of the shadow

along with all the qualities attached to Him. Nature is indeed a form, but its form depends on the presence or absence of the source of the form itself.

In such problems there is also some controversy. The controversy itself occurred initially in Mecca and Medina as the centers of world Islam. There are groups of ulama who still defend Sufism according to the teachings of Ibn Arabi al-Jalili, which he considers to be excessive Sufism, that is, it places great emphasis on the immanence of God, and ignores the Shari'a and the transcendence of God Himself. There are also groups of ulama who still adhere to the hadith and reject rational philosophy and speculative mysticism. Even if they accept Sufism, the Sufism they carry out must be in accordance with the Shari'a, such as the Sufism of al-Ghazali, Ibn Taimiyah and Ibn Qayyim al-Jauziyah. This group is known as al-hadist.16

Apart from that, this controversy also occurred in the archipelago, both in Aceh, Java and South Kalimantan. Aceh is known as the city of the veranda of Mecca for Indonesian Islam. Controversy occurred between the followers of Hamzah Fansuri and Syamsuddin Sumatrani with the understanding or teachings of Nuruddin al-Raniri which was then finally reconciled by Abd. Singkel

As is known, the large-scale Islamization of Indonesia occurred after Baghdad was destroyed in the 13th century, when the responsibility for spreading Islam was played by Sufi groups and orders. Therefore, the first generation of Islamization was colored by the teachings of Sufism. In fact, when Islam was quickly accepted by the native population who were previously familiar with the mysticism of Hindu-Buddhist influences. The Sufism that played a role at that time was philosophical Sufism which can be categorized as a mystical type of infinity whose manifestation is identical to the form of development of Ibn Arabi's theory of tajalliyat.

This idea or doctrine of wahdat al-wujud was once the subject of debate among Sufis at that time in Aceh, between followers who supported the teachings of Hamzah Fansuri and Syamsuddin Sumatrani and the opinion of Nazaruddin al-Raniri. This debate arose, apart from differences in interpretation of Ibn Arabi's doctrine, but was also triggered by socio-political factors from each opposing camp. These groups are:

The group that supports the ideology of wahdat al-wujud, according to their view, is that wahdat al-wujud implies that nature is a creation of God himself, like the foam on the crest of a wave. This view is almost the same as the theory of pantheism or monism. This wahdat al-wujud thought is also guided by the teachings about the creation of nature and humans through the appearance of God in seven dignity, known as the theory of the seven dignity which consists of the dignity of "ahadiyah, wahdah, wahidiyah, mitsal nature, spirit, ajsam nature, and insan kamil ". The theory of the seven dignity is basically from the teachings of Ibn Arabi and was later developed for the first time by Ibn Fadhullah al-Burhanpuri in his book Tuhfat al-Murlahan ila roh al-Nabiyy. Famous figures who adhere to this understanding in Indonesia are Hamzah Fansuri and Syamsuddin Sumatrani.

a. Basically, understanding wahdat al-wujud is difficult for ordinary people to understand. Only certain people who know the philosophical theory with its unique terms and see it according to Sufi vision are able to understand it. Therefore, when Hamzah Fansuri and wahdat al-wujud remained true to the correct teachings. However, after the two scholars died, the understanding and teachings of Wahdat al-Wujud deviated in a misleading direction, so that followers of Sufism spent more time in seclusion. They no longer care about the rice fields so it is dangerous for the development of the country.
b. A group that opposed the ideology of wahdat al-wujud, and this group was later spearheaded by Naruddin al-Raniri, who received support from Sultan Iskandar Sani and Sultanah Sofiyah al-Din. Al-Raniri arrived in Aceh in 1047 (during the time of Sultan Iskandar Sani) and left Aceh in 1054 (during the time of Sultan Sofiyah). Al-Raniri comes from Randir (Southern Arabia) and is someone who firmly holds Ash'ariya thought or doctrine, therefore he tries to explain the relationship between the nature of God and his relationship with the universe and humans. He explains the differences (mukhallafah) between humans and the universe, the origins of the world in time (ihdas) and the transcendence of God dealing with humans. Therefore, he strongly opposes the teachings of followers who still maintain God's immanence in His creation.

As applied in the previous period, during the Islamic era in Aceh with the teachings and guidance of Syamsuddin was the wahdat al-wujud sect, which after Syamsuddin abandoned his teachings deviated towards pantheism and gave rise to chaos, be it in the political, economic or diversity fields. This situation was faced by Sultan Iskandar Sani. Therefore, he needs a scholar who can solve this problem. Then Naruddin arrived in 1047-1637 to Aceh, and was appointed mufti, qadhi who became the sultan's advisor. That way, when Naruddin arrived in Aceh, Sultan Iskandar Sani had already ruled for about a year. The problems he faced included:

a. The deviation in teachings brought by Hamzah Fansuri and Syamsuddin al-Sumatrani which caused chaos in diversity and its effects spread to the weakening of the fighting spirit of the Acehnese people

b. Political, economic and diversity decline from the impact of the development of Portuguese power in Malacca, and the arrival of the Dutch and British in the waters of the Malacca Strait
c. Sultan Iskandar Sani, who came from outside Aceh, needed a cleric who would support and strengthen his position among the Acehnese nobles who did not like him.

Al-Rani tried to straighten out Hamzah's teachings which were considered deviant. Apart from that, he also created works explaining the heresy of wujudiyah teachings and was considered to have pantheistic beliefs. Al-Raniri then invited the followers of wujudiyah teachings to debate, and the debate was held directly in front of Sultan Iskandar Sani, but the debate failed to resolve the problem. The Sultan then repeatedly ordered wujudiyah supporters to change their stance and repent. And this also failed, on Naruddin's advice, the Sultan ordered them to be killed and captured and burned as a foundation for them in front of the Bait al-Rahman Mosque. Naruddin's opposition to the teachings of Hamzah Fansuri and his followers is actually an illustration of orthodoxy's reaction to deviant mysticism. In an effort to completely eradicate the negative impact of the distorted wujudiyah teachings which had caused this chaos, Naruddin threw out a person named Sayf al-Rijal, a person from Minangkabau who had studied in Aceh, because considered to have deviant views. Sayf al-Rijal then went to Surat (India) to study. And when he returned he had an advantage that allowed him to oppose al-Raniri again. Al-Raniri's strong opposition to support from Sultan Iskandar Sani resulted in:

1. Prohibition of wujudiyah teachings and understanding
2. Destruction of books containing wujudiyah teachings
3. Hunting and killing followers of wujudiyah teachings who do not want to repent

This action left a deep mark, there is a hidden grudge among the people of Aceh which could erupt at any time. And it happened. During the time of Sultanah Sofiyah al-Din, after Naruddin had been successful for seven years, then came Sayf al-Rijal, who had been exiled by him from Aceh to Surat, India. Sayf al-Rijal's arrival sparked endless debates like before. This gave rise to political and religious chaos that spread among the population. Many trade matters are pending, other matters are also neglected.In this case, Naruddin explained in a work

quoted by Ayzumardi Azra, revealing all his houses and land in his neighborhood to religious institutions. Therefore, a clash arose between the two camps with different opinions. This clash then made the Sultanah more inclined towards Sayf al-Rijal, then Sayf al-Rijal was summoned to the Palace and received respect from the Sultanah. This incident resulted in Naruddin having to return to his birthplace to Randir in 1054/1644-1645.20

The moderate group spearheaded by Abd. Rauf Singkel is trying to reconcile and take a middle path by not taking sides with any of the disputants. In his works, he does not find anything contradictory to the teachings of Hamzah and Syamsuddin, but he shows that he is different from Hamzan and Syamsuddin. Likewise, Abd.Rauf's teachings do not conflict with the teachings brought by al-Raniri, but criticize al-Raniri's method of infidelizing and killing Wujudiyah followers. Abd. Rauf al-Singkili arrived in Aceh estimated in 1084, while al-Raniri, who preached a fatwa on poaching and violations of wujudiyah teachings, left Aceh in 1054. The atmosphere of controversy over wujudiyah thought in Aceh is still very much felt. This was due to al-Singkili's position. Al-Singkili was appointed Qadhi al-A'dil, the mufti responsible for religious administration. Al-Singkili never sided with one of these teachings, but he stood in the middle as a peacemaker. On the one hand, he tried to interpret wujudiyah thought, but rejected Hamzah Fansuri's teachings, on the other hand, he criticized the radical actions carried out by al-Raniri who had condemned Hamzah's followers as infidels and ordered them to be killed.

Abd method. Rauf made a middle way by starting a discussion about Tauhid which was linked to the teachings of Sufism first. For Sufis, the meaning of unity in the context of God is to associate the nature of One with God, and even make God One. He adheres to the al-Kurani concept regarding monotheism al-uluhiyah, monotheism al-Af'al, monotheism al-Wujud and monotheism al-Haqiqi.

From the concept of monotheism Abd. Rauf entered into a discussion about the ontological relationship between God and nature, between the Creator and His creation. He believes that nature is not identical with God because nature is only His shadow, not His form. With a concept like this Abd. Rauf emphasizes God's transcendence over natural creatures, including humans, so they do not have their own form because they are only shadows of His

shadow. The presence of the shadow is very dependent on the presence or absence of the shadow source.

Talking about the stages and processes of natural creation, he stated that nature was created through a process of emanation (emanation, al-faid) from God's substance, as is the process of the release of knowledge from Allah SWT. In this way, even though nature is not absolutely God's substance, it is also not absolutely different from Him because nature is not a second being that is completely separate from Him. Abd.'s perception Rauf, both regarding the relationship between God and nature and the process of creating nature itself, is called wahdat al-wujud thought.Understandings that prove that Sufism must run with the Shari'a. Therefore, his efforts to renew (neo-sufism) Islam were different from those of al-Raniri himself. He is an evolutionary style mujahid, not a radical one. He also expressed his displeasure with al-Raniri's approach in a less obvious way.

The initial aim of al-Singkili's efforts, like those of his teachers, namely Ibrahim al-Kurani and Ahmad al-Qusyasyi, was to construct the socio-moral and intellectual community of the Muslim community. Muslim society needs a revival or re-purification of religious teachings. According to them, the most important way to achieve this is to further develop a balanced understanding of every aspect of Islam, as well as emphasizing all its teachings holistically, such as in the legal and mystical, intellectual and practical, social and individual fields. In this way, it can be seen that no ulama rejects the importance of Sufism, but also cannot ignore the Sharia itself.

Between the two opposing groups above, there are actually similarities and differences. Both agree that nature has no form, its essence is zhill (mere shadow). The real thing that has true form is Allah SWT. Meanwhile, the difference in Hamzah Fansuri's view is that nature does not have an essential form that exists in the womb and includes the world of symptoms or phenomena, while both are one essence. And according to al-Raniri, the absence of nature is because existence is single and other forms are not God while others are only shadows. So both of them agree that the ultimate being is God Himself and anything other than that is a shadow.

CONCLUSION

Followers of philosophical Sufism argue that humans can rise to a higher level, above ma'rifah, namely unity with God which can be termed ittihad, Hulul, and wahdah al-wujud. So, with the character of Sufism like this, the discussion of Sufism can be said to be philosophical in nature, that is, the discussion has expanded to metaphysical problems, such as the process of how humans unite with God, as well as discussing the concepts of humans and God. In this philosophical Sufism teaching, several problems are also found that cause controversy. The controversy itself initially occurred in Mecca-Medina as the center of Islam in the world. There is a group of ulama who remain steadfast in maintaining Sufism according to the teachings of Ibn Arabi al-Jilli, which is considered excessive Sufism, that is, it really emphasizes the immanence of God, that is, it ignores the Shari'a and God's transcendence. And there are also groups of ulama who still adhere to the hadith and reject rational philosophy and speculative mysticism; Even if you accept Sufism, the practice of Sufism must be in accordance with the Sharia. Apart from that, this controversy also occurred in the archipelago, both in Aceh, Java and South Kalimantan. . This debate arose, apart from differences in interpretation of Ibn Arabi's doctrine, but was also caused by differences in the socio-political factors of each disputing party.

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