Sufism in Taufiqurrahman Al Azizy's Novel 3 Wali 1 Bidadari Lelaki Pilihan Abah

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ABSTRACT

This research is a study of the sufism in Taufiqurrahman Al Azizy's novel 3 Wali 1 Bidadari Lelaki Pilihan Abah. Sufism in the novel is useful for the readers to introspect themselves to be a human with good character. This research aims to get a description about maqam, hal, and karamah contained in the character's behavior. The method used in this study is the method of interpretative and analytical approaches ta'wil. Based on the analysis performed, the results are, first, the highest level of spiritual is being happy for the decision of God that happens in life. Second, getting closer to God is not only outwardly religious, but also train the mind and soul by contemplating the nature and the greatness of God. Third, people who are close to God have privileges than those who forget about God. Suggestions in this research is expected to further research to try to analyze the capacity of mysticism found in the folklore, especially Javanese mysticism. For teachers not to discriminate against students who are misbehaving in class, because the naughty students is able to change become good students.

INTRODUCTION

Sufism is the teaching of the Islamic religion aims to get a knowledge about the truth and understanding of God. The goal can be achieved by passing the seven stations of spiritual (maqam) and contemplating the nature of God (hal). Someone who have achieved the highest level of spiritual will be granted by God to do miracles. The sufis called it as karamah (As Sarraj, 1914:17, Nicholson, 1998:99, Simuh, 1997:49).

Sufism or tasawuf is not only taught through the book which written by the sufis, but also contained in the literatures such as poetries and stories. Sufism in literatures is useful for the readers to introspect themselves become to human with
good personality. The readers will get a deep experience in the practice of religion. For example, the readers contemplate the sufistic expressions in the poetry or the sufistic behaviors in the story. The sufistic beviors in the story usually are the struggleof the sufis to achieved the highest level of spiritual by doing a good thing and keep the heart from bad nature.

The sufistic behaviors is contained in Taufiqurrahman Al Azizy's novel 3 Wali 1 Bidadari Lelaki Pilihan Abah. This novel is telling about Gali who was chosen by Kiai Sepuh to be the husband of Asma, the daughter of Kiai Baedlowi. Gali was told as a criminal man and Asma was told as a girl with a good character and had a deep knowledge about God and religion. In this case, Gali was presumed achieved the highest level of spiritual for his chosen. The other characters in the novel that showed the sufistic behaviors are Arsyad and Asma who deciced only love God in their life. In the novel, there was a story that told a dying kid was healed after he drank a glass of water that given by Arsyad.

Based on the presume above, the author was interested to research the tasawuf concept such as; maqam, hal, and karamah that contained in Taufiqurrahman Al Azizy's novel 3 Wali 1 Bidadari Lelaki Pilihan Abah. After describe about maqam, hal, and karamah, this research concludes the certain tasawuf teaching that contained in Taufiqurrahman Al Aziz’s novel 3 Wali 1 Bidadari Lelaki Pilihan Abah.

METHODS

This research used the ta’wil as the approach to analyze the data. Ta’wil is the Islamic interpretation theory. In this research, ta’wil was used to interpretate, analyze, and describe the data which contained the sufism or tasawuf concept. This research used ta’wil as the approach and the methode to analyze the data, because ta’wil is the method which used by the sufis to contemplate and get the understanding of God (Hadi, 2008). The sufis said that all of the thing happened in the world was the creation of God, so in this research, ta’wil was used to get the true meanings of the datas, because the sufistic novel was the reflection of contemplating God. The datas of this research are the words, sentences, and paragraphs in Taufiqurrahman Al Azizy’s novel 3 Wali 1 Bidadari Lelaki Pilihan Abah which contained the sufism concept. The first step to collect the data was reading the novel. Then, identified the data which contained the sufistic concept. Then, marked the data and moved the data into the analyze table. In analyzing process, the selected datas were interpretated by matched to the concept of sufism wrotten by As Sarraj (1914).

RESULTS AND DISCUSSION

This research found the seven stations of spiritual (maqam) were contained in Taufiqurrahman Al Azizy’s novel 3 Wali 1 Bidadari Lelaki Pilihan Abah.

1. Repentance (taubat).

Based on the characters of the novel which are Bawuk, Gali, Asma, and Bilal, it could be suggestion that the people will not ever be freed from the sin. That is why the people need to repentance and sorry for their sin. This is the data which showed the repentance done by Asma.

"Air matanya beruraian, menyesali dosa dan maksiat yang dilakukan. Wajahnya tampak pucat pasi, seakan ia melihat api jahannam yang
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bergolak-golak dan tubuhnya siap dilempar malaikat ke dalam kobaran” (Al Azizy, 2013).

“She was crying, she repentance of the sins that she has done. Her face looks pale, seems that she was seeing the horrible fire of the hell and her body was ready to throw into it” (Al Azizy, 2013)

In the novel, Asma was told as the girl who was obedient to the religion’s law. So, it could be said that Asma had achieved naba’ which is back from the repentance of the sin to the love of God. Asma’s crying was the expressions of his longing to God. Based on the result above, it can be concluded that the human will never freed from the sin. By regretting the sins, the people will realize to do goodness in their life.

2. Maintain the holy of self (wara’)

   This is the data which is representate maintain the holy of self (wara’).
   “Ia mengatakan kepada orang-orang bahwa burung-burung yang dipelihara Arsyad itu harga mereka mahal-mahal. Apalagi mereka bisa berkicau keras seperti itu. Oh, andai Arsyad mau menjualnya, dia akan memperoleh uang yang banyak” (Al Azizy, 2013)

“He said to the people that Arsyad’s birds were expensive. Especially, the birds tweet so loud like that. Arsyad will get much money if he sell the birds” (Al Azizy, 2013)

   Based on the data above, Arsyad was told did not sell the birds. It means that Arsyad refuse to get the money by selling the birds. Arsyad realize that he should not take a profit from the birds that followed him from the jungle to his house. In this case, Arsyad refused the pleasure allowed by the religion’s law. Arsyad maintain the holy of her self to be close to God. That because Arsyad was afraid that the pleasure would make him forget God.

3. Renounching the worldly pleasures (zuhud)

   This is the data which representate the renounching the worldly pleasures (zuhud) in the novel.

“But you can ask to every old man in this village about the real mean of rich. Rich heart by mentioning and remembering God is more important than rich by having money.” (Al Azizy, 2013)

   Based on the data above, it could be concluded that the people who want to be close to God have to focus on God by renounching the worldly pleasure. In the afterlife, wealth will impede the human pass the God judge.

4. Just need God in the life (fakir)

   This the data which representate this point.
"His father had long died of an unknown cause. Yet age is not too old. Her mother's condition is also very worrying. His house is just a hut consisting of albasia wood and sheets woven bamboo. The cracks are cracked here and there. It is in the highest plains of the village, far from the homes of other people" (Al Azizy, 2013)

Based on the data above, Arsyad was told did not want to get an ideal life. He decided to life in poor condition. Based on the data above, it can be concluded that poorness is the condition that can make someone feel weak in front of God. This condition will make someone realize that they just need God in their life.

5. Be patient and accept of God's decisions (sabar)
This is the data which representate be patient and accept of God’s decisions (sabar).
“Di malam hari, ia akan mengajak istrinya untuk bangun di seputih malam terakhir. Ketika ia rebah, menunduk dan pasrah dihadapan-Nya, deras air matanya melebihi derasnya air mata hujan” (Al Azizy, 2013).

"At night, he will take his wife to wake up in the last third of the night. When he falls down, kneels and surrounds in front of God, he is crying as the rain" (Al Azizy, 2013).
The data above was told about Kiai Baedlowi and his wife who were sad. They were sad because they did not have child yet. But, in the data above Kiai Baedlowi and his wife was told that they keep praying to God. So, it can be concluded that the human must be patient and accepted of the fate.

6. Surrender to God (tawakkal)
This is the data which representate surrender to God (tawakkal).

The data above was told about Kiai Sepuh gave an advice to Bilal. Kiai Sepuh said that Bilal have to come to Kiai Baedlowi’s house and met him. The phrase "close the mind" means not to consider the commands given by the Kiai Sepuh. Based on the discussion, it can be concluded that human must believed that all that given by God are the best for them.

7. Be happy for the God’s decisions (ridho)
This is the data which representate be happy for the God’s decisions (ridho).
Gali tersenyum.
Gali menggeleng.
“Kenapa?”

Gali smiles.
He shook his head.
"Why?"
"Now, God is enough in My life." (Al Azizy, 2013)
The data above was told about the hope of Bawuk that Gali will be married at the wedding of Asma. But, Gali said that he just need God. By claiming to only need God in his life, means that Gali was happy for whatever God will do to him. Based on the data, it can be concluded that surrender the life to decision of God will give happiness.

Beside the results about the seven stations of spiritual (maqam), this research also found ten of the mystical contemplation (hal) that will be discuss below.

1. Feel watched (muraqabah)
   This is the data which representate feel watched (muraqabah)
   “Masih ada Allah yang ia percaya selalu mengetahui setiap detak dari keadaan jantung hatinya!” (Al Azizy, 2013)
   “There was God that he believed always knows everything in his heart!” (Al Azizy, 2013)
   The data above was told about the contemplating and introspecting done by Gali. Gali realized that God always knows everything in his mind and heart. In this case, Gali felt watched by God. Based on the discussion, it can be conclude that humans should keep their thoughts and prejudices against God. Man should believe that God knows the best for his servant.

2. Feel the nearness to God (qurb)
   This is the data which representate feel nearness to God (qurb).
   “Gali closed his eyes. His heart felt so peaceful, quiet, as he was in the silence and peaceful lake. His mind was empty. His heart was fulfilled by God.” (Al Azizy, 2013)
   The data above was told about Gali felt the nearness to God. Gali was in contemplating of God. In this case, Gali was not only felt the nearness to God, but also felt as union by God. Gali was in fana’ condition, that means Gali did not realize about his existence. His mind focused to God. Based on the discussion, it can be concluded that peaceful can be achieved by believing in God.

3. Love to God (mahabbah)
   This is the data which representate love to God (mahabbah).
   “Kini, aku menutup pintu rumahku yang baru dari cinta. Dan kepada sebenar-benar Cinta aku hendak membukanya.” (Al Azizy, 2013)
   “Now, I had closed my new home from love. And I just open it for the true love.” (Al Azizy, 2013)
   The data above was told about Arsyad refused to marry Asma. Arsyad said that he had closed his home from love. It means that Arsyad refused to love someone. He decided just to love God. Based on the discussion, it can be concluded that God is the true love for the human, because God always blesses his servants.

4. Fear to be away from God (khawf)
   This is the data which representate fear to be away from God (khawf).
   “Sungguh, aku bingung dan ketakutan karena banyak dosa dan kemaksiatan bersamaan dengan banyaknya anugerah-Mu dan kebaikan....” (Al Azizy, 2013)
“In truth, I’m confused and scared because of the sins while I still get Your blessing.” (Al Azizy, 2013)

The data above was told about the prays said by Gali. Gali regretted, because of the sins and God still blessed him. It means that Gali felt fearness to be away from God. It can be concluded that the human should introspect themselves because of many sins they had done. The human also should thank God for the graces and the goodness.

5. Hope to be close to God (raja)

This is the data which representate hope to be close to God (raja’).


“Come, my wife, we multiply our prays. We take away our mind and heart from another God. We should not to feel tired to pray.” (Al Azizy, 2013)

The data above was told about the hope of Kiai Baedlowi and his wife to be close to God. In this case, Kiai Baedlowi suggested that should kept praying to God. Based on the discussion, it can be concluded that the human have to believe in God blessing.

6. Longing to meet the God (syawq)

This is the data which representate longing to meet the God (syawq).

“Melalui hak Muhammad dan keluarga Muhammad, anugerahkan pada kami cahaya mata, yang setiap kerlingnya akan menjadi bukti kerinduan kami kepada-Mu.” (Al Azizy, 2013)

“In the right of Muhammad and the family of Muhammad, give us the light of eyes, that every shine will be our reasons for longing to meet You.” (Al Azizy, 2013)

The data above was told about Kiai Baedlowi prayed to God. Kiai Baedlowi prayed for a child. Kiai Baedlowi said that the child will be the proof for longing to meet the God. It can be concluded that the human should thank God for the gift.

7. Feel intimacy with God (uns)

This is the data which representate feel intimacy with God (uns).


“Then, they silence. The sound of the rain the roar of the waves grew louder. And, the sky seemed not to be clear from the rain. Then the lightnings are blaring. The two young men became sank deeper in themselves.” (Al Azizy, 2013).

The data above was told about Bawuk and Gali that were doing contemplation. They was told did not realize and heard the sound arround them. It means that they had been focus in themselves. They forgot everything arround. They just thought and remembered the God. Based on the discussion, it can be concluded that the human should contemplate the nature and the mightness of God.

8. Feel the tranquility of being close to god (thuma’ninah)

This is the data which representate feel the tranquility of being close to god (thuma’ninah).

“Lebih baik mataku tertutup, dan aku tak pergi ke mana-mana agar aku tak tersesat dari jalanku.” (Al Azizy, 2013)
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“It's better that my eyes are closed, and I'm not going anywhere to keep me from getting lost my path.” (Al Azizy, 2013)

The data above was told about Arsyad were refusing Asma to be his wife. He told to Asma that he did want to go away from his path and his choices. His choices was only love the God. Based on the discussion, it can be concluded that the aims of believe in God is to be calm and peace in the life.

9. Witnessing the god with the eyes of the heart (musyahadah)

This is the data which representate witnessing the god with the eyes of the heart (musyahadah).


“It had been a moment Gali sat on the stone. He closed her eyes. His mind was empty. His heart surrendered. His heart heard and saw God.” (Al Azizy, 2013)

The data above was told about the contemplation done by Gali. In this case, Gali was told can heard and saw the God by his heart. It means that Gali felt God inside himself. God is in everywhere and inside everything in this world. So, it can be concluded that strong believed in God can make someone feel and saw the God.

10. Strong belief to God (yaqin)

This is the data which representate strong belief to God (yaqin).

“Lebih baik mataku tertutup, dan aku tak pergi ke mana-mana agar aku tak tersesat dari jalanku.” (Al Azizy, 2013)

“It's better that my eyes are closed, and I’m not going anywhere to keep me from getting lost my path.” (Al Azizy, 2013)

The data above was told about the reason of Arsyad refused to be the husband of Asma. Arsyad did not want to get away from God. It can be concluded that the humans should increased the belief of God by remembering and contemplating the nature of God.

The last result is there were six miracles done by the characters found in the novel. The miracles are; light shining from the face, predict what has not happened yet, loved by the forest dwellers, prayers are soon granted, direct protection from God. This is the one of data that representate the miracles.


“Arsyad came to visit. She gave him a glass of water. A day later, the boy's body heat dropped. Her fever is gone. The child became healthy as ever.” (Al Azizy, 2013)

The data above, Arsyad was told prayed to God for the boy’s health. Miraculous, the boy became healthy after he drank a glass of water given by Arsyad. It showed that Arsyad’ prays granted soon by God. Based on the discussion, it can be concluded that the human who had achieved the nearness to God had a prevelleges to do miracles.

CONCLUSION

Based on the results and discussions above, it can be concluded that in present times, in practice of religions, the humans should try the mind and heart by contemplating the nature of God. Religions teach the humans with love.
REFERENCES


