ILMU NAFS: THE EXISTENCE OF THE APPLICATION OF SUFISM TO HUMAN PSYCHOLOGICAL CONDITIONS

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Abstract: The human soul is the fundamental component that builds a human being itself. The Soul serves as the source of consciousness, thoughts, and feelings, and is the true core element of a human being. The development of time raises various problematic aspects of life, such as social, economic, political, cultural customs, and so on. This complexity then envelops humans with different worldviews. Human assumptions about life can lead to inner struggles that potentially trigger mental complexities of the soul. Sufism plays a significant role in Ilmu Nafs, emphasizing a deep understanding of the human soul and its psychological conditions. The research aims to improve the existence of Sufism in human psychology by implementing Islam and faith in life. This research is a qualitative study based on the library research analytical method in writing. This research indicates a strong correlation between the science of Sufism and the sense of Self.

Keywords: Sufism, Nafs Science, Psychology.

Introduction

In Islamic teachings, Sufism is a spiritual aspect that emphasizes the purification of the soul and the inner dimensions, affirming that an empty and meaningless life is due to not having a good relationship with Allah. Sufism contributes to studying the human soul, which is complex, multidimensional, and intricate. (Malik and Sugiarto, 2023) The evolution of time has made Sufism not only an important part of religion but also applicable from a psychological perspective (science of the soul).

In the last few decades, psychology has rapidly developed as a science that studies human behavior and mental processes. Western psychology includes several theories such as Psychoanalysis, Behaviorism, and Humanism, which are recognized to provide benefits in changing and directing negative behavior of individuals and society. However, the Muslim world's psychology is aware of possibilities that may contradict Islamic values from the theories derived from Western psychology. (Anggraini, 2022)

The study of the soul plays a crucial role in understanding and managing the "al-Nafs," which can drive negative traits and dishonorable characteristics. Thus, Sufi scholars always strive to enhance high perfection to gain insights into the highest truth and the most important power within. Therefore, focusing on intuition and emotions becomes crucial in Sufism for self-improvement efforts. (Asmullah and Iqbal, 2022)

The Sufistic approach to human psychology explains that spiritual and moral depth can affect mental health not only from the physical or emotional aspects. By understanding the existence of Sufism in human psychology, we can find the connection between spirituality and science, and know that the two fields are interconnected to solve psychological problems a person faces.

Research Methods

This research is qualitative research based on library research. The method in writing used by researchers is the descriptive analysis method. The descriptive method is used to describe the various concepts of Sufism and Ilmu Nafs in everyday life. The analytical method is used to analyze the influence of Sufism on human psychological conditions, by collecting data and information, both in

the form of books and journals or articles which are then identified systematically and analyzed.

Definition of Ilmu Nafs and Sufism, and The Correlation Both of Them

Before knowing the concept of Ilmu Nafs, as humans necessary for us to understand that we are systematically composed of two fundamental contracting substances, it was body and soul. But for all, the writer attempts to explore the existence of the soul as the object of this research. Before delving more into the discussion about the connection of theosophy and psychology, we thought to observe accurately the terminological meaning of Ilmu Nafs and Sufism.

Nafs consists of two root words those are Science and Nafs. Etymologically, the word science comes from the Arabic word "science" which is the root of the word alima-ya'lamu meaning know or know. It can also be derived from the word 'ilm' meaning a sign, an indicator, or a guide for something or someone to be known. The same is true of ma'lam, which means a sign or something for someone to guide himself. The Arabic word for guidance. In English, science and knowledge are known as knowledge, and science is called science. (Otolua and Katili, 2023) In the Qur'an, the word "knowledge" is mentioned up to 854 times. It means a process of obtaining knowledge of an object. (Abidin, 2011) To obtain science is not just looking for objects, but must be systematically, structured, and proved by the facts of existing reality. For that, we require an extra mind to understand Nafs deeply. Besides finding the existence of oneself, investigating the human spirit is also fundamental in guiding entire people in approaching and becoming more acquainted with their God.

After discussing the meaning of the term Ilmu Nafs in terminology and etymology, it can be concluded that the study of the self, often known in the field of Health as psychology, is a branch of science that examines the human soul and subsequently shapes behavior. (Muhid et al., 2013)

The problem of psychological humans became the complicated material that interested most Muslim schoolers to discuss. Al-Ghazali is one of Ulama who engaged in criticizing Western philosophers' ideas, his thoughts are in line with Ibnu Qayyim Al-Jauziyah. They consider the word nafs inclined toward something evil. Al-Ghazali

expresses that Nafs is directing the people to indignation and syahwat. Which brings people to do contemptible things. This sort of paradigm is in step with some other theosophy that mortifies the flash of transitory world life to much closer by Allah.

Ibnu Sina, on the other hand, based on his books, although Ibnu Sina's views contradict what was expressed by Aristotle. Ibnu Sina explains the nature of the self. He believes that the self is not inherently bad. The self is the essential element as the embodiment of human perfection, allowing it to move, and then assisted by the body as the realization of human movement originating from the self and then shaping activities. Ibn Sina's definition is in line with the perspective of subsequent scholars, namely Al-Farabi, and Al-Kindi, who also criticize the works of Aristotle.

Looking at the sources of interpretation above, it can be concluded that the division of the meaning of "nafs" can be divided into two: some define the "nafs" as the soul itself, which enters the body and enlivens it. While others say that the "nafs" and the soul are different but stand alongside each other. While in the Qur'an, Allah clearly explains that He created the soul in a perfect state for His servants, so that they can discern between good and evil. With the presence of the soul, it distinguishes us from animals and plants, even though we are all creatures created by Him.

Then, the science of Sufism emerged along with the development of bringing humanity colored by a new current in the Middle of the world society, namely the longing for inner coolness and world peace. There was a surge in publishing and interest in Sufism books, and a renewed interest in tarekat groups and Sufism studies. Sufism was re-promoted by Imam Al-Ghazali in the 12th century. He showed the inseparability of the Sufi way of life from the teachings of Islam itself, after Sufism had previously been considered a heresy by some Muslims themselves, by offering a Shari'a-based Sufism that was promoted as the most Islamic way of life. (Ahmad, 2008)

For the definition of Sufism, there are several opinions, in general, the origin of the word Sufism is tashowwafa-yatashowwafu which means a lot of feathers, this is a depiction of Sufi ahlu on the side of Allah like feathers separated from their unity. (Lalu Muhammad Nurul Wathoni, 2020) There is also a form of connotation with ahlu suffah, people who like to be silent on the

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JUNE 24-26, 2024

Volume 4, 2024   323

porch at the time of the Prophet Muhammad SAW. Solely to get closer to Allah SWT. Another meaning is the absorption of the word shafa, which is holy or clean, and finally, the definition of Sufism comes from the word shaf, which is an allusion to the person who is in the first row of each prayer. (Mashar, 2020) These Sufi scholars argue that Sufism is the process of cleansing the heart from all the lusts of most creatures by obeying Allah's rules, and avoiding his prohibitions. To reach the highest purity of heart, one must go through several stages of repentance to zuhud.

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The Existence of Sufism in Human Psychology as a Solution to Life's Problems

Sufism is one of the ways that a person takes to know the behavior of good, bad, or commendable passions. And the position of Sufism in Islam as a religious science related to moral aspects which is the substance of Islam. According to Amin Syukur, Sufism teaches humans to the level of safa' al-tauhid. At this stage, humans will have the morality of Allah (al-takhalluq bi akhlaq Allah). As a consequence, a person will not carry out activities except activities that are positive and bring benefits, and are in line with Allah's demands. According to Abdul Mujib, the soul or nafs is in two influences, namely positive and negative. When the soul or nafs is dominated by the pull of a material body, it tends to lead to short-term desires and the seduction of Satan in the form of Satan's attraction. (Mujib, 2000)

Sufism is the path taken to solve the problems of modern society. The problems of modern society cause mental disorders to a person, such as first, mental, which is related to the mind or the process of socializing. A person with this kind of disorder will experience forgetfulness, laziness in thinking, and inability to concentrate. Secondly, spiritual, which is related to matters of the spirit and religious soul. Someone with this kind of mental disorder is usually ungodly, disbelieving, and weak in faith. Third, morality is a condition inherent in the human soul, which gives birth to actions easily without going through the thought process. (Mahmud, 2018)

In Islam, the soul becomes the benchmark for how to know a person's morals and character. Sufism connects the soul and body to bring harmony between the two. The science of Nafs (psychology) has a relationship with human psychological behavior, such as

someone who has motivation, interrelated with the behavior he displays. So, it can be seen that the human soul is often sick or commonly known as a mental disorder due to spiritual emptiness. (Imron, 2018)

Humans are social creatures, which require relationships and interactions between one another. In this interaction, there will be some conflicts that can affect human psychology. Sufism provides a solution by teaching how to behave and be ethical, whether it is the relationship with Allah (Habl min Allah), relationships with others (Habl min al-Nas), as well as relationships with nature and other creatures. (HS, 2015)

Likewise, in economic matters, Sufism provides a prohibition for humans to live based on lustful desires. So, in Islam, there is such a thing as Islamic Economics, which provides direction to humans to always prioritize needs and put aside desires. (Sufism also eliminates economic differences in society, as was done by Umar bin Abdul Aziz, a Sufi who implemented equality between layers of society. In this case, he gives rights and opportunities to anyone in interaction without having to look at their social status. So that there is no feeling of smallness from the weak. (Dewi, 2020)

So, in the political field Ignoring the role of Sufis in the world of politics is a big mistake, because basically, the struggle of Sufis is no less great than other leaders who are not Sufi. Although initially many critics said that Sufism only hindered Indonesia's progress, one of those who rejected the teachings of Sufism was Ahmad Syafi'i through his words "Sufism only invites people to be swept away in the river of esoterism regardless of socio-political conditions.

This opinion is not relative, many Sufi initiators prove that Sufism can be reformed from a spiritual movement to a political order. Among the famous is the Safavid Order, which is a purely spiritual order that became a political movement and built the Safavid empire in Persia. There is another form of involvement of Sufism with politics as seen from a contemporary Sufi figure, Imam Khoemeini was able to overthrow the power of the Shah of Iran on a solid foundation of Sufism. The activeness of Sufi leaders in the Bosnia-Herzegovina war in the early 1900s against the enemies of Islam, shows that the existence of Sufism is also wrestling in the political realm. Even Abdurrahman Wahid named this development spirituality politique (spirituality is political)

Until now, a new model of Sufism has emerged, namely Sufism which associates Sufism with a socio-political dimension. Said Nuri's struggle against the political tyranny of the Kemal Al-Taturk era in Turkey has also become an example of Sufism's contribution to the political world Said Nursi was imprisoned due to his refusal to comply with government policies that aimed to disrupt the peace and order of Turkish society. He is accused of forming a Sufi order and spreading the Risalah al-Hijab to uphold the religious spirit. (Suhayib, 2020)

In Indonesia, there is also a tariqah movement whose values are related to politics. That is the Naqsyabandiyah Khalidiyah tarekat in Aceh spearheaded by Mudawali Al-Khalidi began when he returned from overseas in West Sumatra in 1939. Successfully teaching students but not becoming murshid in the Naqsyabandiyah tarekat. (Dicky ririanto, 2021) Sufism Education of Abuya Shaykh Haji Muhammad Waly al-Khalidi: Concept and Genealogy of the Naqsyabandiyah Order in Aceh. Banda Aceh: Bandar Publishing) They modified the rigid appearance of the tarekat so that it was easily accepted by a wider congregation. Hasanoel Bashri was a cleric in the Naqsyabandiyah Order who collaborated with the governor of Aceh, and incorporated the Sufism values of the Ahlusunnah Wal Jamaah madhhab in the government. Furthermore, some organizations that are still active are Al-Waliyah Aceh Melayu Raya, Majlis Pengkajian Tauhid Sufism, and Majelis Zikr Al-Waliyah. (Shadiqin, 2021)

It is concluded that Sufism and politics are two important things that must be applied in the context of developing human civilization. Without politics, humans can't uphold the sovereignty of society and their country. The attitude and actions of tyranny, and anarchism in the enforcement of power (bac: nation-state) require a very high awareness, that being a leader (Khalifah) is one of the great responsibilities imposed on mankind, as a result, whether it is approved or not is only a matter of how humans live that responsibility. The society of the nation needs enforcers who have high moral integrity, so the teaching of Sufism is a means to train towards that path until it reaches His presence. (Shadiqin, 2021)

Conclusion

The existence of Sufism in human psychology provides deep insight into how a person can know the behavior of good, bad, or

commendable passions. Sufism provides an intensive approach so that humans can feel the presence of God and bring balance and harmony to everyday life. Sufism is the answer to the complex problem of human psychology (nafs) when a person can behave with the behavior of God, so that there is harmony between human will and His Iradah.

The problem of nafs that gets attention from Muslim scholars is what provides an understanding of the human soul. The science of nafs, which means something that produces behavior in a person, makes a person who can potentially become praiseworthy or despicable. It can be understood that the different opinions of the scholars about the meaning of nafs, both those who interpret it as the soul itself or nafs which is separate from the human soul, have one goal, namely to lead humans to find their existence and approach to God.

Sufism can overcome life problems in the social, economic, political, and customary fields that can affect human psychology by integrating aspects related to human consciousness, psychology, and spirituality.

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iC-must 2024

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JUNE 24-26, 2024

Volume 4, 2024   327

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