



HISTORY OF TASAWUF AND TAREKAT IN INDONESIA

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ABSTRACT

The tarekat is one of the main teachings in the field of Sufism where the two are interrelated and cannot be separated because they have a long journey and history since their inception until now. And the purpose of this study is to describe the history of thought in the field of tasawuf and tarekat in Indonesia. The method used is qualitative with a literature study approach when collecting data, then analyzed and concluded by verification. The results of the study show that the History of Thought in the Field of Sufism and Tarekat in Indonesia consists of four periods. Namely the first period, 1st and 2nd century H. second period, 3rd and 4th century H. third period, 5th century H. and fourth period, 6th century H and so on. The division of this period was strongly influenced by the differences and phenomena of the diversity of Islamic society and became the forerunner to the birth and emergence of tarekat in Islam which played an important role in realizing a moral-spiritual change in Indonesian society.

INTRODUCTION

The teachings of the tarekat are one of the main teachings in Sufism. The knowledge of the tarekat cannot be separated from the science of Sufism and cannot be separated from the life of the Sufis. Sufi people are people who apply the teachings of Sufism. And the tarekat itself is the level of the main teachings of Sufism. The Sufi figures in the tarekat formulate the systematics, paths, methods, and levels of paths that must be passed by prospective Sufis or tarekat muri to quickly attain meditation, to draw closer to the presence of Allah SWT. Muslims who do not understand the science of tasawuf always question why there is also knowledge of the tarekat, is it not enough that the science of fiqh is applied to carry out the teachings of Islam? (Alba, 2012).

The person who asks this question has done the tarekat knowledge, when his teacher teaches him the science of fiqh, for example praying, pointing and guiding him, how to do the prayer service, how to raise his hand at the opening takbir, how to make a valid intention, how to do it reading, how to do bowing and prostration, all of that as well as possible. All of the teacher's guidance is called a tarekat, even in a minimal way. However, more than that, the implementation of worship must leave an imprint on his soul so that it is hoped that what is done can be fulfilled to the fullest. As for the result, the final goal of all the implementation of worship is to know God as well as possible, which in Sufi terms is called ma'rifat, namely knowing God, that is, knowing God, for whom all the good deeds are offered (Samsul Munir, 2012).

So it can be said that tasawuf and tarekat have a relationship with each other these two things are often experienced by humans in their daily life, whether when he worships, socializes, or even in implementing policies and laws as stated in Pancasila and the 1945 Constitution which turns out to be The two foundations of the Indonesian state contain high and valuable Sufism values (Nurhuda, 2023d). By knowing this situation, the author must discuss its history so that the general public does not feel taboo with Sufism or tarekat because they have often heard and understood maps of history which continue to be used as lessons for the present.

These lessons are very much needed in the current era which is very vulnerable to moral degradation ranging from corruption, collusion, and nepotism to the loss of good manners between people. One of the right solutions to overcome all of these things is to have tasawuf which means gathering all praiseworthy behaviors within oneself and eliminating all reprehensible traits. The way to achieve these qualities is through certain exercises such as fasting, dhikr, prayer, and so on (Nurhuda, 2023c). These exercises are called tarekat, so these two things are important for the public to know and understand, especially in Indonesia, which incidentally is a country with a thousand diversity. So to begin with, you have to know the history of tasawuf and the tarekat itself in Indonesia to be able to understand comprehensively in carrying out these teachings.

IMPLEMENTATION & METHODS

The method used in this research is literature study, namely by examining previous data in the form of books, journals, articles, websites, or other things that are relevant to the theme, both from primary and secondary sources (Nurhuda, 2022b). After the data is collected, it is then analyzed with a qualitative approach which means revealing in detail the existing phenomena. Then in the content section, it is presented descriptively, after confirming the validity of the data. Just concluded to answer the existing problems.

RESULTS AND DISCUSSION

Definition of Sufism and Tariq

Sufism etymologically comes from the Arabic word, namely *tashawwafa*, *Yatashawwafu*, apart from these words some explain that Sufism comes from the word *Shuf* which means wool, the meaning that the adherents of Sufism live a simple life, but have a noble heart and stay away from silk clothes and swearing at cloth. from a sheep's book with coarse wool or what is called coarse woolen cloth. At that time wearing coarse woolen cloth was a symbol of simplicity. The word *shuf* is also interpreted as a feather, which means that the Sufis before Allah feel that they are just like a feather separated from its unity which does not have any meaning (Nurhuda, 2022d). The word *tasawuf* also comes from the word *Shaff* which means a row, the meaning of the word *shaff* is interpreted to the congregation who are always in the forefront when praying, as the prayer who is in the forefront will get glory and reward. Therefore, people who when praying are in the forefront will get glory and reward from Allah SWT 3 Sufism also comes from the word *shafa* which means clear, clean, or holy, this meaning is the name of those who have a clean or pure heart, meaning is that they purify themselves before Allah SWT through very deep spiritual practice, namely by training themselves to stay away from all dirty traits to achieve cleanliness and purity in their hearts (Share, 2019).

As for those who say that Sufism comes from the word *Shuffah*, namely the foyer of the Prophet's mosque which was occupied by some of the Prophet's companions. Its meaning is motivated by a group of friends who live ascetic lives and concentrate on worshipping only Allah SWT and studying with the Prophet who inhabits the Nabawi mosque. This group of friends is those who moved with the Prophet from Mecca to Medina with the condition that they lost their wealth and were in poor condition. While the meaning of Sufism in terminology many different opinions have been stated by several experts, the author will take several opinions from the opinions of existing Sufism experts, namely as follows: Syekh Abdul Qadir al-Jailani believes that Sufism is to purify the heart and let go of lust from its base with *khalat*, *riya-doh*, repentance, and sincerity. Al-Junaidi argues that Sufism is an activity to cleanse the heart from disturbing human feelings, extinguish weaknesses, stay away from lustful desires, approach things that are pleasing to Allah, depend on the

sciences of nature, give advice to everyone, hold tightly to promises with Allah in terms of nature and following the example of the Prophet in terms of shari'ah (Princess & Nurhuda, 2023).

Apart from the many definitions of Sufism that have been stated by these experts, in some general views Sufism can be interpreted as one of the efforts made by a person to purify himself by avoiding the influences of life that are worldly pleasures and will focus all his attention on Allah (Nurhuda, 2021). Sufism can also be interpreted as an effort by humans to beautify themselves with morals that originate from religion to get closer to God. In addition, Sufism is a belief in God that can direct the human soul so that it is always focused on all activities that can connect and bring people closer to God. Sufism is an Islamic science that focuses on the spiritual aspects of Islam. Judging from its relation to humanity, Sufism places more emphasis on the spiritual aspect than the physical aspect, about human life Sufism prioritizes the afterlife rather than the life of the world but does not eliminate one of them, and when viewed about the religious understanding of Sufism, it places more emphasis on esoteric aspects than exoteric aspects. Sufism is described as emphasizing spiritual needs in various aspects because Sufism leaders believe more in spiritual primacy than the primacy of the body, Sufism shops believe more in the spiritual world than the material world. The figures believe that the spiritual world is more real than the physical world so everything that becomes the ultimate goal or what we call God is also spiritual (Madi, 2004). So the Sufis say that Allah is the only true one, and only to Allah do they orient their whole soul, because only Allah is the fruit of their longing and only to Allah they will return forever.

Abu Bakar Aceh defines the tarekat as a way, a guide in carrying out something of worship by the teachings determined and exemplified by the Prophet and carried out by friends and tabi'in, passed down to the teachers, successively and in chains. These teachers who provide guidance and leadership are called Mursyid who teaches and leads his students after receiving a diploma from his teacher as stated in his genealogy (Nurhuda & Putri, 2023). Thus the tasawuf expert believes that the regulations mentioned in the science of Shari'at can be carried out in the best possible implementation. Thus the term tarekat in the science of tasawuf has two meanings. First, a way of moral and soul education for those who lead a Sufi life in the 9th and 10th centuries AD or around the 1st and 2nd centuries of Hijri means. Second, after the 11th century AD or the 3rd century H., the tarekat had the meaning of a complete movement to provide spiritual and physical training to a group of Muslims according to certain teachings and beliefs (Nurhuda, 2022c).

In the first definition, the term tarekat is still theoretical, in which the tarekat is a guide for deepening the Shari'a to its essence through certain levels of education - which are called maqamat and away. In the same sense that the tarekat is a person's endeavor through a path that leads him to Allah SWT, as stated by Sheikh Muhammad Nawawi al Banten al Jawi-tarekat is doing

obligatory things, and circumcision, leaving something that is prohibited, avoiding doing something permissible in excess and trying to be careful through mujahadah and riyadhah efforts (Mulyati, 2004).

Whereas in the second definition, a tarekat is a brotherhood group established according to certain rules and agreements, where these groups focus on collective worship and remembrance practices that are bound by certain rules, where their activities are mundane and ukhrawi in nature. In other words, it can be understood as a result of the experience of a Sufi followed by his students, according to certain rules/methods that aim to get closer to Allah SWT. The Sufi's experience is in the form of procedures for remembrance, riyadhah, and prayers that have been practiced, and according to him - the Sufi - has succeeded in drawing the Sufi closer to God, these are arranged in such a way as to become standard rules/procedures, which must also be followed by his students or tarekat students.

Sufism and Conventional Order

In discussing the history of the development of this tarekat, the author discusses the periodization of the development of Sufism. In this study, the development of tasawuf can be divided into four periods. Namely the first period, 1st and 2nd century H. second period, 3rd and 4th century H. third period, 5th century H. and fourth period, 6th century H and so on. The division of this period is seen based on the process of change in Islamic society from generation to generation which is influenced by the differences and phenomena of the diversity of Islamic society from generation to generation. This process is also the forerunner to the birth and emergence of tarekat in Islam (Nurhuda & Setyaningtyas, 2021).

Why does this periodization begin with the first Hijri century? From historical studies, it is revealed that the beginning of Sufism was during the time of the Companions and Tabi'in. did not appear at the time of the Prophet Muhammad SAW. This is because the behavior of Muslims is still very stable, diversity is still carried out in a balanced way, and even the way of life is far from the culture of pragmatism, materialism, and hedonism. (Nurhuda, 2023b). But even though at that time the term Sufism had not yet been found, they had become Sufis by never glorifying the world but never belittling it, they always remembered Allah as the Creator of the heavens and the earth and everything in it (Kertanegara, 2006).

1. First Period (1st and 2nd Century H)

The Sufism movement at this time arose as a form of concern about the mental changes in society at that time. The condition of society during the first century of Hijriyah after the Prophet SAW and his companions experienced major changes in the social and economic aspects. In spiritual terms, people talk more about theology and formulation of the Shari'a, so that they begin to forget about spiritual issues. This condition

is characterized by the development of a culture of hedonism in society. Sufi figures saw that people's lives at that time began to tend to live in luxury. The Sufism movement driven by friends, *tabi'in*, and *tabi'tabi'in* always reminds us of the essence of life, seeks to instill a spirit of worship, and adopts a simple or ascetic lifestyle. Among their forms modesty-especially in dress-is wearing *shuf* (clothing made of sheep's wool), because they are called Sufis. Included in this period are Hasan al Bashri (110 H) with the concept of *khauf*, and Rabi'ah al 'Adawiyah (185 H) with the concept of love. Based on the information above, it appears that the teachings of Sufism in the first period had an ethical character, namely moral and mental education in the context of cleansing the body and soul from worldly influences.

2. Second Period (3rd and 4th century AH)

In this period the teachings of Sufism entered a new phase. The teachings of Sufism in this period were not only limited to moral development, as taught by the *Zahids* in the first period. In Hamka's view, during the 3rd and 4th centuries, the science of Sufism developed and has shown its contents which can be divided into three sections, namely psychology, morals, and occult sciences (metaphysics). The subtlety of taste that was prioritized in the first and second centuries has heightened the investigation of the three branches of knowledge, which have filled the entire life of the Sufi.

According to Abubakar Atjeh, if in the 2nd century, the teachings of Sufism emphasized asceticism (asceticism), then in the 3rd-century people entered into discussions about *wusul* and *ittihad* with God (mysticism).

3. The third period (5th century Hijri)

Entering the 5th century, the two forms of Sufism, namely Sunni Sufism and philosophical Sufism developed in the second period, so in this third period there was a renewal in it. Because it turns out that Sunni Sufism is growing, while philosophical Sufism begins to sink and only reappears when the Sufis who are also philosophers are born. However, about the *tarekat*, in the fifth century of the Hijriah, the *tarekat* in the sense of the remembrance group emerged which became a continuation of the previous Sufis. This is marked by the fact that each *tarekat* lineage is always associated with the name of the founder or Sufi figure who was born at that time.

4. Fourth period (6th century AH onwards)

In this period was the reappearance of the teachings of philosophical *tasawuf* in full, whereas in the previous period (5th century) these teachings were drowned. The teachings of philosophical Sufism in the 6th century period experienced perfect development where the teachings of *Tqasauwuf* were sufficiently detailed and in-depth in terms of practice, teaching, and ideas. This can be seen from the writings

of Ibn Arabi in his books *al Futuhat al Makkiyah* and *Fusus al Hikam*. The development of Sufism in this period significantly influenced the development of the tarekat itself. The results of studies by some authors that the birth of the tarekat movement began in the sixth century of the Hijri. Based on the historical study of the development of Sufism above, it can be concluded that at the beginning of its development, especially in the 1st and 2nd Hijri centuries, the tarekat was still a spiritual path traversed by a salik towards the essence, in other words, a tarekat in the first sense. Later in the following centuries, the third and fourth centuries of the Hijri, this was the forerunner to the emergence of tarekats. And then in the sixth Hijri century, there was a change in direction in the development of the tarekat with the emergence of several tarekat groups which began with the arrival of Shaykh Abdul Qadir al Jailani (d. 561 H/1166 M) with his Qadiriya order system (as well as being the first tarekat). Since then, various kinds of tarekat began to emerge, both those that were branches of the Qadiriya order and those that stood alone. These congregations include the al-Rifa'iyyah congregation which was taught by Sheikh Ahmad Rifa'i (d. 1182 AD),

In the process of teaching and practicing each tarekat between the sheik and his students, a transformation of knowledge takes place between the two. Students who have reached the highest level are given a diploma to organize and teach the tarekat. Then automatically the spread of tarekat is increasingly widespread. But not only that, sometimes a student studying a tarekat is not only from one person or one type of tarekat but among these students who study the tarekat from several sources and each of them gives him a diploma to teach the tarekat he has studied so that sometimes in teaching the students create a new group of congregations that combine two or several congregations that they have studied (Share, 2019).

Several things distinguish between these orders. First, *al khirqah* and *al zay*, which are a kind of colored robe worn by a tarekat sheik and become a hallmark of a particular tarekat. It's just that this *khirqah* is not enough to differentiate all the existing tarekats because several tarekats have the same *khirqah*, for example, Qadiriya, Sadiya, and Bahamiyyah which both use green *khirqahs*. The second difference is that each tarekat has a different *wird* and *Hizb* created by the respective sheiks of the tarekat. Islamic history has recorded that the tarekat experienced such rapid development that it entered all Islamic countries. These tarekats play an important role in maintaining the existence and resilience of the Muslim faith,

Relevance of Sufism with Modern Demands

The flow of globalization is so swift, breaking down the boundaries of ideology and culture. Information and communication media have become the main means of spreading modernity, originating from the West. Thus the

modern lifestyle has become a shared lifestyle globally. The modern lifestyle is indeed beneficial for humans because all aspects of life are easily fulfilled. But it is also identical to the behavior of materialism and individualism. This lifestyle of materialism requires people to work non-stop for the things they want and religion is seldom considered. Relationships are only made with other people if they can be materially profitable. Because time is only used up to find wealth, humans rarely interact with each other, even if they interact, because there is a motive, so individualism emerges. According to social experts, the characteristics of modern society are that they experience existential frustration which is marked by an excessive desire for power, the desire to accumulate wealth, spend time working, and have high sexual libido. The result of all this is emptiness, anxiety, and emptiness, giving rise to all kinds of negative behavior (Nurhuda, 2022a).

Seeing the basic human problems that are so concerning, John Naisbit and Patricia Burdene, as quoted by Nulyani, said that religion can be the solution to this emptiness. Nulyani further added that the current conditions have made humans far from their God. For this reason, it is necessary to internalize spiritual values "In Islam, it is called Sufism". Sayid Husein Nasr is a figure who is persistent in fighting for the internalization of Islamic spiritual values. According to Komaruddin Hidayat, Sufism or Sufism in Islam needs to be socialized to save people from confused conditions due to loss of spiritual values, introduce Islamic esoteric teachings, and as an affirmation that Sufism is the heart of Islamic teachings (Share, 2019).

In another view, Said Aqil Siraj revealed that the teachings of Sufism in Islam are very contextual and relevant to current conditions. According to him, since the beginning of human culture, spiritual education has been a process of socialization and inculturation in society. Sufism is not an attitude of apathy towards social reality. But on the contrary, Sufism plays an important role in realizing a moral-spiritual change in society. The application of the teachings of Sufism in everyday life will create a conducive and moral environment. The concept of *tahalli* is cleansing oneself of reprehensible behaviors and traits. This concept can serve as a means to cleanse the soul of inner disease. Another concept offered in Sufism is *zuhud* which means freeing oneself from material attraction. In the current context, the application of the concept of *zuhud* is very relevant to the modern human condition which is so materialistic. However, it should be emphasized that this concept does not mean that we completely separate ourselves from the world, but rather eliminates excessive love for the world. Because, in today's modern world we cannot avoid this need. In essence, Sufism aims to guide humans so that they can gain an essential closeness with their God. By eliminating bad behavior within, then adorning it with noble morals, so that peace is created within a person. This stable mental condition provides enthusiasm in interacting with the modern world which is full of challenges and temptations.

Sufism in Indonesia

The discourse on tasawuf, especially philosophical tasawuf, in the archipelago was driven by Hamzah Fansuri and Syamsuddin Sumatrani, two Sufi figures who came from the island of Andalas (Sumatra) in the 17th century AD. fatwa from Wali Songo because his teachings are seen as adhering to a heretical Sufistic doctrine in the form of an acknowledgment of the unity of the human being with the form of God, the Absolute Substance. However, so far the author has not found any literature that explains whether the ideology adhered to by Syekh Siti Jenar is wahdatulManifesto originating from Ibn Arabi through the 'ulama network' as referred to by Azra in his book. What's more, there is too little literature that explains the existence of the figure of Syekh Siti Jenar in Islamic treasures in the archipelago. At least according to Alwi Shihab, the presence of Sheikh Siti Jenar with his teachings and shahadah which are considered heretical, can be used as the first stage of the development of philosophical Sufism in Indonesia. Alwi named it the introductory stage. It seems that the murder of Syekh Siti Jenar dimmed the light of the development of philosophical tasawuf in Indonesia for a long time, until then the emergence of Hamzah and Syamsuddin in Sumatra (Kulsum, 2003).

Hamzah Fansuri is of Malay descent and was born in Fansur -another name for Barus-. The researchers found no valid evidence of when Hamza was born. He is thought to have lived in the late 16th and early 17th centuries, namely during the period before and during the reign of Sultan 'Ala al-Din Ri'ayat Shah (reigned 977-1011H/1589-1602M). Hamza is thought to have died before 1016H/1607M. Hamza started his education in Barus, his hometown which at that time became a trading center because at that time Aceh was progressing under the rule of Sultan Iskandar Muda and Iskandar Tsani. The quality of education is quite good in Aceh allowing Hamzah to study religious sciences such as; fiqh, monotheism, morals, tasawuf, and also general knowledge such as; literature, history, and logic. After completing his education in his homeland, Hamzah then continued his education in the Middle East, especially in Persian and Arabic. So he can master Arabic and Persian, maybe also Urdu. In terms of philosophical tasawuf, it is estimated that Hamzah learned from an Iraqi, a student of Sadr al-Din al-Qunawi, Ibn Arabi's favorite student.

Returning from studying overseas, Hamzah taught religion in Aceh through the "Dayah" (Islamic boarding school) educational institution at Oboh Simpang-Kanan, which is a branch of Dayah Simpang-Kiri raised by his older brother Syekh Ali Fansuri, father of Abdr Rauf al-Sinkli. Hamzah was not only active as a teacher but also diligent in writing. But it's a shame that Hamza's works are no longer found because they were destroyed by his 'opponents' who opposed Hamza's ideology. Hamzah's thoughts on the teachings of Wuhidin are contained in his work Zinat al-Wahidin, which consists of seven chapters. In this work, Hamzah explains that the appearance of God does not just happen or happen directly, but through certain stages, so that the oneness and purity of

God are not interfered with by creatures. The teachings of Muhammadzah's Wudyah were later developed by his student Syamsuddin Sumatrani. Most researchers argue, their relationship is teacher-student. Abdul Aziz also confirmed A. Hasymy's opinion that Hamzah's relationship with Syamsuddin as a disciple and caliph, because according to him, two of Syamsuddin's works have been found which are commentaries or syrah on Hamzah's teachings, namely: Syair Ruba'i Hamzah Fansuri and Syair Ikan Tuna. There is a lot of information about the sheik's portrait including Hikayat Aceh, Adat Aceh, Bustan al-Salathin, and information from foreign travelers and researchers. From this information, it was explained that Syamsuddin was born around 1589 and died February 24, 1630, based on Deny Lombard's information. Shaykh gave birth to many quality works such as Jawhar al-Haqaiq, Treatise Tubayyin Mulahazah, Nur al-Daqaiq, Tariq al-Shalikin, I'raj allman, and other works. Syamsuddin spoke several languages, but most of his works were written in Malay and Arabic. Syamsuddin's teaching about God with a manifesto style is also known as the teaching of "seven dignity", namely about one being with its seven dignity. His teaching on this subject is somewhat the same as that of al-Burhanpuri, who is strongly suspected of being the first person to divide the dignity of existence into seven categories. The seven dignity are ahadiyyah dignity, wahdah dignity, wahidiyyah dignity, alam arwah dignity, alam mitsal dignity, alam ajsam dignity, and natural human dignity. It is this understanding of the dignity of seven that distinguishes Syamsuddin Sumatrani from his teacher Hamzah Fansuri, which in Hamza's teachings this teaching is not found. However, both emphasized the pure understanding of monotheism, that God should not be equated with or mixed with natural elements, known in the teachings of Hamzah Fansuri la ta'ayyun. Meanwhile, in Syamsuddin's teachings, it is known as Inayat Allah, which is the clarity of al-Burhanpuri's teachings not to mix up divine dignity with creaturely dignity. These two figures with complementary teachings, however, have taught and perfectly the philosophical tasawuf which has been followed by many of their followers in the archipelago and Indonesia. Meanwhile, in Syamsuddin's teachings, it is known as Inayat Allah, which is the clarity of al-Burhanpuri's teachings not to mix up divine dignity with creaturely dignity. These two figures with complementary teachings, however, have taught and perfectly the philosophical tasawuf which has been followed by many of their followers in the archipelago and Indonesia. Meanwhile, in Syamsuddin's teachings, it is known as Inayat Allah, which is the clarity of al-Burhanpuri's teachings not to mix up divine dignity with creaturely dignity. These two figures with complementary teachings, however, have taught and perfectly the philosophical tasawuf which has been followed by many of their followers in the archipelago and Indonesia.

Sufism of morality is the application of Sufism in the morals of a believer that radiates from his heart so that it influences all of his behavior. Sufism of morality demands pure sincerity solely for the sake of Allah. The attitude of the soul is educated so that it sees everything because of God and will return to God. Seeing something because of Allah will arise a deep love for Him. A deep

love for God is also manifested in love for His creatures, both for fellow human beings and for the universe. It is based on love that there is harmonious communication between God, humans, and the universe. This is the area of moral tasawuf in Muslim life. Sufism of morality surrounds itself with the Qur'an and Sunnah and avoids deviations that lead to misguidance and disbelief.

The Netherlands and the Underdevelopment of Indonesian Muslims

The Dutch government began to colonize Indonesia in 1619 when Jan Pieter Coen occupied Jakarta. Then the Dutch one by one expanded their colonies to various regions and it was recognized that the Dutch came to Indonesia for economic, political, and religious motives. In 1882 AD the Dutch government formed a special agency to oversee religious life and Islamic education. Then in 1932 AD, a regulation was issued that could eradicate and close madrasas and schools that did not have permission or taught lessons that the colonialists did not like. The pressure exerted by the colonialists was ignored, as evidenced in the history of Indonesian Muslim society at that time, Islamic organizations were like rainwater which was difficult to contain (Munthe, 2022).

The arrival of Western nations has indeed brought technological advances. But its goal is to increase its colonization output. Not for the prosperity of the colonized nation. Likewise in the field of education. They introduce new systems and methods but only to produce workers who can serve their interests at low wages compared to if they have to bring in workers from the West. What they call educational reform is the Westernization of Christianity, namely for the benefit of the West and Christianity. These two motives have colored the wisdom of Western colonialism in Indonesia for 3.5 centuries.

Since the time of the VOC (Dutch Private) their arrival in Indonesia. In the VOC's octroi rights, there is an article that reads as follows: "This agency must do business in Indonesia and if necessary may wage war. And must pay attention to the improvement of Christianity by establishing schools".

When Van den Boss became Governor General in Jakarta in 1831, a policy emerged that church schools were considered and needed as government schools. The departments that manage education and religion are combined. And in each Residency area, a Christian religious school was established. Governor General Van den Capellen in 1819 AD took the initiative to plan the establishment of an elementary school for the natives to assist the Dutch government. In his circular letter to the Regents as follows: "It is considered important to promulgate a government regulation as quickly as possible that guarantees an equal distribution of reading and writing abilities for the native population so that it is easier for them to comply with state laws and laws".

Islamic education in Indonesia during the colonial period decreased in quality compared to the previous period (Islamic Kingdom). The Dutch as colonialists at that time did not care about the development of education in Indonesia, especially Islam, because the Dutch themselves embraced Christianity and even the Dutch tended to hinder Islamic education in Indonesia. This is very reasonable because the Dutch colonial will not last long if Islam is allowed to grow and develop. Because Islam is a religion that hates all forms of oppression and colonialism. To deal with this problem the Dutch colonial government was very grateful to Christian Snouck Hurgronje (1889) who seriously studied Islam. One of his advice to the Dutch government was "The influence of Islam cannot be inhibited but its influence needs to be limited.

During the Dutch colonial period, the Indonesian people succeeded in becoming a very weak nation in all sectors of life. The educated population is very small. Education is only enjoyed by certain groups of people. Indigenous people generally do not get the opportunity to obtain a proper education. The policy of the Dutch East Indies government itself towards Islamic education was suppressive because of fears of militancy among educated Muslims. For the colonial government, education in the Dutch East Indies was not only culturally pedagogical but also political psychology. This view on the one hand raises awareness that education is considered so vital in efforts to influence the culture of society. It was through education that the Netherlands could create an educated class of people who were cultured in the West so that they would be more accommodating to the interests of the colonialists. But on the other hand, the views above also encourage excessive supervision of the development of Islamic educational institutions such as madrasas (Nurhuda, 2023a).

Colonial preservation, however, was the political dream of the Dutch colonial government. In line with this pattern, policies in the field of education place Islam as a rival that must be faced. Western education is formulated as a factor that will destroy the power of Islam in Indonesia. At the end of the 19th century, Snouck Hurgronje was so optimistic that Islam would not be able to compete with Western education. This religion is seen as frozen and a barrier to progress, so it must be balanced by increasing the level of native progress.

CONCLUSIONS

Sufism can be interpreted as one of the efforts made by a person to purify himself by avoiding the influences of life that are worldly pleasures and will focus all his attention on Allah. The development of Sufism can be divided into four periods. Namely the first period, 1st and 2nd century H. second period, 3rd and 4th century H. third period, 5th century H. and fourth period, 6th century H and so on. The division of this period is seen based on the process of change in Islamic society from generation to generation which is influenced by the differences and phenomena of the diversity of Islamic society from generation to generation. This process is also the forerunner to the birth and emergence of tarekat in Islam. The teachings of Sufism in Islam are very contextual and relevant to current conditions. Since the beginning of human

culture, spiritual education has been a process of socialization and inculturation in society. Sufism is not an attitude of apathy towards social reality. But on the contrary, Sufism plays an important role in realizing a moral-spiritual change in society.

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