



Conservation of Sufism Values in the Study of Sufistic Literary Works at the Maulana Rumi Islamic Boarding School

Heri Fadli Wahyudi¹, Fajar², Iwan Kuswandi³

¹Institut Dirosat Islamiyah Al-Amien Prenduan, Sumenep, Indonesia,

²Universitas Trunojoyo Madura, Indonesia, ³STKIP PGRI Sumenep, Indonesia

*Corresponding Author, e-mail: herifadli@idia.ac.id

Abstract

The existence of literature in modern society is often considered and interpreted as a form of imaginative writing, including Sufistic works. If studied more deeply, Sufistic literary works contain Sufistic values worthy of valuable reference materials and reference sources, becoming one of the prides of art in Islam. This type of research is descriptive qualitative, with techniques taken through interviews, observations, and documentation involving caregivers, students, and pilgrims of the Maulana Rumi Islamic Boarding School. Meanwhile, analytical methods are in the form of data reduction, presentation, and inference of data. This study concludes that Sufistic literary works as a medium of learning, entertainment, confidence enhancer, and hope-giver. These four functions are an effort to form a close relationship between God and his creatures.

Kata kunci: *Conservation, Sufism, Literature*

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Introduction

Sufism comes from the word '*shafa*' which means holy (Bagir, 2006, p. 90). Several figures and experts also provide certain definitions in interpreting the word Sufism, one of which is Junaid Al-Baghdadi, in defining Sufism, according to him, Sufism is an effort to serve in the form of surrendering oneself to His God, namely Allah SWT, and the recognition that there is nothing gods other than Him (Tafsir, 2000, p. 15). However, apart from that, the essence of Sufism is a form of spiritual training with certain methods or methods that are oriented towards an approach and understanding of divine things, as in the teachings pioneered by the Sufis, who are part of one of the applications and development of Islamic teachings (Sudardi, 2003a, p. 2). Because during the time of the Prophet Muhammad SAW, these Sufism movements or groups had not yet been born, however, this period was still the beginning of their initiation and became the forerunner of the Sufism movement or teachings in Sufism.

Recently, the terms "Sufism" and "Sufism" have come to be associated with unusual or even strange-smelling objects. This occurs because it refers to things that certain Sufis have shown and demonstrated to be beyond the realm of reason or logic and that, at first glance, are difficult for the average person to accept rationally. As a result, some people view it as a strange occurrence or as magical (Sudardi, 2003a, p. 1).

Apart from that, regarding the reality of events and the extraordinary events shown by the Sufis, the Sufis also produced a tradition, namely Islamic art, this can be seen in the context of Sufi values in the works produced, both in the form of poetic expressions. -poems, songs, or stories, to movements or dances in which there is a lot of wisdom, especially regarding the spiritual journey of a Sufi. So in their development, these artistic works became one of the legacies of literary traditions in the Islamic world.

Meanwhile, if literature is included in the realm of definition, its meaning often makes us fall into the valleys of relativity, that is, as if digging a bottomless well. This is due to the

many definitions and understandings from figures, experts, and various scientific experts. From the many definitions and understandings of literature, one can draw an understanding that literature is a process of ideas, concepts, and notions expressed both in written form and in the form of verbal sentences containing elements of artistic value accompanied by beauty. In terms of content and disclosure (Muzakki, 2011, p. 21).

However, despite the existence of literature among the general public, literature is often considered and interpreted as a purely imaginative form of written work, for some people consider that works of fiction do not necessarily contain elements of truth from existing facts (Setyarini & Widyawati, 2006, p. 3). In connection with Sufistic works which have always been identified and partialized regarding worldly matters which has resulted in the perception of irrelevance or inappropriateness to the living conditions of socio-modern society, resulting in apathy and antipathy towards things with a Sufi nuance (Syukur, 1999, p. 148). A literary work is a material fact that allows it to be studied, analyzed, and explored as a form of expression of the author's thoughts. Likewise with matters of Sufism or Sufism itself, where Sufism has an elegant appearance based on the demands of the time and period. Based on this, the literary works and writings of Sufis which are included in the category of Sufi literary works also become very suitable as reference materials and valuable reference sources (Subaidi, 2010, p. 1–17).

Similar to this, the Maulana Rumi Islamic Boarding School, an Islamic boarding school in Yogyakarta, employs Sufistic books and works as its primary source of knowledge when learning and studying the values contained therein, using them as a reference for its researchers on the dynamics of contemporary society.

On the other hand, to participate in the preservation of the Sufis' artifacts and acquire new knowledge, scholars are eager to delve deeper into the roles and principles found in Sufistic literary works. These works have traditionally served as the primary subject of study in Sufism Islamic boarding schools, particularly Yogyakarta's Maulana Rumi Islamic Boarding School.

Method

As stated in the title and the problems discussed, the researcher employed a qualitative approach (field research) in this study. According to the researcher, research procedures utilizing qualitative methods are focused on highlighting and elucidating the applicability of theory and practice. discovered outside (Sugiyono, 2008, p. 3).

In this sub, the researcher also classifies the data sources that the researcher will look for. The first is primary data as the main informant, and the researcher determined the caretaker of the Maulana Rumi Islamic boarding school, namely K. Kuswaidi Syafi'i, as the main source accompanied by several other primary informants from the Islamic boarding school who study Sufism and Sufistic literature. Meanwhile, apart from primary research, researchers also explore data from several directly related sources: both books, scientific journals or articles related to Sufistic works.

Meanwhile, the researcher employed several data collection techniques during the process of gathering information and data from the field in compliance with research protocols. These included the use of observation techniques, interview techniques, and documentation techniques.

Result and Discussion

The literary works of the Sufis have survived to this day and can be enjoyed as Islamic literature until this century, which in its development has become one of the most interesting studies in the world of Islam in society. As a means and medium for preaching to strengthen belief in Islamic teachings for the object of Islamic da'wah, it also has several functional values, namely as follows:

- a. Give a lesson
- b. Provide entertainment

- c. Increase of confidence
- d. Gives hope (Sudardi, 2003a, p. 29).

Sufistic works are works that are born from the experience of Sufism or Sufism which are beyond the reach of rational reasoning, but are still interesting because these things can be explained in the form of works of art that use words as expressions of their spiritual experiences. , which is done using images (descriptions) and symbolic symbols that aim and function as a guide for readers and reviewers of these Sufistic works into the practice of Sufism or the spiritual experiences that Sufis have experienced (Schimmel, 2005, p. 20–21).

Pedagogically, the Sufi works of the Sufis at least contain and describe morals which are one of the spirits of Sufism literature (Djaya, 2013, p. 67). As well as a form of expression among Sufis by making God (Allah) the final goal, which will invite all readers to drift away and join in discovering the essence of the true God in the journey of life (Sunhaji, 2015a, p. 48). And all of these contents are found in Sufistic literary works.

Related to Sufism/Sufism which is an esoteric concept in Islam, and is the result of the development of Islamic religious teachings, it is a concept that invites and offers the formation of the perfect human being (*insan kamil*) as exemplified by Muhammad SAW (Syukur, 2012, p. 4). However, in the realization of this concept, there are also consequences in the form of *riyadlah* (practice) in each of the stages that must be passed to approach a servant to his God (Amin, 2021, p. 104).

Then, in its development, the concept of Sufism, which was born based on the spiritual experiences of Sufis, was offered in the form of literary works, which contained Islamic teachings and content as well as an understanding of Sufism which was presented in the form of Sufi literature, as one of the media in Islamic da'wah (Sudardi, 2003b, p. 2).

This certainly cannot be separated from the historical background of the dynamics of Islamic development in the Arabian Peninsula at that time, where the literary tradition, especially the art of words, at that time was at the peak of the Arab nation's glory period. So the revelation sent down by Allah through the angel Gabriel to the Prophet Muhammad, known as the Al-Quran (*Kalamullah*), is presented in a literary form that is full of aesthetics in every content (Sunhaji, 2015b, p. 47). So it can be said that the attachment and connection between religion (*religiosity*) and literature, both are connections that have been rooted since the birth of Islam itself. From there it can also be understood that religious literature is nothing new in the world of Islam, including Sufistic literature, considering that the source and reference for the main and basic Sufi concepts in Sufistic works are also based on the main sources in Islam, namely the Al-Quran and As-Sunnah.

As he applied at the Maulana Rumi Islamic Boarding School, K. Kuswaidi Syafi'ie used a literary approach in the context of Islamic da'wah as a way to communicate Islamic religious teachings. He attempted to collaborate with a philosophical approach because he was aware of the correlation and close connection that existed between the Al-Quran and literature. In an interview with academics, he expressed this, saying that:

There are two important pieces of knowledge to use in conveying religious teachings. *First*, literature. Literature has the function of giving an impression of what is conveyed. So the satrawi language is the Qur'anic language. Literary language is language that can be used as a means of touching the deepest part of the listener, literary language is more popular. *Then secondly*, the knowledge that is very important in conveying religion is philosophy, philosophy can show the existence of the religious teachings that we convey. So actually it is not only literature that I use as a means of conveying the teachings of the books studied at this Islamic boarding school, but also philosophy.

This understanding also underlies the establishment of this Islamic boarding school, which is also called a Sufism Islamic boarding school, with the teaching of Sufism as its learning orientation and using Sufistic works as a means of learning Sufism/Sufism along with the internalization of these values in its implementation for all students and congregation. at the Maulana Rumi Islamic Boarding School.

Considering that there are so many relics of Sufi literary works from Sufi figures, and all of them are extraordinary literary relics, it is felt that all of them are very important to study and await their turn in the study, but with all the existing limitations, so Pondok Maulana Rumi Islamic Boarding School, through considerations from K. Kuswaidi Syafi'ie as the caretaker at this Islamic boarding school, determined three books to be studied as study material according to the time facilitated by this Islamic boarding school, namely the book *Matsnawi* by Maulana Jalaluddin Rumi, *Tafsir al-Jailani* by Sheikh Abdul Qodir Jailani and the book *Diwan al-Hallaj* by al-Hallaj himself and also *Sholawat Burdah* by Imam Bushiry. Several considerations and reasons became the basis for selecting the phenomenal books above as regular weekly study material.

Some of the basic reasons for using the *Matsnawi* book as a means and medium for learning Sufism in this Islamic boarding school, include the following: *First*, the *Matsnawi* book, which consists of 7 (seven) volumes, is one of the works of great Muslim Sufi figures in history, whose status is also considered a monumental literary work from a figure who is considered the pole of love in the spiritual world, namely Maulana Jalaluddin ar-Rumi. Who is a great Sufi figure in world history who is admired both in the Western and Eastern worlds? With the concept of his teachings in the form of teachings of humanity and teachings of love. Which can be accepted by every religious follower (Muslim and non-Muslim), so learn from him, so that this Islamic boarding school also wants to be able to produce people who have broad souls, respect humanity, to greet God's creatures with kindness. The nature of Divine love that is presented. This is also the basis for using the name Maulana Rumi Islamic Boarding School as a tribute to the figure of Maulana Jalaluddin ar-Rumi.

The second reason is that there are few or it could be said that there are no Islamic boarding schools in the archipelago that study the *Matsnawi* book specifically. However, the introduction to Sufism in Islamic boarding schools generally uses initial introductory Sufism books such as the book *Ihya' Ulumuddin* by Imam Al-Ghazali, the book *Nurudh ad-Dhalam* by Sheikh Muhammad Nawawi, and other books.

Meanwhile, the use of the book *Tafsir al-Jailani* by Sheikh Abdul Qadir al-Jailani, apart from being the work of a great Sufi figure who was nicknamed the king of saints (*sulthanul auliya'*), is also a book that was only recently discovered, precisely in 2010 in the Vatican library among Catholics, after previously being neatly stored there. So it has become a rarity and is not taught or studied by Islamic boarding schools in Indonesia in general.

Another book used as study material at this Islamic boarding school is *Diwan al-Hallaj*, the work of a prominent Sufi figure, namely al-Hallaj. However, some groups, think that the conceptions or thoughts promoted and offered by Sufis are eccentric thoughts and dangerous for the understanding of society, especially ordinary people, so no Islamic boarding school uses it as teaching material for its teachings, but the Maulana Rumi Islamic Boarding School uses it, because this book is a book that is considered an important book in Sufism, so K. Kuswaidi Syafi'ie uses it in teaching Sufism to anyone who wants to learn Sufism at the Rumi Islamic Boarding School.

Then what arises is a question related to what functional value is contained in the Sufistic literary works above, so that K. Kuswaidi Syafi'ie chooses to use the books above as a means of learning Sufism/Sufism at the Maulana Rumi Islamic Boarding School and media in the process. his preaching. Considering that these books are books that are in the genre (type/genre) and category of literary works, or at least the use of literary works in *the syarah* (explanation) of these books. Because the functional value of literature itself includes 4 things contained in it, namely value as learning, value as entertainment, value as increasing confidence and value as giving hope (Sudardi, 2003b, P. 29).

1. Value as Give a Lesson

When it comes to the importance of this first function, which is learning, it goes without saying that these books are examined as study material at the recitation led by K. Kuswaidi Syafi'ie, ensuring that every attendee and student learns about the books read. K. Kuswadi

Syafi'ie stated in an interview that the principles discovered from the examined Sufism texts were:

How to relate to beings both vertically and horizontally is transcendence, which is synonymous with divinity. Since that is the central theme of both these studies and the moral precepts of the Prophet, there are two important points to consider. However, in the Sufi worldview, vertical interactions are the starting point. Therefore, if the vertical person is good, the fruit produced will also be nice horizontally. The prophet served as a role model for *Haqqal Atqiya* because if the horizontal relationship is unhealthy, there must be an issue with the vertical relationship as well. Moreover, the prophet possessed the greatest compassion for all living things.

A common theme that emerges from the data presented by K. Kuswadi Syafi'ie above is that the two variables—the second vertical and horizontal relationships—never run on separate axes without impacting one another; rather, they are invariably synchronized and interconnected. The effect that one relationship has on the influence of other relationships demonstrates this.

In the observations made by researchers, for example, this can be seen how students and congregation are invited to perform congregational morning prayers after reciting the books of *Matsnawi* and *Diwan al-Hallaj*, or evening prayers before reciting *Tafsir al-Jailani*. This can be seen as a form of vertical relationship or divine relationship as stated by K. Kuswadi Syafi'ie. As a form of output (result) from the vertical relationship carried out together (in congregation), it is applied in horizontal form or in relationships with other creatures in the form of how the students and congregation strengthen the relationship between kiai, students and the congregation of the Maulana Rumi Islamic Boarding School. In the simplest manifestation, such as shaking hands with all those present, either when they come to recite the book or when they want to go home after the recitation of the book is finished.

The value of the function of literature as learning, as discussed above, is also felt by the students and congregation of the Rumi Islamic Boarding School, as conveyed by Fatih Ridwan Munier to researchers who said that from what was conveyed by Mr. K. Kuswadi Syafi'ie as an explanation of the book -The books studied can be used as motivation for us in life and to improve or correct what we do. And what is interesting also makes him broaden his insight, starting from ourselves, nature, and God (Wijayanti, 2019, P. 102).

From the data that the researcher has collected and described above, it can be analyzed that the value of the learning function of literary works is true, so it can also be said that literary works are also learning media that can be used in developing knowledge. In this context, namely at the Maulana Rumi Islamic Boarding School, globally the lessons that can be taken from the Sufistic literary works taught are related to how the students and congregation of this Islamic boarding school build relationship patterns and mechanisms in the life of the perfect human (*insan kamil*). which in practice is never separated from the two components of the relationship that influence each other and provide reciprocity in its implementation, namely in the form of the relationship between the servant and His Lord and the relationship between the servant and His creatures. So, from this Sufistic literary work, we learn about how to build a pattern of a relationship with the creator through a solid and strong foundation, so that with this we will be able to apply relationship behavior with other creatures and remain in a corridor that is by Islamic guidance and teachings as religion of Allah, then this is a form of implication of the perfect human (*insan kamil*).

2. Value as Provide entertainment

Value as entertainment in literary works is something that cannot be separated between the two, whereas in the definition of literature in the Indonesian context, literary works refer to and refer to works whether in written form or works in other forms, namely in spoken words (oral), and between the two works, both written and oral, both contain elements of aesthetic value in them as entertainment in itself for both the creator or the readers and listeners (Akhmadi, 2013, P. 221).

Likewise, with the books or literary works used in this Islamic boarding school, the Matsnawi book is a book containing poems from great poets throughout Islamic history, which can also be said to be one of the great works of mystical poetry in the history of world civilization (Safavi, 2005, P. 9). Like the Matsnawi books, other books, such as *Diwan al-Hallaj*, and the book *Tafsir al-Jailani* also contain elements of the value of the beauty of the arrangement of words in the language in them, which is in the form of the beauty of the words presented so that they can be said that these works are also works of Sufistic literature (Septiyan & Opsanti, 2018, P. 68).

The beauty of this language, it gives and brings happiness and is entertaining for everyone who hears and witnesses it. So that it can touch the deepest part and make it easier to convey and process the internalization of other values to the students and congregation present, as one example we can take a lesson from the story of Sayyidina Umar bin Khattab. In his story, he tells the process he went through to accept Islam as the true religion and path, where it is said that Umar bin Khattab's conversion to Islam began with extraordinary admiration for the beauty of the language of the Qur'an. Likewise, Sufistic literature presents the beauty of the words and language in it, presenting beauty and entertainment for those who read and those who listen to it to convey the values of its content.

The function of entertainment in the form of other activities at the Maulana Rumi Islamic Boarding School is also expressed in other forms, such as the reading of Sholawat Burdah by Imam Bushiry which is carried out together with hadrah music accompaniment which increases the interest and interest of the congregation present. and on several occasions, several Sufi dancers were also present as accompaniment to the hadrah music and the recitation of Sholawat Burdah. Of course, this is a form of entertainment for the students and congregation at the Rumi Islamic Boarding School. As stated in the results of research documentation, one of the activities has an entertainment function, namely the presence of Sufi dancers and the musicalization of prayers as accompaniment to the dance. And one of its functions is entertainment.

Likewise, from the results of an interview with one of the students at the Maulana Rumi Islamic Boarding School, Fatih Ridlwan Munier, stated that reading prayers in congregation accompanied by tambourine music gave a special impression to him, he felt a feeling of calm and serenity and was soothing to him. He also feels the same thing, when he watches a Sufi dance being performed, in his mind the dance becomes a medium and means of mediating what he is feeling, our feelings of love, conveying the feelings of joy and sorrow that we feel and convey to God. So for him, Sufi dance is a means of conveying feelings.

So based on the data collected above, the core thread can be taken as an analysis from the researcher, that literary works with the beauty of their language, can have an impact and effect on readers and listeners in the form of magical and hypnotic touches in conveying a message or value. to be conveyed. Language with its beauty brings happiness or pleasant entertainment, which then from this pleasure and happiness provides space for someone to receive the values that want to be distributed, because the human tendency is to do things that are pleasant for him, thus creating pleasure and happiness. as a starting point in conveying a value, is one of the effective processes in teaching and conveying knowledge or values, which in terms of content are the values of Sufism or Sufism from Sufistic literary works studied and studied at this Islamic boarding school.

3. Value as Increase of Confidence

The value of the third function increasing confidence is close and closely related to the first function, namely learning, where from this learning it is hoped that strength and confidence will grow in the existence of things that are more delicious than just what is visible, because of the things that are offered to something. what is visible is often only the surface, so its bargaining power is only able to reach around the realm of thought and rationality at the surface/edge level only (Muashomah, t.t., p. 66).

This is different from Sufism/Sufism, as stated by K. Kuswaidi Syafii'e, where Sufism/Sufism offers different things, not just the outer or surface dimensions that it offers

but more than that, namely in the form of depth dimensions, offering nuances. -aesthetic nuances (beauty) spiritually. Because when people think more pragmatically, they are increasingly unable to reach the depth of understanding of Sufism. So of course that is the value of the challenge. Meanwhile, if a person can release and liberate himself from the shackles of a shallow way of life, and then immerse himself or enter the world of Sufism, namely the deepest dimension as mentioned above, then that person will enjoy the fruits of true pleasure or what is called enjoyment. haqiqi, from what he studied, namely Sufism.

This is an attempt to boost and add confidence to all members of the congregation and students who attend to participate in the recitation and study of existing Sufism books, which are carried out at this Islamic boarding school, via studying Sufism books that have subtleties found in Sufistic literature. From there, it is evident that an attempt will be made to instill in all students and the congregation the values of the belief that there are true pleasures that are worthy of more thought and effort than fleeting ones. In such a scenario, worldly pleasures would have to be subordinated to the pursuit of pleasure in the afterlife (*ukhrawi*), through *riyadlah* (practice), effort, and dedication. Without denying that worldly life is an intermediary means of obtaining these *ukhrawi* pleasures. This is as stated by K. Kuswadi Syafi'ie, that one of the values he wants to instill in his students is:

How to achieve a relationship with Allah SWT, in a special way, meaning not in a servant model that is just a formality. But how to feel pleasure when worshiping Allah, when face to face with His presence.

So, the efforts to increase belief carried out by K. Kuswadi Syafi'ie by studying Sufism books that have nuances of Sufistic literature have had an impact and influence on his students, this is in line with what was conveyed by the students of the Maulana Rumi Islamic Boarding School, as said by brother Hendro Mulyono, a resident student in an interview with researchers who said that, at least while following and studying Sufism books at this Islamic boarding school, in his confession he said that there had been an increase in his knowledge regarding the main purpose of his life. This takes the form of awareness of the origins of where his creation came from, then what is the purpose of his creation, and where he will return and anchor after his life. This statement is also confirmed by the statement of another student, namely Fatih Ridlwan Munier. In an interview with a researcher who said that at least what he learned in Sufism/Sufism made him understand more than just knowing about the deepest dimensions of his life.

In the research observations carried out, the offer of the deepest dimensions offered through the study of the books of Sufistic Sufism in this Islamic boarding school can be seen from the arrival of the congregation who want to take part in the study of these books, where they come voluntarily based on their own will. , with diverse motives and goals. However, in general, in efforts to deepen and increase their spiritual values through the study of Sufism/Sufism, it can be said that there is great hope in the minds of every congregation in efforts to increase their belief and faith from these Sufistic literary works.

So based on the data above, the researcher can analyze that there will be an increase in belief through Sufistic literary works that can be felt by the students and congregation of the Maulana Rumi Islamic Boarding School, meaning that by studying Sufism books with Sufistic nuances, it gives birth to a belief, that by reciting and studying the Koran These works are believed to be a provision and way to present a conceptual understanding of the teachings of the Islamic religion, both in terms of faith reasoning and applied reasoning and action. So the hope for the perfect human conception (*insan kamil*) continues to burn and live for every student and congregation of this Islamic boarding school in its efforts to achieve it.

4. Value as a Gives Hope

This last functional value is a form of the value of hope which is described in several activities in this Islamic boarding school (Fikri, Sudirman, & Gafur, 2022, p. 114). This can be seen during the implementation of the study which is also unique for this Islamic boarding school, namely the implementation of the *Matsnawi* and *Diwan al-Hallaj* books which are carried out in the third part of the night, a time which for most people is used as rest time

which is also the time for deep sleep for some people. However, not for the Rumi Islamic Boarding School, this time is used as a time to study the books above, and as a form of *riyadlah* in the penance that is carried out.

K. Kuswaidi Syafi'ie said that half of the night is a quiet time. At times when worship can be very easy for people to experience devotion, it can be very easily interpreted, well at times like that it is also important to carry out studies on Sufism, who knows, it doesn't just stop at concepts, and knowledge, but can also be experienced (perception).

In another statement, one of the students living there said, namely Hendro Mulyono, that taking time in the middle or third of the night, has a special emphasis, namely on emphasizing penance for students and congregations who want to study Sufism at this Islamic boarding school, this is because at that time This is a time when most people use it as a time for complete rest, so that implementation during the third part of the night, according to him, is considered as penance and training for him.

So based on the information and observation results above, it certainly appears that there is a desire and hope for an activity to be carried out, namely in the form of recitation, from the time which is considered the best time for worshiping and complaining with God the Creator, which is then used as a time to study and study Sufism books with the hope that it will be easier to provide and teach scientific conceptions from the books studied, not only as a transfer of values or knowledge to the students, but much more than that, namely hope in terms of a truly deep level of internalization so as to shape the personality and create character for the students and congregation of this Islamic boarding school, which is in accordance with K. Kuswadi Syafi'ie's hopes in using the name Maulana Rumi as the name of this Islamic boarding school, namely a hope to produce students and congregation who are able to learn and imitate the figure of Maulana Rumi, as people who have a broad soul and respect human values, as well as greet and interact with other creatures through the qualities of divine love.

Conclusion

In general, the functional value of Sufistic literary works cannot be separated from learning, meaning that literary works also contain many values that can be learned, especially in Sufistic literature which contains the values of Sufism to approach oneself to God. Second, as entertainment, the aesthetic elements in Sufistic literature provide an entertainment impact that will make it easier to convey the value of its content. Third, as an increase in confidence, studying the traces of the Sufi heritage provides space for everyone to believe that real enjoyment is closeness to God. And of course, the last one is to give hope, by studying these Sufi works it gives hope that those who study them can follow in the footsteps of the Sufis in building patterns of vertical and horizontal relationships. Which is the way to form a perfect human (*insan kamil*) as a form of Ihsan which is the fruit of faith and Islam.

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