CORE
Metadata, citation and similar papers at core.ac.uk
Provided by E-Jurnal UIN (Universitas Islam Negeri) Alauddin Makassar

Journal of Islam and Science
Volume 03, Number 02, December 2016

Contents

THE PROBLEM OF MUALAF MANAGEMENT:
A Case Study in Palu
Saprillah
157 - 186

HUMAN EVOLUTION OF PIERRE TEILHARD DE CHARDIN AND ITS CONTRIBUTION TO THE UNDERSTANDING OF HARMONIOUS FAMILIES IN INDONESIA
Sri Sudarsih, Sri Soeprapto, Joko Siswanto
187 - 203

THE IMPACT OF CHARISMATIC LEADERSHIP ON THE ORGANIZATION
Muhaemin Latif
204 - 217

THE HAPPINESS CONTEXT IN THE INDONESIAN CULTURE
(The Role of Sociolinguistics in Translating a Culture)
Muh. Nadir
218 - 231

SUFISM THOUGHTS MURTAZA MOTAHHARI
The Relations and Unity Between Intellectuality (Science), Spirituality (Faith) and Morality (Morals)
Sabara
232 - 258

THEOLOGY OF LIBERATION IN THOUGHT OF ALI SHARI'ATI
Syamsul Rijal Adhan
259 - 288

THE PROBLEM OF MUALAF MANAGEMENT: A Case Study in Palu

Saprillah
Institute of Religious Research and Development Makassar
BTN Minasa Upa Blok L18/22

Abstract: *This paper aimed to describe mualaf (Muslim convert) management and everything of their problems carried out by volunteer. Data were collected through interview and observation of daily activities training mualaf, including activities related to religion. The research findings indicated that mualaf training was conducted through experimental and learning by doing. It used two ways, systematic (non-formal) and cultural. Systematical way was used for guidance to children, while the cultural way was applied to adult mualaf. The training problems were; 1). Poverty had implication in learning interest which was very low and inferior, 2). Their character gathering in group affected the training. 3) The arrival of "new people" periodically disrupted the guidance system, 4). Training was less organized and relied on the ability of the instructor alone, 5). The ability of the instructor was relatively inadequate to conduct training more systematically.*
Keywords: *Mualaf, management, training, experiment, and problem.*

A. Background

The idea of this research emerged when researcher did a study about *dakwah* (preaching) in an isolated area in 2010. In Sidrap and some other areas found that there was Muslim convert community who did not receive training at all. Muallaf were mostly from *Tolotang* community who did not know how to read and write the Koran although they were already aged and embraced Islam for many years. While in Papua, it was found that the training

patterns were cultural, some Islamic communities allowed *mualaf* to keep eating pork in the early stages of their Islamization.[1]

Religious conversion has been an issue for long time, not only from other religions to Islam but also from Islam to another religion (even though exploded on different issues). In Indonesia, *mualaf* improved 10-15% per year - as reported by *Republika Online*. In other word, *mualaf* estimated over 1 million people in 2010. This rate was certainly quite high. Phenomenon of Muslim convert, of course, occurred throughout the regions of Indonesia, including in eastern.[2]

Religious conversion was relatively high in Central Sulawesi. Based on the record from local office of religious affairs in sub-district of South Palu, there were 30 cases of religious conversion in the period from January to June. On average, there were 5 cases each month. Most of them were women, for reasons of marriage. 22 of 30 *mualaf* were female. Unfortunately, *mualaf* record in Ministry of Religious Affairs (especially in Urais, Pekapontren and Penamas) did not get more attention. It also eventually indicated the lack of attention from Ministry of Religious Affairs to *mualaf*.

Urban-based conversion usually was individual with a very specific case, for example, for the sake of marriage or spiritual enlightenment, such as the case of a pastor converting to Islam in Palu. Yet, the case of conversion in Tagari Lonjo, Pengawu village, South Palu, was rather different. They who claimed to embrace Islam were a community amounted to approximately 200 people. They came from Kaili tribe, Daa sub-tribe, who settled in the Pemantuma village in the mountains of Palu. Their arrival to the

[1] Saprillah. 2010. *Dakwah di Daerah Terpencil*. A research report from Research and Development Center of Religious Affairs Ministry of Makassar.

[2] Republika Online. *Pertumbuhan Muallaf di Indonesia*.

city of Palu was not for spiritual awareness, but economic necessity. They lived neglected, displaced and became beggars. After converting to Islam, they were trained slowly by a foundation and then switched to a group of individuals.

The biggest problem on *mualaf* case in Indonesia was training. The involvement of government elements was relatively very less. One factor was the insensitivity of the government apparatus to social reality seemed like ignoring. *Mualaf* training (especially in Central Sulawesi) was mostly carried out by social organizations and individuals who have concern.

The same thing happened in Ambon. After the conflict in 2001, there were several villages in East Seram entirely converted to Islam because of the conflict situation. They were in the middle of Muslim community. Unfortunately, the attention of Ministry of Religious Affairs and institutions to conduct training to them was very low until the rise of Islamic *Dakwah* Council and AMCF (ASEAN Muslim Charity Foundation) which has sent Dai (Islamic proselytizer) since 2007 until now.

Syafii Antoni, Advisor of Association of Indonesian Chinese Muslims, as reported by *Republika Online*, had stated that training to *mualaf* was not yet well structured. There were not clear training and structure toward the material that must be given to them.

Dialogue on Government Policy

How to put the study of *mualaf* training on government policy? Explicitly, *mualaf* is not a specific target in government policy. This is understandable because Indonesian country is not based on any particular religion. Study of *muallaf* training can be put in strategic plan of Ministry of religious Affairs on section; improving the quality of religious life and religious harmony.

Mualaf is individual or community who converted to Islam with a variety of interests (individual enlightenment, marriage, until together safety) which are in ambiguity situations or as Victor Turner called it *liminal*. As a new Muslim, most of them need guidance and training of religious basics to be an Islamic person. This is where the relation of the strategic plan of Ministry of Religious Affairs on improving the quality of religious life.

Meanwhile, *muallaf* in some cases became "primary aggressor" of their previous religions like Yahya Waloni the former pastor who converted to Islam. He is an Islamic proselytizer now, and the themes of his speech aggressively attack Christianity, which he adhered for decades. Yahya Waloni's theme is individual choice, but in nation context attacking another religion is a part of a potential conflict that can disrupt the social order of society. At least it aggravates the existing social situation. The importance of this study here is to support the strategic plan of Ministry of Religion Affairs associated with inter-religious harmony and also to describe the relationship between Islam and the state.[3]

Research Method

This research used qualitative method. Using this method, data were collected as follow:

a. Interview; finding data by doing interview to people related to this research. The interview theme was about issues of *mualaf* training especially to individuals, institutions, and organizations who conducted the training. While interview to *mualaf* related to their experience converted to Islam, training, and their expectation as being *muallaf*.
b. Observation; This research also used observation in the research area. It was about *mualaf* training such as *tadarus*

[3] See Bachtiar Effendi. 2000. *Islam dan Negara*. Jakarta: Paramadina.

activity (reciting Koran together), preaching, and daily activities.

c. Collecting data related to the research topic.

To determine the informants, this research used *social mapping*. It meant the informants selected from certain people that were thought to represent the research topic. Based on this reason, the informants of this research were 1). H.Thahir Alamuddin (the leader of Al-Hidayah; this institution is involved in training *mualaf*), 2). H. Karman (businessman who regularly funds training activities), 3. Ust. Fajrin (*mualaf* instructor), 4). Fadel and Gande (*Mualaf*), 5) Head of Local Religious Affair office in South Palu and Khaidir (religious educator), 6) Head of administration in Ministry of Religious Affairs of Central Sulawesi (as stakeholders), 7) Yahya Syakur, *Imam* (Islamic leader of a mosque or community) in Pengawu village and 8). Yusran (as general community).

B. Discussion

About Mualaf

Mualaf, who are now accommodated in a dormitory in Tagari Lonjo Street, Pengawu village, South Palu district, are migrants from Pemantua village in the mountainous area. They went to Palu for trying their luck because of their village was very limited livelihood.

Pemantua village is located in western mountains of Palu city. This village is known as a base adherent of Christianity. The route going there is very difficult. There is no paved road. The only access going to there is by using a motorcycle. That must be a motorcycle expert. Pemantua Village is actually quite lush but the population is only good in planting potatoes and looking for rattan as a livelihood. That is why people from this village regularly go to

Palu just to earn additional income. Their number gradually becomes increase. They live in suburbs of Palu city as homeless.

At the end of 1999, there were about 200 people from Daa tribe in Pemantua village came to Palu city. They left the village not only to get job that can support their life but also because of disappointment with the leadership of their village which was deemed not on their side. A story told that every visit of people who were from city, the villagers were asked to collect the chicken and meals, but if there were donation they did not get anything. They then burned their houses and moved to suburbs of Palu city.[4]

Their presence in suburbs brought problems. Their squalid live (especially) in large numbers made citizens became uncomfortable and expelled them. They live stranded. Before getting a place on the outskirts of the Pengawu village, they occupied the villagers' rice field in Boyoge (south area). They also repelled there because of disturbing the plants. Eventually they moved to the villagers' coconut grove in Pengawu where this place was not too far from residents. They built small huts made of coconut midrib. Most who did not have family slept in shrubs or anywhere. They scattered in the city every morning to be scavengers, beggars, workers, and gardeners.

The citizens finally knew their presence. Luckily they did not expelled by community. Some residents reported their situations to Al-Hidayah foundation. A team from this foundation built barracks which enough to accommodate them all. The team came because of the concern of Al-Hidayah foundation leader, H. Tahir, to their situation. Previously, he ever directly related to one of them whom converted to Islam then followed by his friends. At

[4] Interview with Ust. Fajrin (muallaf instructor) on July 10-14, 2012 in Pengawu, Palu

that time, Al-Hidayah hired three Islamic educators to do *mualaf* training. The next training were conducted by a young villager called Masri. Although not paid, he was active in training. Unfortunately, Masri died and training became neglected.

In 2002, a lot of people converted to Islam. Old adherents of Islam asked the local citizens to guide some people who just came from the mountains to be converts. There were nearly 200 people who converted to Islam at the time guided by Yahya Syakur. He was a local religious leader and also an official of Ministry of Religious Affairs at the time. [5] *Mualaf* were bathed, guided to recite *shahadah* (Muslim declaration to believe only one God) in Nurul Hasanah mosque, then their real name changed such as Gande, Lolio, Rau, Surwa, Lunu, Soe and Tingo replaced by Ahmad, Siti Aisyah, Abdillah, Thalhah, Usman, Halimah and Fadel, respectively.[6]

No clear information why they converted to Islam? Some said that they converted to Islam because their own spiritual consciousness. They came voluntarily to Yahya Syukur to be guided in Islam[7]. Because of some of them had become Muslim, for example, Gande or Ahmad was one among those who first embraced Islam. He converted to Islam because he always brought a photo of Old Master (KH. Habib Said Al-Jufri, the founder of Al-Khaeraat organization) and asked to be included as

[5] Interview with Ust. Fajrin.

[6] Interview with H. Yahya Syakur, (mosque leader of Pengawu village), conducted on July 14, 2012 in Pengawu. Nevertheless, they still used local names in daily life, especially the elderly. While the younger or the generations born after they stayed there were no longer use the local name.

[7] According to Fadel (Timo), one of the muallaf, some of them had been converted to Islam before moving to Pengawu by H. Hasan in Boyage village, including himself. (Interview to Fadel on July 12, 2012). Fadel worked as an *Ojek (motorcycle taxi driver)*.

congregation. One of the citizens let him met with H. Thahir. Then, he was brought to the main leader of Al-Khaerat, Habib Saggaf Al-Jufri, to be guided in Islam.[8] After that, several of his colleagues also converted to Islam. Some people also said that they converted to Islam as reciprocation to who have helped them, especially Daa tribe members who came to Palu lately.[9] Whatever the reason, it does not matter anymore because they have made Islam as their religion.

Demographically, majority of Pengawu village (South Palu) is populated by Muslim. MIA (Al-Khaerat Islamic Elementary School) and old Jami Mosque of Nurul Hasanah became symbol of Islamic domination. Data of local religious affairs office in South Pengawu district showed 97.3% of this village population is Muslim or approximately 5.715 of 5.911 inhabitants. [10] This could be one of the factors that influence their reasoning to convert to Islam.

Unfortunately, after they converted to Islam and been given a place to sleep, there was no further attention. They had been abandoned and neglected. Barracks where they lived were very grubby. There was not kitchen, toilet, and bathroom. Their lifestyle changed into irregular. They did not know how to cook, did not take a bath, unusual *istinja'* (cleaning), and defecated in any place, including their habit of chewing betel nut was also exacerbating the situation. Their Barracks became very smelly and disgusting. The red color caused of spitting seen everywhere. This one of the

[8] Interview with Hi. Thahir A, leader of Al-Hidayah Foundation on July 16, 2012

[9] It became habit to *Daa* tribe, there always new people came to earn livelihood before Ramadan. Interview with Ust. Fajrin, Yahya Syakur, Hi. Thahir, and Fadel. This was also showed by the researcher's observation.

[10] Data source, information board from local religious affairs office in South Pengawu in 2012.

factors that made training against them is difficult. None could be resistant to "directly relate" with them. [11] This condition lasted for 5 years.

H. Karman Karim, a former lawyer who now works as Director of Tatura Mall, became the main character behind the change of those *mualaf*. He is a resident of Pengawu village. His house is not far from the *mualaf*'s barracks. He felt sympathy when directly seeing *mualaf* social life which was very far from urban civilization after *Eid-day* in 2007. Their conditions were very poor, their health was not good, almost every day someone died among them because of diseases caused by the unhealthy environment. [12] H. Karman felt there was a big gap between himself and them although their geographical distance was not too far.

H. Karman then "challenged" some locals to train those *mualaf*. Fajrin and Mujis got the challenge. H. Karman gave them Rp.500.000 per person every month. He also began to provide help by giving rice every month, bought the land for them to build a house, and educated their children. He supports them until today. "I am not going to stop paying attention to them until death, even I wish my son continue it," he said.[13]

Training Muallaf by Using Learning by Doing System

Training which was applied by Ust. Fajrin referred to experimental and learning by doing. *Ustadz* Fajrin was not educated teacher. He was just a regular employee in Nurul Hasanah Mosque (the big mosque in Pengawu village) and a bricklayer. Training system based daily experiences and evolved according to the needs of society.

[11] Interview with Ustadz Fajrin.

[12] Interview with H. Karman Karim (Donator to Mualaf) in Kompleks Tatura Mall, Palu on July 11, 2012.

[13] Interview with H. Karman Karim.

The first training that would be conducted was changing their lifestyle and environmental improvement. To support these activities, Ustadz Fajrin and Mujis asked for help from two women, Sapdina and Suleha. They helped female *muallaf* to learn cooking, washing and taking a bath. While Ustadz Fajrin and Mujis taught men to clean up the environment and themselves, such as taking a bath. *Thaharah* (cleanliness) become their first lesson. Training team opened public kitchen for cooking their meals for several months. After the female *mualaf* were already good at cooking, public kitchen was closed. The operational cost of public kitchen was financed by H. Karman.

Once everything runs well, Islamic lessons started to be taught to them such as how to take ablution, *shalat* (praying), and *junub* (taking a bath). The learning model was one by one. They could not be taught in group because they liked disturbing each other. In fact, they often fight just because one of them mocked when taking ablution or praying.

Several months later, training team initiated to establish TPA (a place where children learn how to read Koran). It was intended to "rescue" them from the generation threat of illiterate Koran. For adults, the teaching process was direct practice, especially for taking ablution, praying, and fasting.

According Ustadz Fajrin, the main focus of training was children because the adult was very difficult to give a lesson. Not only Koran, they also cannot read in Latin letters. They have nothing of educational background.[14]

Their respect in education was very low. They did not have

[14] Interview with ust. Fajrin. Fadel as one of the muallaf admitted that he could not read and write Koran and he was illiteracy. He ever learned to read Koran but he did not continue because he felt difficult to understand it. Moreover, he was busy in his job, interview with Fadel.

enthusiasm. This could be seen when H. Karman wanted to send 14 children to study at Elementary School of Al-Khaerat where it was not far away from their place, but only 4 students who hold out until Junior High School. [15] They were even very lazy to go to school. [16] The factor that made them lazy to school was because of the low of family finance. Parents involved their children to work as scavengers or beggars in the city, they even involved them as a beggar since baby[17]. Teenagers had to work as labors. Another factor was self-confidence. They got difficult to blend in with the others. It might be reflection of social situation that they ever experienced. They were from mountains, poor, lower-class jobs, and often neglected that made them got a kind of psychological alienation. They got problem in blending. One person cannot attend to school then the others follow. As a result, the school made a policy not to accept children *mualaf* because they interfered with the learning system.

Muallaf training conducted by Ustadz Fajrin and his friends could be categorized in two models, systematic (but informal) and cultural. Systematic training could be seen from the regular schedule of reading Koran together and its target in different levels. The objectives of the training were three groups; Reading Koran, *tadarus* (reading Koran fluently), and public lecture.

[15] Hi. Thahir also said the same things; As a donator, he initiated to send about 25 children to attend elementary school but only 1 person stayed till graduated. He did not even continue to *tsanawiyah* (Junior High School).

[16] The researcher saw when Yahya Syakur talked to one of the students' parent to ask their children came to school tomorrow after passing the grade. He also said, "Do not let the children be lazy just because of passing the grade". Ust. Fajrin, after praying *Magrib*, also told to one of the children to attend the school and warned them not to be lazy.

[17] The researcher saw one of the beggars in a big mosque in Palu on Friday. She brought her baby. At first, the researcher doubted that the beggar was a *mualaf* from Tagari Lonjo, but after visiting mualaf area for the third time, the researcher found her (observation on July 13-17, 2012)

Reading Koran group contained children who were just learning how to read Koran. They used *Iqro'* book (a quick way to read Koran). *Tadarus* group were those who were good at spelling Arabic and was able to read the Koran. *Tadarus* intended to help children read Koran fluently. [18] While the public lecture usually involved speaker from outside (if the speaker was absent, he would be replaced by ustadz Fajrin and Sugiardi), and the participants were from all levels of *mualaf*. The schedule activities as follow:

No.	Activity	Day/Time	Instructor
1.	Reading Koran	Sunday-Wednesday (After praying Magrib)	Ust. Fajrin and Ust. Sugiardi
2.	*Tadarus*	Thursday	
3.	Public lecture	Friday	Outsider

Another systematic activity was regular schedule of cleanliness which was applied to the public. Training team specifically scheduled two or three people a day to clean *mushalla* (mosque), front yard, WC, and place of taking ablution. It was intended for *mualaf* to get accustomed to the cleanliness of the environment. At first, this activity was closely monitored, but gradually they cleaned up the environment even without being told and watched. [19]

In cultural way of training, ustadz Fajrin placed himself as an activist, not as a teacher. He was blending in with *mualaf*. He

[18] When the researcher saw *tadarus* activity, they were reading *Surah Ad-Duha* and other short *Surah*. They took turns leading to read Koran. Some children were fluently read Koran, but some of them were still in low level.

[19] The researcher saw two young *mualaf* cleaned front yard of *mushalah* and the place of taking ablution after doing sport *pabinte* (traditional sport).

implemented participatory action research method, observing them then he made training program. He overcame the people assumptions about disgusting situation around there. He helped *mualaf* repairing their house, taking bath their children, and eating together with them. It was very effective because people trusted and respected him. Then, he explained about Islam in understood language by them, Kaili language.

> I told them, we can use Kaili language in doing *niyat* (intention of praying in Islam) and praying. Do not recite *fatihah* using Kaili language but use language of the Koran (Arabic) because it is the rules. It is difficult to use lecturing method here. If we use it, none wants to listen. Once there was a proselytizer who came and asked people gathered. One by one they left the place, and only four people were still there till the end.[20]

Ustadz Fajrin knew their character by closely blending in with them.[21] By doing it, he understood that lecturing and classical methods were inappropriately used as a method of training adult *mualaf*. They were unfamiliar with formal rules and more likely to live independently. Based on this, ustadz Fajrin used practical method not theoretical method. He taught the basic practices of religion in personal and informal way.

Guidance patterns to adults more emphasized on audio and visual, not literary. Ustadz Fajrin became a role model in the

[20] Interview with Ust. Fajrin. The researcher saw how ust. Fajrin explained about fasting *niyat* in Kaili language to the congregations after praying *Magrib*.

[21] Ust. Fajrin's personality could be seen among them when the researcher was sitting together beside a small mosque in the afternoon. He asked the *mualaf* doing exercise of foot race called *pabinte*. They got together and did it. Without feeling awkward, he got involved and become a laughing object because he grinned in pain (Observation on July 17, 2012).

practice of worship. [22] In the early days taught prayers, he had to read the praying incantations in loud voice such as incantations at the beginning of praying *(iftitah)*, when bowing and prostrating, sitting between the two prostrations, and long sitting *(tasyahud)*. This intended to make *mualaf* listen every single of those incantations. It was quite effective because it made *muallaf* easy to understand. Currently, ustadz Fajrin does not need to read it in loud voice because most of the *muallaf* have "memorized" those incantations. But, *zikir* (uttering Allah's names) still read in high volume so they are accustomed to hear it.[23]

Efforts to change muallaf's lifestyle by using Islamic "visions" slowly showed its result. Their surrounding was not messy anymore. The environment in which they live were already relatively clean. No more dirt feces and red saliva (because of chewing betel) pollute the environment even though their bedrooms were not tidy and clean yet. The women were already good at cooking. They are used to bath twice a day and also doing prayer properly. Their children were fluent in reading Koran and some of them good in doing *azan* (calling people to pray together). They also changed their paradigm about pork. Previously, pig had

[22] There were some funny things experienced by Ust. Fajrin et al at the first phase introducing Islam to *mualaf*. One day before fasting month, instructor team told the *mualaf* residents that they were forbidden to smoke, to drink, to eat, and to do sex during *Ramadhan* month. At the first day, Ust. Fajrin got reports that there was *mualaf* chewing betel. He directly met her and asked her. The *mualaf* said, "Last night you did not tell us that chewing betel also forbidden, you only said eating, drinking, smoking, and doing sex." In addition, one night when praying *Magrib*, at the first *rakaat*, the praying leader reciting *Surah Fatihah*, suddenly a man who stood next to him asked for permission to spit, and at the third *rakaat* the man appeared and reported that he already spit. But ustadz Fajrin did not stop his praying because of worry the others got disturb (Interview with ustadz Fajrin).

[23] The researcher saw some *mualaf* followed ustadz Fajrin doing *zikir*. Almost all of the children were familiar with *zikir*. Some of them even pronounced it in loud voice.

a particular position and important role in traditional wedding. Then, it was changed and replaced by cow. Their thought about dead people also changed. In the past, they thought that dead people brought bad luck and saved demons, that the reason why every house of the death people must be burned. [24]

Environment development became more effective when Ministry of Public Works contributed by giving a building as a dormitory contained of 19 rooms covering area around 4x4m each room. They also constructed public toilets and gave facilities such as electricity and water supply, and rebuilt *mushalla*. These facilities helped the training team to improve in a better community characteristic.

The main strength of *mualaf* training in Tagari Lonjo was the kindness from the high-social-level (example H. Karman and Hi. Thahir). The personal philanthropy supported the sustainability of *mualaf* training system. As a wealthy person, He had committed until die to provide the basic needs (subsistence) to all those *mualaf*. [25] Every month, he gave food such as rice which was not less than 800 kg. At the beginning, the accommodation guaranteed all of the primary needs including side dishes, electricity and water supply. Later, he only provided rice while the other need must be fulfilled by *mualaf* themselves. This was intended to made them became independent and not always expected for others' help.

Not only logistical support, he also helped to provide jobs

[24] Change of their lifestyle patterns was felt by the citizens. Yusran, one of the villager whose job was an *ojek*, said that their condition was getting better than in previous years. They were accustomed to bathe without prompting and they were not smell anymore (Interview on July 17, 2012).

[25] It should be recognized that the support from a generous person toward poor people was very effective in doing social change, faster and no procedure. It was different with the support from government which was too complicated and seemed like "lack of sincerity".

by hiring some of them to work in Tatura Mall, and sent their children to school around there. Unfortunately, their nature characteristic which was free and could not be discipline caused of difficult to control them. None of them stay working in the mall, and only 4 children who attended to school but they also were very lazy and almost drop out.

He committed to protect *mualaf* as far as he could do. He know that he had no time to directly blend in with them. He was also aware that he had no enough religious knowledge. Because of that, he hired people who had ability to train them such as ustadz Fajrin, including Sugiardi, a student of STAIN Dato Karama who had low family finance. He paid the entire of Sugiardi's fee tuition in college as long as he would help to train *mualaf*. Sugiardi graduated now in college and became co-instructor to help ustadz Fajrin in training.

A commitment of a person who had capabilities such as H. Karman was very important in social networks. This commitment would make any social techniques which were planned run continuously. Social workers like ustadz Fajrin and friends could stay to train *mualaf* because of sustainable financial support from H. Karman. At least, it could be seen from previous training patterns that tend to be partial and temporary. No support from "strong social" made training patterns became unsustainable. During 5 years (since converted to Islam in 2002) the *mualaf* were neglected and did not get attention.

Another potential in the context of this training was the character of the social workers. Ustadz Fajrin had a strong character and suited in training. He understood their language and knew their habits. He also had ability to overcome the mad *mualaf* who had been known of their bad temper. In one case, Sugiardi

ever hit a young *mualaf* who insulted him just because he was prohibited to disturb others when reciting Koran. The fighting incident was seen by other *mualaf*. They got angry and collected sharp weapons to attack Sugiardi. Ustadz Fajrin called 7 people of them in a locked room. He challenged them to fight. Then, they apologized to ustadz Fajrin. By his ability, willingness and knowledge which owned by ustadz Fajrin, training process of *mualaf* run well.

His involvement of *mualaf* training in Tagari Lonjo Street, Pengawu village, was a morale call from himself, he said:

> I was really excited when H. Karman told us, who wants to be a (volunteer) there? It is the key to heaven. H. Karman is not a proselytizer, he is a businessman and a former lawyer, how he can say such words. He definitely said it from his heart. So I also accepted it, with the word of *bismillah*.[26]

No doubt, the fee of Rp. 500,000 per month from H. Karman made him interested. However, his job as regular employee in mosque and a bricklayer could not fulfilled his need. Regardless of his intention, ustadz Fajrin was the right person became their instructor.

The first three days was hard for him. *Mualaf* who characterized as lazy people was very difficult to control them. He ever thought to retire. But, he already promised to H. Karman, he convinced himself to serve and to train the *mualaf*. He has become *mualaf* instructor until now for almost 5 years. Training team was originally 4 persons but they stop one by one. Two women who helped training were no longer necessary because the female *mualaf* was already good at cooking. Ustadz Mujis resigned because of

[26] Interview with Ust. Fajrin

personal reason. Now, only ustadz Fajrin and Sugiardi, a college student of STAIN who invited by H.Karman, conduct the training.

Training Problem

There were several problems related to the *mualaf* training. Either it related to *mualaf* as the objective of training or to the instructors and its training system.

Problem associated with *mualaf* was poverty. As already known, they were migrants from Pemantua village who are in a poor situation. Although they had got place to live but they remained in situation of poverty. It affected their interest to improve the quality of their religion. They were very lazy to join training program, especially advanced level of reading and writing Koran. This poverty also had implications for the lack of interest to educate their children even though there were parties who wanted to pay their school tuition[27]. Their laziness to attend formal program was actually influenced by the lack of their financial capabilities. The whole time (especially at daytime) wasted to look for money. For them, school was not too important because it wasted time just to find work.

They actually were not lazy. They could follow the learning pattern as long as it did not take their work time. It was proved how their children actively participate in reading Koran and *tadarus* activities at night. If they had lazy character, they would not join to read Koran, *tadarus*, and pray *Magrib* together at mosque.

The other problem was their cultural characteristics which live in groups. Daa tribe was known as a community who like to live in groups and their high solidarity. For example wedding party,

[27] H. Karman even ready to fund tuition of their children who wanted to continue their study in Senior High School and college (interview).

all inhabitants (even who still live in the original village) participated to donate funds to buy a cow that became one of the requirements of marriage. The negative effect of living in groups in training context was the difficult to control. If one of them refused, the others could get effect. For example the school children, if one of them was absent, then all the other children did not want to attend the school. Consequently it disrupted learning system. Therefore, the enrollment of new students this year, the school refused to accept *mualaf's* children because they might disturb learning system as a result of their laziness.

Other internal problem was the arrival of "new people" periodically from the mountains. Usually before the *Ramadhan* (holy month of Islam), many people from the villages came to earn a livelihood in the city. It was understandable because of the month of fasting, many people would give them alms and donation, either from people surround them or outsider.[28]

The arrival of new people whom "non-Muslim" became one of the obstacles because they affected mualaf's lifestyle. They came with old habits such as not bathing and chewing betel that could pollute the environment. *Mualaf* training programs slightly delayed because these new people were non-Muslims. The instructor did not want to convert them to Islam unless they themselves realized to be Muslim. Usually, people who want to convert to Islam must get approval from their Elders.[29]

---

[28] The researcher observed three days before *Ramadhan,* there were three arrivals from their original village came to the *mualaf* settlement. Although their physical characteristics looked alike, but the new ones looked more disheveled and their lips red because chewing betel. They differed from coached members whom already looked cleaner and rarely chewing betel. Their number was increasing during *Ramadhan* and *Ied Fitri*. Great alms attracted them.

[29] Interview with Ust. Fajrin.

Problem related to training system was less organized. Training by personal way which conducted by training team was effective to introduce the basics of Islamic teachings. Dialogue and non-formal were very appropriate used to them. However, the preparation of their generation should be done systematically. For example, how to give proper education to their children? This was hard to do not only because they did not like school at daytime, but also because of the capability of training team which was only concerned with religious issues, while they were less in the other issues. As a result, even though the team initiated to establish an alternative school for them by utilizing one of the barracks, it could not be done properly. They did not have a good ability to design appropriate educational system for *mualaf's* children. At the end, the alternative school cannot be used. Whereas, the alternative school later would become one of the most excellent ways to help the young generation to get a better life in the future.

Another problem related to the training was the instructors' capacity. Ustadz Fajrin as the main instructor felt his physical ability became weak. He was born in 1971 and only graduated from junior high school of Al-Khaerat. His formal educational background of religious knowledge was only until junior high school then he studied autodidact. Fortunately, he was accompanied by one alumnus of STAIN. However, he might be only temporary there because of his young age. He were going to married next month and might be left that place when he got a new job, or at least he would not intensively taught anymore.

What are the Supports from Ministry of Religious Affairs?

Based on the explanation above, it showed that who conducted *mualaf* training was NGO (Non-Government Organization) which was fully supported by personal philanthropy.

Since the beginning, religious social organizations such as Al-Hidayah Foundation and individual attention (H. Karman) and his instructor team were fully involved in this training. Then, what did the government do? The government seemed like ignoring those "unimportant" people. Over the years the immigrants from the mountains lived in poverty and been expelled from one place to another without the attention from the government. It can be imagined if NGO did not help them, they would be still in poverty now. Even though, the 1945 Constitutions of Indonesia paragraph 30 said that the poor and displaced persons maintained by the state.

In general, *muallaf* training in Palu was mostly done by community organizations and individuals. For example, WIA Organization (Islamic Women of Al-Khairat) which had an orphanage and *Majelis Taklim* (Islamic forum) involving *mualaf* as the aim of training. It similarly committed by individuals like Khadija Toana who had a school for poor children and the female *mualaf* as the objective of her training.

The cases of neglected *mualaf* (before being trained by Al-Hidayah Foundation and H. Karman team) showed how government institutions were less sensitive to social problems that occur in their surroundings. Not only they did not give support to them, but also did not know where they lived. Ministry of Religious Affairs completely did not know about them[30]. They did

[30] This was explicitly seemed clearly when one of the officials of Ministry of Religious Affairs in Central Sulawesi said that the *mualaf* training did not carry out by the ministry but social organizations and individuals. In addition, when researcher visited local office of religious affairs in South Palu, they even did not know the existence of the *mualaf* whereas their place in the working area of local religious affairs of South Palu. Also, the religious educator who responsible in this area did not want to interviewed because he never visited that place.

not have data base related to those *mualaf* whereas the *mualaf's* place was not far from the city, in a village. The distance was not too far and the access to that place was very good. The access could become reasonable obstacles of training if the *mualaf's* area was far from city and bad access. *Mualaf* case in Tagari Lonjo (and might be in other place) was one of the government carelessness.

Fortunately, in 2009 there was support from several local organizations that helped to overcome some of the *mualaf* problems, particularly housing and health. Ministry of Public Works through the help of a foundation established three dormitory buildings which had 19 rooms (4x4m). This aid could be realized due to H. Karman cooperated with his colleagues in several government institutions. Moreover, a land had been bought as a preparation of settlement. The best government support was health. Ministry of Health had issued a policy to provide free health care for lifetime to them. There was Community Health Center (Duyu) which was located not far away (about 100 meters) from their place. This Community Health Center handled the health problems of *mualaf*.

Who did not have support to them only Ministry of Religious Affairs. There was not assistance completely that could be seen from this Ministry. The whole of religious resources in *mualaf* training were personal works. For example *mushalah* Al-Hidayah, this mosque was built by Masri (*mualaf* instructor who had died) through the support from Al-Hidayah Foundation then completed by H. Karman training team. TPA and school were built as personal initiative. The instructors were paid by particular person. Alms and donation were derived from Jami Nurul Hasanah mosque and another support from local community[31].

[31] Funds to purchase learning instruments derived from *arisan* (regular

Moreover, they got difficult to register their marriage because of the high cost of marriage, and there was no ethereality from local office of Marriage Registration[32].

The lack attention of the Ministry of Religious Affairs (as a state institution) raised many questions. Besides the place relatively easy to be accessed, there also a former official of Ministry of Religious Affairs in Palu city who involved with them. This person converted them to Islam in 2002 (at the time he was became one of the top officials in Ministry of Religious Affairs in Palu). Actually, he is involved in training now but as individual because it is done after retirement. Supposedly, when he was still a top official of Ministry of Religious Affairs, he should create a program that could help the *mualaf* problems, especially in the context of mental and spiritual development, or at least strengthening the religious foundations for adult *mualaf*.

The absence of support and attention from the Ministry of Religious Affairs was part of the management system of institutions which was not right and less sensitive. For example about the educators, only 2 religious educators were on duty for 12 villages in South Palu sub district. This seemed inadequate to serve the whole community. Moreover, South Palu demographically has high population and become one of the crowded cities in Palu, it is the center of the Palu city. Of course 2 educators were not enough. As a result, the religious educators who served in Pengawu and its surrounding area did not have power and time to

social gathering and rotating savings). Every month they were doing *arisan* as much as eleven thousand rupiah. A thousand rupiah donated as charity to mosque. From that way, they could buy Koran and *Iqra*' books (Interview with Ust. Fajrin on July 19, 2012).

[32] Marriage registration cost reached Rp. 350.000 to Rp. 400.000. If one of *mualaf* got marriage, the cost was collected from them (Interview with Ust. Fajrin)

do mentoring activities toward some communities including those *mualaf*[33]. In addition, the educators who were responsible of the region might have other priorities, not only to the *mualaf*.

Each village ideally should have a religious educator to do mentoring. It was not only to perform the function of religious education system but also as counseling and advocacy. They were commissioned to solve every citizen problems primarily related to religious issues. Small problems can be handled directly while difficult things to resolve might be coordinated with the relevant parties.

For example the case of mualaf in Lonjo Tagari, religious educators did not need to be actively involved as the main actor in the training process because there was instructor team (NGOs team) who fully got involved. However, they could be a "messenger" to the Ministry of Religious Affairs so that the needs related to the training could be fulfilled. They could also assist the training process by conducting intensive discussions with the relevant parties, including strengthening the capacity of instructor team. It meant the religious educators did not only function as proselytizer but also as the part of the process of social change.

There was another way that could be done by the Ministry of Religious Affairs i.e. by hiring some non-PNS (non-government workers) to help PNS (civil servants). For example, *ustadz* Fajrin and Sugiardi who had been working as *muallaf* instructors appointed to be religious educators of non-government workers with certain allowances. It could strengthen the performance of

[33] In this case, lack attention of religious educators could not be blamed because they had their own problems such as capacity problems, job distribution, inadequate salary, and weak initiatives. See the findings of Life Researcher Team in 2010. *Penyelenggaraan Kepenyuluhan di Kawasan Timur Indonesia*. Research and Development Center of Religious Affairs Ministry of Makassar.

the training due to earning additional income, besides the salary from H. Karman. It also helped the instructors of their financial difficulties.

Another problem was Ministry of Religious Affairs did not have map of social issues. Local office of religious affairs only cared of marriage issues but less attention in strengthening the practice of religion. They worked mostly at office and were not directly involved to solve community problems although it became one of the mandates contained in the religious ministry's vision and mission.

Ministry of Religious Affairs of Indonesian Republic has vision "to realize Indonesian people whom religious, harmonious, intelligent, independent, and prosperous both physically and spiritually", while the first mission is "to improve the quality of religious life". The amazing vision and mission is displayed clearly on the front wall of the Religious Affairs Office in Palu South district by using capital letters and clearly readable whoever enters and exits the building. The vision of local religious affairs in Palu South district is "to realize Muslim family whom happy and prosperous both physically and spiritually and able to understand, appreciate, practice the values of faith, piety and good character in daily life." While its mission is "to provide guidance; religious instructing, harmonious family, counseling for couples premarital and post-marital, religious coaching, worship, social, and to improve the staff quality in providing service to the community."

The vision of Ministry of Religious Affairs of Indonesian Republic (including the vision of local religious affairs) is very interesting because associating the word "religion" with "prosperous". It means that religious is never apart from prosperous. This is reflection of a popular *hadith* (words from

Prophet Muhammad saw) "poverty is very close to infidel." Thus, religious people should come from prosperous persons.

If the vision and mission were associated to the *mualaf* case in Tagari Lonjo, it would have great significance. This case clearly showed that *muallaf* poverty was closely related to spiritual laziness. They did not attempt to improve their quality because they felt religion was not very important due to their subsistence was not fulfilled. If the Ministry of Religious Affairs through the smallest institution (local religious affairs) and religious educators was successful to change patterns of life and religious spiritual, it would be considered as part of the real implementation of the vision and mission of the Ministry of Religious Affairs that had only become jargon to get program funds.

The involvement of the Ministry of Religious Affairs certainly not too late, it was still very necessary. Needs related to training programs still were numerous, including: 1) the need of learning tools such as books *Iqra*', Koran, and books of other subjects, 2) the need for teacher/educator who had a strong commitment, 3) the need of alternative system to strengthen the idea of diversity among adult *mualaf*, 4) the need to obtain a decent education for children.

For the point four, the Ministry of Religious Affairs and stakeholders need to be involved in efforts to establish a school. Schools must be provided first. As described previously, children of school age experienced psychological difficulties when attending public schools and the difficulty schedule. With the schools established for them, it could stimulate interest in learning for the community. The school must not be in formal form, no need to apply a strict classical system but it still had a structured design.

Unlike the school conducted by instructor team whom worked sporadically without planning system control.

Researcher was optimistic with the school program that came to them which changed their thought patterns and increased the knowledge of the *mualaf's* children. The development could be seen at their achievement in reading Koran. Most of them aged 12-15 years have been able to read the Koran properly. It because of training to read Koran directly practiced by them and conducted at night so that it did not interfere with their daytime activities.

C. Closing

Conclusion

Based on data analysis of the *mualaf* training, it can be concluded in several things as follow:

- Training *muallaf* used experimental and learning by doing method. It meant that the instructor managed the training with irregular way and changeable based on the conditions. Participated method which conducted by the instructor became attractive because he could know deeply the social situation and individual of the *mualaf*.

  Although it was experimental method, the training used two ways; systematic (non-formal) and cultural. The systematic way was used in training children while cultural way applied to adults.
- Training problems as follow; 1). Poverty had implication in learning interest which was very low and inferior, 2). Their character gathering in group affected the training. 3) The arrival of "new people" periodically disrupted the guidance system, 4). Training was less organized and relied on the ability of an

instructor alone, 5). The ability of the instructor was relatively inadequate to conduct training more systematically.

- Ministry of Religious Affairs was not active in training *mualaf*. They even did not know their existence. The training process was managed by the communities themselves. In fact, *mualaf* training still needed things such as; 1) the need of learning tools such as books *Iqra'*, Koran, and books of other subjects, 2) the need for teacher/educator who had a strong commitment, 3) the need of alternative system to strengthen the idea of diversity among adult *mualaf*, 4) the need to obtain a decent education for children.

Suggestion

The researcher's suggestions toward training *mualaf* in Tagari Lonjo, Pengawu village as follow:

1. For long term period, office of local religious affairs should provide religious educators with ratio of one instructor for each village.
2. For short term period, office of local religious affairs needs to hire *mualaf* instructor of "non-governmet workers" to be a part of Ministry of Religious Affairs, either they called non-civil servant or others.
3. The local religious affairs (particularly MAPENDA, PEKAPONTREN, and URAIS) need to make a program such as "alternative school" appropriate with the psychological condition of the young *mualaf*, for example school at afternoon and evening. They certainly should provide all the facilities including the teachers who have a strong commitment. Alternative school that the researcher means here is not the school of equality A, B, or C but the school that was built in the

middle of their settlements. Schools that come to them because they are "afraid" going to school.

4. Because of the ability of *mualaf's* instructor was relatively inadequate, the Ministry of Religious Affairs (including Research and Development Center of Religious Affairs Ministry) need to design a program to strengthen the capacity building for communities who regularly provide training to the community members.
5. Research and Development Center of Religious Affairs Ministry needs to design a model of experimental research or PAR (Participatory Action Research) to find appropriate learning system used to children who experience inferiority, and to help young *mualaf* to find a better future. This program could be coupled with an alternative school program in point 3.
6. Research and Development Center of Religious Affairs Ministry, especially the field of Religious Life should design limited workshop by involving all stakeholders, which aims to find better alternatives in training for *mualaf*.
7. Research and Development Center of Religious Affairs Ministry should conduct socialization to local religious affairs so that they give more attention to the *mualaf*, and other groups that require the attention of the state institutions.

REFERENCES

Bahtiar, Fariz Andi. 2010, *Pembinaan Muallaf Belum Terstruktur*. islamkitasemua.wordpress.com

Ministry of Religious Affairs RI. 2009. *Rencana Strategi Departemen Agama 2010-2014*.

Effendi, Bachtiar. 2000. *Islam dan Negara.* Jakarta: Paramadina.

Jamil, M. Mukhsin, dkk. 2008. *Nalar Islam Nusantara; Studi Islam ala Muhammadiyah, al-Irsyad, Persis, dan NU*. Cirebon; Fahmina Institute.

Ridjal, Tadjoer. 2004, "Metode Bricolage dalam Penelitian Sosial" dalam Burhan Bungin *(Ed)< Metodologi Penelitian* Kualitatif .Jakarta: Raja Grafindo, Cet-III.

Saprillah. 2009. *Dakwah di Daerah Terpencil.* Laporan Penelitian Balai Litbang Agama Makassar

Spradley, James P.1997, *Metode Etnografi.* Yogyakarta: PT Tiara Wacana

Sudikan, Setya Yuwana. 2004, "Ragam Metode Pengumpulan data: Mengulas Kembali Pengamatan, Wawancara, Analisis Life History, Analisis Folklor" dalam Burhan Bungin (Ed) *Metodologi Penelitian Kuantitatif* . Jakarta: PT Raja Grafindo Persada, cet-III.

Life Researcher Team 2010. *Penyelenggaraan Kepenyuluhan di Kawasan Timur Indonesia.* Research and Development Center of Religious Affairs Ministry of Makassar.

HUMAN EVOLUTION OF PIERRE TEILHARD DE CHARDIN AND ITS CONTRIBUTION TO THE UNDERSTANDING OF HARMONIOUS FAMILIES IN INDONESIA

Sri Sudarsih
Diponegoro University, Semarang

Sri Soeprapto
Faculty of Philosophy, Gadjah Mada University, Yogyakarta

Joko Siswanto
Faculty of Philosophy, Gadjah Mada University, Yogyakarta
Email address: srisudarsih2005@yahoo.com

Abstract: *A harmonious community life will bring a positive logical consequence for national development. The harmony society is determined by the relationship between individuals of one with the other individual. A sense of belonging, mutual respect, and respect is an important factor for the creation of a harmonious community life. Such values that should be fundamental in any behavior in daily life began to be abandoned. Evolution according to Teilhard de Chardin at the fact is that the motion is continuously development from simple led to the perfection. Humans will continue to evolve toward perfection, i.e. Point Omega. The Omega point is God. God is the Alpha and Omega. Perfection will be achieved through personalized with love in the presence of inverting. Chastity value in theory of human evolution according to Chardin will base the vital value. Love is the energy that will be capable of carrying a human on personalized, therefore love must be present in every activity of individuals as members of a family in Indonesia so that it will reach the personalization that will bring a logical consequence in harmony and happiness.*

Keywords: *Human Evolution, Omega Point, Love, Harmonious Families*

A. Introduction

Every human being would want a harmonious family life. Such assessment is still a lot going on in the lives of inequalities-inequalities raise families. Harmonious relations within the household is essential to achieving happiness in life itself as well as the social environment. Each family member is sometimes less aware of their roles and responsibilities in the family that gave rise to the crucial issues in the family.This phenomenon shows that humans began to abandon the values which should be the basis in everyday life.

Koento Wibisono (2004:19) insists that the crisis is being faced by the people of Indonesia nowadays appear as symptoms or loss of a sense of trust among fellow human beings. Sublime cultural values that were built by the ancestors have been washed out by the current reform has lost basic and at him. Economic and political crises that its roots are embedded in a crisis of moral consequence in the crisis of cultures. The community lost the orientation value. Life become bland, barren, arid, and rugged, ruthless in poverty culture and spiritual dryness.

Man as a being who thinks and cultured it should make great value as the basis in the Act and behave. Such intrinsic values that uphold high and they should be held as the basis in the Act and behave in everyday life quite often even neglected. The phenomenon of violence is one of the realities that people started to leave the values that it should be as a foothold in the human life.The television should be educational media to convey moral messages and sometimes even events that accentuates the violence, even in the movies or cartoon children's movies tucked inside a violent act. Humans appear to be obviously too busy with issues which is apparent on the present nature of selfless without regard

to his social environment. The nature of self-serving or selfishness it would thus be difficult for any individual to achieve perfection itself.Chardin confirms that selfishness is an attitude of covering yourself against eksitensi others (Chardin, 1972: 11). Leahy asserted that selfishness is self-serving attitude, which only takes into account the profits yourself without want to give something to others. This attitude is called Leahy as profiteur. Profiteur is the attitude does not want to honor and respect the dignity and interests of others (Leahy, 2001: 31). Chardin holds that the harmonious relationship will be established with the power of love, because love will take on the existence of each other to a higher existence (Chardin, 1969: 74-75).

Magnis Suseno was quoted as stating that love is understood not captured but a willingness to give. Love make a person understand others because each will be mutually open up (Suseno, 2000: 38). Love relating to self, others, and God. Love is the ultimate in freedom of the sublime. The more individuals to open up to others the more mature personality anyway. Someone who escape and give attention to others is an advancement in love and freedom (Leahy, 2001: 135-136).

Love for the cosmic power of the Chardin is universal and mysterious (Chardin, 1969: 32). Love is present in the vast social scale, i.e. a group of people. Love flourishes include total human and Earth (Chardin, 1955: 266). Love is the unifying power that will be able to unite individuals, i.e. affinity to each other (Chardin, 1964: 235).The concept of a very complex love making this very important Chardin thought relates to the establishment of a harmonious family. Chardin is well known for the theory of evolution are thorough. Love is something that is absolutely in the theory of evolution. Love is something that is important to

understand the evolution of so as not to get stuck on a narrow understanding of progress.

Chardin also attempted to synthesize a contradiction between science and religion. His passion never recede to research about the secrets of the Earth and life. His thinking is very brilliant, namely its success reached the deepest inner dimension of contemporary man (Leahy, 2003: 36). Based on the background of the researcher considers important research about reflection on the nature of human evolution Pierre Teilhard de Chardin its contribution to the understanding of harmonious Families in Indonesia. The process of evolution for Chardin is never detached from the role of love. The ability to love is a value on a human life. Love is the energy that is universal and mysterious, therefore love is the most important measure for measure a progress. Love is done in an attempt to humanize other means also humanize herself.

B. Library Review

Teilhard de Chardin is the first scientist from the Catholic Church who ask explicitly about the theory of evolution. His knowledge is based on many geological facts and paleontologists. There is a fundamental unity sure Chardin which marked the Cosmos as a whole, including humans. Unity in this understanding must be understood dynamically, which is understood as a process that is ongoing and ever (Bertens, 2006: 43-44). Chardin put man on a central position in the theory of evolution. He looked at the man not only from the side of the flesh, but in the mind and soul (Kopp, 1983: 58). Chardin appears markedly bridging between materialism and spiritualism extreme (Weij, 2000: 163). He explained that evolution is not growing over the sheer material

arrangement and not developed by chance but development always takes place continuously based on an awareness of inner (Dahler, 1971: 77).Material already contain life or consciousness (Bertens, 2006: 45). The developments occurred as a result of the legal complexities of consciousness (the Grim, 2006: 62). The legal complexity of the consciousness is one of the basic ideaChardin. This law emphasize the existence of a link between the complexity of the structure of matter with the intensity of consciousness (Bertens, 2006: 46).

Material according to Chardin invariably contain life or consciousness. Material in terms of having a "deep" (le dedans) and "external" facet (le dehors) (Bertens, 2006: 45). Complexity in terms of the physical extent of consciousness is always followed by a more solidified well (Kopp, 1983: 29). In terms of physical and spiritual developed simultaneously and continuously aligned and correlated. Such a development is universal which includes all over the world resulting in the adi-manuiawi (Weij, 2000: 171). Chardin put it in a position of power of two parallel. In terms of the physical not more dominant than the spiritual nature and vice versa. Man is the shaft and the front line of evolution. Chardin are optimistic that the evolution of the entire Cosmos including humans will not fail.The crisis experienced by the people and will lead to a crisis of growth pessimism toward something higher (Bertens, 2006: 50). The progress in different areas of life, the great powers at the level of social and culture will unify mankind in connection with each individual have a tendency to bind with other individuals. Socially, politically, economically and mentally then any individual's being in a relationship with each other. The human world while forming a unity in a convergence (Leahy, 2003: 47). Humans are part of nature that evolved. Humans will evolve

constantly in an attempt to "humanize" himself (Dahler, 1971: 83). Humans develop itself in its social environment.Humans will enrich the quality of his relations with man himself in the other. At this level the human experience personalization (Sullivan, 1970: 277). Personalization can only be achieved by means of establishing communication with other individuals. Personalization in understanding that each individual remains an autonomous individual who though develop itself with other individuals in society. Humans will reach perfection herself when mutual give and take with the other person, there is a reciprocal relationship between one another. Dahler explains the more intelligent man so get to know itself, the facts of life, and natural processes. The ability of the human will experience the development of reflection so as to allow the development of science and technology (Dahler, 1971: 83). Chardin was confident and optimistic that evolution will lead to a point of perfection. Development always leads to a specific purpose, i.e. the point of perfection. This is referred to as the perfection Point Omega. The Omega point is God. Omega is also the Alpha. God is the beginning and the end (Kraft, 1968: 155).God as creator is the beginning of the process of evolution. God is the Alpha and Omega (Bertens, 2006: 50).To achieve this required an Omega point power is universal called love (l'amour) (Dahler, 2004: 267).

Love according to Chardin is the most universal cosmic power and mysterious. The ability to love is a value on a human life. Love is the most important measure in determining a person's going forward or not in his personal evolution. Love is an energy, love in understanding Chardin means acting, done in an attempt to humanize the other individual which means also humanize yourself. Chardin insists that love will reach the point of perfection

if you open yourself up to the world and mankind as a whole (Dahler, 1971: 130-132). Love is something that is absolutely in the evolution. Love and happiness are two things that are not integral. Happiness will be retrieved by the existence of love. True happiness according to Chardin is happiness that arises due to growth (the happiness of growth). Happiness in the sense of following the direction of progress of life. True happiness is happiness obtained by great effort and optimistic in the process of changing the life of this dynamic, and therefore pessimistic attitude and hedonists should be avoided (Yumartana, 1990: 91).

The family is the smallest unit in the form of society which consists of individuals who are interconnected with each other, thus planting the value in the family is very important. Harmonious family will be determined by each family member in a relationship of reciprocity. Each family member is autonomous so that individual attitudes of mutual respect, tolerance, cooperation needs to be developed within a family. Harmony in a family will effect also on the social environment. John Fiske asserts that values in a family aligned and in harmony with social values because the family is a miniature of society as the basis for the formation of social order. The family not only became the foundation for the current social order, but rather as a seedbed for the future (Denzin, 2009: 244).

C. The Core Thinking of Pierre Teilhard de Chardin

1. The development of Human evolution

In the understanding of Teilhard de Chardin are developments on an ongoing basis from something simple leads to something more complex. The developments occurred as a result of the legal complexities of consciousness. Human emergence

phase in Teilhard de Chardin's theory of evolution called noosfer phase. The emergence of humans is the culmination of the evolution of the cosmos but not the end of a progression, but people will continue to evolve towards a more complex and perfect. Humans are very different from other living beings. The power of reflection that sets it apart. Man himself exists in this universe, Teilhard de Chardin put even a man as a creature that has a central position in the universe.

This phase of the deployment of noosfera according to Teilhard de Chardin is divided into several phases, the phase of the pre Neanderthals, hominids, Homo Sapiens, Compound the Neolithic Metamorphosis, the continuation of Neolithic and the presence of the West, then the Earth's modern phase. The phases of Pre-Hominid fossil remnants, prehominid found indicate that humans were physically unlike the man in the modern era. Humans are on the side of the line prehominid to man, but towards the world much like simian or similar monkey. On a phase difference that describe prehominid very far between modern man and anthropoid. However, this phase is the phase of human development which did exist until finally came the modern humans, although prehominid does not provide direct lineages. In this phase, mankind already prehominid knows fire and tools from stone (Sullivan, 1970: 273).

Neanderthaloids phase, this phase was replacing prehominid phase. In this phase, based on fossils found show it later and the numbers more than in phase prehominid. At this stage people already know the cemetery (Sulivan, 1970: 273-274). Compound phase of Homo Sapiens, in the archaeological record, it replaced the Homo Sapiens Neanderthaloids group. Homo Sapiens is like modern humans, although not yet at the level of our culture. The

progress of their intelligentsia seem on the art on the walls of the cave (Sulivan, 1970: 274).

The Neolithic phase, according to Chardin in this phase is no longer a biological understanding of the developments in cultural development and expansion but geographically. This phase is the phase of civilization was born. More on the level of social development. At this time the humans begin to live a socially organized no longer nomads. The accumulation of culture and its spread is growing rapidly. Once the tendency appears to be convergence in the improvement of awareness of socializing, cultural accumulation, dissemination, and exchange of culture (Sulivan, 1970: 274-275).

This fase of convergence ot the noosphere is not one of biological development but of cultural developments and geographical expansion. According to Teilhard, the Neolithic age is of critical importance among all the epochs of the past, for in it civilization was born. Economic and tecnological criteria are not prominent in the Teilhardian estimation ofturning points in the history of man but rather the degree of social development or "socialization". The Neolithic period was a decisive period of socialization as compared with the initial lenghty period of the Homo Sapiens complex. After a long time enough for the domestication of animal and plants on which we still live today, we find sedentary and socially organized men in place of the nomadic hunters. Cultural accumulationand cultural transmission developed rapidly. Tradition, collectivememory, and historical consciousness appeared. With this phenomenon the noosphere began to turn in on itself and encircle the globe. By the end of this period the world was practically covered with men. Hence it is also a period of geographical expansion, but the principal element is the

converging tendency on the psychic level manifested increasing socialization, cultural accumulation, transmission, and exchange (Sulivan, 1970: 274-275).

The long period since the Neolithic era until the late eighteenth the most important record in the history of this period is the phenomenon of meetings, assimilation, and levels of psikhis on the side of the synthesis. It is characterized by the appearance of the ancient civilization and civilization (Sulivan, 1970: 275). The centers of the Mayan civilization and the Polynesians did not develop, China still exist. While the Western zones was more dominant, several thousand years resulting in an exhilarating mix of where the sense used to do to the facts and beliefs to make sense. Mesopotamia, Egypt, Greece, Rome, one after the other was destroyed, but the reality according to Chardin is improving the lives of the great. The main axis of the antropogenesis through the Western world, culminating in the Eastern Europe (Sulivan, 1970: 276). Since the eighteenth century alterations occurred in the economic, industrial, social change. The development of human consciousness, human beings are very prominent not only looked anything but also looked at herself in the evolution process. Evolutionary thinking is probably going to be at the root of anxiety for the modern man, however according to Chardin evolution aimed at the enhancement and expansion of human consciousness. People should remain optimistic because of the evolution in the past will still give a positive benefits in the future (Sulivan, 1970: 276). Teilhard de Chardin claimed that humans will continue to evolve. Two things that should be avoided for the future progress of individualization and extreme racism is because both are forms of isolation of individuals and groups that would deter a convergence (Sulivan, 1970: 277).

Togetherness is something that must happen in which each individual is mutually give and gain self fulfillment. Teilhard de Chardin refers to the consciousness of harmonious, a super consciousness which covers the whole of humanity which will cover the whole world. The past for Chardin is something that inevitably will lead someone to project future human (Sulivan, 1970: 277).

2. Point Omega As the highest Evolution of consciousness

Teilhard de Chardin the understanding is increased towards the awareness that will culminate at a Supreme consciousness. Supreme consciousness is defined as the highest degree which is the perfection of the human consciousness, i.e. Reflection or hyper hyper personalized. Awareness of the perfection of the human consciousness is referred to as the Omega Point, a point which is universal and personal (Sulivan, 1970: 278).

Any development according to Teilhard de Chardin would lead to a point called the Omega Point. The Omega point is after the culmination point and convergence. Noosfera is going to reach the point of convergence is not in self isolation but collectively at the end of the world (Sulivan, 1970: 280).

3. Universal Love

Evolution in the understanding of Teilhard de Chardin are never separated from the concept of love. Love will clarify the evolutionary process that is difficult. Love will give any significance in the process of development. Love is already present in the developmental process of the universe. The first initiate the development of the material universe is possible due to a growing love. Love is the only form of interactivity psikhis who have intersentris that causes the synthesis between personal. Love is the nature of public life that is inextricably linked with the elements in

the universe are closely related to energy development that will drive toward consciousness and unity. Love in the human memanifesi in a variety of ways, for example in sexual appetite, instincts as parents, and in the form of social solidarity.The highest degree of love will unify the living beings with a way such that it will complement each other and meet (Sulivan, 1970: 279). Love is essentially evolved towards a roundup of all of mankind, the earth and the cosmos. The fundamental question is "whether the coverage of all mankind this might happen?". Reality shows that person's love of his wife, children, relatives, siblings, friends, often far from the meaning of love that is fundamental. Universal love or love this meant fundamental Chardin as the love interwoven with natural reality as a whole that has interesting attractions and leads to a cosmic cosmic (Sulivan, 1970: 279).

This universal love will be realized if there is source and object of love as a reality that exists and is present which is capable of generating a very mysterious that is love. The source and the object of that love is the Omega.

D. Value in The Theory of Human Evolution Pierre Teilhard de Chardin

Man is the Central phenomenon of Chardin's observations as the focus. Human being is the subject and the object in the framework of the preparation of the universe. Man differs from animals, reflection capabilities that set it apart. Man himself "there" and position in the universe. Human beings have always questioned himself, namely its existence and the world entirely. Humans are creatures that are dynamic and have a tendency to develop himself towards something better.

Humans continue to evolve, to finally realize that man cannot live alone but must and will achieve unification. Community provides an opportunity each individual to develop his capabilities. For example, thanks to the development of human thought and science and technology will be developed anyway. Civilization is developing only in togetherness. Humans evolved towards a humane awareness group. Currently growing towards the community of nations. War is not a solution to the question of the right but to better is through deliberation (Weij, 1988: 170). Chardin's statement above indicate that the value of togetherness is something that is imperative to achieve self-fulfillment. The deliberations also play an important role in the efforts to achieve peace in every issue.

Individuals holding a very important role in the group, yet still not lose him. Every individual remains autonomous, intact, and personal characteristics. Communication between individuals appeared to be threatening the freedom of the individual to develop himself. There is a reciprocal relationship between individuals and social groups. Keep improving the quality of the individual in its own right. Personality will not occur in the absence of compelling fascination towards unification (Chardin, 1955: 287). Humans found themselves completely autonomous and as far as he was able to learn to love one another in this fascinating with each other's actions more closely that of love (Chardin, 1959: 300-303). The value of togetherness in the thought of Chardin is very noteworthy.

The Omega point is the center of consciousness and a meeting point of all mankind. The Omega point is at once was the point Alpha. It appears that the value of the Godhead in Chardin's thinking became the basis for any developments.

E. The Relevance of Pierre Teilhard de Chardin Thought for the Understanding of Harmonious Families in Indonesia

Chardin thought very comprehensive. Chardin put man at a very high and noble. Evolution is closely related to the nature of man. Human being is the subject and at the same time as objects in the development. In this terminology understood that man has a central position in the theory of the evolution of Chardin. It is therefore extremely relevant as Chardin thought-provoking contribution to the understanding of harmonious families in Indonesia.

Individual and social life for Chardin has reciprocal links. More and more joined with another then increasingly find themselves (Chardin, 1955: 289). Someone will be yourself when contrary to egoism, i.e. convergence. Humans evolved accompanied with an increased sense of self toward personal super (Chardin, 1955: 344-345). To be super human person must socialize. Man is a part of the universe that is constantly evolving so as to experience the kompleksifikasi reason that extending the social and psychic awareness. According to Chardin, humans are evolving in the direction of a humanism that includes everyone. The development led to the unification and convergence in the human consciousness is universal covers the whole world (Weij, 2000: 171). On the level of consciousness of the human experience, this means personalization (Chardin, 1955: 289).

Each individual in the family should abstain themselves from selfish attitudes that it will abstain from a harmonious relationship. Thus in the togetherness that then every individual within a family will discover his true identity. Every development for Chardin invariably leads to a certain point, i.e. the point

Omega. Chardin was always optimistic that crime and inequality — inequality and others in the community can be countered with the power of love. Each individual in a family is an autonomous individual and has a specific purpose and in his life. Each individual in the family should give a sense of security so that will reach a harmonious family and in its development will achieve the specific goal that more perfect.

F. Conclusion

Human evolution according to Teilhard de Chardin was a progression from simple led to the more complex. Human evolution happens due to the legal complexities of consciousness and love. Love is an universal energy that permeates the entire process of human life that is able to direct the human higher life. The evolution of the human being with regard to the harmony between the physical and spiritual standpoint. Humans will reach perfection in life of togetherness or personalization in totalization.

Evolutionary theory of the Chardin put the value of the Godhead as the highest value and absolute in nature. A comprehensive view of Chardin makes every individual the imperative to reflect back to the meaning of his life. The values in human evolution of Teilhard de Chardin will contribute to the understanding of the thinking of harmonious family in Indonesia. Each family member is an individual who has a right to develop optimally in love to achieve the fullness of himself so that each individual in a family will be developed in a balanced way both intellectual intelligence, emotional intelligence, as well as his spiritual intelligence so that family harmony will be achieved and a more perfect destination.

BIBLIOGRAPHY

Bertens, K., 2006*, Filsafat Barat Kontemporer; Jilid II: Prancis,* Gramedia Pustaka Utama, Jakarta.

Chardin, Teilhard de, 1955, *The Phenomenon of Man*, Jame's Place, London.

----------, 1964, *The Future of Man*, Harper & Row, New York.

----------, 1969, *Human Energi*, diterjemahkan dari judul *L'Energie Humaine* oleh J. M.Cohen, Collins ST James's Place, London.

----------, 1972, *On Love*, diterjemahkan dari judul Sur L'Amour, William Colins Son & Co. Ltd, London and Harper &Brothers, New York.

Dahler, Franz., dan Eka Budianta, 1971, *Asal dan Tujuan Manusia*, Kanisius, Yogyakarta.

---------- , 2000, *Pijar Peradaban Manusia: Denyut Harapan Evolusi*, Kanisius, Yogyakarta.

Denzin,2009, *Handbook of QualitativeResearch,* diterjemahkan oleh Dariyatno dkk, Pustaka Pelajar, Yogyakarta.

Grim, John A. Dan Mary Evelyn Tucker, 2006, *An Overview of Teilhard's Commitment To Seeing as Expressed in His Phenomenology, Metaphysics, and Mysticism*, dalam Pierre Teilhard de Chardin on People and Planet, Equinox Publishing Ltd, London.

Kraft, Wayne R., 1968, *The Relevance of Teilhard*, Fides Publishers, Inc., Notre Dame, Indiana.

Kopp, J.V., 1983, *Teori Evolusi: Sintesis Baru Teilhard de Chardin,*Kanisius,Yogyakarta.

Leahy, Louis, 2001, *Siapakah Manusia: Sintesis Filosofis tentang Manusia,* Kanisius, Yogyakarta.

----------, 2003, *Pandangan Dunia Pierre Teilhard de Chardin*, dalam jurnal DISKURSUS, Vol. 2, No. 1, April 2003, halaman 38.

Sullivan, Edward John, 1970, *Prophets of The West: An Introduction to the Philosophy of History*, Holt Rinehart And Winston, Inc, New York.

Suseno, Franz, 2000, *12 Tokoh Etika Abad ke-20*, Kanisius, Yogyakarta.

Weij, P.A Van der, 2000*, Filsuf-filsuf Besar Tentang Manusia,* Kanisius, Yogyakarta.

Wibisono, Koento, 2004, *Revitalisasi Pancasila Sebagai Nilai Dasar Universitas Gadjah Mada*, disampaikan pada Seminar Revitalisasi Nilai-nilai Luhur Universitas Gadjah Mada tanggal 29 November 2004, yang diselenggarakan oleh Majelis Guru Besar Universitas Gadjah Mada.

Yumartana, 1990, *Jalan Kebahagiaan Teilhard de Chardin*, dalam Majalah Driyarkara, edisi 016-00.

THE IMPACT OF CHARISMATIC LEADERSHIP ON THE ORGANIZATION

Muhaemin Latif
State Islamic University, Alauddin Makassar
Jl. H.M. Yasin Limpo No. 36 Samata, Gowa
Email: muhaeminlatif@gmail.com

Abstract: *This paper is trying to elaborate the concept of charismatic leadership, the characteristics, the role and implication to the organization. It is believed that charismatic leadership has large contribution to the development of organization. It can develop creativity and critical thinking to the followers. However, charismatic leadership also poses negative effect in relation to the followers. The followers are vulnerable in blind fanaticism which leads to self-sacrifice. The leaders are often more arrogance and not aware about social responsibilities. In general, charismatic leadership is a good style among the modes of organization, particularly if it combined with transformational leadership. This is relevant and have been applied at UIN Alauddin Makassar.*

Keywords: *Charismatic Leadership, Organization*

Introduction

The discourse of leadership styles has attracted many scholars from different perspectives to explore and to analyze it critically and analytically. They have strived to formulate the concept of leadership styles which is inherent with the organization. In fact, the implementation of appropriate style of leadership in any organization is difficult. This is true when we look at the definition of leadership as "the concept of leadership itself is likewise an ambiguous one" (Prewitt, 2003). However, I will try to look at charismatic leadership applied in my organization, State Islamic University, Alauddin Makassar. I

assumed that charismatic leadership has significantly changed the structure of the organization, including Islamic organization.

This paper is going to elaborate the concept of charismatic leadership style and the impact to the organization. The writer initially presents organizational setting in terms of the culture and the structure of organization. It will be followed then by overview of leadership theory and description of leadership style implemented in writer's organization. Afterwards, I will also look at the concept of charismatic leadership which covers the characteristics and behaviors, the roles, the strengths and the limitations of charismatic leader. Finally, I then will analyze minute detailed the impact of charismatic leader in my organization, State Islamic University, (UIN Alauddin Makassar).

The Setting of Organization at glance

There is no doubt that the presence of Islamic Higher Education, which is called IAIN (State Institute for Islamic Studies) in the history of tertiary education in Indonesia, has remarkably given a large contribution to develop human resources and to empower society in Indonesia. Historically, the idea of establishing Islamic Higher education has emerged in the colonialism order, which was firstly initiated by Dr Sartiman Wirjosanjoyo who aimed to maintain Moslems reputation in the eye of colonialists and imperialists. This idea was truly formed on July 8, 1946 in Jakarta with the name of Islamic High School (STI). By 1948, STI was developed to Indonesian Islamic University (UII) which situated in Yogyakarta. Afterwards, in order to meet the Moslem needs' toward Islamic Higher Education, the presidents' regulation was officially signed in 1960 regarding the form of State Institute for Islamic Studies (Mudzhar, n.d).

Nowadays, there are 14 IAIN spread in many regions in Indonesia and nine of them have been converted to being universities which, in turn, was called UIN (The State Islamic University) including UIN Alauddin Makassr. All of them are facilitated and funded by the government under the hand of the Department of Religious Affairs (DEPAG). As a result of this conversion, Islamic Higher Education not only focused on Islamic teaching but also concerned with social sciences (Mudzhar, n.d). This change make State Islamic University differ from non-Islamic Universities due to the integration between Islamic values and science on their subjects as non-Islamic Universities did not embrace. They merely concerned on general knowledge.

To put simply, there are a number of vision of UIN Alauddin. Firstly, it provides studies for students regarding religious teaching and scientific knowledge. Secondly, it aims at making UIN Alauddin as the center of research and empowering human resources. Finally, it create UIN Alauddin as the central of Islamic civilization in eastern part of Indonesia and the world in general.

The Nature of Leadership Styles

It has been widely discussed by researchers regarding the term leadership. Leaming (2003) argue that leadership is a complex phenomenon which somewhat difficult to define. It is a concept that is sometimes difficult to understand since there is so much to learn relating to it. A leader is commonly regarded by using different shapes and sizes and leader's approaches may vary. As contended by Ray (1999, p.1) define leadership as "an interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perception and

expectations of the members." It is supported by Houser (1993), in comparing managers and leaders, stated that manager are more practical, reasonable and decisive, whereas leaders are more visionary and more flexible. Leadership comes from within. Hence, leadership cannot be taught.

However, leaders can be trained in management skills. Based on these controversies, it can be concluded that the leadership is someone's ability to lead and to control follower's behavior to achieve shared goals and visions. This means that leadership is strongly associated with certain behavior that someone owns.

Leadership Style in UIN Alauddin Makassar

A number of leadership styles have been implemented in UIN Alauddin, Makassar. However, the style of leadership really depends on the way of the leaders to lead followers. Since the leaders are elected every four years, the leadership style at the same time changes based on that period. Basically, the styles of leadership which implemented from 1965 to 1999 were the mixture of bureaucratic, autocratic, directive, task oriented and transactional leadership. One example of this issue is the leaders in the very beginning tended to be bureaucratic and quite autocratic. People at the bottom level of organization are difficult to meet and to criticize the top level. Likewise, people at the top level are very rare to come and to see the development of lower level. Consequently, there was sometimes misdirection and miscommunication in running organization.

Furthermore, there were bureaucracies which people should follow when they wanted to do something relating to the organization. A number of stages that must be undertaken by people who have administration problems which is sometimes not

relevant. The organization also experiences directive leadership style in which the followers did not have much time to create innovation and to be more creative since most of the tasks, strategies and policies were decided and guided by the leaders.

The leadership style in UIN Alauddin has been changed significantly since the system of leader election changed as well. It happened in 2000 when the leader then elected directly by the followers which divided into many elements, such as lectures, students and professors not by the members of senate. In this sense, the leader elected has strategic visions, taking risk, anti status quo, and has flexible policies in order to achieve the goals of organization. As an example of this is the leader takes a risk by deciding to provide scientific studies such as medical and health faculty, engineering instead of only Islamic teaching. He builds several networks among the universities surrounding Makassar and even overseas universities. Based on these explanations, it can be concluded that the style of leadership applied in UIN Alauddin is primarily charismatic leadership.

The Concept of Charismatic Leadership

In accordance with Weber (194), charisma is "a certain quality of an individual personality, by virtue of which he or she is set apart from ordinary people and treated as endowed with super natural, superhuman, or at least specifically exceptional powers or qualities". It indicated that the leaders are not the ordinary persons. Leaders are regarded as of divine origin or as exemplary. In addition, Conger and Kanungo (cited in Dubrin, 2003, p.62) argue that charisma is "a special quality of leaders whose purposes, powers, and extraordinary determination differentiate them from the others." As studied by Bass (1985), charismatic leaders engage

in impression management to construct an image of competence, increase subordinate competence and subordinate-faith in them as leaders. Bass (1985) argues that charismatic leadership is less likely to emerge or flourish in a transactional culture, and is more likely within a transformational culture. House (1977) called charisma is "image building". Charisma is dramaturgical, a theatrical role played by a leader that is jointly constructed with followers, as well as by suppliers, competitors, and customers (Gardner and Alvolio, 1998). Gardner and Alvolio pointed out that charismatic leadership is an impression management process enacted theatrically in acts of *framing, scripting, staging* and *performing.*

Tucker and Dow (cited in Richard *et al.,* 2006, p.407) are of the opinion that "charismatic leadership is primarily a function of the leaders' extraordinary qualities, not the situation." In this sense, I personally believe that charismatic leadership is not only determined based on personal qualities but followers and situation of the organization as well. In relation to the followers, they regard the charismatic leader as an *omnipotent archetype* (leader as parent), whom they believe will nurture and guide them. Some stated that the followers also view charismatic leader as *mystical* (in touch with "higher truths"), who knows the way and knows the answers. Another thing is charismatic leader is seen as hero who can move mountains (Bast, 1992)

As contended by Yukl (1994, p. 319), most theorists about charisma as the result of the follower perceptions and attribution influenced by actual leader qualities and behavior, by the context of leadership situation, by the individual and collective need of followers." Hence, Fatt (2000) stated that specific factors which make a leader charismatic in one situation but not so in another vary from people to people and circumstance and to circumstance.

Characteristics and Behavior of Charismatic Leadership

There are many characteristics of charismatic leadership. As stated by Lussier and Achua (2004), charismatic leaders are visionary. They want to transform, not merely maintain. They revive failing companies, develop new products and revolutionize processes (Bass, 1981; Bass, 1985; Burns, 1978; Maslow, 1970). They can propose good vision for the future for the benefit of their organization. (Dubrin, 2003; Javidan and Waldman, 2003; Groves, 2005). The charismatic leaders envision an uplifting future and appeal to values, interests, hopes and dreams. They never lose an opportunity to repeat and share their visions and bring it to life with metaphors, stories, symbols, slogans and examples.

Another important characteristic is "the capability to inspire trust" (Dubrin and Danglish, 2003, p. 68). Charismatic leaders place the responsibility for decisions and management on their followers and teams. They rarely second guess. Charismatic leaders reduce perceived risk by focusing on success rather than failure. Moreover, they provide necessary support and resources. Marjosala and Takala (2000) argue that charismatic leaders are also may take a risk and engage self sacrifice to achieve their vision. This notion can develop the good image of leaders among the followers and good for developing organization as well. Furthermore, as noted by Lussier and Achua (2004), charismatic leaders have high energy and action orientation.

Based on the discussion of characteristics above, it can be concluded that charismatic leaders are visionary, good communication skill, capable of inspire trusting, enable other to act, risk taking, and future orientation. Those characteristics are strongly associated each others. For example, leaders cannot enable others to act without good communication skills. Likewise,

leaders cannot take a risk if they do not have future orientation. For this reason, it is relevant when House stated that charismatic leaders are the ones who are able to instill those characteristics in themselves.

Conger and Kanungo (1998) describe five behavioral attributes of charismatic leaders as follows:

1. Vision and articulation;
2. Sensitivity to the environment;
3. Sensitivity to member needs;
4. Personal risk taking;
5. Performing unconventional behavior.

Musser (1987) noted that charismatic leaders seek to instill both commitment to ideological goals and also devotion to themselves. The extent to which either of these two goals is dominant depends on the underlying motivations and needs of the leader. Charismatic leaders are who can build a group whether it is a political party, a cult or a business team. They often emphasize on making the group very clear and distinct. They will then build the image of the group, particularly in the minds of their followers, as being far superior to all others. Charismatic leaders will typically attach themselves firmly to identify of the group such that to join the group is to become one with the leader.

Based on these explanations above, I argue that the most common behavior of charismatic leaders is performing unconventional behavior. This leads to achieve and to articulate vision easily and deliberately care with the environment and the member needs.

The Role of Charismatic Leadership

Basically, as contended by Sankowsky (1995), the term charisma is value-neutral. It may poses positive or negative direction. Charisma can lead to blind fanaticism in the service of dangerous values or to heroic self-sacrifice in the service of beneficial cause. Sankowsky goes on to state that charismatic leaders have several roles. Firstly, they should develop more creative and critical thinking in their followers. Secondly, they should give opportunities for their followers to develop. Moreover, charismatic leaders should welcome positive and negative feedback from the bottom level in organization. Furthermore, they have to share information with followers and emphasize collective interests of the group, organization and society.

Another important role of charismatic leaders is, as contended by Javidan and Waldman (2003), charismatic leaders are the agents of change who promise better opportunities and better visions to their followers. Therefore, it can be concluded that charismatic leaders play an important role in organization. Charismatic leaders are not easily satisfied with the current condition. Indeed, they try to gain opportunity to transform the organization into better condition and outcomes. It is supported by Conger et al. (2000) describe that charismatic leaders have stronger vision to challenge the status quo. Followers perceive them as a shared and idealized future vision as well as effective articulation of this vision.

The Strength and the Weaknesses of Charismatic Leadership

There are many scholars who have undertaken a research about the effectiveness of charismatic leadership. For example, as

noted by Conger and Kanungo (cited in Conger at al., 2000), charismatic leaders may result in high level sense relationship, strong sense of emotional togetherness to the leader, and high level of followers performance. Likewise, Javidan and Waldman (2003) argued that most of theoretical and empirical research on charismatic leadership indicates positive outcomes, such as delivering high performance, more satisfied and motivated followers, and high effectiveness ratings by followers and superiors. In this sense, it can be inferred that charismatic leaders may poses significant change in their organization since they can improve followers' performance and achieve higher job satisfaction.

However, charismatic leaders may generate negative impact whether to the members or to the organization. As pointed out by Dubrin and Danglish (2003, p.83), charismatic leaders can be exercised for evil purposes due to term charisma is value-neutral and it does not distinguish between good or moral and evil or immoral charismatic leadership. For example, Stalin, Churchill, Roosevelt and Hitler were all charismatic leaders. For this reason, the followers sometimes follow the leader in blind fanaticism. Similarly, some charismatic leaders ignore social interests (Dubrin and Danglish, 2003). That is why Howell and Avolio (1992) divide charismatic leadership into two things. They are unethical and ethical. Unethical charismatic leader indicate when the leader uses power only for personal gain or impact and promote own personal vision. They demand that own decision be accepted without question. Furthermore, unethical charismatic leader is insensitive to followers. Therefore, in the writer's point, since charismatic leaders have good communication skills, they can gain personal

vision and hide any illegal behavior within their organization. This, in turn, may harm the followers and organization.

Implication for the Organization

As can be shown in the previous explanation, there are a number of charismatic leadership characteristics applied in UIN Alauddin Makassar. For example, idealized vision, anti status quo, risk taking, unconventional strategies in running organization. Based on those characteristics, I personally believe that leadership style applied in UIN Alauddin is primarily charismatic leadership.

One of the significant changes in UIN Alauddin is the conversion from the institute to university. This is a sort of strategic vision of the UIN leaders. They do not want to maintain the status quo and then negotiate with the government to offer scientific studies instead of Islamic teaching. This, in turn, increases the number of students studying in UIN Alauddin. The leaders also have flexibilities in doing administration affairs. In other word, the leaders change the bureaucratic system more efficient. The followers have more opportunities to criticize the leaders in terms of internal policies. Consequently, the followers feel valued and they strive to do their best to increase their performance for the benefit of organization.

Another important change in UIN Alauddin is the leaders are more open-minded to other organizations such as NGO, or society group and to other universities not only surrounding Makassar but also overseas universities such as United States of America, Netherland, and Australia as well. It is proven when the leaders build network to with International Development Bank to look for funding. Consequently, the leaders can send some lecturer to study overseas. These change leads to satisfy the lecturers and

the students. As contended by Javidan and Waldman (2003). Charismatic leaders may create more satisfaction among their followers since their needs are fulfilled and they feel valued.

Based on the discussion above, UIN Alauddin, in general, has applied charismatic leadership to some extent even though there are few existing leaders in UIN Alauddin still arrogance and only promote their personal vision without considering the others and the organization itself. For this reason, I view that the good leaders who can maintain the good things on behalf organization the members.

Conclusion

Some characteristics of leadership that should be considered are visionary, effective communicator, ability to inspire trust, risk taking, unconventional strategies to achieve vision, high sensitivity to the members and environment. Charismatic leadership generates positive and negative things. In one hand, charismatic leadership can improve and maintain the good image of organization, at the same time, it can make followers in blind fanaticism and finally in self sacrifice. That is why charismatic leaders should consider ethical issues in running organization such as more emphasis on developing followers and aware of member needs.

The implication of charismatic leadership in UIN Alauddin Makassar has significantly changed the structure and the image of this university. People surrounding Makassar encourage their children or their family to study at UIN Alauddin. In other word, UIN Alauddin is getting better than before and more prestigious and qualified. However, it is inevitable that view leaders at UIN Alauddin are still maintaining status quo due to arrogance,

particularly, the old lecturers. This is relevant when Sankar (2003) pointed out that charismatic leaders are vulnerable to extreme narcissism that lead the to promote self-serving. Therefore, I recommend that charismatic leadership mixed with transformational leadership are the appropriate style leadership which can be applied in UIN Alauddin Makassar.

REFERENCES

Bass B.M. (1990). *Stogdill's Handbook of Leadership: A Survey of Theory and Reseach*. New York: The Free Press Macmillan

Conger, J.A. Kanungo, R.N.Menon, S.T.(2000) Charismatic Leadership and Follower Effect, *Journal of Organizational Behavior*. 21(7),747.

Conger, J.A.(1989). *The Charismatic Leader: Behind the Mystique of Exceptional Leadership*. San Fransisco: Jossey-Bass Publisher.

Daft, R.L.(2005). *The Leadership Experience*. 3rd Edn. Mason, Ohio: Thomson South Western

Dubrin, A.J. & Danglish, C.(2003). *Leadership: An Australian Focus*. Australia: John Wiley & Sons Australia

Dubrin, A.J. (2004). *Leadership: Research Finding, Practice and Skills*. 4th Edn USA: Houghton Millin Company

Houser, H.F.(1993), Charisma and Leadership in Organization. *Personal Psycology* . 46 (2), 419-423.

Howell, J.M. Avolio, B.J.(1992). The ethics of charismatic leadership. *Academy of Management Executive* 6 (2).

Javidan, M., Waldman, D.A (2003) Exploring Charismatic Leadership in the Public Sector: Measurement and Consequences. *Public Administration Review*. 63(2) 229-243.

Kanungo, R.N.(1998). Leadership in Organization: Looking Ahead to the 21st Century. *Canadian Psycology*. 39 (1/2).71.

Lussier, R.N., Achua, C.F.(2004). *Leadership: Theory, Application, Skill Development*. Eagan, Minnesota: Thompson, South Western

Sankar, Y.(2003) Characther not Charisma is the critical measure of leadership excellence. *Journal of Leadership and Organizational Studies*. 9(4).45.

Sankowsky, D., (1995). The charismatic Leader. *Organizational Dynamics*. 4(23).

Yukl, G.(1994). *Leadership in Organization* (3rd ed.)USA: Prentice Hall.

THE HAPPINESS CONTEXT IN THE INDONESIAN CULTURE
(The Role of Sociolinguistics in Translating a Culture)

Muh. Nadir
IAIN Antasari, Banjarmasin
Jl. Ahmad Yani Km. 4.5, Kebun Bunga, East Banjarmasin

Abstract: *This essay will discuss the interpretation of sociolinguistics in translating the culture of Indonesia regarding the happiness context. As an emotional concept, happiness or kebahagiaan in the Indonesian language has an ambiguity in articulation when someone percept it as a conditional of a joyfull the one feels. Since the word has an ambiguity in meaning, the role of Sociolinguistics is significant in identifying what Indonesian people coin when say aku bahagia (I'm happy). The main argument of this paper focuses on the term kebahagiaan in the different situations and people. The first part of this essay will discuss the term of the happiness in the global meaning and its correlation with the term of emotion. The second part addresses the term kebahagiaan in the Indonesian language and its derivation of meaning. The last part of the essay speaks about how to measure the concept of the word kebahagiaan the Indonesian people use in their daily life.*

Keywords: *Happiness, Emotion*

I. Introduction

The significant role of knowing the representation and processing of emotion words and concept cannot be underestimated. Perceiving emotion in one self and those of others commonly leads to a greater degree of positive mental and well-being. The needs for understanding emotion and concerning with the identification of emotional words are perhaps important to cross-culturally classify emotional words. Altariba (nd. cited in Altariba, et. al. nd.) states that it is commonly known that words that label emotion are often language-specific, that is, they are

difficult to translate into a single word or a group of words in another distinct language. Therefore, the representation of emotion to be qualified as "universal" seems to be a big challenge as every representative culture has its own way to present and articulate the emotional sense. For example, happiness as one of emotional sense which is experienced by all human being had been identified to be several assumptions regarding to the cultural colloquial.

As a universal sense, happiness can be identified as a state of feeling good in heart that leads human–being to be actively progressive in their life. Some studies have shown that people who are at the least mildly happy most of the time have more self-confidence and better relationship, perform better at work, are rated more highly by their superiors, are better creative problem solver, are more likely to volunteer or engage in altruistic behaviour, and make more money than their less happy counterparts. Jafaar (ed. nd.) asserts that the people who perceive themselves as a happy person can be acknowledged to be healthier and live longer than those who are facing less happy in their life.

On the other hand, special characteristics that human behave on their life might be actually caused by stage of happiness, the more a person feels happy the more good characters will cover and dominate his or her mind. Criminal news broadcasted via internet, television, and other mass media often indicated that the crimes were highly related to less happy villains gained in their life. Happiness in this term, therefore, is a key feature to shape the person's good characteristics in order to stabilise their lives. It is likely that there is a psychological loop that reinforces itself, that success in marriage, work, and other life domains lead to continued happiness which, in turn, contributes to further success.

Thus, from this view, it can be argued that happiness does not simply feel good - it is actually good for the human spirit.

In modern era of the science of psychology, positive psychology had made understanding and facilitating happiness and subjective well-being as the central objective of its study. This paper will discuss happiness in terms of cultural notion in Indonesia. Happiness in Indonesian cultural context has several meanings, and level of happiness assumption is different from one to others. Happiness is still vague for some Indonesian as the word has many correlations with other words that are associated with it, and even happiness is argued as an abstract concept. Happiness, therefore, not just a word and state of mental stability, but it is a stage of an end-goal of human-being.

II. The Study of Happiness

In particular, the word "happiness" was taken from Greek concept of eudemonistic term. Eudemonia is a classical Greek word, commonly translated as happiness. Consisting of the word "*eu*" ("good" or "well-being") and "*daimōn*" ("spirit", used by extension one's fortune), it often refers to human flourishing. It was a central concept in ancient Greek ethics, along with the term "*arete*" ("virtue") and *phronesis* (practical or moral wisdom). Webster dictionary defines happiness as "a) state of well-being and contentment, joy; b) a pleasurable or satisfying experience" (Frank. 2010, 24). This emotional term is sometime simply defined as a condition in which someone senses "happiness" in his or her life despite the fact that the word happiness has many articulated meaning to be reckoned. When conducted to the cultural paradigm, "happiness" is rather an ambiguity concept. If asking a child who gets a new bike "are you happy?" he or she would reply:

"yes, I am happy", but when examined further by reviewing the child's life, then "happy" in this context is not a case.

Basically, in human daily life there are two emotional words that people would convey to express their happiness. The first is "pleasant", this word is used to reflect a pleasurable sense when obtaining or pursuing something; and another one is "enjoy" which is used to express the "happiness" when doing something. The mental condition when obtaining a new bike for a child shows that he or she is so excited and pleasure that make him or her sensing a different kind of goodness in his or her mind. However, the pleasure here does not absolutely mean "happiness" as it just a state of mental situation by feeling a new good sense. Whereas a feeling of pleasure is derived by a person after getting or feeling something, "enjoy" is a mental condition perceived by someone when acting or doing something. For example, a child who enjoys a bike regardless of a new or old bike would experiences a kind of "happiness" in his or her mind, but is it a real happiness?

Both terms pleasant and enjoyment are often associated with the term "happy". People who are in a mental condition of pleasant and enjoyment often assume themselves to be "happy". Feeling pleasure and or enjoying something are not obviously as a considerable application of senses which are correlated with the term "happiness". In some explanations of happiness, these two concepts cannot be said to be "feeling happiness", because happiness itself has many different concepts and requires that such matters. Furthermore, according to Veenhoven (1984 cited in Jaafar, nd. 2) there are a few words which have synonym with the word happiness. These words include optimism, life satisfaction, well-being, global life-worth, life quality, hedonistic level, euphoria, elation, enjoyment and success in achieving life goals. All these

words reflect the happiness of an individual. Therefore, happiness is not bound to one word, interpretation or one specific definition.

III. Happiness in The Indonesian language

Like other languages, bahasa Indonesia has a variety of way to express its perspective of emotion. As a vast extended archipelago, Indonesia has no a custom culture regarding emotional perception. People from the eastern part of the country constitute a special meaning of emotional words that are not recognised by people who are in the western part and vice versa. This has been becoming a problem to Indonesian people even bahasa Indonesia as a lingua franca cannot completely solve the problem. Thus, studying happiness in Indonesia does not merely represent the whole Indonesian cultures. But generally, by looking back to bahasa Indonesia as the unity language of all Indonesians, the sense of emotional concept represented in modern Indonesian language can be understood similarly by all Indonesians. Although in some cases, this emotional concept often has different articulations in local culture.

Furthermore, the concept of emotional words as the universal sense cannot be proposed to perceive the unity perception of happiness among different cultures. According to Wierzbicka (1999) one potential problem with this universal sense of emotion is that not all languages have a word similar in function and meaning to "emotion". Although each language has accepted the name of emotion to describe "the human feeling", Indonesian language is likely to have distinction to categorise the emotional concept. Shaver (et. al. 2001, 6) states that there are two ways to refer to the emotion category in Indonesian language: *perasaan hati* and *emosi*. According to Indonesian sense, *perasaan hati* is more

approval to be addressed with the positive emotions like *bahagia* (happy), *cinta, suka* (love), and *senyum, gembira* (smile) rather than *emosi*. The term *emosi* can be either conducted with emotions in general as recognised by whole languages or more specially referred to negative emotions (as does English phrase: becoming emotional) such as *marah, geram* (angry), *putus asa* (less confidence), and *cemburu, curiga* (jealous). Happiness is lexically always connected with *perasaan hati* (the feeling of heart). Since heart is the main mind in the structure of the body spirit in Indonesian term, the happiness is ranked as the high level to measure the success of someone who had effectively controlled his or her mind. Therefore, happiness is categorised to be in high level of *perasaan hati* hierarchy.

What is happiness in Indonesian references? According to Kamus Besar Bahasa Indonesia (Tim Penyusun KMBI, 2008), happiness (kebahagiaan) is: "*keadaan atau perasaan senang tenteram (bebas dari segala yang menyusahkan*)" (the state of feeling satisfaction and security, having no difficulty in the life). This lexical terminology does not represent the real meaning of happiness, because happiness as the feeling of the heart cannot be represented with only one word but spread over such practical words that have technical context. To view this extent in pursuing happiness in Indonesian language, it can be referred to these several technical words that have similarity to the meaning of happiness: 1. *Bangga, kagum* (respect, admiration); 2. *Asyik, sukacita, sukaria, bahagia, senang, girang, gembira, ceria, riang* (happiness, joy); 3. *Damai, aman, tenteram* (calmness, security); 4. *Lega, kepuasan, puas* (satisfaction, contentment); 5. *Berani, yakin* (boldness, confidence); 6. Ikhlas, tulus (feeling good about right action); 7. *Berbesar, berbesar hati* (justified pride); 8. *Rendah hati, sabar, tabah* (quiet, mature

confidence). These definitions show that the different aspects of happiness are given different importance by different people; the meaning of happiness in the ears of the listener. For some, it is an inflated term plastered on self-help books; for others, a way of living achieved by living in harmony with ourselves, events, conditions, people and environment around them.

IV. Measuring happiness in Indonesian cultural context

Translating cultural concept of the meaning of happiness in different countries seems to be a valued study to measure the rate of happiness cultural context. Layard (2003 cited in Zhengdao Ye, 2012) has proposed a question on whether the word "happy" means the same thing in different languages. Comparing cross-cultural meaning of happiness will not give a significant study of measuring the value of happiness in some countries if the word "happy" has the similar meaning to different languages. Generally, by using a scale running from "worst possible life to the best", the ranking of happiness in such cultures can be rated according to "how happy they are", "how satisfied they are", and "what score they give to life. The ranking of countries is almost identical on all three measures.

The cultural concept of happiness (*kebahagiaan*) in Indonesian term lies on several perspectives. The attempting of this study is to investigate the meaning of happiness in Indonesia according to the eastern community. One of the characteristics of eastern society is a collectivistic society not an individualistic society. Thus, everything should be considered under the social value among the people. Happiness is then, in the Indonesian value, not a personal achievement but more generally cover all society. Although happiness can be persuaded personally, it is not

reflect the culture of Indonesia because one cannot ignore the important of taking care to others, or in other words someone cannot be justified as a happy person without contributing to others' happy. According to Jaafar (et. al. nd.), individualistic society simply means that the individuals' definition of happiness is closely linked to the kind of he or she lives in. Lu and Gilmour (2006) assert that the definition is more complex and dependent on culture values. Based on these views, it can be explained that the definition of happiness in a collectivistic societies is more community-centred whereas the definition in an individualistic society stresses towards the individual. As a result, Americans as the representative of western people view happiness as a right of every individual whereas most eastern people including Indonesia perceive happiness as a social relationship within society.

Conducted to semantic explication that Wibriezka and Goddard explained (Ye, 2012) the cultural happiness in Indonesia can be described as below:

"Someone takes care in other happiness"

someone feel something for some time
because this someone thinks like this at this time:
    I know that I can be with some people at many times
    I feel something very good when I feel good to this people
    I feel something very good when I think about these people
    at the same time, I know that it is like this:
        these people feel something very good towards me
        these people often think about me
        these people want to do good things for me
when this someone thinks like this, this someone feels something very good
    like people often feel when they think like this for some time
it is good for this someone if it is like this

The explanation below will show how the word "*kebahagiaan*/happiness" is referred to Indonesian culture:

a. Wealth and happiness context

It is undoubtable that money play an important role in the human life. Many people argue that happiness is based on how much money you have and how you can overcome your economic problem with your wealth. But, are people more satisfied with their life because of their economic conditions or do happy people asses their economic condition favourably? Easterlin (1974 cited in Landiyanto et. al. 2010, 3) suggested a test for whether greater riches had made American happier. He looked at whether reported happiness rose as national income did. His paper concludes: "….. in the one time series studied, that for the United State since 1946, higher income was not systematically accompanied by greater happiness. This result would mean that economic growth fail to pay well-being.

In Indonesian context, when talking about the relation between happiness and wealth (*kebahagiaan dan kekayaan*), people does not intend to assume that the source of happiness is depend on wealth. Obviously, the value of goods or money would not buy well-being, but in the daily life conversation, the word happiness is always labelled to those rich people. Does happiness here has another meaning? The example below will give us what does *kebahagiaan/bahagia* means when coined with wealth:

> "*Budi adalah orang yang paling bahagia karena memiliki kekayaan yang melimpah. Dia tidak perlu lagi memikirkan kehidupan dan masa depannya*"

(Budi is the happiest person as he has abundant wealth. He does not need to think about his life and his future).

"The happiest person in this context" is simply assumed as a person who can enjoy his life because of money they have. Happiness, then, is more as a way how to "enjoy" life rather than the state of feeling "happy" in the heart. However, wealth or income is not a sole factor in determining happiness, because some studies have shown that only a minimal correlation between money and happiness (for example; Diener et al., 1995) .When basic needs are met, a rise in income does not necessarily raise the level of one's happiness. In other words, if a country achieves a certain standard of prosperity and if it becomes more prosperous, the level of happiness in the country rises only a little. Thus, the word "bahagia/happy" in some cases in Indonesian culture does not refer to happiness itself; it is likely a key word to show the joyful the one has regardless of his or her satisfaction and "happy".

b. Happiness context in family relation

As a collectivistic society, family in Indonesian culture plays an important role in shaping its member according to the family's regulation. According to Jaafar (et. al. n.d.) the results of their study over happiness in Indonesia shows that family is an important factor that brings happiness to the Indonesian. If one member of a family did a remarkable prestige, the impact will bring whole family members to be proud and "happy" and vice versa. For example, someone would say to success parents "you are the "happiest" parents because all your children graduated from excellent universities and succeeded to find a good job in the government" (*Engkau adalah orang tua yang paling "berbahagia" karena semua anakmu lulus dari perguruan tinggi yang terkenal dan berhasil mendapatkan pekerjaan yang baik di pemerintahan*).

The term "*bahagia*/happy" in this context means that parents are proud because their family members had gained a high status

in the society which is no everyone can afford that such prestige.

c. Happiness context in religion term

By religion human can expect to reach the happiness by practicing its teaching. All religions in the world suggest their followers to gain happiness in their life here in the world and the day-after. To the believers of the religion, following the spirit of the God is the peak of happiness where there is no the happiest state except to submit our live to the God (to be surrender before the Lord). Layard (2005 cited in Atherton et. al. (eds.) 2011) states that people who believe in God are happier.

In Indonesia, the most populous Muslim country in the world, the happiness that is related to the religion is (based on the Arabic phrase) called *sa'adah fid dunya wa sa'adah fi al-khirah* (gaining happiness in the world as well as in hereafter).This kind of happiness is claimed as the best achievement in the life of human. According to Haidar Bagir (www.mizan.com), the teaching of Islam is linked with that of positive psychology regarding happiness concept. In the positive psychology, every human-being has a potential to be happy, the task of psychology is just to unleash that potential to achieve the happiness.

The sentence below shows the meaning of happiness which is related to the religion concept:

"Nak! kalau kamu ingin bahagia di dunia maka perbaiki ibadahmu, jaga hubunganmu dengan Tuhan dan perbanyak melakukan kebaikan dan hindari perbuatan-perbuatan yang dapat merusak"

(My son! If you want to be happy in your life take care of your worships, keep your mind upon the God, do frequently good deeds, and avoid things that can lead you to the doom).

The word "happy" in this context is related to the spirit term which is, for the believers, assumed as the high hierarchy of happiness. By following the spirit of religion one can control his or her mind and action, and absolutely to make heart more peacefully and securely.

V. Conclusion

Based on the analysis, the happiness in Indonesian culture has many conceptual meanings according to the context. The study of happiness will not represent all Indonesian perspectives as the country is vast extended archipelagos. By illustrating some of the ways the people express the word "bahagia/kebahagiaan" in different contexts, it is found that in economic term, "kebahagiaan/happiness" is mostly refer to "kenyamanan/joyful"; in the family context, the word is often correlated with "kebanggaan/pride"; and in religious context "kebahagiaan/ happiness" is associated with the spiritual concept, and it is assumed as the top of happiness hierarchy.

REFERENCES

Altarriba, J., Basnight, D. M., & Canary, T. M. (2003). Emotion representation and perception across cultures. In W. J. Lonner, D. L. Dinnel, S. A. Hayes, & D. N. Sattler (Eds.), *Online Readings in Psychology and Culture*. Washington: Center for Cross-Cultural Research.

Atherton, J. Graham, E. and Steedman, I. (eds.). 2011. *The Practices of Happiness: Political Economy, Religion and Wellbeing*. New York: Routledge Press

Diener, E. and Diener, M. (1995). Cross-Cultural correlates of life satisfaction and self-esteem. *Journal of Personality and Social Psychology*. 68, 653-663.

Frank. 2010. *Happiness Formulas*. Retrieve from www.iswb.org 2010.

Jaafar, J.L.S. Haslina, M. Hanapiah, S.A.A. Afiatin, T. and Sugandi, Y.S. n.d. *The Index of Happiness of the Malaysian and Indonesian Peoples*. Academia.edu

Landiyanto, E. A. Ling, J. Puspitasari, M. and Irianti. S.E. 2010. Wealth and Happiness: Empirical Evidence from Indonesia**.** *Indonesian Regional Science Association (IRSA) International Conference. July 28-29, 2010*. Surabaya, Indonesia: Faculty of Business and Economics.

Lu, L., Gilmour, R. and Koa, S. F. (2001). Culture values and happiness: An East-West dialogue. *Journal of Social Psychology*. 141: 477-493.

Shaver, P.R. Murdaya, U. and Fraley, R.C. 2001. Structure of Indonesian Emotional Lexicon. *Asian Journal of Social psychology*. 4: 201-224.

Tim Penyusun Kamus Besar Bahasa Indonesia. 2008, *Kamus Bahasa Indonesia.*Jakarta: Pusat Bahasa.

Wierzbicka, Anna. 1999. *Emotion across Languages and Cultures: Diversity and Universal*. Cambridge, UK: Cambridge University Press.

Ye, Zhengdao. 2012. An Inquiry into Happiness and Mental Pain in Chinese. *International Symposium on Happiness and Pain*. Canberra: The Australian National University.

http://www.mizan.com/kolom-haidar-bagir/apa-itu-bahagia-2.html

SUFISM THOUGHTS MURTAZA MOTAHHARI
The Relations and Unity Between Intellectuality (Science), Spirituality (Faith) and Morality (Morals)

Sabara
Research Institute and Religion Development of Makassar
BTN Minasa Upa Blok L18/22
HP: 085242110913
Email: barackfilsafat@yahoo.co.id

Abstract: *This paper is a review of Sufism thoughts of a contemporary Iranian thinker, namely Murtaza Motahhari. It focuses on discussing the relation and unity of science, faith, and morals in the frame of Sufism thought. Murtaza Motahhari adopted the view of philosophical sufism or irfan. It deals with the view of Sufism based on the assumptions of rational philosophy in understanding the reality of the inner (spiritual) or irfan ilmi (theoretical) and the practices of sharpening intuitive with the path of mysticism or irfan amali (practical). The process of Suluk journey started from philosophical ma'rifat (ma'rifat ilmi) continued with the practice of Shari'a, congregations, nature, until achieving the true ma'rifat. It is the irfan concept as understood in the spiritual world of Shia. People who follow the irfan is called wise. By following Suluk (mysticism) a Arif will be increasingly forged a soul consciousness to increasingly realize the moral act in practical terms. Irfan is built on the foundation of philosophy about theology and teopani as forming the spiritual consciousness actualized through amaliah and akhlakul karimah. Maqamat reached and passed is what is achieved by a Arif through his work. Meanwhile, hal is what alight heart of a Arif. There are six maqams passed in Irfan, namely maqam nafs, maqam qalb, maqam, spirit, maqam sirr, maqam khafy, and maqam akhfa.*

Keywords: *Murtaza Motahhari, Irfan, Sufism Thoughts.*

I. Introduction

Human beings are the most precious and unique when compared to other God's creatures. Because of their uniqueness,

people are always interesting to be studied and discussed. The discussion dealing with the human beings and their essential as if it had never known with the word "complete", although it has been using a variety of perspectives. The uniqueness and depth of human nature affect the birth of the various branches of science dealing with human beings from various different perspectives.

In the philosophy perspective, it is concluded that humans are animals who think (*al-insan al hayawanu al-nathiq*) because humans have an intellectual reason (mind). With this intellectual reasoning, humans think, analyze, predict, compare, conclude, and various other intellectual activities. Intellectual reasoning makes humans can distinguish between the good and the bad (ethics) as well as between the right and the wrong (science). As for the sufism perspective or Islamic spirituality[1], it is concluded that humans are naturally influenced by the tendencies of their soul. When their soul is holy, it will appear holy and honorable behavior, otherwise if his soul is not pure, so it will show unholy or degrading behaviors[2].

Because of the idiosyncrasy and unique of the human beings than other God's creation, the human's logic and psyche are often

[1] The word Sufism is derived from the Arabic. It is Shafa or shafih which means purity. There is also an opinion coming from the word Shafwah meaning elected person. Others argue that Sufism is derived from the rows which means the line or Muslims who are in the first line of the prayer or holy war. Some experts also believe that the word is derived from the word Shuffah meaning the lower porch made of clay in the Prophet's mosque in Medina where good poor people and follow him gathered. Some think that the word Sufism is derived from the word shuf which means fleece, the cloak material that is often used by the Sufis. But there is also the opinion derived from the Greek , namely Sophia which means wisdom. See Fadhullah Haeri, The Elements of Sufism, Translated by Muhammad Hashim Assegaf entitled Learning Easy Sufism, (Cet. IV; Jakarta: Lantern Basritama, 2002), p. 1.

[2] Mukhtar Solihin and Rosihan Anwar, *Hakekat Manusia : Menggali Potensi Kesadaran Pendidikan Diri dalam Psikologi Islam,* (Cet. I ; Bandung : Pustaka Setia, 2005), p. 1-2.

"disturbed" by various issues concerning their lives. One of the main issues that always haunt the human thoughts and feelings are regarding the purpose of the universe creation including the purpose of their creation as an integral part of the universe.[3] From the perspective of spirituality or mysticism in general (not least of Sufism in Islam), the innate nature of human beings generally has constant symptoms dealing with longing conscience (soul) to achieve oneness with God.[4] The oneness with the God is the ultimate goal (the main objective) of the human beings, and therefore every human movement in life and their lives must be necessarily based upon achieving the eternal oneness with God as a mode of existence.

The God's position as a mode of existence is based on a view of the Sufis who declare the intrinsic potentialities of human beings in infinite and limited things to their selves dealing with the material alone. The infinite human intrinsic potentialities stretch from the unknown starting point of the creation (*azal*) to unknown immortality points (centuries).[5] The intrinsic potentiality is the spirit of *Ilahiyah* which is the beginning and end of human life. It is realized in the practical life being the spirit as well as the orientation of life movement. It is implicitly reflected in the word of Allah "*Innalillahi wa inna ilaihi raji'un*" (Indeed, everything comes from God and will return to Him).

Sufism is a science that deals with the spirit, the heart (*qalb*),

---

[3] Musa Kazhim, *Belajar Menjadi Sufi,* (Cet. I ; Jakarta : Lentera Basritama, 2002), p. 9.

[4] A. J. Arbery, *Sufism and Account of the Mistics of Islam,* translated by Bambang Herawan entitled *Tasawuf Versus Syari'at,* (Cet. I ; Bandung : Hikmah, 2000), p. 1.

[5] A. Reza Arasateh, *Growth to Selfhood the Sufi Contribution,* translated by Ilzamuddin Ma'mur entitled *Sufisme and Penyempurnan Diri,* (Cet. II ; Jakarta : Srigunting Press, 2002), p. 1

and the soul (*nafs*). If the heart has been getting beam (emanation), then we can feel His existence and glory, and enjoy His infinite and eternal charm.[6] In the perspective of the Sufis, Sufism is the culmination of the realization (*tahaqquq*) and the appreciation of human servitude to God as the Mode of Existence. In reaching the peak of this servitude, some Sufis (like Al-Ghazali) emphasize fear; whereas, other Sufis (like Jalal al-Din al-Rumi) emphasize love. This emphasis was again strongly associated with the level of our understanding and experience to God. Therefore, Sufism in Islam teaches submission (*Islam*) to God. Then, in case of surrender the servant will be peaceful (*sulam*) when finding the scary side and the side that gave birth to the love of God.[7]

A person armed with a clean heart and a stable soul understands worship that is no longer an obligation impressing necessity, but as a moment to meet with a lover, as a password to unlock His mysterious treasures. This is in line with Imam Ali bin Abi Talib's statement. He said "there is servant worships Allah because she/he wants to get rewarded, that worship deals with the merchant's worship level. There is a servant worships for fear of torture, this worship deals with slaves level. There is also a slave worships because the love of Allah, that worship belongs to the believers".[8] Worship for love without expecting reward and fear to be punished by Allah is the essence of worship performed by the Sufis.

The God conception (theosophy) and God epistemology (*manhaj kalam*) used as the mainstay of the Sufis to formulate theoretically their mystical view as well as a practical guideline for

---

[6] Muhsin Labib, Mengurai Tasawuf, *Irfan, and Kebatinan,* (Cet, I ; Jakarta : Lentera Basritama, 2004), h. 25.

[7] Musa Kazhim, *op, cit.,* h. 15.

[8] Muhsin Labib, *loc, cit.*

the path of mysticism (*suluk)*. In addition, it will carry on the practical effect perceived individually by the Sufis, in the form of *hal* (things) and *maqam* passed in their spiritual way and sociological effects, and the extent of mysticism (Sufism) to contribute to the society and the development of Islamic civilization.

In general, groups of Sufism in Islam based on the concept and methodology of his theosophical divided into two groups (*mazhab*), namely the monistic Sufism and dualistic Sufism. Sufism monistic bases their theosophy concept on the concept of *wahdah al-wujud*, *al-ittihad,* or *hulul.* The group is then known as philosophical Sufism. This group believes that the reality essence between the slave and his Lord is a inseparable manifestation unity (*wahdah al-wujud*).[9] In epistemological views, this group combines mystical enlightenment and rational-philosophical exposure.[10] In other words, this group combines two tools of human epistemology, namely; the mind and heart as well as enable both synergistically and simultaneously in the journey to God. In contrast to the group monistic Sufism, dualistic Sufism strongly rejects the view of *wahdah al-wujud* proposed by monistic groups – even they view monistic goups as a gentile group. Sufism in this group has been modified and adapted to the theology of Asy'ariyah. Later, this group is identified as a group of Sunni Sufism.[11] This group is more concerned with the practices of the Shari'a in the mystical and tends to ignore the rational-philosophical reasoning as the basis of Sufism. In other words, this group uses only one tool epistemology in achieving the perfection of human journey, namely intuition (*heart*) and thwarts the mind

[9] *Bid.,* h. 52.

[10] Haedar Bagir, *Buku Saku Tasawuf,* (Cet. II ; Bandung : Arasy, 2006), p. 101.

[11] *Muhsin Labib,* op, cit., *h. 53.*

work.

II. Discussion

A. The Biography of Murtaza Motahhari

Shaheed Murtaza Mutahari was a philosopher, cleric, contemporary Sufi of Shia, and one of the ideologues of the Islamic revolution in Iran. He was born on February 2, 1920 M coincided with 1338 Hijri in Fariman village, near the city of Mashhad, Iran. Mashhad is a city that is considered sacred by Shia Imami followers. His father was Muhammad Hussein Motahhari, a cleric who was a fairly prominent among Shi'ite Muslim in Iran.[12]

He was the closest disciples of two great figures of the Shia, namely Allama Thabaththba"i and Ayatollah Khomaeni. His first teacher was his own father. When he was 12 year old, Murtaza Motahhari began studying the religious studies in *hawzah* (Islamic Boarding School) in Mashhad. He showed his large enough interest to philosophy, treasury of rational sciences as well as *Irfan*. For first, he studied philosophy and other treasury of rational sciences at Mirza Mehdi Syahidi Razawi. After his teacher died, he left the holy city of Mashhad to migrate to the holy city of Qom to continue his religion studies in the scientific *hawzah* in the holy city.[13]

At the relatively young age, Motahhari had taught some courses such as Logic, Philosophy, Jurisprudence, and Theology

[12] Murtadha Muthahhari, *The Causes Responsible For Materialist Tendencies in the West,* translated by Akmal Kamil entitled *Kritik Islam Terhadap Materialisme,* (Cet, I ; Jakarta: al-Huda Islamic Centre, 2001), p. 9.

[13] Muhsin Labib, *Para Filosof Sebelum and Sesudah Shadra,* (Cet, I ; Jakarta; al-Huda Islamic Centre, 2005), p. 278.

(*kalam*) in the faculty of theology in Tehran University.[14] In fact, he also had served as chairman of the philosophy department at the university. He totally put large enough interest to philosophy, treasury of rational sciences. For him, philosophy is not just to polemic or mere intellectual discipline. Philosophy is a particular pattern of religiosity and a way to understand and formulate the real Islam.[15]

In addition to exert theirselves at science, Murtaza Motahhari also busied himself in political activities resisting the dictatorial regime of Shah Pahlavi. He even included as one of the ideologues and propagandists of the Iranian Islamic Revolution led by Imam Khomeini in 1979. He began his first political confrontation on June 6, 1963. He demonstrated seriously and openly as a follower of Imam Khomeini (Shia spiritual leader), both politically and intellectually. He appeared in the Iranian society by handing out political appeals of Imam Khomeini and urged people to support him in every sermon he said.[16]

In his political movement, he was active in various political organizations, including the Association of Militant Cleric, an organization brought together the scholars of Shiite Iran that aims to support the calls of the Islamic revolution of Imam Khomeini and to overthrew the Shah Reza Pahlavi. So many roles that he did in supporting the Islamic revolution made him finally very close to the character of Imam Khomeini. On January 12, 1979, one

---

[14] Murtadha Muthahhari, *Introduction to Kalam,* translated by Muhammad ilyas Hasan entitled *Mengenal Ilmu kalam,* {Cet, I ; Jakarta Pustaka Zahra, 2002), p. 7.

[15] Hamid Algar, "Hidup and karya Murtadha Muthahhari", *dalam Pendahuluan buku* Murtadha Muthahhari, *Filsafah al-Hikmah,* translated by the Team of Mizan publisher entitled *Filsafat Hikmah : Pengantar Pemikiran Shadra,* (Cet. I ; Bandung : Mizan, 2002), p. 30.

[16] Murtadha Muthahhari, *The Cause, op, cit.,*p. 10.

month before the Iran Islamic revolution, he was appointed as chairman of the board of the revolution along with several other Shia clerics, such as Ayatollah Javad Bahonar and Ayatollah Hussein Behesyti.[17]

Finally, his political activities in supporting the ideals of the Islamic revolution that drove him to the martyrdom took place on May 1, 1979 (three months after the Islamic revolution) by *Furqani* group (the Shiite militant group). He was martyred after chairing a meeting of the board of the revolution in Dr. Tadullah Shahabi's home. A bullet took in his head and penetrated his eyelids.[18] Imam Khomeini as the supreme leader of the revolution could not stop crying and sadness when he was martyred. His sadness was very deep than when his own child, Sayyid Mustafa Khomeini was martyred at Shah Pahlavi's regime. Even he was martyred and sat as chairman of the revolution boards; he cannot still be separated from the world of Islamic thought. His ideas almost cover the entire field of sciences that are relevant to the needs of Muslims and for the progress of Islamic civilization in the world.

Murtaza Motahhari's works had been published whether of the lectures as well as quite a lot of his writings. They includes more than 200 titles from various disciplines, such as philosophy, *qalam*, history, sociology, anthropology, ethics, *usul fiqh* and *fiqh*, Islamic law, morals, Irfan (Sufism), politics, and economics.[19]

B. Murtaza Motahhari's Mysticism Thought

1. The concept of Irfan (*Philosophical Sufism*)

In Shia's view, the term Sufism is replaced by the term *Irfan* which means the introduction or knowledge. In Western literature,

[17] *Ibid.,* h. 10-11.
[18] *Ibid.*
[19] Muhsin Labib, *Para Filosof, op, cit.,* p. 280.

the term *Irfan* is often defined with the word *gnosis* or knowledge that has transcended konwoledge and science.[20] Irfan in Shia is the tendency of the secrets of the inner knowledge. Based on such understanding, Irfan is Islamic spiritualism dimension that does not separate knowledge with spirituality, intellect with the heart, as well as synergize between achieving mystical enlightenment and rational-philosophical understanding dealing with the experiences of spirituality or the inner. In other words, Irfan in Shia is another name for philosophical Sufism.

According to Murtaza Motahhari, Irfan as a discipline is divided into two branches, namely *Ilmi Irfan* (theoretical Irfan) and *Amali Irfan* (practical irfan).[21] Actually, the division is for mere convenience. If someone wants to cultivate the Irfan as a way to approach to God, he/she must combine both the types of irfan - because the both irfan are two things that cannot be separated.[22]

Irfan practical aspect is the section that describes the relationship and responsibility of man against himself, world, and God. Amali Irfan has similarities with the concept of morality in Islam. However, in Amali Irfan the moral rules that must be adhered are very strictly. In other words, Amali Irfan is moral that is specifically religious (spiritual) and create and manage the relationship with the existence principle (*Modus Existence or Prime Causa*) on top level.[23] Thus the moral level taken by someone who wants to learn Irfan (*salik*) is much different from the character category for the *Awwam*. For a *salik,* moral categorization that

[20] Muhsin Labib, *Mengurai Tasawuf, opm cit.,* h. 31.

[21] Murtadha Muthahhari, *Introduction to Irfan,* Translated by Ramli Bihar Anwar entitled *Mengenal Irfan,* (Cet, I ; Jakarta : hikmah, 2002), p. 3.

[22] Agus Effendi, "Tasawuf dalam Perspektif Mazhab Ahlul Bait", *in* Sukardi (ed), *Kuliah-kuliah Tasawuf,* (Cet. I ; Bandung : Pustaka Hidayah, 2000), p. 83.

[23] Muhsin Labib, *Mengurai Tasawuf, op cit.,* h. 77.

must be implemented is a very special category of morality (*akhlak al-khas al-khas*).[24]

The practice of irfan amali is so-called *Sayr Wa Suluk* (spiritual journey).[25] This section describes how someone follows spiritual journey *(salik)* who wants to attain the ultimate goal of humanity, namely Tawheed. He/she must start the journey by taking the travel stages *(maqamat)* sequentially, and his/her soul condition happened *(hal)* as long as he/she made the journey. For the purpose of this journey, it is very important under the guidance of a spiritual guide who really has experienced on this journey and really knows the procedures that passed at each stage. Without the guiandce of a experienced spiritual mentor *(murshid)*, the *salik* could have been lost along the way.[26]

The fundamental difference between *Safar* (*Suluk*) conducted by the followers of Sufism and Irfan, according Motahhari, amaliah static mysticism, Sufism is just trying to decorate our empty souls with reincarnating the God's name in their real life. Meanwhile, irfan more emphasizes on the efforts to encourage the human spirit to do a very long *safar*. Therefore, irfan teachers are also called as *al-thayr al-qudsi* (sacred bird) who invites human soul (*salik*) to wander across the spiritual realms.[27]

Irfan ilmi focuses on the problems of being (*ontology*), discussing God, human beings, and the universe – thus, *irfan ilmi* is similar to the view of theosophy. In contrast to the philosophy that only basing its thinking on the principles of rational argumenatsi (Burhani proposition), while irfan bases itself on the

---

[24] *Ibid.*, h. 83.

[25] *The word 'sayr wa suluk' etimologically comes from two sinonym words, namely sayrwhich means walking and suluk which also means walking.*

[26] Murtadha Muthahhari, *Introductioin to Irfan, loc, cit.*

[27] Agus Effendi, *op, cit.*, h. 83-84.

mystique which is then translated into a rational language to explain it. Or more specifically, the *arif* (irfan expert) would like to explain what they see with the eyes of the heart and all their existence by using rational language.[28] To be able to explain the intuitive experience into a rational language, of course, it totally needs understanding about logic and philosophy as a reference to explain the intuitive experience. This necessitates a *arif* that should master the logic and philosophy before pouring the spiritual experience into the rational theoretical framework.

With the separation of the heart to the spiritual reality that is obtained during a spiritual odyssey, so the esoteric knowledge and imaginative insight is revealed to the hearts of the spiritual followers as the result of improvements, education, and self-forging. It is as said by Ali bin Abi Talib "The nature of knowledge plunged in the depths of their conscience, so that their actions are based on the spirit of faith ..." [29]

With the fundamental differences in the epistemology between the philosophy that uses *Burhani* and *Irfan* that rely on intuitive enlightenment, then the theoretical concepts of the two are different. In some view, irfan is totally different with the philosophical view. In philosophy, both God and everything have their own form. However, God is Being Undoubtedly (*Wajib al-Wujud*) by existing Himself and the form of everything other Himself is possible, and then the form is solely for aid other than Him (God). Meanwhile, in irfan, there is no everything other than Allah, even if they are the result of its effects. The form of God surrounds and covers everything. In other words, everything is

[28] Murtadha Muthahhari, *Introduction to Irfan op, cit.,,* h. 7

[29] Murtadha Muthahhari, *Glimpses of the Nahj al-Balaghah,* Translated by Arif Mulyadi entitled *Tema-tema Pokok Nahj al-Balaghah,* (Cet. I ; Jakarta : al-Huda Islamic Centre, 2002), p. 92.

nothing more than a name, the nature and form, rather than "there is with Him".[30]

The goal of a philosopher is also different from the purpose of Arif. The philosopher wants to understand the universe. In other words, he wants to have a full picture of the universe existing in their mind. In the eyes of a philosopher, the highest achievements of a human being lies in his ratio ability to capture a complete picture about the form of the nature, so that the universe (cosmos macro) finds himself in his mind. So, he finally becomes a "mirror universe" (microcosm). For a Arif, human being perfection does not lie in the whole mental picture about the universe. The human being perfection lies in his ability to "go back" doing spiritual journey towards the source of all things, his ability to overcome the "distance" between himself and God, and to the "His embrace" to merge until he became "immortal" (*baqa'*) in His infinity".[31]

Even both philosophy and Irfan has a fairly fundamental difference. However, in Shia, between irfan and philosophy has a very close relationship.[32] Both are like two sides of a coin that complement each other. Irfan is a continuing epistemological, ontological, and axiological journeys of humans after their minds understand the theoretical conceptions of the form of God, nature, and humans. Irfan clarifies and enhances human esoteric knowledge by using heart (*intuition*) as a epistemology tool to do *riyadhah* and *tazkiyah* as its methodology.

2. *Ma'rifat*, Shari'a, *Tareqat,* and *Haqeqat*

One of the fundamental differences between irfan and

[30] Murtadha Muthahhari, *Introduction to Irfan, loc, cit.*
[31] *Ibid.,* p. 8-9.
[32] Muhsin Labib, *Mengurai Tasawuf, op, cit.,* p. 76.

Sufism (in the Sunni view) is in the Sunni Sufism, ma'rifat position (recognition) about God as a reality that is worshiped is placed on the top of the trip. While in irfan, ma'rifat precisely is positioned as the beginning of a religious journey of a person. It is as hinted by Imam Ali bin Abi Talib in a sermon, "The principal base of the religion is ma'rifah (know) about Him".[33] Ma'rifat is the rationally introduction from a servant about his Lord. In other words, even if irfan in praxis is more patterned intuitive than rational, however, to follow the irfan based on *ma'rifat Burhani* (philosophy) about God must be completed.

After completing *ma'rifatullah* as the base of religion, then the next step is to carry out an earnest worship as the logical implication of *ma'rifatullah*. The worship is the totality servitude to God Almighty and the rejection of everything else as object of worship.[34] The basic principle of worship is sincere and genuine in worshipping Allah.[35] In irfan view, they point out the worship of a person in three levels, namely the *Shari'ah, Tariqat, and Haqeqat*. Although the view has similarity to the Sunni Sufism, however, irfan has a different view dealing with these three concepts.

According to Murtaza Motahhari, Shari'ah is a body of Islamic law containing a good purpose and truth. The Arif believes that all roads eventually lead to God as the final destination and the plenary of the human journey. All the truth and the good purposes are only means, causes, or intermediaries which leads man to God. The fiqh scholars generally view that shari'ah

---

[33] Muhammad Abduh, *Syarh Nahj al-Balaghah,* Translated by Muhammad Bagir entitled *Mutiara Nahj al-Balaghah : Wacana and Surat-surat Imam Ali,* (Cet, III ; Bandung : Mizan, 2003), p. 22.

[34] Murtadha Muthhahhari, *Glimpses, op, cit.,* h. 81.

[35] Murtadha Muthahhari, *Man and Universe,* Translated by Muhammad Ilyas Hasan entitled *Manusia and Alam Semesta,* (Cet. II ; Jakarta : Lentera Basritama, 2002), p. 74.

contains a good purpose, and the good objectives being the spirit (the cause) of the existing of shari'ah. They also argue that the only way to achieve the good goals is to act in accorandce ith the shari'ah itself. However, the arif have a view beyond that. They say that good various causes are the stages of the journey to God and the processes to achieve the truth.[36] Shari'ah is everything that should be done by the Muslims in which we reach proofing in accorandce with the quality of our obedience and worship.[37]

The Arif believes that the Shari'ah has an inner side called as the *tariqat*. It is a way to true righteousness (*haqiqah*) or the achievement of a real unity of God (Tauhid).[38] In the language of Fritjouf Schoun (Muhammad Isa Nur al-Din), *tareqat* as mentioned in a hadith is ihsan. It is the action of virtue that gives confidence and implements the completing values. In other words, ihsan (charity) is to intensify and deepen the faith and charity. Ihsan or tareqat briefly is the sincerity of the will and intelligence. It is our total attachment to God's law. [39]

Following tareqat is inseparable from adherence to the shari'ah. In the view of arif, there is no other way on following tareqat, except through conducting *syar'i* worships intensively. In other words, a person's level in irfan is largely determined by the level of worship intensity conducted.[40] The Awwam considers the worship of God solely specific rules required, while the *Arif* considers worship to Allah as adhesiver (love) that connects

---

[36] Murtadha Muthahhari, *Introduction to Irfan, op, cit.,* p. 12-13.

[37] Fritjouf Schoun, *Sufisme : Veil and Quintesence,* Translated by Tri Wibowo Budhj Santoso entitled *Proses Ritual Menyingkap Tabir Mencari Yang Inti,* (Cet. I ; Jakarta : Srigunting Press, 2000), p. 151.

[38] M urtadha Muthahhari, *Introduction to Irfan, op, cit.,* p. 13.

[39] Fritjouf Schoun, *loc, cit.*

[40] Haedar Bagir, *op, cit.,* p. 139-140.

between lovers (*ishq*) and beloved (*ma'syuq*).[41] Worship understood as a reflection of love will usher in an Arif to spiritual awakening[42] to travel for the sake of an encounter with the Beloved Allah.

In addition to following tareqat done by intensifying worship to Allah, it also must be done by fully sincere which could only be done by "blowing" the ego of an Arif.[43] An Arif depicts the essence of tareqat through threaded following sentence. "The first phase of the dhikr is to forget ourselves and at the last stage is the disappearance of the servant into motion worship to Him".[44] With the disappearance of the ego in motion worship, then the ultimate goal in following *Suluk* is when the achievement of unity or oneness with God *(manunggaling kawula Ian gusti)*. The oneness with the creator of universe is *haqeqat* of worship in view of the Arif.

The Arif believes three things, namely *Shari'ah, Tareqat, and Haqeqat*. They are three things that are sequential and linked. Shari'ah is a means to achieve *tareqat*, and *tareqat* is a means to achieve *haqeqat*. Shari'ah is the skin of tareqat, and tareqat is the skin of haqeqat.[45] The three branches are analogous to human consisting of three parts, namely, body, soul, and spirit that cannot be separated from each other. It form a unified whole between outer and inner aspects. Shari'ah is the outer shell, tareqat is in the seed, while haqeqat is the seed of seed. Nevertheless, the Arif also believes that human existence can have more than three phases. In this case, they believe that the presence of one stage that is beyond

---

[41] Ibrahim Ghazur Ilahi, *The Scret of ana al-Haqq,* Translated by Bandaharo and Joebaar Ajoeb entitled *Menyingkap Misteri Sufi Besar "Mansur al-Hallaj"*, (Cet, IV ; Jakarta : Srigunting Press, 2002), p. 89.

[42] Muhktar Solihin and Rosihan Anwar, *op, cit.,* p. 48.

[43] Murtadha Muthahhari, *Introduction to Irfan, loc, cit.*

[44] Reynold A. Nicholson, *The Mystics of Islam,* Translated by Nashir Budiman entitled *Aspek Ruhaniah Peribadatan Islam di dalam Mencari Keridhaan Allah,* (Cet, II ; Jakarta : Srigunting Press, 1997), p. 45.

[45] Murtadha Muthahhari, *Introduction to Irfan, loc, cit.*

the reach of intellect (mind) of human.[46]

3. *Maqam* and *Hal*

In the Suluk journey, a *salik* (*Arif*) would have had maqam and hal (thing).[47] Maqam and thing are understood differently by the Sufis. Nonetheless, the Sufis (Arif) agreed that *maqamat* (plural of *maqam*) is the position of a spiritual pedestrian (salik) in front of God obtained through the hard work of worship, earnestly against lust *(mujahadah*), doing spirituality exercises (*riyadhah*). So, it reaches his character (*adab*) which enables him to have the requirements and undertakes efforts to carry out various obligations (as well as possible) to achieve the perfection. While the things (*plural ahwal*) is the atmosphere or circumstance that surrounds the heart created by God in the human heart, without the Sufis are able to resist if he came, and without being able to defend if he goes.[48]

The concept of *maqamat* and *ahwal* is introduced as part of the sufism understanding as a spiritual journey (*suluk*). *Maqamat* is terminals (stations) that must be passed by a *salik* before he reaches the end of the spiritual journey. While *hal* is a momentary spiritual state that is experienced by the spiritual walkers in the middle of the trip.[49] According to Murtaza Motahhari, *maqamat* is what is achieved by an Arif through his work, whereas *hal* is what an Arif's heart without his willing. It is temporary, while *maqamat* is permanent. It is said that, in Arif's view, *hal* is like a flash of light fleeting. The Arif calls the flashes of light with the term *lawaih, lawamih, and tawalih*. These terms are used to indicate the differences of intensity levels in the length of various light flashes

[46] *Ibid.*, p. 15
[47] *Maqamat and ahwal in plural form.*
[48] Haedar Bagir, *op, cit.,p.* 131-132.
[49] *Ibid.*, p. 132.

perceived.[50]

If it is explored more in depth where *maqamat* and *ahwal* the Sufism tradition, it is none other in order to further reinforce the commitment of a Muslim in the *shahadah* (testimony) Tauhid with the testimony that there is no god but God *(la ilaha illallah).* In other words, *maqamat is* a translation of *syahadah tauhid.* Meanwhile, it is no more a part of the manifestation in achieving *maqam* according to the truly results of spiritual efforts with good deeds and fully submission to God.[51] In other words, between *maqam* and *hal* are two inseparable things in a series of *suluk* trips. Achieving a level of *maqam* obtained by a *salik* necessitates *hal* as a consequence that he obtains from a series of spiritual journey.

The fundamental difference between the concept of *maqam* and *hal* according to dualistic mysticism (Sunni Sufism) and monistic mysticism (philosophical Sufism or Irfan) lies in the structure of *maqam* traversed and *hal* acquired based on the *maqam* level. In Sunni Sufism, *maqam* traversed is static because the soul does not do spiritual odyssey penetrating trajectories nature. *Maqamat* understood in Sunni Sufism is just the soul condition which has been decorated by *tahalli* and *tajalli* of God's names. In other words, *maqamat* is actually just efforts to improve the quality of life in worship to God. Maqamat levels in Sunni Sufism is, for example, *taubah, wara, zuhud, faqir, Shabr,* and *ridha.*[52].

Maqamat level in *Irfan* is based on a philosophical view of the human soul which is the micro and macrocosm simultaneously, thus the human soul can move dynamically penetrate the macro

[50] Murtadha Muthahhari, *Introduction to Irfan, op, cit.,* p. 100-101.

[51] Hasyim Muhammad, *Dialog Antara Tasawuf and Psikologi,* (Cet, I ; Yogyakarta : Pustaka Pelajar, 2002), p. 27.

[52] *Untuk lebih jelasnya mengenai maqamat dalam tasawuf Sunni, lihat ibid.,* p. 26-47.

realms levels. According to Motahhari, the human soul is like a dynamic organism. Humans on their trek for the sake of God must necessarily pass spiritual *Safar* per *Safar* (trip after trip). Human must travel pass or safar far enough, in which he must run from one terminal to another terminal. Therefore, in Irfan's view of a *salik* will go through *maqams* form nature levels from the lower to the higher natures. [53]

The human soul is a dynamic organism. Therefore, according to Motahhari, if humans want to achieve a higher purpose, then they must follow and pass systematics specified in the spiritual realm.[54] This is done with the ritual, *mujahadah*, and *riyadhah* which aims to raise awareness by doing intuitive perception of the two sentences creed (*syahadat)* that someone claims to be a Muslim.[55] With the rise of consciousness and the intuitive perception, an *arif* would be able to travel to the level of *maqam* in the levels of the universe.

In Motahhari's view, there are six levels of the maqam that must be passed by a *salik* to reach *al-Haqq*. The six maqam levels are generally divided into two major classifications of *safar*. The first is *maqam nafs* - early step that must be taken by a salik to liberate his soul from material tendencies. After that the next trip is reaching *maqam qalb*. It is the first spiritual nature that should be passed by humans, on the one hand *qalb* is *maqam,* but on the other side the *qalb* is *hijab* for a *salik*. In this case, *nafs* provides hijab in form of material blessings, and *qalb* provides light that could be a boon but it could also well be the *hijab* if a *salik* fascinates him.

---

[53] Agus Effendi, *op, cit.*, p. 83.

[54] *Ibid.*, p. 90.

[55] Laleh Bahtiar, *Sufi : Exspression of the Mystic Quest,* Translated by Purwanto entitled *Perjalanan Menuju Tuhan,* (Cet, I ; Bandung : Nuansa, 2001), p. 63.

Next is to reach *maqam* of soul nature. After a salik is able to beat fascination towards the *qalb* lights (*hal* obtained in *maqam qalb*), then the human soul will drift toward maqam to soul maqam. This soul maqam is end of the the first safar of human, in Sadra, the journey of beings to God.[56]

After passing three maqams in the first Safar, a *salik* will enter the second safar in *lahut* nature. *Safar* in the universe is divided into three maqam levels. First, *maqam sirr* is *maqam fana fi al al-Dzat*. In this maqam, the Arif often experiences ecstatic or *syatahat* (*drunkenness*) together with the Beloved Allah. Second, *maqam khafy* is *maqam fana'* annihilated in God's character. Third, *maqam akhfa* is *maqam fana'* in God's substance and character as well[57]. These two Safars as the second safar in *al-asfar al-arba'ah*, Mulla Sadra, is traveling in the Lord with the Lord.

Preoccupation in *hal* obtained at every level of *maqam* will result in spiritual stagnation experienced by the arif until he was unable to continue the journey to the next maqam level. Most Sufis or the Sufis experience the preoccupation on light flashes of qalb and soul, as well as experience *syatahat* (*ecstasy*) on *maqam fana fi al-Dzat* (*maqam sirr*) as experienced by Mansur al-Hallaj.

4. Sufism and the Concept of *Imamah*

In the journey of *Suluk,* the Sufis generally agree on the need for a spiritual guide who really have experienced the trip and is very aware at any stage of the procedure. Motahhari considers the existence of a spiritual guide (*Murshid*) as a necessity in the journey of mysticism. Without the experienced guidance of a *murshid (syeikhi*) a *salik* will most likely get lost and fail in his journey.[58]

---

[56] *Ibid.*, p. 88-89.
[57] *Ibid.*, p. 89.
[58] Murtadha Muthahhari, *Introduction to Irfan, op, cit.*, p. 3.

In Imami Shi'a, the belief in the imam as a substitute for the Prophet Muhammad saw,[59] that not only serves as the guardian of the minutes of the prophet, but also became the spiritual leader of mankind. In Shia's view, imams are the guardians and keepers of Apostles science. Imam is the most perfect individual and exemplary human being in terms of religion. Imam is a leader of men, and has passed the perfection and happiness and give guidance and instructions to others to tread the straight path.[60] Thus, by judging the integrity and quality of the individual's imam, an imam is the highest mursyid the spiritual journey of the believers.

In the Shia's perspective, the imam has the notch area on the Muslims. *Walayah* literally means rescue, leader, and person in charge. Then, in practical terms, the role of the Walayah has several important parts, namely *wala' al-mahabbah* (love), *wala' imamah* (leadership), *wala' zi'amah* (in charge), and *wala' al-tasarruf* (mastery), and *wala' batiniyah*.[61] The five positions and roles of the imam necessitate the imam's position as the owner of the highest authority over all people, particularly in the area of human spirituality. With regard to the Irfan area, a imam has a role of *walayah batiniyah* that necessitates his position and authority as the

[59] In the belief Shia Imami, there are twelve Imams as successor to the Prophet Muhammad. They are Imam Ali bin Abi Thalib, Imam Hasan bin Ali, Imam Husein bin Ali, Imam Ali Zainal Abidin al-Sajjad, Imam Muhammad al-Baqir, Imam Ja'far al-Shadiq, Imam Musa al-Kazhim, Imam Ali al-Ridha, Imam Muhammad al-Jawad, Imam Ali al-Hadi, Imam Hasan al-Askari, and Imam Muhammad al-Mahdi al-Muntazhar.

[60] Ibrahim Amini, *Hamed Bayad Bedonand,* Translated by Faruq Dhiya entitled *Semua Perlu tahu : Buku Pintar Ushuluddin,* (Cet, i ; Jakarta : al-Huda Islamic Centre, 2006), p. 34.

[61] Murtadha Muthahhari, *Syesy Makoleh,* Translated by Muhammad jawad Bafaqih entitled *Kumpulan Artikel pilihan,* (Cet. I ; Jakarta : Lentera Basritama, 2003), p. 120-121.

spiritual leader of human or *mursyid* for all mankind.[62] Personality of imam described by Motahhari is as a person who has an strong appeal of spirituality and morality to those who follow his journey and has a strong repulsive force also to those who deny the truth.[63]

The highest stages of *wilayah* according to Motahhari are *Walayah* that covers the inner dimensions of the human. *Wilayah batiniyah* here is on one hand dealing with human hidden power in order to achieve perfection and the other related to the existing bond between a man and God. *Wilayah batiniyah* believed by Shi'a is the authority of imam from among *ahlul bait* of the People based on integrity and quality of their intellectual, moral, social, and spiritual that they have. So God sets a magical Walayah provisions given by Allah swt. It means his position is so high, that he became the caravan leader of human spirituality, the leader of the human conscience, a witness to their deeds, and the supreme ruler of his day. The world will never be empty of such spiritual leader. In other words, the world is never without a perfect man. [64]

The necessity will always be the perfect human figure that appears to be the human spiritual caravan leader based on the assumption that the fundamental human need for spiritual attainment. Therefore in conducting spiritual journey, a man can walk on his own without a spiritual guide who has reached the level of true perfection. Thus the presence of a perfect human being as a spiritual leader is a necessity and justice of God to the human embodiment.

---

[62] *Lihat* Murtadha Muthahhari, *Master and Mastership,* Translated by Yudhi Nur Rahman entitled *Kepemimpinan Islam,* (Cet, I ; Banda Aceh : Gua Hira, 1991), p. 30.

[63] *Lihat* Murtadha Muthahhari, *Polarization Around the Character of Ali bin Abi Thalib,* Translated by Muhammad hashem entitled *Karakter Agung Ali bin Abi Thalib,* (Cet, I ; Jakarta : Pustaka Zahra, 2002), p. 31-34.

[64] Murtadha Muthahhari, *Master and, op, cit.,* p. 26.

The Imam is someone chosen by God to be the leader of the *Wilayah (*region). He was in control in his hand esoteric territory. He is the center of "ray area" that monitors the human heart.[65] With the recognition to the imam's authority as a leader and mentor of the highest human spirituality, it does not necessitate the loss of the role of a certain Arif as individual mursyid specifically guided his students. It is just an arif's authority who became mursyid fall within the authority of imam's region as the highest mursyid.

5. Sufism and Morals

In Motahhari's view, between Sufism *(Irfan*) with morals (ethics) are the two things that have the closeness and similarities. Both of them discuss the particulars of "what to do".[66] Nonetheless, morals, in Sufism review, have fundamental differences with morals (ethics) in a general definition. According to Motahhari, both have some fundamental differences. Namely, Irfan discuss morality in the human relationship with himself, with the world and with God, and his main concern is the relationship with God as the foundation of morality. Meanwhile morals do not generally discuss the human relationship with God. The second, morals in irfan is dynamic, while the character is static. Namely, irfan discuss early and end stage of the trip as well as the sequence of stages that must be taken of morals do. Third, the spiritual elements in ethics are confined to the concepts and ideas that most people understand. Meanwhile, the spiritual elements in irfan are much deeper and broader. Namely, in the spiritual journey irfan for example, most of them talk about the heart and the circumstances that will happen along the way without the

[65] *Ibid.,* p. 134.
[66] Murtadha muthahhari, *Introduction to Irfan, op, cit.,* p. 5.

knowledge of those around.[67]

In carrying out *Irfan Amali*, a *salik* must follow the rules of very strict morals, than the implementation of morals for mankind in general. Moral to an Arif is an obligation that must be carried out in the journey of his suluk for the sake of achieving the highest levels of maqam. While morals in certain matters to most people is sometimes not as an obligation that must be carried out, but only option implemented to achieve *fadhilah*.

According to Murtaza Motahhari, the basis of moral action is based on the rational-philosofical assumption about human nature, though the value and the benefits from the morals actions sometimes cannot be grasped by the human mind.[68] According to Motahhari, the human has tendency to commit acts of morals nature,[69] as human nature such as godless and religious nature. Morals deeds are an extraordinary act committed by a human being, because to carry out such actions to make sure truely efforts and sincere to defeat selfishness and lust handcuff. Motahhari said deed as an act of moral knight who has a higher value than the usual action.[70]

Moral act apart from works based on the assumption of rationality, also based on intuitive awareness (spiritual). Quoting Immanuel Kant, Motahhari said moral deed is an act to get the light of divine light. And it is not possible to be realized without

---

[67] *Ibid.*, p. 6

[68] Murtadha Muthahhari, *Falsafa-ye Akhlake,* Translated by Muhammad Babul Ulum and Eddy Hendri entitled *Filsafat Moral Islam,* (Cet, I ; Jakarta : al-Huda Islamic Centre, 2004), p. 21.

[69] *Lihat* Murtadha Muthahhari, *al-Fitrah,* Translated by Afif muhammad entitled *Fitrah,* (Cet, II ; Jakarta : Lentera Basritama, 1999), p. 55.

[70] Murtadha Muthahhari, iFalsafaye Akhlake, op, cit., p. 23.

based on the plenary belief to Allah.[71]

From the statement previously, it can be concluded that between irfan and morals are the inseparable two things. With the journey of Suluk, an arif will be increasingly forged soul consciousness to increasingly realize the moral act in practical terms. Because of the moral act is a requirement to achieve perfection of the suluk journey. By reaching intellectual understanding maturity of the nature of man and world philosophically, it is followed by sharpening intuitive to perform soul pilgrimage in the suluk journey (spirituality). Then the outcome produced practically in an arif's life attitude is the moral act that has positive effect not only for himself but also for all humans in their surroundings.

III. Conclussion

Murtaza Motahhari adopts the view of philosophical Sufism or *Irfan*. It is sufism view is based on the rational philosophical assumptions in understanding the reality of the inner (spiritual) or *irfan ilmi* (theoretical) and the practices of sharpening intuitive with the journey of Sufism or *Irfan Amali* (practical).

Philosophical Ma'rifat to the reality of *Ilahiyah* (God) is the root of religion and mysticism trip, then praxis in practice of Shari'ah to achieve *tareqat* as the journey to the real truth (*haqeqat*), and the third is inseparable unity.

Maqamat is what is achieved by an Arif through his work, while *hal* is what alights the arif's *qalb*. In irfan, there are six maqams that should be passed, namely *maqam nafs, maqam qalb, maqam, ruh, maqam sirr, maqam khafy,* and *maqam akhfa.*

[71] Murtadha Muthahhari, *Tarbiyatul Islam,* Translated by Muhammad Baharuddin entitled *Konsep Pendidikan Islam,* (Cet, I ; Depok : Iqra Kurnia Gumilang, 2005), p. 117.

Irfan necessitates the presence of a Imam who has a role of *walayah batiniyah* which necessitates his position and authority as the spiritual leader of human or mursyid for all mankind. Between Irfan and morals are the inseparable two things. With the sufism journey, an arif will be increasingly forged soul consciousness to increasingly realize the moral act in the practical terms.

BIBLIOGRAPHY

Abduh, Muhammad. *Syarh Nahj al-Balaghah.* Translated by Muhammad Bagir entitled *Mutiara Nahj al-Balaghah : Wacana and Surat-surat Imam Ali.* Bandung : Mizan. 2003.

Amini, Ibrahim. *Hamed Bayad Bedonand.* Translated by Faruq Dhiya entittled *Semua Perlu tahu : Buku Pintar Ushuluddin*. Jakarta : al-Huda Islamic Centre. 2006.

Arasateh, A. Reza. *Growth to Selfhood the Sufi Contribution.* Translated by Ilzamuddin Ma'mur entitled *Sufisme and Penyempurnan Diri.* Jakarta : Srigunting Press, 2002.

Arbery, A. J. *Sufism and Account of the Mistics of Islam.* Translated by Bambang Herawan entitled *Tasawuf Versus Syari'at.* Bandung : Hikmah, 2000.

Bagir, Haedar. *Buku Saku Tasawuf.* Bandung : Arasy, 2006.

Bahtiar, Laleh. *Sufi : Exspression of the Mystic Quest.* Translated by Purwanto entitled *Perjalanan Menuju Tuhan.* Bandung : Nuansa, 2001.

Haeri, Fadhullah. *The Elements of Sufism.* Translated by Muhammad Hasyim Assegaf entitled *Belajar Mudah Tasawuf.* Jakarta: Lentera Basritama, 2002.

Ilahi, Ibrahim Ghazur. *The Scret of ana al-Haqq.* Translated by Bandaharo and Joebaar Ajoeb entitled *Menyingkap Misteri Sufi*

Besar "Mansur al-Hallaj". Jakarta : Srigunting Press, 2002.

Kazhim, Musa. *Belajar Menjadi Sufi*. Jakarta : Lentera Basritama, 2002.

Labib, Muhsin. *Mengurai Tasawuf, Irfan, and Kebatinan*. Jakarta: Lentera Basritama, 2004.

_____, *Para Filosof Sebelum and Sesudah Shadra*. Jakarta; al-Huda Islamic Centre, 2005.

Muhammad, Hasyim. *Dialog Antara Tasawuf and Psikologi*. Yogyakarta : Pustaka Pelajar. 2002.

Muthahhari, Murtadha. *Filsafah al-Hikmah*. Translated by Tim Penerbit Mizan entitled *Filsafat Hikmah : Pengantar Pemikiran Shadra*. Bandung : Mizan, 2002.

_____, *Falsafa-ye Akhlake*. Translated by Muhammad Babul Ulum and Eddy Hendri entitled *Filsafat Moral Islam*. Jakarta : al-Huda Islamic Centre, 2004.

_____, *al-Fitrah*. Translated by Afif Muhammad entitled *Fitrah*. Jakarta : Lentera Basritama. 1999.

_____, *Glimpses of the Nahj al-Balaghah*. Translated by Arif Mulyadi entitled *Tema-tema Pokok Nahj al-Balaghah*. Jakarta : al-Huda Islamic Centre. 2002.

_____, *Introduction to Irfan*. Translated by Ramli Bihar Anwar entitled *Mengenal Irfan*. Jakarta : Hikmah. 2002.

_____, *Introduction to Kalam,* Translated by Muhammad Ilyas Hasan entitled *Mengenal Ilmu kalam*. Jakarta Pustaka Zahra. 2002.

_____, *Man and Universe*. Translated by Muhammad Ilyas Hasan entitled *Manusia and Alam Semesta*. Jakarta : Lentera Basritama. 2002.

_____, *Master and Mastership*. Translated by Yudhi Nur Rahman entitled *Kepemimpinan Islam*. Banda Aceh : Gua Hira. 1991.

_____, *Polarization Around the Character of Ali bin Abi Thalib*. Translated by Muhammad Hashem entitled *Karakter Agung Ali bin Abi Thalib*. Jakarta : Pustaka Zahra. 2002.

_____, *Syesy Makoleh*. Translated by Muhammad Jawad Bafaqih entitled *Kumpulan Artikel Pilihan*. Jakarta : Lentera Basritama. 2003.

_____, *Tarbiyatul Islam*. Translated by Muhammad Baharuddin entitled *Konsep Pendidikan Islam*. Depok : Iqra Kurnia Gumilang, 2005.

_____, *The Causes Responsible For Materialist Tendencies in the West,* Doterjemahkan oleh Akmal Kamil entitled *Kritik Islam Terhadap Materialisme*. Jakarta : al-Huda Islamic Centre. 2001.

Nicholson, Reynold A. *The Mystics of Islam*. Translated by Nashir Budiman entitled *Aspek Ruhaniah Peribadatan Islam di dalam Mencari Keridhaan Allah*. Jakarta : Srigunting Press. 1997.

Fritjouf Schoun. *Sufisme : Veil and Quintesence*. Translated by Tri Wibowo Budhi Santoso entitled *Proses Ritual Menyingkap Tabir Mencari Yang Inti*. Jakarta : Srigunting Press. 2000.

Solihin, Mukhtar and Rosihan Anwar. *Hakekat Manusia : Menggali Potensi Kesadaran Pendidikan Diri dalam Psikologi Islam*. Bandung : Pustaka Setia. 2005.

Sukardi (ed). *Kuliah-kuliah Tasawuf*. Bandung : Pustaka Hidayah. 2000.

THEOLOGY OF LIBERATION IN THOUGHT OF ALI SHARI'ATI

Syamsul Rijal Adhan
BALITBANG, Ministry of Religious Affairs
Jl. A.P. Pettarani No. 72, Makassar

Abstract: *This paper discusses about the theological thought of Ali Shariati, more precisely pertaining to the concept of liberation theology. Sub discussions in this paper comprise the biography of Ali Shariati, a list of languages to understand Ali Shariati's thought and language expressions, Ali Shariati's world view and ideology, world view Tawhid (theology) that liberates, and the philosophical concept of the creation of man. Ali Shari'ati understands religion not in a ritual dimension only. According to him, religion is the source of awareness, the cornerstone of ethics (morality), responsibility, and free will that is capable to mobilize its followers into a force of liberation from determination of multitheism ideologies that oppress. Tawhid is the foundation of liberation ideologies that negate all forms of discrimination to move towards egalitarianism (equality) of human beings. Tawhid is the spirit of resistance against tyranny and oppression, based on the values of justice. In the view of Ali Syariati, Tawhid is the ephisentrum of life and mode of existence. Tauhid necessitates teocentric world view leading men in motion of existential evolution to become teomorphis human, men the characteristic of divine attributes.*

Keywords: *Ali Sharia, Liberation Theology, World View of Tawhid*

I. Introduction

Many of us find it quite difficult to see the point wherein *tawhid* is associated with liberation. This is probably due to the situation that we have been conditioned to have a level of faith that is limited to *taqlid* (blind acceptance), rites, religious worship, and theological dogma. Our faith (*iman*) is like a robe in a mosque. As a result, Islam with *tawhid* as the foundation of its teachings

becomes less beneficial for humanity, let alone a blessing, as a matter of fact Islam is often utilized as a justification to carry on injustice (which is actually most opposed by Islam).

In practice, according to Hassan Hanafi, a theology that is preserved in a dogmatic manner can never be "the truly living view" that motivates actions in concrete human life. This is because the construction of theological doctrines is not based on pure consciousness and values of human actions. This consequently brings about a split between theoretical faith and practical faith in Islam, which in turn will be the occasion of double moral attitudes or "personality syncretism". The phenomenon of syncretism is evident, according to Hassan Hanafi, in the existence of religious ideology and secularism (in culture), traditional and modern (in civilization), East and West (in politics), Conservatism and Progressivism (in social life), as well as Capitalism and Socialism (in economics).[1]

Seeing the regressive effects of dogmatic theology, which nowadays becomes a mainstream in the enterprise of Islamic theology professed by the majority of Muslims, it becomes primarily necessary to conceive a construction of Islamic theology that is capable of addressing the occurring problems of the Muslims. It necessitates a construction of theology that can set fire to the spirit, be inspiring, and become a world view that liberates Muslims from oppression, backwardness, and foolishness. The reconstruction of Islamic theology is a very urgent issue in the context of improvement of the condition of Muslims in order to achieve a better state. Islamic theology with a more liberating tone is a kind of theology needed to redress the current situation of

[1]See Hassan Hanafi, *Min al-Aqidah ila al-Tsawrah,* trans. Asep Usman Ismail, Suadi Putro, and Abdul Rauf, *Dari Akidah ke Revolusi* (Jakarta: Paramadina, 2003), p. 45.

Muslims, who fall in underdevelopment and backwardness compared to other religious adherents. In order to construct a frame format of liberation theology, a new interpretation that is rational and scientific is urgently needed, in addition to preserving doctrinal reference to the sacred texts (the Qur'an and Hadith) in formulating the framework of constructive theology for Muslims.

According to Toshio Kuroda, the setting up of relevant theological constructs in order to address the problems arising all along the course of human life is based on the belief upholding Islam to be the perfect norm of life that is accommodatingly adaptable to every sort of nation and every age. God's revelation is eternal and universal, comprising all kinds of activities of the whole aspects of humanistic events without any distinctions between spiritual and worldly pursuit.[2]

Referring to Toshio Kuroda's proposition as mentioned above, it can be concluded that the scope of Islam covers the features of worldly life, mental aspect, as well as divinity. Thus theology (*tawhid*) has a vital function in the thinking of Muslims, the social institutions of Islamic politics, and in civilization.[3] *Tawhid* should bear the meaning of integration or unity between the dimensions of the transcendent (spiritual) and the immanent (social). There is no strict separation between the transcendent divine reality and the immanent reality of human nature so as to set a binary positioning. In the view of Murtada Motahhari, a

[2]Kazuo Shimogaki, *Between Modernity and Postmodernity the Islamic Left and Dr. Hassan Hanafi's Thought: a Critical Reading,* trans. M. Imam Aziz and M. Jadul Maula, *Islam Kiri: Antara Modernisme dan Postmodernisme Telaah Kritis Pemikiran Hassan Hanafi* (Yogyakarta: LKiS, 2004), p. 16.

[3] *Ibid.*

construction of theology will eventually become a world view of *tawhid* that is uni-polar and uni-axial.[4]

Broadly put, all aspects of the social life of Islam should be integrated into "Islamic relational networks". This network is derived from the world view of *tawhid*, which includes the contrasting aspects of religiosity and worldliness, spiritual and material, as well as individual and social. This Islamic relational network is finally tested in the form of practice of ritual worship[5] as an obligation to be carried out by Muslims. In addition, other points that should be initiated include relationships between *tawhid* and liberation, implementation of *tawhid* in the context of oppression, and the sort of society desired in the context of *tawhid*.

Ali Shari'ati is one of the leading Muslim intellectuals of the modern age who concerns about themes of liberation from religion. Relying on the *tawhid* based world view, he stood out as a propagandist who set fire to awaken the spirit of the young in Iran in 1970s to rise up against the oppression of the Pahlavi regime. It is an undeniable fact that he is one of the leading figures in Islamic liberation theology, who even offered his own life for the mission.

II. Discussion

A. Brief Biography of Ali Shari'ati

Ali Shari'ati was born with the name Ali Mazinani on 24 November 1933 in Mazinan, a region near the holy city of Mashhad, a city considered sacred by the followers of the Shia Imami Ithna 'Ashariah, as it is the city wherein their eighth imam, namely imam Ali ibn Musa al-Rida, was buried. His father was Muhammad Taqi Shari'ati and his mother was Zahrah. Shari'ati

[4]See Murtadha Muthahhari, *Syesyi Makoleh*, trans. Muhammad Ilyas Hasan, *Kumpulan Artikel Pilihan* (Jakarta: Lentera Basritama, 2002), p. 221.

[5]Kazuo Shumogaki, *op, cit.*, p. 17.

was then became better known to be his name, which he used for the first time in his passport to deceive the immigration authorities when he was leaving Iran for the UK on May 16, 1977 (a few days before he passed away).[6]

Ali's parents were highly respected public figures, more precisely reputable spiritual figures, in the midst of their society. In spite of this respectful social position, Shari'ati's family carried out a simple life as of other common villagers. This was the type of family that shaped Ali Shari'ati's personality, mentality, and self-identity, more specifically by his father's role as a parent, teacher, and spiritual guide. [7] Shari'ati's youth was spent in learning, helping his parents to earn a living and participating actively in the political struggles and propaganda against the regime of Shah Pahlavi who was in power in Iran at the time.[8]

Besides the influence from his father, the formation of Ali Shari'ati's personality was also significantly affected by his grandfather *Akhund* Ahmad and his father's uncle Najib Naysapuri. It was from these figures little Ali studied jurisprudence, literature, and philosophy. Ali Shari'ati inherited sufficient scientific tradition passed down from his father, grandfather, and his father's uncle.[9] This was obviously proved in Ali Shari'ati's further footsteps that clearly showed strong tendencies to various types of scientific and religious social

[6] Ali Rahmena, *Para Perintis Zaman Baru Islam* (Bandung: Mizan, 1995), p. 239.

[7]Eko Supriyadi, *Sosialisme Islam: Pemikiran Ali Shari'ati* (Yogyakarta: Pustaka Pelajar, 2003), p. 27-28.

[8]Ali Shari'ati, *Abu Dzar*, trans. Muthahhari Paperbacks Team, *Abu Dzar: Suara Parau Menentang Penindasan* (Bandung: Muthahhari Paperbacks, 2001), p. vii.

[9] Eko Supriyadi, *op, cit.*, pp. 30-31.

movements, as had been accomplished by his father, grandfather, and his father's uncle.

Little Shari'ati started his formal education at a private school in Mashhad.[10] By the time he stepped on adolescence, Shari'ati quite intensely conducted assessments on philosophy, mysticism, literature, and humanitarian issues.[11] Upon entering adulthood, Ali had been actively preoccupied himself in religious and socio political activities. At his considerably quite young age, Shari'ati was actively involved in the "Socialist Movement of God Worshipper", founded by his father.[12] In the years of 1950-1951, when he was 17 years old, Ali was involved in the nationalist movement launched by the Prime Minister of Iran, Muhammad Mussaddeq, to bring down the regime of Shah Pahlavi. When Mussaddeq failed in a coup that he launched in 1953, Ali Shari'ati joined his father to actively participate in the "National Resistance Movement" of Mashhad branch founded by Mehdi Bazargan. As a result of this movement, he and his father were kept in prison for the period of eight months in Tehran.[13] Still in the 1950s, Shari'ati founded a Student Association in Mashhad and made a movement to nationalize Iran's oil industry company.[14]

In 1959, Ali Shari'ati graduated with a degree in literature from the University of Mashhad. Subsequently in 1960, he received a scholarship from the government to continue his study at the University of Sorbonne in France.[15] Shari'ati stayed for five

[10]Ali Rahmena, *op, cit.,* p. 205.

[11] Eko Supriyadi, *op, cit.,* p. 31

[12] *Ibid.,* p. 32.

[13]Ekky Malakky, *Ali Shari'ati: Filosof Etika dan Arsitek Iran Modern* (Bandung: Teraju, 2003), p. 14-15.

[14]Ali Shari'ati, *A Glance at Tomorrow History,* diterjemahkan oleh Satria Panindito dengan Judul *Islam Agama Protes* (Cet. I; Jakarta: Pustaka Hidayah, 1992), h. 7.

[15]Ekky Malakky, *op, cit.,* h. 15.

years in France and accumulated a variety of knowledge while at the same time actively involved in a number of liberation movements. In France, he met and studied under the supervision of many philosophers and leading scientists such as Alexist Carrel, Jean Paul Sartre, Henry Bergson, Frans Fanon, Louis Massignon, Albert Camus, and other French thinkers. [16] Among the French figures who greatly influenced his thinking was Alexist Carrel, a French scientist. He even translated and developed a book by Alexist Carrel entitled *de Prayer* into Arabic under the title *al-Du'a*. Among the existentialist thinkers who considerably influenced Ali Shari'ati's thought were Jean Paul Sartre, Soren Abeye Kierkegard, and Nicholas Bordayev. In addition, Shari'ati also extensively examined the ideas of Marxism which was booming at that time in the world.

While in France, he devotedly took part in the political movement for the liberation of Iran along with Mustafa Chamran and Ibrahim Yazdi. At the same time, he was also active in the "Second National Front". During his stay in France, Shariati also actively participating in the Algerian liberation movement.[17] Upon a successful accomplishment of his doctoral program in France in September 1964, he left France and returned to his hometown in Iran.[18]

Arriving in Iran, Shari'ati was arrested and held in prison for one and a half months on charges of active involvement in political movements against the government of Iran during his stay in France.[19] After his release, he was then accepted to teach at the University of Mashhad. In addition to this, Shari'ati also taught at

[16] Eko Supriyadi, *op, cit.,* h. 34.
[17] *Ibid.,* h. 35-36.
[18] *Ibid.,* h. 38.
[19] Ekky Malakky, *op, cit.,* h. 20

several schools in Mashhad. Because of his political activities that were considered quite dangerous, Shari'ati was then expelled from the University of Mashhad. Together with Murtada Motahhari, Husein Behesyti, and some other Shia scholars, Shari'ati carried on establishing the educational institution of Huseiniyah Ershad, wherein Shari'ati himself was involved as one of the instructors. The period between the years 1967-1873 was a period in which Shariati preoccupied himself with teaching in Huseiniyah Ershad as well as in devoted involvement in political movements against the regime of Shah. During his teaching period in Huseiniyah Ershad he presented motivating lectures that fired up the spirit of the youth of Iran to take the fight against the government. As a result of these activities, he was finally imprisoned for five hundred days by the government. Shari'ati was released by the Iranian government in March 1975, and it was only after the insistence from some international organizations and intellectual leaders of France and Algeria.[20]

After his release, Shari'ati realized that he did not have freedom to take part in political activities as long as he lived in Iran. Finally, on May 16 1977, he left Iran and headed to Europe. His first destination was to have a stop in the UK and then proceeded to the United States to visit his son who was studying there. However, he never managed to get to America as he was found dead under mysterious circumstances on 19 June 1977 in his family home in Schoumpton, England.[21] The Iranian government (the Shah's regime) proclaimed his death upon a heart attack, but

[20]Eko Supriyadi, *op, cit.,* h. 40.
[21]Ali Rahmena, *op, cit.,* h. 240.

stronger accusations indicated that he was murdered by the agents of SAVAK (Iranian intelligence agents).[22]

As his political activities were so intense and his age was relatively short, Ali Shari'ati only had time to write two books in particular, they are, *Hajj* (Hajj) and *Kavir* (Desert). His remaining legacy takes the form of published books containing collections of his lectures and preaches.[23] As mentioned earlier, he also translated and adapted a number of books, such as *Abu Dhar*, *Salman al-Farisi*, and *de Prayer* of Alexist Carrel. Many of these works have been translated into Indonesian. His thoughts are quite philosophical and revolutionary and they have sufficiently affected the growing modern Islamic thought in Indonesia.

B. Understanding Ali Shari'ati's Thought and language expressions

The thought of Ali Shari'ati is multi dimensional …he could be referred to as a -politico religio thinker- (Azyumardi Azra)[24]

Understanding the thought of Ali Shari'ati is closely associated with a great choice of issues in the discourse of science. This is certainly not an easy task, provided that Ali Shari'ati was intensely responding to almost all circumstances that came across his time. It is quite accurate to say that Shariati is one of the figures who gave birth to a wide range of discourses associated with the complexity of life. Ghulam Abbas Tawassuli praised Shari'ati as a figure with a keen awareness, sharp intuition, courageous thinker,

[22]Ekky Malakky, *op, cit.*, h. 25.

[23] *Ibid.*, h. 27.

[24]Azyumardi Azra, "Akar-akar Ideologi Revolusi Iran: Filsafat Pergerakan Ali Shari'ati" in M. Deden Ridwan (ed), *Melawan Hegemoni Barat: Ali Shari'ati dalam Sorotan Cendekiawan Indonesia,* (Jakarta: Lentera, 1999), p. 51.

and elevated soul, to name only a few of creditable human characteristics comprised in the figure of Ali Shari'ati.[25]

To understand the figure and thought of Ali Shari'ati means to understand the figure of a restless contemplative thinker, a spiritual humanist, an obedient Muslim (Shia), an organic intellectual, and a propagandist as well as poetic orator. Therefore, understanding the mind of Ali Shari'ati is not an easy subject, considering the complexity of his thoughts. Ali knew and was fully aware that he was living in the midst of the Muslim community (particularly Iranians) who were undergoing an atmosphere of oppression, injustice, backwardness, ignorance, and apathy. On the other hand, Ali Shari'ati was confronted with the phenomenon of silent intellectuals and scholars, intellectuals who were devotedly preoccupied with science works but were not capable of contributing in bringing about enlightenment, or religious scholars who were just busy with teaching religious dogmas and hence neglecting the spirit of religious (Islamic) liberation. Even more depressing, some of these intellectuals and religious scholars increasingly legitimized the continuity of injustice and oppression. It was in this sort of atmosphere that Ali Shari'ati lived and contemplated his life.

Conversely also, Ali Shari'ati was a humanist spiritualist, as narrated by Ali Rahmena that in 1964, the Gnosticism that he had experienced since childhood eventually became a "lightning" that transformed his life and allured him into Sufism. Shari'ati's writings during this period can be seen as evidence of his gnostic search. By explaining the process of soul searching and truth

[25]Ghulam Abbas Tawassuli, "Sepintas tentang Ali Shari'ati" in an introduction to Ali Shari'ati, *al-Islam, al-Insan, wa Madaris al-Gharb,* trns. Afif Muhamamd, *Humanisme antara Islam dan Mazhab Barat,* (Bandung: Pustaka Hidayah, 1996), p. 7.

attainment, Shari'ati described his quest for the final destination of all Sufis.[26] As a spiritualist, Ali Shari'ati did not immediately melted away in spiritual preoccupations and hence neglecting his worldly life. He truly believed that spirituality should be evenly balanced with enlightenment and liberation. True spiritualists are such as the figure of Imam Ali and Imam Hussein, who stood forward as agents who fight for the liberation of people. This spiritualist humanist figure of Ali Shari'ati is apparent on his thoughts about the *Hajj*. In the view of Shari'ati, the *hajj* pilgrimage is a ritual that takes human beings to a reflection of an existential evolution and every rite of the *hajj* leads man on the true meaning of liberation.[27]

Another aspect not to be left out in understanding the figure of Ali Shari'ati is the fact he was a Shiite fanatics who believed Shia to be a revolutionary ideology. A reflections of Ali Sharia'ti's figure as a devout and revolutionary Shia Muslim figure can be seen in a number of writings wherein he set some distinctive doctrines such as the Shia imamate, *asyura*, Mahdiism, and some others as the basis of his revolutionary thoughts. Ali Shari'ati was the figure who truly believed in Shia doctrines, it was just that his reflection of the doctrines brought about different nuances of understanding from those of many other Shia followers.

Apart from being an obedient Muslim (Shia), the figure of Shari'ati should also be understood as an intellectual who is not exclusive with a particular schools of thought. His experience of studying at Sorbonne University of Paris drew Ali Shari'ati closer to the thoughts of the West. Western thinkers such as Franz

[26]Ali Rahmena, *an Islamic Utopian: a Political Biography of Ali Shari'ati,* Trans. Dien Wahid, at all, *Ali Shari'ati: Biografi Politik Intelektual Revolusioner,* (Jakarta: Erlangga, 2002), p. 219.

[27]See Ali Shari'ati, *Hajj,* trnas. Burhan Wirasubrata, *Haji* (Jakarta : al-Huda, 2002).

Fanon, Alexist Carrel, Jean-Paul Sartre, or even Karl Marx and many others significantly inspired the construction of Ali Syari'ati's thought. Having so much influence from Western thought, Ali Shari'ati was frequently accused of being a secret agent of Marxism and Babism.[28] As an intellectual who had a lot of concern on the themes of sociology, Ali Shari'ati was really interested in the dialectical relationship between theory and practice, between ideas and social forces, and between consciousness and human existence. Ali Syar'ati had a strong commitment to decaying revolutionary movements, especially those of the radical religion.[29]

Ali Shari'ati should also be understood as a great orator who stepped forward as a propagandist for the Islamic revolution of Iran. He presented himself as a passionate, rhetorical, and eloquent speaker to easily win hearts, especially those of the young Iranians. As a propagandist, Ali Shari'ati often used jargons that severely criticized established institutions. It was upon this circumstance of him as a dangerous propagandist that Ali Shari'ati was then "terminated" by the SAVAK agency (Iranian intelligence in Shah Pahlavi regime) when he was in London in 1977.

As an accomplished orator and propagandist, Ali often used symbolic and provocative language that often made the whole point very difficult to catch. It is this use of symbolic language that brings about a little difficulty in tracking the main point of Ali Shari'ati's thought. However, his choice of using this symbolic language was done intentionally. He consciously preferred symbolic language to direct expository expressions. To Shari'ati's view, symbolic (and poetic) language, which expresses meaning through symbols and images, is the most beautiful and subtle

[28]Azyumardi Azra, *op. cit.,* h. 58.
[29]*Ibid.,* h. 49.

language that ever developed by humans. Symbolic language is much more universal, more profound, and more enduring compared to the language of exposition, wherein the purpose and clarity is strictly limited by time and place.[30] Apparently Ali Shari'ati was intending to pass on his message to all times and places, although risking the consequence of being difficult for the readers to keep an accurate track of his thought. Ali Shariati's selection symbolic language in conveying message was also greatly influenced by the spiritual transformation he experienced. According to Ali Rahmena, Ali Shari'ati employed the art of opening a concept, a language that has a visible and superficial meaning while covering a number of puzzles.[31]

The figure Ali Shari'ati with his multi attributes as described previously made his thought multi dimensional, and therefore became multi interpretable. Nevertheless, we can still see a consistent world view in his writings. Ali's views that stand out are concerning the relationship between religion and politics, which can be said to be the basis in his movement ideology. In this context, Azyumardi Azra refers to Ali Shari'ati as a religious political thinker (*politico religio thinkeri*).[32]

Understanding the epistemology or the methodology of Ali Shariati's thought is inseparable from understanding the figure of Ali Shari'ati as a whole, the figure of multi attribute and multi-dimensional Ali Shari'ati. Ali presented his thoughts through a dialectic between the ideality of concepts and the reality as well as social practices, Ali was a man who liked to make a critical reflection of the Islamic doctrines (both in theology and ritual) to

[30]See Ali Shari'ati, *Man and Islam,* trans. M. Amien Rais, *Tugas Cendekiawan Muslim,* (Jakarta: Srigunting Press, 2001), p. 2.

[31]Ali Rahmena, *an Islamic… loc. cit.*

[32]See Azyumardi Azra, *op. cit.,* p. 51.

deliver a context a revolutionary Islamic ideology. Ali Shari'ati was an inclusive thinker who was fairly open to Western thinking and thought of it to be inspiring in understanding the teachings of Islam. And the most important point in understanding the thought of Ali Shari'ati is his use of symbolic language in presenting his thoughts to convey to the public. Ali Shari'ati looks more like a reflective thinker than an epistemic thinker. He did not leave clear or systematic epistemological constructions (as Murtada Mutahhari did), but he left a lot of notes about critical reflections upon doctrines, theories, and social reality. This is also the factor that makes it difficult to understand Ali Shari'ati's thought systemically. In any case, however, the figure of Ali Shari'ati as well as his thinking always makes a living inspiration. This is because Ai Shariati, as expressed by Sayyid Ali Khamene'i (the spiritual leader of Iran), is a pioneer for explanations of the most recent issues revealed by modern Islam, the issues that are difficult to answer and to understand in the era of that generation[33] .

C. Ali Shari'ati on World View and Ideology

Basically, in living life people strongly rely on patterns or frameworks which are then referred to as worldviews. Briefly put, a world view is a framework we create to see the world and the events accompanying it. Man gives meaning to various events and occasions within this framework.[34] According to Mortadha Mutahhari, this world view then becomes the basis of ideology held by individuals and groups. Differences in ideologies held by each human being are due to differences in constructing the frame of the world view. This is the form of conclusion, interpretation,

[33]"Shari'ati is not an anti religion: an interview with Rahbar on Ali Shari'ati, www.irib.com. Retrieved on 3 Mei 2012.

[34]Musa Kazhim, *Belajar Menjadi Sufi,* (Jakarta: Lentera Basritama, 2002), p. 25.

and results of studies gained with respect to God, the universe, man, and history.[35]

Any ideas springing from a person is inevitably influenced by the school of thought he embraces. If one is following a certain school of thought, then his beliefs, emotions, way of life, political school, social views, and intellectual, religious, and ethical concepts are not separated from his world view. In this light, schools of thought can ultimately create movement and develop or give birth to a social power. [36]

A world view in Ali Shari'ati's proposition is man's personal understanding of the nature or existence. For example, a person who believes that the world has a Most Conscious Creator who has a power or will, and that from the records accurately maintained he will receive a reward for his good deeds or he will be punished because of his misconducts, then the person has a religious view of the world. It is based on this view of the world that a person could say: 'My way of life should be so and so and I must do this and that", and this is the meaning of religious ideologies. Thus, the idealism of Hegel, the dialectical materialism of Marx, the existentialism of Heiddeger, the Taoism of Lao Tsu, the *Wihdatul Wujud* of al-Hallaj, are all included as world views. Every view of the world or the school of thought will certainly discuss the concept of man as the central concept.[37]

The world view of a person is influenced by typical spiritual and material aspects of his society. According to Henry Bergson, a world that is viewed by an individual living in a closed society is a

[35]Murtadha Muthahhari, *Mas'ala-ye Syenokh*, trans. Muhammad Jawad Bafaqih, *Mengenal Epistemologi*, (Jakarta: Lentera, 2001), p. 17-18.

[36]Ali Shari'ati, *Islam Mazhab Pemikiran dan Aksi*, tans. MS. Nasrulloh dan Afif Muhammad, (Bandung: Mizan, 1992), p. 20

[37]Lihat *ibid.*, pp.. 24-25

world that is trapped. Likewise, an individual living in an open society views the outside world to be infinite, expansive and constantly moving. Society and religion always determine man's vision of the world and hence influence his actions. Therefore, discussing the world view is essentially discussing human person as the subject. As the world view affects a person in making options of conducts, then learning the world view of a social community or a nation means learning their types of forms and patterns of culture as well as various characteristics developed by the community or the nation.[38]

Within the domination of the materialistic world view today, Ali Shari'ati asserts himself on the choice of a religious world view. This type of worldview believes that the universe is something that comes from God, be aware and responsive to spiritual demands and human aspirations. However, the basic framework of the religious worldview meant here is a way of looking that is based on the results of scientific research, not the ones in orthodox or extreme forms. Ali Shari'ati takes the option of a synthetic world view between the two polar extreme, that is, a religious humanistic worldview, which arouse humanistic elements as a progressive creature who always looks for perfection and is very humanistic.[39]

Ali Shari'ati offers an idea of religious humanistic view of the world to oppose the class dualism between the ruling and the ruled, between the bourgeoisie and the proletariat, so that people will find the original unity in developing human consciousness about his mission as the representative or the caliph of God on earth. In his view, human beings are independent creatures with

[38]Ali Shari'ati *Man and Islam, op. cit.,* p. 22-24
[39]*Ibid.,* p. 35.

unlimited potentialities for self-determination and are not determined by external forces as they build up a spirit of *tawhid*.

A world view eventually metamorphoses and forms an ideology as a belief and ideals adopted by a certain group. Ali Shari'ati give a redefinition in understanding the term ideology. Starting from an etymological approach, Ali Shari'ati explains that the term ideology consists of two words, *idea* and *logi*. *Idea* means thoughts, ideas, beliefs, ideals, and said *logi* means logic, science, or knowledge, thus ideology is the science of ideals or beliefs. According to this definition, an ideologue is an advocate of a particular ideology or belief. Hence, ideology consists of a variety of beliefs and ideals embraced by a certain group, a certain social class, or a nation.[40]

To Ali Shariati, ideology is the most essential and valuable nature as well as a special self-consciousness in human beings.[41] Ideological consciousness, according to Ali Shari'ati, is a typical special awareness on any human beings without exception.[42] This is because ideology has become the most fundamental human "need" in order to give directions or instructions in revealing the truth to the level of verifying the actions of the community and the surrounding social conditions. Simply put, ideology plays a role in giving perspective, forming an understanding, as well as directing human behavior in interacting with the world.

Contrary to the views of Marx and Weber who propose that ideology is shaped by the structure of the society, Shari'ati suggests that it is with this self-consciousness (ideology) that human beings form a society[43]. Ideology occupies such a strong position in

[40]*Ibid.,* pp. 156-157.
[41]Ali Shari'ati, *Ideologi Kaum Intelektual, op. cit.,* p. 54
[42]*Ibid.,* p. 114.
[43]*Ibid.,* p. 57.

human minds and beliefs, and ideology maintains to be embraced as a plenary guide of life for its adherents. In Shari'ati's view it is only ideology that has the capability to change a society, because of the nature and the necessity of ideology which comprises confidence, responsibility, and involvement in commitment.[44] Ali Shari'ati's outlook is in line with the view of Antonio Gramsci, who suggests that ideology is more than just a system of idea. Ideology has a history of psychological validity (ideology provides a spirit of struggle). Moreover, an ideology organizes and provides a place for people to move and gain awareness of their position as well as their struggles in life.[45] As a final point, as stated by Shari'ati, it is an ideology that has the capability of transforming society.[46]

D. *Tawhid* World View: *Tawhid* that Liberates

The world view of *tawhid* in the thinking of Ali Shari'ati is called by the term *Tawhid* of Being, which is scientific as well as analytical.[47] Ali sees *tawhid* as more than just theology, he sees *tawhid* as a world view. Ali Shari'ati does not uncover the concept of *tawhid* through a theologial, mystical, or philosophical approach, but rather he reflects on *tawhid* in terms of world view and ideology. The ontological basis of *Tawhid* of Being as a world is in viewing the universe as a unity, not divided over the world now and the hereafter, over the natural and the supra natural, or over body and soul. *Tawhid* of Being looks at the entire existence as a

[44]*Ibid.*, p. 81.

[45]Roger Simon, *Pemikiran Politik Gramsci* (Yogyakarta: Pustaka Pelajar, 1999), p.83.

[46]Ali Shari'ati, *Ideologi Kaum Intelektual: Suatu Wawasan Islam,* Trans. Haidar Bagir (Bandung: Mizan, 1989), p. 81.

[47]Ali Shari'ati, *on the Sosicology Islam,* trans. Saifullah Mahyuddin, *Paradigma Kaum Tertindas,* (Jakarta: al-huda, 2001), p. 76.

single form, a single organism that has an awareness, idea, feeling, and intention.[48]

To set Islam as an ideology to be practiced in life and to provide positive implications for human beings, Shari'ati presents in detail the stages of ideology. At the first stage, Shari'ati departs from a fundamental question about the position of humanity in relation to God and the universe. To explain this, Ali Shari'ati put the worldview of *tawhid* as the fundamental world view. For Ali, *tawhid* is not just understanding, more than that, *tawhid* is the ideology of liberation. The basis of Ali Shari'ati's ideology is *tawhid*, a mystical-philosophical world view that sees the universe as a living organism without any dichotomy. As stated by Ali Shari'ati himself, *tawhid* left a discussion circle, interpretation, and a philosophical, theological, as well as scientific debate. *Tawhid* is of community affairs. *Tawhid* comprises various issues concerning social relationships.[49]

According to Shari'ati, *tawhid* world view straightly indicates that life is a singular form.[50] Life is a unity in the trinity of three hypotheses, namely God, man, and nature. *Tawhid* claims that the nature is a totality of a harmony of creation. This is of course fundamentally different from the world view that divides the reality of the world into two dichotomy of binerian categories: material - non-material, physical-spiritual, creator-beings, natural – supernatural, as well as individual - community. In Ali's view, such sort of divisions is considered *shirk* or contrary *tawhid* as it opposes

[48]*Ibid.*, p. 73.

[49]Eko Supriyadi, *op. cit.*, p. 167.

[50] Muhammad Nafis, "Dari Cengkeraman Penjara Ego Menuju Revolusi: Memahami 'Kemelut' Tokoh Pemberontak", in M. Deden Ridwan (ed), *op, cit.*, p. 85.

the view of unity between God, man, and he nature.[51] In other words, *tawhid* world view is a world view that sees the fact as a reality that is holistic, universal, integral and monistic.

All creatures and objects in the universe is a reflection of the greatness of God. *Tawhid* worldview is an integral view of the world. *Tawhid* world view gives a "flexibility" for man to develop his freedom in order to be responsible for every act of conduct. *Tawhid* world view also regards man as a human being who has the freedom and a literally high dignity.[52]

This is contradictive to the views of the atheistic existentialism, such as that of Sartre who firmly states that man is responsible for himself.[53] Sartre denies God in relation to human freedom in his existence. To Sartre, whether God exist or not it does not affect human's appreciation of himself as an existence.[54] The negation of God in the motion of man's "existence" is also expressed by the German materialist philosopher, Ludwig Van Feurbach, who states that God is no more than just a projection of human mind. The true reality of God is nothing but the human being himself that is projected by humans into one figure outside of himself and claims power over man.[55] Both of these philosophers consider man to be the real sentrum of existence of the universe. The opinion of the two figures, as well as those of other atheistic materialism thinkers, can be described in a poetic expression, as was written by Muhammad Zuhri, "Know that for

[51]See Eko Supriyadi, *op. cit..,* p. 163-164

[52] Muhammad Nafis, *op. cit.,* p. 87.

[53] Fuad Hassan, *Berkenalan dengan Eksistensialisme,* (Jakarta: Pustaka Jaya, 1992), p. 134.

[54] *Ibid.,* p. 138.

[55]*Lihat* Donny Gahrial Adian, *Arus Pemikiran Kontemporer* (Yogyakarta : Jalasutra, 1999), p. 7.

billions of years the universe was not aware of itself, and when he came to realize his being, he was in the form of a human."[56]

In the worldview of *tawhid*, God is the goal to which direction all existence and creatures are simultaneously moving, and He is the One who determines the purpose of the universe. The worship of the power of the Absolut (The One God) is the primary appeal in the teachings of Abraham. It is a call to all people to worship a single ruler in this universe. Worship is intended for directing human attention to the purpose of creation and to believe in the One most effective of all existence and as an aim to seek shelter and to depend on all along life and history.[57]

As stated by one of the great Sufis, Farid al-Din al-Attar, "If you want to be perfect, look for universality, choose universality, and be a universality."[58] In *tawhid* world view, the nature of human reality is the potential *Ruh* (Spirit) of Allah that is breathed into the self of human beings. This Spirit of God is "universality" as meant by al-Attar. The *Ruh* of Allah is the most sublime reality in human beings that becomes the mode of human existence in his life.

Tawhid as a mode of human existence is described by Shari'ati in his very romantic, reflective, and revolutionary discussion about *Hajj* pilgrimage. He explicates the pilgrimage as the "homecoming" of man to the Absolute and Infinite God, and there is nothing like Him. The journey back "home" to God

[56]Muhammad Zuhri, *Langit-langit Desa : Himpunan Hikmah dari Langit-langit Sekarjalak* (Bandung : Mizan, 1993), p. 34.

[57]See Ali Shari'ati, *Religion Versus "Religion"*, trans. Afif Muhammad and Abdul Syukur, *Agama Versus "Agama"* (Jakarta : Pustaka Hidayah, 2000), p. 29.

[58]Eko Prasetyo Darmawan, *Agama Bukan Candu* (Yogyakarta : Resist Book, 2005), p. 31.

indicates a definite movement towards perfection, goodness, truth, beauty, knowledge, power, values, and facts.[59]

Tawhid as a mode of existence means that God is the point of origin as well as the point of returning for human beings. He is the starting place of all divine attributes existing in humans. In contrast to the philosophy of Jean Paul Sartre's existentialism which regards God as the one who hinders the freedom of man, Shari'ati views God as a liberator of man. By means of making approaches to Him, man will be freed from values dirty rotten mud, which symbolizes the condition of dehumanization, and thus heading to the Holy Spirit of God as the source of all values of universal humanism.

The world view of *tawhid* demands human to only have fear on one force, namely the power of the Lord, and be confidence that all other powers besides His are not absolutely or false. *Tawhid* guarantees human freedom and glorifies only Him. This view moves men to fight against all forces of domination, shackles, and humiliation of man over man. *Tawhid* has an essence as the idea that works for justice, solidarity and liberation.[60] The logical implication of *tawhid* world view is that accepting the conditions of society that is full of contradictions and social discrimination and accepting divisions in society are considered as *shirk*. Thus, in the view of Ali Shari'ati, a classless society is a consequence of *tawhid*.

E. The Philosophy of Creation of Man and Insan Kamil: From Theocentric to Teomorphic.

Ali Shariati starts his discussion about human being from the philosophy of the creation of Adam. He sees Adam as a representative symbol of humanity as a whole. In interpreting the

[59]Ali Shari'ati, *Hajj, op. cit.,* p. 21.
[60]Eko Supriyadi, *op. cit.,* p. 166.

creation of Adam, Shari'ati discusses the events of creating Adam from the Spirit of God and dirty mud. The two elements are interpreted symbolically: dirty mud means humility, stagnation, and absolute passivity, while the Spirit of God is a symbol of the relentless movement toward an unlimited perfection and glory. [61]

Man is a synthesis of the two elements, and both of these (dirty mud and the Spirit of God) are constantly dragging and will eventually force man to choose the drift of one of them.[62] In the early days of his creation, human is placed at the neutral point, and within his passage of life human moves in evolution, either progressive evolution towards the Spirit of God or regressive evolution toward the dirty mud. When human makes progressive evolution he will arrive in the glory and true perfection ("united with Him"), whereas when a regressive evolution takes place, human will fall in rank and will only be equivalent to dirty mud, which, in the language of the Qur'an, is mentioned to be worse than cattles.

Upon creating Adam, God taught him the knowledge of the "names" of all things. So in the scheme of creation of man, God is the creator as well as the first teacher to humans. Later on, man presented himself as the agent who gave names to his world. Because of God's "treatment" upon human was so special, angels made a protest to God for His favoring human. Responding to the protests of the angels, God then asked Adam to demonstrate his capability in the presence of the angels, and God told the angels to prostrate to Adam. Shari'ati explains that prostration of angels before Adam is a symbol of humanism. The degree of human being is elevated in such a way to become one level higher than

[61] *Ibid.*
[62] Ekky Malakky, *op, cit.,* p. 82

that of the holy angels. This elevation of man's degree over the angels is not because of racism, but rather because human possesses knowledge.[63]

An interesting point in the philosophy of creation of man in Shari'ati's scheme is the point about man as the only creature that is given the mandate by God to carry out duties as His caliph. This is because humans have the capability and confidence to take on the formidable task. Then it is evident that human beings are endowed by God with courage, virtue, and wisdom in the universe. Man is not merely God's caliph but also the carrier of His mandate, and the guard His most precious grace. He quoted Jalal al-Din al-Rumi, on the point that mandate and God's gift is a free will.[64]

Shari'ati classifies human existence into two categories, namely *insan* and *basyar*. *Basyar* is human existence in the stage of ordinary beings, which does not have the ability to change as any other of God's creatures. *Basyar* in Qur'anic terms has the same meaning with the term *l'etre en soi* or being in self in Jean Paul Sartre's philosophy of existentialism. Being in self is the mode of human existence that is static, passive, neutral (not affirmative nor negative), and without purpose.[65] *L'etre en soi* as *basyar* is human existence as a "heap" of objects with no consciousness and free will, whereas *insan* is human being in a sense of "becoming". In other words *insan* is the existence of human beings who have been given force by the power of Divine Spirit, so they can move dynamically. The concept of *insan* in Shari'ati is synonymous with the concept of *l'etre pour soi* or being for self. *L'etre pour soi* is a

[63] *Ibid.*.

[64] Ali Shari'ati, *Man and Islam, op. cit.,* p. 8

[65] Save M. Dagun, *Filsafat Eksistensialisme,* (Jakarta: Rineka Cipta, 1990), p. 100.

different mode of human existence from *l'etre en soi. L'etre pour soi* is the mode of human existence that has awareness of the self as well as of the reality around him, and has the free will to make his choice, so that people can make an active and dynamic motion as a "becoming" being. Shari'ati's division of the two categories of human existence was quite possibly inspired by the work of Jean-Paul Sartre's existentialism. However, in contrast to Sartre, Ali Shari'ati's concept of the becoming human motion has a clear goal, that is, God as the centrum and mode of existence. Ali criticizes Sartre by pointing out that his existentialism morality along with its consequences are ridiculous. [66]

In Ali Shari'ati's thought, the perfect man or the ideal man is the vicegerent of God who accepts the mandate from the Lord in the form of self-consciousness, free will, and creativity that manifests in human as a two dimensional being. The battle of the two elements in man (The Spirit of God and the dirty mud) allows humans to proceed into an ideal human (*insan kamil*). The potential of consciousness, free will, and creativity comprised in human beings makes it possible for man to have battle "in himself", and ends up with man's ability to win the Spirit of God upon the dimensions of dirty mud, through adopting characters corresponding to the attributes of God.[67]

The ideal human being is a *theomorphist*,[68] a man in whose personality the Spirit of God has won the battle over the part of

[66]Ali Shari'ati criticized this view of Jean Paul Sartre in his poem: "You will be turning and keep turning in a circle/you will freeze/like a lake, like a pond /you will remain like a circle/like zero. See Ahmad Nurullah, "Genesis: dari Dentuman Besar ke Revolusi (Tinjauan filosofis tentang Puisi Ali Shari'ati)", in M. Deden Ridwan, *op. cit.,* p. 228.

[67] Ekky Malakky, *op, cit.,* p. 115.

[68]The term theomorphis human is basically not invented by Ali Shari'ati, but rather, the term was first used by Muslim thinkers coming from India, Muhammad Iqbal.

himself that is associated with the dirty mud as the representation of the devil. The ideal man is a man who has been freed from indecision and contradiction between the "two infinities". Shari'ati maintains that the ideal man has three main features, namely, truth, goodness, and beauty. In other words, the ideal man is capable of being integrally combines knowledge, morality, and art in himself. He is the vicegerent of God who preserves commitment to the three graces of God upon him, namely, self-awareness, free will, and creativity. The ideal man is the vicegerent of God who has embarked on the thorny path of servitude while bearing the burden of mandate, until he comes to the end of the line and becomes the Caliph as well as the "holder of His mandate".[69] The *theomorphist* humans are humans who adopt the attributes of Allah as their characters.

Man becomes perfect or ideal not because of his personal relationship with God while at the same time neglecting humanity affairs, nor a man who denies God in the movement of his life. A Man becomes perfect as he devotes to the struggle for perfection of the human race as a whole.[70] According to Shari'ati, a man becomes ideal through finding and fighting for mankind, and through this way he will "find" God. In other words, the ideal man is a man who does not leave the nature and his fellow human beings[71] while at the same time continues to have an "intimate relationship" with God as his beloved.

---

[69] *Ibid.,* p. 110.

[70] This is in line with Muhammad Iqbal's statement that "a perfetc man is not a man who projects God as in Feurbach's statement, nor he is a man who "dissolves" in God as of the pantheists; a perfect man is a man who absorbs the attributes of God and make them as *elan vital* for the power that changes the world. See Donny Gahrial Adian, *op, cit.,* p. 18.

[71] Ekky Malakky, *op, cit.,* p. 116.

Shari'ati poetically describes about the ideal man as a man whose minds always thinks philosophically but it does not make him content with the fate of mankind. Political involvement does not make him demagogic and showing off. Science does not make his beliefs and ideals fading. His belief does not dry his minds or hinder his logical deduction. Piety does not make him a powerless ascetic. Social activity does not stain his hands with immortality. Ideal man is a man of *jihad* and *ijtihad*, a man of poetry and sword, a man of loneliness and commitment, emotions and genius, power and love, as well as belief and knowledge. He is a man who unites all true human dimensions.[72] Ali Shariati's depiction of the figure of the ideal man almost impossible to find in today's reality of humanity, which is filled with falsehoods. However, if we go back to the true purpose of man's creation then we will believe that for sure, in every era there must be a man with sincerity who manages to achieve such a noble degree.

III. CONCLUSION

Ali Shari'ati understood religion not as a collection of doctrines in a more ritual dimension. To his view, religion is the source of awareness, the cornerstone of ethics (morality), responsibility, and free will that is capable to mobilize its followers into a force of liberation from determination of multitheism ideologies that oppress. In Ali Shariati's perspective, *tawhid* is not a merely theology discussed in the realm of science and philosophy, but it is the plenary ideology of the integrality of life from the One, in unity, heading towards the One.

For Shari'ati, *tawhid* starts from a scientific, philosophical, and analytical understanding about God and leads to a universal

[72] Ali Shari'ati, *On the Sociology Islam, op, cit.,* p. 109

liberation of humanity from both personal and social idols. *Tawhid* is the foundation of liberation ideologies that negate all forms of discrimination and head towards human egalitarianism (equality). *Tawhid* is the spirit of resistance against tyranny and oppression, based on the values of justice. In the view of Ali Shariati, *tawhid* is liberation, equation (egalitarianism), and universal justice.

In Ali Shari'ati's perspective, *Tawhid* is the ephisentrum of life and mode of existence. *Tawhid* necessitates teocentrical world view leading men in motion of existential evolution to become teomorphis human, men the characteristic of divine attributes. A theomorphist human is a man whose consciousness is soaring into the sky, but his devotion carves activism on earth. This is the ideal man, who appears as a liberator.

BIBLIOGRAPHY

Adian, Donny Gahral. *Arus Pemikiran Kontemporer*. Yogyakarta: Jalasutra. 1999.

Dagun, M. Save. *Filsafat Eksistensialisme*. Jakarta: Rineka Cipta. 1990.

Darmawan, Eko Prasetyo. *Agama Bukan Candu*. Yogyakarta: Resist Book. 2005.

Hanafi, Hassan. *Min al-Aqidah ila al-Tsawrah*. Trnas. Asep Usman Ismail, Suadi

Putro, and Abdul Rauf, *Dari Akidah ke Revolusi*. Jakarta: Paramadina. 2003.

Hassan, Fuad. *Berkenalan dengan Eksisrensialisme*. Jakarta: Pustaka jaya. 1992

Kazhim, Musa. *Belajar Menjadi Sufi*. Jakarta: Lentera Basritama. 2002.

Malakky, Ekky. *Ali Shari'ati : Filosof Etika dan Arsitek Iran Modern*. Bandung: Teraju, 2003.

Muthahhari, Murtadha. *Mas'ala-ye Syenokh*. Trnas. Muhammad Jawad Bafaqih, *Mengenal Epistemologi*. Jakarta: Lentera. 2001.

_____, *Syesyi Makoleh*, trans. Muhammad Ilyas Hasan, *Kumpulan Artikel Pilihan*. Jakarta: Lentera Basritama. 2002.

Rahmena, Ali. *an Islamic Utopian: a Political Biography of Ali Shari'ati,* trans. Dien Wahid, at all, *Ali Shari'ati: Biografi Politik Intelektual Revolusioner*. Jakarta: Erlangga. 2002.

_____, *Para Perintis Zaman Baru Islam*.: Mizan. 1995.

Ridwan, M. Deden (ed). *Melawan Hegemoni Barat: Ali Shari'ati dalam Sorotan Cendekiawan Indonesia*. Jakarta: Lentera Basritama. 1999

Shimogaki, Kazuo. *Between Modernity and Postmodernity the Islamic Left and Dr. Hassan Hanafi's Thought : a Critical Reading*. Trans. M. Imam Aziz and M. Jadul Maula, *Islam Kiri: Antara Modernisme dan Postmodernisme Telaah Kritis Pemikiran Hassan Hanafi*. Yogyakarta: LkiS. 2004.

Simon, Roger. *Pemikiran Politik Antonio Gramsci*. Yogyakarta: Pustaka Pelajar. 2002.

Supriyadi, Eko *Sosialisme Islam: Pemikiran Ali Shari'ati*. Yogyakarta: Pustaka Pelajar, 2003.

Shari'ati, Ali. *a Glance at Tomorrow History*. Trans. Satria Panindito, *Islam Agama Protes*. Jakarta: Pustaka Hidayah. 1992.

_____, *Abu Dzar,* Trans. Muthahhari Paperbacks Team, *Abu Dzar: Suara Parau Menentang Penindasan*. Bandung: Muthahhari Paperbacks. 2001.

_____, *al-Islam, al-Insan, wa Madaris al-Gharb.* Trans. Afif Muhamamd, *Humanisme antara Islam dan Mazhab Barat.* Bandung: Pustaka Hidayah. 1996.

_____, *Hajj,* Trans Burhan Wirasubrata, *Makna Haji* Jakarta: al-Huda. 2002.

_____, *Ideologi Kaum Intelektual: Suatu Wawasan Islam,* tans. Haidar Bagir. Bandung: Mizan, 1989.

_____, *Islam Mazhab Pemikiran dan Aksi.* Trans. MS. Nasrulloh and Afif Muhammad. Bandung: Mizan, 1992.

_____, *Man and Islam.* Trnas. M. Amien Rais, *Tugas Cendekiawan Muslim.* Jakarta: Srigunting Press. 2001.

_____, *On the Sociology Islam.* Trans. Saifullah Mahyuddin, *Paradigma kaum Tertindas.* Jakarta: al-Huda, 2001.

_____, *Religion Versus "Religion".* Trans. Afif Muhammad and Abdul Syukur, *Agama Versus "Agama".* Jakarta: Pustaka Hidayah. 2000.

Zuhri, Muhammad. *Langit-langit Desa: Himpunan Hikmah dari Langit-langit Sekarjalak.* Bandung: Mizan. 1993.