SUFISM AND POLITICS: INTERNALIZATION OF POLITICAL PIETY IN YOUNG SULFI IN INDONESIA

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ABSTRACT

Objective: At the end of this decade, a phenomenon emerged that there were groups of young people in Indonesia who tended to carry out activities with Islamic spiritual nuances (Sufism). Their studies intensely discuss, and practice Sufism associated with political piety. This activity is very productive to build a nation that is spiritually intelligent and has Sufism-based religious moderation. This research was conducted at Jamaah Maiyah Yogyakarta, Café Rumi Jakarta, Jamaah Nahdatul Aulia, Al-Mu'min Pontianak, Jamaah Masjid Aulia Gunung Kidul, Yogyakarta. This article aims to describe and analyze the understanding, internalization, and contextualization of Sufism related to political piety in Sufi youth.

Theoretical Framework: This research discusses young people's interest in Sufism. It examines how Sufism and politics can be internalized in young Sufis. Sufism and piety in politics are closely related to the neosufism theories of Ibn Taimiyah, Fazlur Rahman, Howell and Bruinessen. Sufism has a big role in integrating Sufism with political piety in Sufi youth.

Method: The research approach was carried out using ethno-cyber, with data collection methods through in-depth interviews, observation, and documentation.

Results and Discussion: The findings of this research show that the model and practical steps for internalizing the political piety of young Sufis in Indonesia are carried out by: (1) Opening the inner eyes (bashirah) of young salik (Sufis). With this, one will see the fact that reality is one. There is no contradiction between each other; (2) Shows that the political reality embodied in parties is essentially a particularity for universality (unity). The difference is another compliment. Sufism views political differences as a complement, (3) Understanding reality wise and thoughtful, (4) Realizing that politics is only a tool for liqa' and qurbah with Allah by guaranteeing the implementation of activities to be close to Him.

Research Implications: This article makes young Sufis aware in Indonesia that Sufism and politics are sunnatullah, sufism is a tool can be installed for everyone by eliminating the ego so that politics can become a means to get closer to Allah. This article shows that Sufism and politics are in harmony in the lives of young Sufis in Indonesia.

Originality/Value: This research uncovered a phenomenon where groups of young people in Indonesia are increasingly engaging in activities related to sufism. They intensely study and practice sufism, intertwining it with political piety.

Keywords: Internalization, Political Piety, Neo Sufism, Urban Sufism, Young Sufism.

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SUFISMO E POLÍTICA: INTERNALIZAÇÃO DA PIEDADE POLÍTICA NO JOVEM SUFI NA INDONÉSIA

RESUMO

Objetivo: No final desta década, surgiu o fenômeno de que existiam grupos de jovens na Indonésia que tendiam a realizar atividades com nuances espirituais islâmicas (Sufismo). Seus estudos discutem e praticam intensamente o Sufismo associado à piedade política. Esta atividade é muito produtiva para construir uma nação que seja espiritualmente inteligente e tenha moderação religiosa baseada no Sufismo. Esta pesquisa foi conduzida em Jamaah Maiyah Yogyakarta, Café Rumi Jakarta, Jamaah Nahdatul Aulia, Al-Mu'min Pontianak, Jamaah Masjid Aulia Gunung Kidul, Yogyakarta. Este artigo tem como objetivo descrever e analisar a compreensão, internalização e contextualização do Sufismo relacionado à piedade política na juventude Sufi.


Método: A abordagem da pesquisa foi realizada utilizando etnocibernética, com métodos de coleta de dados por meio de entrevistas em profundidade, observação e documentação.

Resultados e Discussão: As conclusões desta investigação mostram que o modelo e os passos práticos para internalizar a piedade política dos jovens sufis na Indonésia são realizados através de: (1) Abertura dos olhos interiores (bashirah) dos jovens salik (sufis). Com isso, veremos o fato de que a realidade é uma só. Não há contradição entre si; (2) Mostra que a realidade política incorporada nos partidos é essencialmente uma particularidade para a universalidade (unidade). A diferença é outro elogio. O Sufismo vê as diferenças políticas como um complemento, (3) Compreender a realidade de forma sábia e ponderada, (4) Perceber que a política é apenas uma ferramenta para liqa' e qurbah com Allah, garantindo a implementação de atividades para estar perto Dele.

Implicações da Pesquisa: Este artigo conscientiza os jovens sufis na Indonésia de que o sufismo e a política são summatullah, o sufismo é uma ferramenta que pode ser instalada para todos, eliminando o ego, para que a política possa se tornar um meio de se aproximar de Alá. Este artigo mostra que o sufismo e a política estão em harmonia na vida dos jovens sufis na Indonésia].

Originalidade/Valor: Esta investigação revelou um fenômeno em que grupos de jovens na Indonésia estão cada vez mais envolvidos em atividades relacionadas com o sufismo. Estudam e praticam intensamente o sufismo, entrelaçando-o com a piedade política.


SUFISMO Y POLÍTICA: INTERNALIZACIÓN DE LA PIEDAD POLÍTICA EN LOS JOVEN SUFIS DE INDONESIA

RESUMEN

Objetivo: A finales de esta década surgió el fenómeno de que existían grupos de jóvenes en Indonesia que tendían a realizar actividades con matices espirituales islámicos (sufismo). Sus estudios discuten intensamente y practican el sufismo asociado con la piedad política. Esta actividad es muy productiva para construir una nación que sea espiritualmente inteligente y tenga una moderación religiosa basada en el sufismo. Esta investigación se llevó a cabo en Jamaah Maiyah Yogyakarta, Café Rumi Jakarta, Jamaah Nahdatul Aulia, Al-Mu'min Pontianak, Jamaah Masjid Aulia Gunung Kidul, Yogyakarta. Este artículo tiene como objetivo describir y analizar la comprensión, internalización y contextualización del sufismo relacionado con la piedad política en la juventud sufi.

Marco Teórico: Esta investigación analiza el interés de los jóvenes por el sufismo. Examina cómo el sufismo y la política pueden internalizarse en los jóvenes sufis. El sufismo y la piedad en la política están estrechamente relacionados con las teorías del neosufismo de Ibn Taimiyah, Fazlur Rahman, Howell y Bruinessen. El sufismo desempeña un papel importante en la integración del sufismo con la piedad política entre la juventud sufi.
Método: El enfoque de investigación se realizó mediante el uso etno-cibernético, con métodos de recolección de datos a través de entrevistas en profundidad, observación y documentación.

Resultados y Discusión: Los hallazgos de esta investigación muestran que el modelo y los pasos prácticos para internalizar la piedad política de los jóvenes sufíes en Indonesia se llevan a cabo mediante: (1) Abrir los ojos internos (bashirah) de los jóvenes salik (sufíes). Con esto se verá que la realidad es una. No hay contradicción entre ellos; (2) Muestra que la realidad política encarnada en los partidos es esencialmente una particularidad para la universalidad (unidad). La diferencia es otro cumplido. El sufismo ve las diferencias políticas como un complemento, (3) Comprender la realidad de manera sabia y reflexiva. (4) Darse cuenta de que la política es sólo una herramienta para la liqa' y el qurbah con Allah al garantizar la implementación de actividades para estar cerca de Él.

Implicaciones de la investigación: Este artículo conciencia a los jóvenes sufíes en Indonesia de que el sufismo y la política son sunnatullah, que el sufismo es una herramienta que se puede instalar para todos eliminando el ego, de modo que la política pueda convertirse en un medio para acercarse a Allah. Este artículo muestra que el sufismo y la política están en armonía en las vidas de los jóvenes sufíes en Indonesia.

Originalidad/Valor: Este estudio contribuye a la literatura al [destacar la originalidad de la investigación, ya sea a través del enfoque innovador, nuevos descubrimientos o contribuciones prácticas]. La relevancia y valor de esta investigación se evidencian en [explicar cómo los resultados pueden impactar el área de estudio o práctica profesionalEsta investigación descubrió un fenómeno en el que grupos de jóvenes en Indonesia participan cada vez más en actividades relacionadas con el sufismo. Estudian y practican intensamente el sufismo, entrelazándolo con la piedad política.

Palabras clave: Internalización, Piedad Política, Neosufismo, Sufismo Urbano, Sufismo Joven.

1 INTRODUCTION

Conflicts triggered from power have existed since ancient times (Arps, 2019). There is a lot of damage caused by political conflicts. In Indonesia, violence with pure political nuances, religious authorities, and gender power after the 1998 reform is still common (Amal, 2020). Cases of corruption and environmental damage in Indonesia are caused by spiritual diseases (Rahmat & Yahya, 2021). The impact arising from corruption has a wide scope (Wickberg, 2021). This is because physical qualities are influenced by the inner aspect (Bahadorani et al., 2021). The inner aspect also affects the outer aspect and the material aspect. Damage to the material order due to lack of spirituality (Al-Ghazali, 2016).

Sufism is a spiritual aspect of Islam. Sufism intensely addresses the inner qualities of human and the science of the divine (Daşdemir, 2020). Sufism teaches love on the basis of Islamic spirituality (Ahmad et al., 2021). Sufism is an aspect of Islamic esotericism (Sorgenfrei & Stjernholm, 2022). Sufism also discusses ma'rifat on the basis of tawhid (Asghari, 2021). While in the context of learning, Sufism teaches aspects of affection (affective pedagogy)
Sufism aims to avoid reprehensible behavior. A person who has good mental qualities, tends to have a high level of social care. So that it is effective in preventing forms of violations such as corruption (Suwito et al., 2022).

This teaching prioritizes self-knowledge or meta-cognitive (MC). MC is often also called self-regulation (Chou & Zou, 2020). This activity is often carried out in self-introduction activities usually done with muhasabah. By doing muhasabah will be obtained meta cognitive, namely individual knowledge about activity regulation (Shahbari et al., 2020). Meta-cognitive becomes a reference evaluation of truth in addition to the authority of the reference (Nadarevic et al., 2020).

This metacognitive is important to apply in the political world. Because since a long time ago, politics was synonymous with power. Politics is understood as a way of acquiring and managing power (Caravaca et al., 2022). In carrying out its politics, the government has authority and dominance (Sahri, 2021). Politics has a crucial role in the transformation of the structure and function of power. Often politics is full of intrigue, heated debates, and often involves potential objects (Cholil & Zanuddin, 2018). In order to achieve their political desires, people often find people doing various ways to bring down their political opponents. Hatred of political opponents is often found in the campaign arena (Fernández Villanueva & Bayarri Toscano, 2021).

The obsession with gaining power often leads to tyranny. So there are often cases of bribery in order to smooth the way to the seat of power (Saeed, 2022). Corruption cases that are never absent from the world of politics, to knock each other down to gain power. The crime of corruption that has become entrenched, forcing to commit despicable acts (Kaliszewska, 2020).

The above cases are evidence of the damage that often occurs in the political world. This damage is caused due to a spiritual crisis. The weak faith possessed by the ruler, made him comfortable with the despicable deeds committed.

Based on this reality, Islamic spirituality or often referred to as Sufism, is the key to all aspects of life. Sufism directs the course of human life to aspects of politics, education, even in the realm of social media. Individuals who apply Sufism in every life, they will be able to manage the power they have. Sufism-based power management is an important point of spiritual and social progress. A politician who applies Sufism will be able to stay away from tyranny. Because his spiritual soul is able to resist these deeds. This kind of internalization of political morals is very important for the younger generation. Because youth is a time of self-discovery, so the right phase to recognize yourself. This study seeks to reveal the understanding of Sufism teachings in the formation of political piety in the younger generation who are active
in the Sufi community in Indonesia.

2 THEORETICAL FRAMEWORK

2.1 SUFISME AND WASATHIYAH (MODERATION)

Sufism is closely related to wasathiyah. Sufism has an important role in promoting moderate Islam (Fitra & Silvana, 2021). One of the most famous teachings of tasawuf in the world of tasawuf is the concept of wahdatul adyan which is triggered by the famous sufi Al-Hallaj (Dickson, 2022). Later it was developed by other famous Sufis such as Ibn Arabi and Jalaluddin Al-Rumi. Comprehension wahdatul adyan can be understood as a unity of religions (Hamdi, 2019).

Although Sufi scholars do not directly refer to this wahdatul adyan as religious pluralism, the essence of its teachings can be found (Mercier-Dalphond, 2021). As Rumi said in his verse “My heart has received various forms. I am religious with the Religion of Love” (Meiring, 2021). History proves that the Muslims represented by these Sufis are the most tolerant, inclusive, sympathetic and friendly group to other religions (Solares, 2019). Sufism has contributed greatly to the development of moderate, inclusive and peaceful attitudes (Pourgharib et al., 2022).

Such attitudes emerged from their deep belief in the teachings of Islam (Salamah-Qudsi, 2020). This attitude is not inconsistent with their religious beliefs, but shows how strong and true their faith is that it is able to penetrate the heart of other religions (Hassan, 2020). Encounters with other religions aim to enrich, nourish and deepen their spirituality. They are very plural, tolerant, and inclusive of other religions without losing their identity and not falling into syncretism (Ahmad et al., 2021).

It is understood that Sufism teaches balance and tolerance. In connection with this, the term neosufism emerged (Sorgenfrei & Stjernholm, 2022). It is a new method of Sufism that seeks to show that the real Sufism is to do *ukhrowi* practices, but not abandon worldly practices. Maintaining the old practice of Sufism by considering the times, so as to make it appropriate (Asbury, 2022). This style of Sufism believes that it is not done by isolating oneself and focusing on worship, but intends every action as a form of worship and a means of seeking God's pleasure.
2.2 SUFISM AND PIETY IN POLITICS

The essence of Sufism is the esoteric dimension in Islam by using the Qur'an and Hadith as a barometer (Nasr, 1969). Sufism is a way of getting closer to Allah, always witnessing Allah, always feeling watched by Allah SWT (Ahmad et al., 2021). Sufism is important as the annihilation of despicable morals by trying to continuously cleanse oneself and then rekindle its spiritual value through the light of Allah SWT. When a person successfully cleanses himself, his inner truth will be opened, so that his transcendental connection will be stronger (Kuehn, 2023).

Piety in politics is closely related to the term neosufism taught by Ibn Taymiyyah and his student Ibn Qayyim. The presence of Neo-Sufism theory is the result of reconciliation and accommodation between sharia and previous Sufism practices (Kurniawan et al., 2019). The pressure point of this principle is to balance between the principles of life on earth and the hereafter, and emotions (Dodi & Abitolkha, 2022).

One of the characteristics of neosufism according to Fazlur Rahman is having a high spirit of nationalism and being willing to do politics (Irawan, 2022). This is because the main tenets of neosufism are purists and activists. So that the real Sufis are not isolating themselves from society, but remain active in society and perform amar ma'ruf nahi munkar for the welfare of the community (al-Qushashi, n.d.). Allah has a loving and merciful nature. Human beings also have an intrinsic obligation to do both vertically and horizontally.

Sufism has a major role in the development of Muslims in all corners of the world. In addition to the religious field, Sufism also participated in the social and state fields. These studies have been embodied by figures such as (Howell & Bruinessen, 2007) and so on. Sufism has a major role in integrating political mechanisms with regional and international institutions (Abdoulaye Niang, 2021).

Based on the above literature review, Sufism is very important in uniting individuals from various social, economic, cultural and political groups. A Sufi should also have a spirit of nationalism. Ikut andil dalam penyelenggaraan negara. This is an effort to spread kindness to the entire community.

3 METHODOLOGY

This research is descriptive qualitative with a phenomenological approach. Researchers reveal the form and style of the millennial generation in actualizing the principles of Sufism as
a basis in the world of politics. The location of this research is in three major cities in Indonesia, namely Cafe Rumi Jakarta, Maiyah Cak Nun Yogyakarta and Al-Mu'min Community Pontianak. These three locations were chosen because the Sufi community is dominated by young people who are interesting with Sufism. With different social backgrounds, these three communities describe Sufism simply by utilizing digital media as a means of transferring knowledge. The research time is May 2022 to August 2022. The subjects of the study include members, as well as pilgrims who enter the criteria of the millennial generation. Data collection was carried out by in-depth interviews, participatory observation, and content analysis of the stories revealed by participants. Furthermore, the data was analyzed using interactive analysis from Miles and Huberman, namely reducing data, presenting data, organizing data, and then drawing conclusion. The validity test of the data used is triangulation of sources and techniques (Sugiyono, 2018).

4 RESULTS AND DISCUSSIONS

4.1 SUFISM: NO CONFLICT BETWEEN SUNNATULLAH

Ah-KCR states that the essence of Sufism is the management of qalbu (heart). Someone can be said to be a Sufi when he has reflected good management of the heart. Nr-JNA says the indicators of a Sufi: not hating people, being able to withstand anger, being able to recognize oneself, feeling peace in life, and being able to know God. While Hm-JMY says that in essence there is no conflict of the Sunnah of Allah, including in the Quran there is no contradiction. The apparent contradiction (tafarruq) is a pseudo-existence. Mu-JMA says that Allah through the Messenger of Allah taught tawhid, oneness, unity or al-jam'u. All that comes from God is one. If there's a contradiction it's not a fact, but it's still a reality that's all. In essence, humans need demonic partners to make humans more qualified. Like football, the human team needs sparring partners of the devil team to test the mentality and play of the human team. If human can overcome and defeat satan/demons means a great victory for humans.

There is no law of Allah (sunnatullah) that contradicts one another. Source and origin of events and occurrences from Allah, the Almighty Substance (Anis et al., 2022). Indeed, there is east and west, up and down, angels and demons, heaven and hell. Diversity is a medium of learning to achieve ma'rifat in the One. Particularity is a feature of beings (creation) because of their lack of (naqish) (Arani, 2022).
Political diversity in Sufism is a necessity because the nature of politics must have shortcomings that must be filled with other parties (Smith, 2021). The involvement of every citizen in the world of politics is also a human right to realize a democratic system (Krishnappa & Agarwal, 2024). Opposition in the system of political power in the lens of Sufism is common and very natural (Arps, 2019).

Some figures have the perspective that politics tends to be dirty because it intersects with power, competition, and ambition that can dilute spiritual goals and moral values (Kaliszewska, 2020). Therefore, the existence of opposition, can complement the shortcomings of a political party. The perspectives and participation of these different parties are in the form of various voices, views, and opinions so that they can complement each other to achieve balance, wisdom, and justice (Sorgenfrei & Stjernholm, 2022).

### Table 1
The organization of the young sufism.

<table>
<thead>
<tr>
<th>No</th>
<th>Source</th>
<th>Age</th>
<th>Opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ah-KCR</td>
<td>22 years</td>
<td>Conflict management of contradictions</td>
</tr>
<tr>
<td>2</td>
<td>Nr-JNA</td>
<td>25 years</td>
<td>Sufis try not to hate people, hold back anger, and create peace of life.</td>
</tr>
<tr>
<td>3</td>
<td>Hm-JMY</td>
<td>25 years</td>
<td>The essence of life is unity and unity.</td>
</tr>
<tr>
<td>4</td>
<td>Mu-JMA</td>
<td>37 years</td>
<td>The main teaching of Islam is tauhid, all beings from Him.</td>
</tr>
<tr>
<td>5</td>
<td>Su-SMP</td>
<td>36 years</td>
<td>The existence of differences in the world is God's grace</td>
</tr>
</tbody>
</table>

Source: Data processed by the authors (2022)

### 4.2 SUFISM AND METACOGNITIVE INSTALLATION

Ah-KRC states that everyone has the potential to become a Sufi. Moreover, the development of technology is so fast today. This resulted in a spiritual drought and identity crisis. The emergence of Sufism communities is able to answer the life problems faced. A salik is invited to identify himself first. Self-knowledge is very important so that a salik is able to accept his situation, and be grateful for God's gift to him. Hm-JMY also believes that since he studied Sufism, he felt peace of mind. Increasingly understand the purpose of life and make Sufism as a compass of life's journey.

Metacognitive installations are also called takhalli. This is the first stage for a salik. That is to clean everything that is on him. Cleared his heart again that the world is only a means. That the ultimate goal is God. Ei-MTN stated that during the first 40 days, students who take the Sufi path will be busy with various activities aimed at cleansing the soul. Ak-JMA also stated that a salik practices fasting for 40 consecutive days. An-KCR explained that the practice that must be maintained by students is to maintain the obligatory practice and perform Sunnah.
prayers before Fajr. Nr-JNA conducted metacognitive installations with manaqiban and fasting for 40 consecutive days, reading the book of Amaliah Sheikh Abdulqadir Jailani, and multiplying remembrance at least reciting the name of Allah 1000 times every day. Sya-KSY practices wirid after every fardu prayer, as well as wirid which must be read morning, afternoon, evening, and night.

Self-knowledge in Sufism is of great urgency. In Sufism, the main activity is to recognize oneself (Chou & Zou, 2020). Therefore, an important activity in Sufism is *muhasabah* (always counting one's shortcomings) (Hartati, 2018). When self-cleaning has succeeded, the inner truth of a salik will open up, so that his transcendental relationship grows stronger.

Further activity self-management. A salik who has managed to recognize himself, it will be easy to control and manage himself. This management includes managing emotions, passions, and behavior (Meiring, 2021). One way to recognize yourself and manage yourself is with wirid. That is the repetition of certain remembrances or prayers with the aim of getting closer to Allah (Yahya, 2021).

**Table 2**

*The organization of the young sufism Metacognitive Installation*

<table>
<thead>
<tr>
<th>No</th>
<th>Source</th>
<th>Age</th>
<th>Opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ah-KCR</td>
<td>22 years old</td>
<td>In Sufism, a person practicing or mujahadah recognizes self-disgrace through bashirah (eyes of the heart)</td>
</tr>
<tr>
<td>2</td>
<td>Nr-JNA</td>
<td>25 years old</td>
<td>In Sufism, one learns about self-management.</td>
</tr>
<tr>
<td>3</td>
<td>Hm-JMY</td>
<td>25 years old</td>
<td>A Sufi, he knew his innermost self with his bashirah.</td>
</tr>
<tr>
<td>4</td>
<td>Mu-JMA</td>
<td>37 years old</td>
<td>Through wirid in Sufism a person gets light and knowledge (nur) that is useful to improve his life.</td>
</tr>
<tr>
<td>5</td>
<td>Ei-MTN</td>
<td>35 years old</td>
<td>Cleansing the soul by building the morals of students through solid activities for the first 40 days</td>
</tr>
<tr>
<td>6</td>
<td>Ak-JMA</td>
<td>30 years old</td>
<td>Fasting 40 days in a row</td>
</tr>
<tr>
<td>7</td>
<td>An-KCR</td>
<td>21 years old</td>
<td>Maintain compulsory practices and sunnah prayers before Fajr</td>
</tr>
<tr>
<td>8</td>
<td>Nz-SMP</td>
<td>35 years old</td>
<td>The practices carried out make life lighter without burden</td>
</tr>
</tbody>
</table>

Source: Data processed by the authors (2022).

**4.3 SUFISM IS LIKE SOFTWARE (SPIRIT) A DEVICE**

Ri-KRC states that Sufism is like software that can be installed on all hardware. That is, Sufism can be entered and accepted by anyone regardless of social status or background. This statement was corroborated by other young Sufis such as (Ah-KCR) as a mosque marbot, (Mt-SMP) working as an elementary school teacher in Pontianak, he knew Sufism since he was in
college, (Zg-SMP), working as a freelance iron welding (Rh-SMP), working in car marketing, (Nz-SMP), even people who have experience studying black magic.

Sufism is like software or Operating System (OS). He can log in on almost any device. Sufism is similar to Android with its various features and menus. He can enter almost all mobile phone brands (HP) such as Samsung, Oppo, Xiomi, and others. Like gadget technology that is always developing with advanced features, Sufism also has teachings that continue to develop according to the challenges of the times. Sufism can also be installed into everyone's mind according to their capacity. A person who wants to take the Sufi path, can study with Sufi masters (murshid). Sufi masters will guide and navigate the lives of the saliks according to their inner state (Becker, 2021). Sufism can enter the profession of farmers, educators (teachers), politicians, state officials, merchants, even students. Student have the potential to be invited to open dialogue (Fernando et al., 2024).

A salik can work professionally with full self-awareness. Spiritual sensitivity is also able to improve the quality of work of a salik, so that he can achieve advancement in his career. Deep self-awareness is mental formation. When someone has not achieved the desired career, it means that his mentality is not ready to accept heavier responsibilities. Similarly, if a person's career is good, it means that God sees him as worthy of that position. Because career advancement is not only a matter of salary increase, but also increased responsibilities and challenges faced.

Table 3

<table>
<thead>
<tr>
<th>No.</th>
<th>Source</th>
<th>Age</th>
<th>Opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ri-JMY</td>
<td>37 years</td>
<td>Sufism is a science that is competitive for every era.</td>
</tr>
<tr>
<td>2.</td>
<td>Nr-JNA</td>
<td>25 years</td>
<td>Sufism is similar to software (soft ware) that can be installed on various devices.</td>
</tr>
<tr>
<td>3.</td>
<td>Hm-JMY</td>
<td>25 years</td>
<td>Sufism is like Apps (applications) that can enter on various devices (devices).</td>
</tr>
<tr>
<td>4.</td>
<td>Mu-JMA</td>
<td>37 years</td>
<td>Sufism is a way or method to get closer to Allah.</td>
</tr>
<tr>
<td>5.</td>
<td>Zg-SMP</td>
<td>36 years</td>
<td>Sufism can be installed in all professions, for example: politicians, officials, farmers, traders, let alone clerics.</td>
</tr>
</tbody>
</table>

Source: Data processed by the authors (2022)


Sya-KSY stated that before knowing Sufism, he had gone through saturating phases of world life. Too ambitious to pursue the world, making his life meaningless. Because it only
Sufism indulges in lust. Zg-SMP states that the way to control lust is to do activities that are not pleasing to lust. Such as fasting, dhikr, and other positive activities. This is done in order to always be able to remember God both in the crowd and in one's own circumstances.

A Sufi who is able to control his passions, meaning that he already has power over himself. It is this power that is the ultimate power. To gain true power, a Sufi is trained to cleanse the soul with *riyadhoh* and *mujahadah* continuously (Ei-MTN) In the world of Sufism, this stage is referred to as tahalli or filling. That is to fill the mind with practices in order to always remember God.

A politician who has reached the stage of *tahalli*, he will not be easily mistaken by the deceit of the ego. This is because his heart has been filled with God's asthma. Able to interpret that every event in the world is inseparable from God's intervention (Firdausi, 2018). Spiritual well-being has two dimensions, namely horizontal which includes life satisfaction and vertical which includes closeness to God (Bagis et al., 2024). So as to be able to put the world in the palm of his hand, not in his heart. Politicians are able to understand that power is essentially the mandate of the Caliphate entrusted by Allah.

Affection becomes the main principle when there is a power struggle. The indicators of compassion include empathy, concern, and justice for all levels of society (Abshor, 2019). This indicator can be used by people in determining their political choices. By upholding this principle, it is hoped that a harmonious political order will be created and prioritize the benefit of the community.

To keep the heart filled with Allah's asthma is to istiqomah maintain practice (Sakdullah, 2020). Like a knife, if it is not sharpened it will be dull. On the contrary, if sharpened, it will be sharp. So does a Sufi in maintaining his closeness to God. Amalhah carried out can be in the form of dhikr, fasting, or studies. This practice is important in order to maintain taste sensitivity.

In Sufism, lust (ego) becomes a *very thick hijab* (barrier, close) in the presence of Al-Haqq (Allah). There are two types of *hijab*, which are hijab *dzulmah* (darkness) in the form of bad traits such as envy, arrogance, exaggeration (*israf*), praiseworthy, viral, greedy, greedy, power madness, etc. In addition to the hijab *dzulmah*, there is a hijab *nur* (light). Kindness that really hinders salik with Al-Haqq, such as the charity of worship, knowledge (intelligence), and other favors that look and look good. All goodness ridden by the ego will be a hijab (barrier) between a slave and Allah SWT (Kuehn, 2023).

Sufism in this context tries to recognize the deception of the ego that is camouflaged and wants to gain rights and recognition. In political life, if someone is not good at managing
lust, politics will be used lust to make layers of hijab very thick and tight. However, strangely the person did not realize that she would be surrounded by a very tight and thick hijab (barrier).

Table 4

The organization of the young sufism Regulation of the Ego

<table>
<thead>
<tr>
<th>No</th>
<th>Source</th>
<th>Age</th>
<th>Opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sya-KSY</td>
<td>26 years old</td>
<td></td>
</tr>
</tbody>
</table>

_ *Haddzun nafs* became the root of greed. Greed is the root of the damage, including in the political sphere (rotten politicians, bad scholars, bad academics, etc._

| 2. | Zg-SMP | 36 years old | Missetting of nafs leads to moral decadence, including the instigation of war. |
| 3. | Ei-MTN | 35 years old | Power is actually a mandate from God. Even if it is contested, it must prioritize affection (*Rahman*). |
| 4. | Mu-JMA | 37 years old | Lust that dominates one's life will lead to excessive living (*iftrath*). |
| 5. | Ah-KCR | 21 years old | The way to manage the heart is to have a good work ethic |
| 6. | Ri-JMY | 37 years old | A salik who has inner sensitivity will always feel watched by Allah |

Source: Data processed by the authors (2022)

4.5 SUFISM: THE USE OF POLITICS AS A TOOL

Sya-KSY explains that Sufis do not always abandon the mundane. The true Sufi essence is one who occupies the degree of *ihsan*. It is very relevant if Sufism practice is applied in the political world. A politician who is a Sufi, or a Sufi who becomes a politician. It is a solution to the current chaos of politics. Sha-KSY states that a Sufi is a person who depends all his life on Allah. The ruler whose heart is adrift with God, he will not waver under all conditions. Instead, he used his position as a means to draw closer to God.

The wise ruler is the embodiment of *tajalli*. That is the manifestation of praiseworthy qualities that radiate around him (Ns, 2011). That is, he uses politics to serve the people. Because in essence, the leader is the servant of the people (al-Qushashi, n.d.). The political world he was involved in was understood as a sign of God's greatness and a means to draw closer to God.

In Sufism, the main purpose of life is *liqa'* (meeting Allah) with His pleasure. If *liqa'* cannot be done at least on *qurbah* (close to Allah) (Ahmad et al., 2021). In Sufism, power, power, or politics is not the goal of life. Politics is only one way to *hasanah* or *qurbah* and *liqa*'. Politics is only a means for smooth and safe worship. If in a regime it is still liberating and makes people feel safe practicing worship, this is the standard of politics or power. However, if the ruling (political) regime has made the implementation of worship disrupted and even threatened, it needs resistance to uphold one's worship rights (Hassan, 2020).
The protection of one's religious rights is an important foundation in safeguarding religious freedom and the spiritual life of the community. This point is an important point in realizing social justice for all Indonesian people. Community life runs harmoniously and inclusively.

Table 5
The organization of the young sufism The Use of Political As a Tool

<table>
<thead>
<tr>
<th>No</th>
<th>Source</th>
<th>Age</th>
<th>Opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ah-KCR</td>
<td>22 years old</td>
<td>Politics is only a means for the implementation of the quality of worship.</td>
</tr>
<tr>
<td>2</td>
<td>Nr-JNA</td>
<td>25 years old</td>
<td>Politics is a means of natural prosperity.</td>
</tr>
<tr>
<td>3</td>
<td>Hm-JMY</td>
<td>25 years old</td>
<td>The power is tujalli Allah, a representation of Al-Malik, Ar-Rahman and Ar-Rahim.</td>
</tr>
<tr>
<td>4</td>
<td>Sya-KSY</td>
<td>26 years old</td>
<td>Political authority is an extension of God's &quot;hand&quot; to govern and prosper the earth. Politics is part of extending the role of ihsan (doing good) and benefiting as much as possible.</td>
</tr>
<tr>
<td>5</td>
<td>Su-SMP</td>
<td>36 years old</td>
<td>The true concept of zuhud is to hold power but keep his heart fixed on Allah</td>
</tr>
</tbody>
</table>

Source: Data processed by the authors (2022)

5 CONCLUSION

The model and practical steps of internalizing the piety of young Sufi politics in Indonesia are carried out by: (1) Opening the inner eyes (bashirah) of young salik (Sufi). With this, one will see the fact that reality is one. There is no conflict with each other; (2) Shows that the political reality embodied in parties is essentially particularity for universality. The difference that exists is another refinement. Sufism views political differences as consummating, (3) Understanding reality wisely and wisely, (4) Realizing that politics is only a tool for liqa' and qurbah with Allah by guaranteeing the implementation of activities to be close to Him.

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