

CHAPTER ONE

INTRODUCTION

A. Background of Study

Tasawuf is a subject that has been researched by scientists throughout time and is still a topic of intense debate today. And from this ongoing conversation, it is interesting to research because there are many Sufi figures and scholars whose ideas and teachings are not well known by many, including for Sufi figures and scholars in Indonesia. Therefore, the conversation to learn more about these Sufi figures is a step to enhance our understanding of Islamic treasures.

Some viewpoints claim the word “*Tasawuf*” is derived from the words “*Shafw*” which means “clean” or “*Shafaa*” which also means “clean.” *Tasawuf* itself is an endeavor to purify oneself (*tazkiyyatunnafs*) by separating oneself from the influences of worldly life, which cause Allah SWT to be neglected, in order to ultimately concentrate one’s attention entirely on Allah SWT.¹

According to Al-Kurdi,² *Tasawuf* is a science that studies the good and bad things of the soul, as well as how to cleanse it of bad qualities and fill it with praiseworthy qualities, how to do *suluk*, step towards the pleasure of Allah and abandon His prohibitions towards His commands. According to Al-Kurdi there are several points of *Tasawuf* teachings: *Taqwa* to Allah Ta’ala in solitude and crowds. This first teaching can be realized by distancing oneself from sin and *Istiqomah*. Then the second is to Follow the Sunnah in word and in deed. And the third Turn away from beings;

¹ Badrudin, *Pengantar Ilmu Tasawuf* (Serang: Penerbit A-Empat, 2015), 1.

² Muhammad Amin ibn Fathullah Zadah al-Kurdi al-Irbili. He was a great Sufi who lived in the thirteenth century Hijri. Muhammad Amin al-Kurdi was an adherent as well as a mursyid of the Naqsyabandiyah order. In jurisprudence, he adhered to the school of Imam Shafi’i.

indifferent to the welcoming and rejection of man. For a Sufism guard, the praises and insults of others do not give a mark in his heart because beings will not give *Mudharat* and benefits except the will of Allah Ta'ala. This can be realized by getting used to being patient and *Tawakal*.

The goal of Tasawuf itself is to become closer to Allah Almighty, and it is also a science that investigates wonderful things in greater detail.

Regarding the *Tasawuf* teachings, *Sheikh Syamsuddin As-Sumatrani*, *Sheikh Hamzah Al-Fansuri*³, *Sheikh Nuruddin Ar-Raniri*⁴, *Sheikh Abdurrauf As-Singkili*⁵, and *Sheikh Yusuf Al-Makasari*⁶ are among the Tasawuf scholars who live in the Indonesian. To broaden insights on those scholars and strengthen the teaching on Tasawuf in Indonesia, need to know widely about the scholars.

The development of Islam in Indonesia is inseparable from the development of Islam in the Middle East. The entry of Islam into Indonesia is still a debate among figures today. Some figures have their own different opinions. One of them Hurgronje said that Islam entered Indonesia in the 13th century AD from Gujarat and not from Arabia directly with proof of the discovery of the tomb of *Malik al-Saleh* (as the first king of the Samudera Pasai kingdom).⁷

Like the Kingdom of Samudera Pasai, the Kingdom of Gowa Tallo has also embraced Islam. However, the time of the entry of this Gowa-Tallo kingdom does not coincide with the time of entry of other

³ Hamzah Al-Fansuri, was an Islamic reformer in the archipelago, especially in malay lands in the 17th century, see, Azyumardi Azra, *Jaringan Ulama Timur Tengah* (Prenada Media, 2013), 198.

⁴ Nur Al-Din Al-Raniri, also a figure of Islamic reformers in the archipelago, especially in malay lands, also lived in the 17th century, Azyumardi Azra, 202.

⁵ Abdurrauf Al-Singkili (1615-1693), the successor of the renewal of Al-Raniri, the most important reformer in the archipelago because it has more knowledge that is directly sourced to figures in the middle east's network of scholars, Azyumardi Azra, 228-29.

⁶ Azyumardi Azra, 259.

⁷ M Sunanto, *Sejarah Peradaban Islam Indonesia* (PT RajaGrafindo Persada, 2007), 8.

kingdoms. It because the kingdom of Gowa-Tallo is a kingdom located on the peninsula southwest of the island of Sulawesi. Since the 17th century, this place has been crowded when viewed from the perspective of the spice trade.

The Kingdom of Gowa-Tallo is two twin kingdoms. In the middle of the 16th century, the King of Makassar divided this kingdom among his two sons.⁸ King Manga'ranggi who held the kingdom in Gowa and Sultan Awaludin who held the kingdom of Tallo. After all the kings converted to Islam, there was a war between the Kingdom of Makassar and the Kingdom of Bugis. In this war situation, a son of Makassar was born, known as '*Tuanta Salamaka*'⁹ He was *Sheikh Yusuf Taj al-Khalwati al-Maqassari*. Sheikh Yusuf lived in the 17th century (1627-1699) and died in exile in South Africa as an outcast of the Dutch company.¹⁰

Sheikh Yusuf got various certificates from places he had already visited on his trip to the holy city of Mecca. The diplomas earned are the *Assadah al-Ba'lawiyyah tarikat*, the *Naqsabandiyah tarikat*, and the *Qadiriyyah tarikat* diploma. Sheikh Yusuf went to Mecca only after receiving the diploma.¹¹

A little bit about *Tarikat*, *Tarikat* itself is a system of lessons received from teachers. The sentences included in the *Tarikat* environment

⁸ M Mustafa, *Agama Dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari* (LKIS, 2011), 16.

⁹ *Tuanta Salamaka Ri Gowa*, that Means "our savior master teacher from Gowa", because he was one of the figures who contributed a lot of knowledge to the people of the Gowa-Tallo kingdom, S Salam, *Syekh Yusuf, "Singa Dari Gowa": Ulama Berkaliber Internasional* (Yayasan Pembina Generasi Penerus Indonesia, 1994).

¹⁰ N Lubis, *Menyingkap Intisari Segala Rahasia: Syekh Yusuf Al-Taj Al-Makasari*, Naskah Dan Dokumen Nusantara (Bandung: Mizan, 1996), 15.

¹¹ A Ulum, *Syaikh Yusuf Al-Maqassari: Mutiara Nusantara Di Afrika Selatan* (CV. Global Press, 2017).

are *Ikhlas*,¹² The second is *Muraqabah*,¹³ Next *Muhaasabah*,¹⁴ Fourth, *Tajarrud*,¹⁵ and the fifth is there *Isyq*”¹⁶

According to some researchers, Sheikh Yusuf has an adaptive method of developing proselytizing and can be said to be different from the model of proselytizing carried out by other scholars.¹⁷ His influence that considerable against the spread of Islam in Indonesia, which eventually sent him to Cape Town in South Africa to undergo his exile by the Dutch colonials.

Sheikh Yusuf Al-Makassari himself was a Sufi figure who was active in writing various works. In the course of his life, he also wrote various kinds of manuscripts, including *Tasawuf* texts. One of the *Tasawuf* manuscripts written is *Syur'ut Al-Arif Al-Muhaqiq*, *Zubdatu al-Asrar*, *Sirr al-Asrar*, and several other works. Among his works, Sheikh Yusuf poured out many of the thoughts he had gained during his studies.

From the works written by Sheikh Yusuf Al-Makassari, the researcher will discuss the Thought of Sheikh Yusuf al-Makassari on Tasawuf.

¹² *Ikhlas* is the holy and pure. It is like pure gold does not mix with other metals. Like That Sincerity holy and not Mixed with Any.

¹³ *Muraqabah* it means always peeping and lurking up close, whatever the necessity is to be done towards God.

¹⁴ *Muhasabah* that is to say take into account the state of oneself in order to know the worthiness of this self to be a disciple, here will be calculated omissions and deficiencies so as to thus increase our rank from one level to a higher level. The process is called Maqamat.

¹⁵ *Tajarrud* which means to untie all ties to the path goodness. For example, the splendor or lust of the world.

¹⁶ *Isyq* which means miss, miss towards Allah Almighty. like the in express by Dr. H. Abdul Karim Amrullah, “Long for your God more than your longing for all lovers. For the other lover will be abandoned or forsake us. But God as a lover .He’s the one we’re going to go to”. And the last one is *Hubb* which means love, see, Hamka, *Perkembangan Dan Pemurnian Tasawuf Dari Masa Nabi Muhammad SAW Hingga Sufi-Sufi Besar* (jakarta: Republika Penerbit, 2016), 136.

¹⁷ Mustafa, *Agama dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari*, Vii.

B. Problem Formulation

Based on Background of problem above, the researcher identify a problem as a basis of research. That is:

1. What is the Thought of Sheikh Yusuf Al-Makassari on Tasawuf ?

C. Studying Objectives

This study seeks to find out the thoughts of Tasawuf of Sheikh Yusuf which in more detail can be arranged as follows:

1. To explore and to know the Thought of Sheikh Yusuf Al-Makassari on Tasawuf.

D. Significance of Study

From this research, researchers tried to make a valuable contribution to several goals including:

Academic Uses

1. Academic use contributes to a discourse about the figure of Tasawuf of the archipelago Yusuf Al-Makassari, especially for the department of Aqidah and Islamic philosophy.
2. To expand the Khasanah of knowledge and scholarship in the study of Aqidah studies and Islamic Philosophy, especially in Tasawuf.
3. Making scientific papers that are expected to provide benefits for Darussalam Gontor University.
4. Contributed to a paper about Sheikh Yusuf Al-Makassari, especially for the department of Aqeedah and Islamic Philosophy.
5. To broaden the research horizons and insights of subsequent researchers, especially for readers.

Practical Uses

1. Helping to realize scientific works that are useful for the library of Darussalam University.
2. To encourage and motivate researchers to write similar papers, this paper will be additional data for him.

E. Literature Review

A literature review is a comprehensive summary of previous research on a topic. The literature review is derived from relevant research. This review of the literature reveals the accuracy of the study. In writing this study, the author tried to relate his research to previous research.¹⁸

As for some of these works:

First, Mustari Mustafa, in his book entitled “*Agama dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari*”, this book is very complete about Sheikh Yusuf Al-Makassari. The book tells the biography, background of the thought of Sheikh Yusuf Al-Makassari, works, influential figures in his work, the basis of thought, to the theoretical reflections of the religious ethics of Sheikh Yusuf, but the Author does not explain more completely about the thought of Sheikh Yusuf on Tasawuf, and the researcher will explain more about the thought of Sheikh Yusuf al-Makassari.¹⁹

Second Nabilah Lubis, conducted philological research on one of the manuscripts by Sheikh Yusuf Al-Makassari. In his research, Nabilah Lubis also explained about the teachings of Tasawuf of Sheikh Yusuf. This research has been published into a book entitled “*Syekh Yusuf Al-Makassari: Menyingkap Intisari Segala Rahasia*” the book based on his work²⁰ “*Zubdatu al-Asrar*” also does not explain widely about Sheikh Yusuf’s thought on Tasawuf.

Third Subhan Hariadi Putra, in his thesis “*SYUR’UT AL-’A RIF AL- MUHAQQIQ karya syekh Yusuf Al-Makasari suntingan naskah dan analisis isi*”. Here Subhan made edits and translations of the text of the work of sheikh Yusuf Al-Makassari, and there is also some analysis of the content of the text,²¹ and Subhan’s research is only focused on the

¹⁸ Syahrin Harahap, 18..

¹⁹ Mustafa, *Agama dan Bayang-Bayang Etis Syaikh Yusuf Al-Makassari*.

²⁰ N Lubis, *Menyingkap Intisari Segala Rahasia: Syekh Yusuf al-Taj al-Makasari*.

²¹ Subhan Putra Hariadi, “*Syur Ūt Al- ’ Ā Rif Al-Muhaqqiq Karya Syekh Yusuf Al-Makasari Suntingan Naskah dan Analisis Isi*” (Universitas Indonesia, 2009).

sharpening and explanation of the text of *Syur'ut Al-'A Rif Al-Muhaqqiq* without explanation widely the thought of Tasawuf from Sheikh Yusuf.

The four thesis “Pemikiran Syekh Yusuf Al-Makassari dalam Naskah *Syur'ut Al-'A rif Al-Muhaqqiq*” written by Afra Nabila, a student of Sunan Gunung Djati State Islamic University Bandung. in this thesis the researcher explained how the thoughts of Tasawuf sheikh Yusuf Al-Makassari were researched from his manuscript entitled “*Syur'ut Al-'A rif Al-Muhaqqiq*” the researcher also explains some parts of the text of the manuscript, and also explains the thoughts of Sheikh Yusuf according to the Work of *Syur'ut Al-A rif Al-Muhaqqiq*, but it is not explaining completely and widely by the researcher the thought of sheikh Yusuf.

From some of the works above, there are no works or papers that explain widely the Thought of Sheikh Yusuf Al-Makassari on Tasawuf, and also explanation about this thought is it suitable to other Sufis Figures.

F. Theoretical Framework

The Theoretical Framework is a framework at the time of conducting the analysis, it contains theoretical items that will be used in the research, and sufficient theories that are relevant to the research that is being was carried out,²² and because the research discussed Tasawuf, a Sufistic approach was also used to help this research.

Tasawuf is a teaching in Islam that focuses its attention on spiritual aspects, Tasawuf is also an effort and effort to purify oneself (*tazkiyyatunnafs*) by distancing from the influence of world life which causes neglect from Allah SWT to then focus its attention only on Allah SWT. According to Shaikh Amin Al-Kurdi that Tasawuf is a science that explains the states of the soul (Nafs) by which it is known the good and bad of the soul, how to cleanse it of bad qualities and fill them with commendable qualities.²³

²² E Sugiarto, *Menyusun Proposal Penelitian Kualitatif: Skripsi Dan Tesis: Suaka Media* (Diandra Kreatif, 2017), 44.

²³ Badrudin, *Pengantar Ilmu Tasawuf*, 1.

Many Tasawuf scholars in the Archipelago are still very rarely known by the Indonesian people, Sheikh Yusuf Al-Makassari, a Sufi figure who came from the island of Sulawesi, precisely from the kingdom of Gowa-Tallo, Makassar. Sheikh Yusuf was one of the Tasawuf scholars who was quite active in the world of Tasawuf, this is evidenced by the many works in the form of writings that he contributed a lot to the Islamic scientific world at that time, but because of his influence which was considered to be able to endanger the Dutch colonialists, he was eventually alienated to several regions such as Sri Lanka, and until finally he died in South Africa which became one of his places of cultivation.²⁴

In his work *Syur'ut Al-Arif Al-Muhaqqiq* Sheikh Yusuf discusses a little about the nature of a person who has Tasawuf which is called '*Arif*', how a person's stages are to be able to reach this stage. It can be seen that according to some Scholars Tasawuf has several trends, *Tasawuf Akhlaqi*, *Tasawuf Falsafi*, and *Tasawuf Amali*.²⁵

Tasawuf Sunni or what used to be called Tasawuf Nazhari. Because it is not yet a form of order, its teachings started from Zuhud, then Tasawuf and ended in Akhlaq. They are Some Sufis of the 2nd to 4th centuries Hijri.

Next is the Tasawuf Falsafi trend, whose figures combine *Dzauq* with Sufi and logical views, in *Dzauqiyah* expressions are widely used in the term Philosophy from various sources. Finally they ended up in the disputed creeds, especially *Hulul* and *wihdatul Wujud*.²⁶

From several emerging Tasawuf trends, which teachings have been obtained by Sheikh Yusuf Al-Makassari, and what are the dominating teachings taught by Sheikh Yusuf in Indonesia, by looking at some of his writings, we will know the thought on Tasawuf from

²⁴ Lubis, *Menyingkap Intisari Segala Rahasia: Syekh Yusuf al-Taj al-Makasari*, 15.

²⁵ H. M. Asywadi Syukur, *Pengantar Ilmu Tasawuf I* (Surabaya: Bina Ilmu, 1979), 82.

²⁶ Badrudin, *Pengantar Ilmu Tasawuf*, 63.

Sheikh Yusuf Al-Makassari.

G. Research Methods

To understand and facilitate the discussion of the problems that have been formulated and to achieve the objectives of this study, it is necessary to have a suitable and appropriate research method to conclude the data that has been collected.

1. Types of Research

Based on the type of research, this research is included in the category of library research (*Library Research*), which is a study that uses books as the main data source.²⁷ Meanwhile, based on the method, this research is included in qualitative research methods, commonly used to research the condition of natural objects, where the researcher is a key instrument.

2. Object of Study

The targets that are intended and become objects in this study are divided into:

a. Material Objects

In this study, the object to be examined is the thoughts of Sheikh Yusuf Al-Makassari which can be obtained from the works he wrote, such as *the Syur'ut* manuscript *Al-'A Rif Al-Muhaqqiq*, *Zubdaat Al-Asraar*, and other works related to this study, so that researchers can find patterns of his thinking.

b. Formal Objects

The thoughts and ideas of Sheikh Yusuf Al-Makassari, and what is the tendency of Sheikh Yusuf in Tasawuf, then provide clarity in his teachings.

3. Data Collection Methods

Researchers use data exploration consisting of three stages to

²⁷ F W Roosinda et al., *METODE PENELITIAN KUALITATIF* (Zahir Publishing, n.d.), 36.

make it easier for researchers to collect data and documents.²⁸ The first stage is Inventory, which is a stage carried out by researchers by reading and studying widely and in depth the information concerned so that it can then be described as precisely and clearly as possible. The second stage is Critical Evaluation, which is a stage carried out by researchers by comparing Expert's description regarding the discussion, as well as showing the weaknesses and strengths of their analysis. The last stage is Synthesis, which is a stage carried out by researchers by determining opinions that can enrich the object of study, and setting aside information that is not in accordance with the needs of the study.²⁹

With this method researchers have collected several sources of books and other writings. The sources of this study are divided into two, primary and secondary. The explanation will be clarified below:

a. Primary Sources

The primary source used by the researcher is *the Text of Zubdat al-Asrar* the text of *the text of the Syur'ut Al-Arif Al-Muhaqiq* by Sheikh Yusuf Al-makassari, then the text of the *Matalib as-Salikin* manuscript which is also the work of Sheikh Yusuf Al-Makassari, and finally there is a text entitled *Sirr al-Asrar*.

b. Secondary Sources

Meanwhile, secondary data as supporting data is taken from several books and also the latest Journals. Among them is a book by Prof. Dr. Azyumardi azra, M,A. entitled "*Jaringan Ulama Timur tengah dan Kepulauan Nusantara Abad XVII & XVIII*", then a book with the title "*Jaringan Ulama dan Islamisasi Indonesia Timur*", By Hilful Fudhul, Sirajudin Jaffar. it is then reinforced by several other references relevant to the research theme, including from books, journals, and other sources.

²⁸ Syahrin Harahap, *Studi Tokoh Dalam Pemikiran Islam*, 16–17.

²⁹ Syahrin Harahap, 16–17.

4. Data Analysis

In this case, the researcher conducts an inventory of data and documents about the object under study, the data collection is obtained from books, journals, and related articles, that this research runs smoothly and gets complete and precise data.

After the data is collected from primary and secondary sources, the next step is to analyze the data to obtain information in the study using the *content analysis* method. The next step is to present the data using descriptive and analytical method.³⁰

a. Descriptive Methods

The Descriptive Method is a research method carried out on independent variables without making comparisons or connecting with other variables, so the variables studied are independent. The purpose of this study is to describes precisely the traits of an individual, circumstances, symptoms or a particular group or to determine the frequency or spread of a symptom.³¹

b. Analysis Methods

Data analysis method is a method carried out by researchers in observing object activities by describing the composition of objects and reordering their components to be studied or studied in detail. Analysis serves to decompose something into small components whose relationships are known. Then the description of such components can be more easily understood, in each part and as a whole.³²

H. Writing Systematics

To obtain an appropriate research result based on theme, and not too widespread and widened to things that have nothing to do with it, the

³⁰ Moh. Nazir, *Metode Penelitian* (Bogor: Galia Indonesia, 2005), 146.

³¹ Rifa'i Abubakar, *Pengantar Metodologi Penelitian* (Yogyakarta: SUKA Press, 2021), 6.

³² Irmayani Syafitri, *Pengertian Analisis, Fungsi dan Tujuan, Jenisnya beserta Contoh Analisis* (Nesabamedia.com, 2020).

researcher needs to compile several chapters that are in accordance with their respective contents, along with their presentations and explanations:

CHAPTER I: This chapter contains an introduction to the background of the problem, the purpose of the research, the usefulness of the research, the review of the research, the research methods, the theoretical framework, the thematic system of discussion, and the step of the research.

CHAPTER II: In this chapter the researcher will give explain of the biography of sheikh Yusuf Al-Makassari, his life background, his written works, and continue with an explanation of the Tasawuf traditions and the characteristics of each figure.

CHAPTER III: This chapter will explain the thought on Tasawuf from Sheikh Yusuf Al-Makassari.

CHAPTER IV: This chapter is the concluding chapter of all the chapters mentioned above.