

Various Forms Of Expression Of Mortal Experience Among Urban Sufism (Study On The Qadiriyyah Wa Naqsyabandiyyah Tariqah Group In Lampung)

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ABSTRACT

This paper aims to examine the various forms and varieties of expressions of mortal experiences among urban Sufism, namely in the community of followers of the Qadiriyyah wa Naqsyabandiyyah Order in the city of Bandar Lampung. This type of research is qualitative research, with a phenomenological model and approach. The data collection techniques used include observation, interviews and documentation. The research was conducted at the Thalabul Ilmi al-Hanif Assembly, Bandar Lampung. The results of this research indicate that there are several forms of mortal experiences experienced by adherents of this order. It is all based on surah Al-Anfal verse 2, They use this proposition to understand the mortal experiences that happened to them. The various forms of expression of the mortal experience they experience include crying, screaming and silence. For them, this mortal experience is proof of submission and servitude to Allah, and also an expression of longing for their Beloved.

Keywords: Expression, Fana' Experience, Urban Sufism

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INTRODUCTION

In the world of Sufism, the spiritual experience of a Sufi is an interesting thing to examine. Because basically, Sufism is a way for a person to gain the deepest enlightenment of the soul and inner experience to become a noble human being. Therefore, Sufism can be expressed and presented into diverse forms of

experience. One of those experiences of Sufism is mortal'. Simuh, in his book Sufism and Its Development in Islam, defines mortal' as a very deep sense of longing, or meditation focused on soul awareness.¹ Fana' itself is an expression of the Sufi drunkenness of love for their God. This gives us an idea that ecstasy is obtained not only in a vacuum.

¹ Simuh, *Tasawuf dan Perkembangannya dalam Islam*, (Yogyakarta: Ircisod, 2019), hal. 141

In urban societies, which are dominated by technological advancement, urbanization, and high mobility, there is often a feeling of emptiness and emptiness in their lives. Advances in technology can not only offer convenience and comfort in life, but have also had a negative impact on their daily lives, such as social isolation, increased stress and mental fatigue. Modern humans are often trapped into an endless cycle of work, pursuing material success, and forgetting their more basic need, which is spirituality. Many of them feel the need to pursue meaning and peace in their lives through the spiritual dimension. This is what causes changes in spiritual patterns in them. The spiritual dimension is needed due to several factors:

First, religion is a form of peace and love. The domination of the negative impacts of modernization experienced by urban communities, such as injustice and oppression, is a real thing to happen. Cases like murder, alienation, fraud, criminality thrive everywhere. It is here that spirituality enlightened by divine guidance is expected to cushion the effects of modernity.²

Second, there is a tendency to return to the teachings of fitrah (holiness) offered by religion in the midst of a materialistic, individualistic, rationalistic and formalistic life.³ Therefore, they try to understand the nature of happiness, and what is worthy of being a holy life as a means to God.

According to Komaruddin Hidayat, there are several reasons why the development of Sufism is increasingly prevalent in big

cities. First, Sufi life is defined as access to seek purpose in life. Second, Sufism can be a means of intellectually enlightening association. Third, Sufism can be a psychological cure. Fourth, Sufism itself can be a trend in the pattern of religious life.⁴

The phenomenon of returning to spirituality in urban society, one of which occurs, in the community of adherents of the Qadiriyyah wa an-Naqsyabandiyah Order (hereinafter referred to as TQN) in Bandar Lampung City, namely TQN al-Hanif. Mr. Eno, one of the adherents of the order, said that the reason he joined and became a follower of the order was to achieve spiritual tranquility and happiness in his life.⁵

In the world of Sufism, the ultimate spiritual happiness is attained after a salik attains maqam makrifat. Makrifat is a deep and inward knowledge or knowledge of God as an Absolute Reality (God) acquired through mystical or contemplative experience.⁶ One of those mystical experiences is the mortal experience', which is the stage in which a Sufi experiences "loss of self" or "union with God." At this stage, the individual releases his ego and limited self-identity, and perceives existence in the consciousness of God or Divine. Fana' does not mean that individuals completely disappear or do not exist, but they experience a very deep union with the Creator.⁷

Mortal experiences are usually expressed in various states (hâl/ahwâl), such as crying, laughing or smiling deeply, fainting or losing consciousness, saying various shatahât

² M. Nanda Fauzan, "Gairah Spiritual Kelompok Urban Sufisme di Tengah Maraknya Wabah Covid-19", *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman*, Vol. 21, No. 01, Juli 2021, 62 – 72, hal. 71

³ Afif Anshori, *Peran Tasawuf Perkotaan (Urban Sufisme) dalam Mengatasi Problematika Psikologis Studi Kasus pada Kaum Eksekutif di Bandarlampung* (Lampung: UIN Raden Intan Press, 2015), hal. 72

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⁴ Rubaidi, "Kontekstualisasi Sufisme Bagi Masyarakat Urban", *Jurnal THEOLOGIA*, Vol 30 No 1 (2019), hal. 134

⁵ Bapak Eno, *Wawancara*, pada tanggal 9 Januari 2023

⁶ Annemarie Schimmel, *Dimensi Mistik Islam*. (Pers Universitas Carolina Utara, 1975)

⁷ *ibid*

(odd words), experiencing mystical visions, and others. The difference in mortal form experienced is in accordance with the *hâl* or *ahwâl* (mystical state) that the *salik* is experiencing.

This study attempts to reveal the various forms of expression (*ahwâl*) mortal' in this TQN al-Hanif community, and then provides a little analysis of it, and how the community interprets these forms of mortal expression.

RESEARCH METHODS

This type of research is qualitative research that uses a phenomenological approach. In this case, it is a mortal phenomenon that occurs in the TQN al-Hanif community, Bandar Lampung. The phenomenological approach is used to see and describe phenomena as they are, without theoretical intervention and as much as possible "free" from pre-conceived preconceptions and pre-established propositions.⁸ The data were collected through observational data collection techniques, interviews, and documentation.

RESULTS AND DISCUSSION

Fana' in Sufism

Imam Qusyairi explained that the term mortal' means the death of vices, and the appearance of noble qualities in man. Therefore, if those despicable qualities have been defeated and eliminated, then good and noble qualities will emerge.⁹ Imam Qusyairi added, there are several qualities that must be present in a *salik*: First, *af'al*, which is the action done by a *salik*, which is passed through

all kinds of efforts. Second, morals, that is, traits that arise from his temperament, but these morals depend on the degree to which a *salik* controls them. Third, *ahwal*, the ability of a *salik* to restore the *salik* position to the initial stage of his condition which is able to pass through the phase of *af'al* cleanliness (growth and improvement).¹⁰

In the book *Mystical Philosophy of Ibn Arabi* explained, there are two kinds of ephemeral'. *First*, his mortal 'ignorance and eternal (*baqa'*) true knowledge passed through feelings and intuitions about the universality and essence of him. *Second*, mortal' in the metaphysical sense, that is, the loss of the world of phenomena is replaced by the substance of the universal One. Such is the case with *ibn Arabi's* Sufism, when he is able to transmute everything, and then enter or manifest himself (*tajjali*) in another form.¹¹

Fana' can also be interpreted as "negating oneself," as in the understanding of Ahmad Shirindi, one of the Sufi figures who was good at deciphering the notion of mortal'. According to him, as quoted by Abdul Kadir Riyadi, mortal 'is the state of servants who obey God's provisions and stay away from His prohibitions. Ahmad Sirindi sees mortal' as related to love; a Sufi's love for Allah. A situation in which God negates himself with himself. Therefore a Sufi always tries to eliminate doubleness (himself), and this is what Sufis usually experience when drunk, or ecstasy.¹²

In the book *Ihya Ulumuddin*, it is explained that the ecstasy of the Sufis is known as *al-wajd*. Al-Ghazali preferred this term, rather

⁸ Djam'annuri, *Studi Agama-Agama: Sebuah Pengantar*, (Yogyakarta: UIN Suka Press, 2015), hal. 105

⁹ Abul Qasim Abdul Karim Hawazim Al-Qusyairi An-Naisaburi, *Risalah Qusyairiyah: Sumber Kajian Ilmu Tasawuf*, terj., Umar Faruq, (Jakarta: Pustaka Amani, 2007), hal. 76

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¹⁰ *Ibid*, hal. 76-77

¹¹ A. E. Afifi, *Filsafat Mistis Ibnu Arabi*, terj, Sjahrir Mawi dan Nandi Rahman, (Jakarta: Media Pratama, 1989), hal. 192

¹² Abdul Kadir Riyadi, *Antropologi Tasawuf*, (Jakarta: LP3S, 2014), hal. 125

than the term mortal'. Although in essence it is almost the same, that is, both "loss of consciousness" of a servant of God's day. Al-Ghazali explains that Sufi ecstasy can be understood as a mental state resulting from another mental state. Al-Ghazali divided two types of Sufi excesses: *First*, it is the preamble and musyahadah that lead one to unimaginable supernatural "knowledge." *Second*, it brings one's psychic to change, fear, and regret. Just like when someone listens to (religious) music, the situation will feel *zhahir*—in the sense of waking up. So when one listens to songs that can cause limb movement, that is ecstasy.¹³

This mortal state in Sufism is inspired by Surah al-Anfal verse 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
فُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Indeed, those who believe are those who, when the name of Allah is called, tremble in their hearts, and when His verses are read they increase in faith (therefore), and only in the Lord do they surrender. (Al-Anfal: 02)

So the point of the above verse is that their hearts tremble which provokes a reaction in them. This situation is due to the fear of God. Ada beberapa bentuk keadaan ekstase (*fana`*) seperti dijelaskan oleh al-Ghazali:

First, the state of fainting. When Umar ibn Khaththab heard a man reading Surah al-Thur verses 7-8, Umar then squealed loudly and fell unconscious. Then he was taken home where he ended up being sick for almost a month. In addition to the companions, among the next generation there were also many who fainted

when reciting verses of the Quran, as experienced by Imam Shafi'i and Ali bin Fudhail.¹⁴

Secondly, the state of screaming. It is narrated in the book of *Ihya*, about Imam ash-Ashibli, a famous Sufi, who suddenly screamed until his face turned red and his whole body trembled with fear. This happened on the eve of Ramadan, when he was in the mosque, praying behind an imam and listening to the recitation of the holy verses of the Quran.

Third, The limbs trembled. *Fana'* like this once happened to a Sufi named Ibrahim bin Adham when recited the holy verse of the Quran. He said that if one's heart does not feel vibrations when recited verses of the Qur'an, then one does not deserve to be called a listener. He is likened to a deaf, stupid and stupid person. There is also a narration that describes the shaking of the body of a group of people when recited the poem of Abu al-Husayn. They are not standing due to a state of great ecstasy.¹⁵

Fourth, say odd words (*shathahât*). Furthermore, the concept of mortal' was also put forward by ibn 'Arabi, when he dreamed of having a dialogue with his God: "My Lord how to reach You? God answered: "Leave yourselves and come." Ibn 'Arabi then felt the loss of himself in mortality. He said: "I knew God in me so I was broken, then I knew God through Him and I lived." At his breaking point, ibn 'Arabi was ephemeral' and united with Allah. Himself vanished, there was only God. From this came the concept of *ittihâd* and *shatha't* in the Sufi world.¹⁶

For the adherents of TQN al-Hanif, all kinds of expressions of mortality are something that cannot be obtained by

¹³ Abu Hamid al-Ghazali, *Ihya Ulumuddin 2*, terjemahan bahasa Indonesia oleh Purwanto, BSC, (Bandung: Marja, 2015), hal. 323

¹⁴ Abu Hamid al-Ghazali, *Ihya Ulumuddin 2*, hal. 326-327

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¹⁵ *Ibid*, hal. 328-329.

¹⁶ Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya Jilid 2*, (Jakarta: UI-Press, 2012), hal. 82 - 83

everyone. Because the life of mortal state must be obtained through the process of drawing closer to God. There is not a single being who does not dhikr (remembering Allah), all of them pray and praise Him in their own way. The tree wobbled while praising His asthma. So all beings, in essence, pray to Him. A believer's heart should also be so when called the name of Allah.¹⁷

About the Tariqa Group in the Thalabul Ilmi Al-Hanif Council in Lampung and Its Activities

Majelis Thalabul Ilmi al-Hanif is located in Teluk Betung Barat, Bandar Lampung City, Sukarame II sub-district. This assembly has been established since 1996 AD (14 Sha'ban 1416 H). At the beginning of its establishment, the number of congregations who became followers of this order was only 9 people. But over time, their number has continued to grow, and now it has reached thousands of people. At this time, this assembly has been officially registered with the Ministry of Religious Affairs, Bandar Lampung.

In Bandar Lampung, this assembly is known as majelis tarekat. Where its adherents study the Qodiriyyah wa Naqshabandiyah Order as a path to moral improvement and implementation of Islamic law. There are several teachers in this assembly, including:

Teacher
Tuesday Night Fiqh Class – Ustad Taufik
Tuesday Night Tawhid Class – Ustad Redi Renaldi
Wednesday and Thursday Nights, Tarekat and Sufism Class –Murshid Suhaimi Yusuf

Table 1

Teacher Assembly

In the author's observation, there are various activities in this assembly that are carried out according to the level of understanding of the resilience of their students:

1. Tuesday Night Recitation

This recitation is a routine activity held every Tuesday night. Starting after Isha (around 20.00 WIB) until 24.00 WIB. There are two activities in this study, First, studying fiqh. The teacher who teaches today is Ustadz Taufik Amrullah, S.Sos.I. MTI. This assembly is not specific to any particular disciple, but is intended for the entire Muslim community living around the area.¹⁸

The Fiqh Assembly is held once a week, with the aim of making it easier for pilgrims who do not have knowledge about Fiqh. MTI provides waivers to anyone who wants to be involved in reciting. For the first 6 months they studied Fiqh. After that, they will be raised to the study of tawhid. Therefore, registration for new pilgrims who will take part in Fiqh studies, will usually be opened at certain times.

Second, the study of tawhid. Every pilgrim who has completed the study of fiqh, will continue his studies to the study of tawhid. But those who want to go up to the study of monotheism, must first be selected through the absences they have agreed upon. In the study of monotheism, twenty qualities are studied. While the book used as a handle is the classic tawhid book, by Habib Usman Bin Yahya.

2. Wednesday Night Recitation

¹⁷ Mursyid Thoriqat MTI Al-Hanif Bapak Suhaimi Yusuf, *wawancara*, pada tanggal 19 Januari 2023

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¹⁸ Observasi pada tanggal 9 Januari 2023

This Wednesday evening recitation is a study of the science of order. Starting from 20.00-24.00 WIB. This study is intended for pilgrims who have graduated in tawhid studies. At this level, they are musyahadahkan, and taught the dhikr of Anfusia. Before they get the khusus dhikr from their murshid. In addition, they are also required to lay down a penitential bath. Its purpose is to cleanse and purify oneself, both outwardly and mentally. After that, they were given a deep lesson about the Qadiriyyah wa an-Naqsyabandiyah Order, and the benefits of the dhikr they read. They are also given a deepening of spiritual understanding so that they can quickly reach God.

At this level, guidance from murshid teachers will continue to be given, both when they are still in the assembly, and after they leave the assembly, namely by always saying dhikr subhanallah, alhamdulillah, la iaha illa Allah, and other dhikr in their hearts as much as possible.

Dedi Sulaiman, a worshipper of this order, said that it was the murshid who better understood the sincerity of his disciples. That's why sometimes there are pilgrims who are not serious, relegated again to Fiqh class or to Tawhid class. Thus, the goal of clearing liver diseases can be achieved.¹⁹

Sufism learning in this tariqa is carried out very seriously and consistently, no kidding. It is not uncommon for those who practice tariqa to gain spiritual experience, in the form of kasyaf, open all hijab to penetrate occult visions. In addition to kayf, many of these people have experienced other spiritual experiences.

3. Thursday Night Recitation

This recitation is conducted on Thursday Night from 20.00 to 24.00 WIB. This study is specifically for students who have been considered mature in their spiritual level and understanding of monotheism. They are prepared to continue their spiritual journey to the spiritual life of Sufis. They are strictly selected. The deepening of their understanding of Sufism is based on the book of Sufism ad-Durun Nafis written by Shaykh M. Nafis bin Idris al-Banjari (they use the book translated by KH. Haderani).

4. Istighasahan and Manaqib Shaykh Abdul Qadir Al-Jailani

This activity is a monthly activity carried out after Isha prayer. Activities were filled with recitation of wirid, hadhorotan, and reading manâqib, commemorating the struggle of Shaykh Abdul Qadir Al-Jailani. In the manaqib, there is a lineage of sanad tariqa Murshid Suhaimi Yusuf which reached Shaykh Abdul Qadir Al-Jailani, and continued to the Messenger of Allah.²⁰

5. Haul al-Hanif (Annual Event)

This event is an annual event to commemorate the birthday of the assembly. This event is done to gain spiritual experience. They remember the struggle of the establishment of MTI al-Hanif. Both new and old pilgrims, they carry out istighasahan activities, prayers, and religious lectures from Murshid Suhaimi Yusuf.²¹

6. Suggestion

¹⁹ Dedi Sulaiman, *wawancara*, pada tanggal 16 Januari 2023

²⁰ Nurul Hidayah, *wawancara* pada tanggal 18 Januari 2023

²¹ Ranti Oktari, *wawancara*, pada tanggal 21 Januari 2023

Suluk in Sufism is an activity carried out by a salik to obtain spiritual calm under the guidance of Guru Murshid. Suluk is an agenda that is carried out in a state of silence, either in the assembly or in the TQN mosque. Suluk is carried out for 10 days, or 12 days. There is also this activity carried out by *dikir* and paying Rp.70,000 for *shalawat* money.

In addition, there are other activities, such as paying for food and other necessities while doing *tirakat* and orphan compensation of Rp.500,000. A salik/Sufi who wants to do their *suluk* is in a tent that has been prepared by the committee, in the tent they perform *dhikr tirakat* with a number of up to thousands. Then they also fasted, prayed, and carried out spiritual purification activities in the mosque.²²

The Doctrines and Teachings of TQN al-Hanif

TQN al-Hanif has relatively the same teachings as those believed and practiced by Muslims in general. However, they have a slightly different view, especially when examined from their Sufism thinking, which is as follows:

1. Teachings on Sharia

According to Ustadz Taufik, sharia is the path to Allah that must be taken by a Muslim through sharia.

Sharia is the most important part of religion.²³ In the MTI al-Hanif guidebook, it is explained that sharia is a provision of birth nature (*zhahir*). To put it bluntly, Sharia comes from the Qur'an and Hadith. It is the way of salvation of a servant to God.²⁴

2. Teachings on the Order

Tarekat means "way" or "way." Order²⁵ in their view it is regarded as the path that a salik must take to reach Allah. The salik who wants to reach Allah must purify his mind earnestly.

According to this *tariqat*, there are several conditions that must be met by the disciples in carrying out the *tariqat*, namely: *First*, allude to Shaykh Abdul Qadir al-Jailani, by always being present at *manaqib* events. *Second*, follow the agenda of *khataman tariqa* which is held once a month. *Third*, follow the *istighasahan* event. *Fourth*, practice the contents of the *tariqa* distributed to the congregation. *Fifth*, do the *sunnah* worships. *Sixth*, take *wuhdu* water before practicing *dhikr tariqat*.²⁶

3. The Doctrine of the Essence

Essence means the true "truth", "reality" or "origin". The essence is the

²² The mosque is part of the Islamic boarding school owned by MTI Al-Hanif. The mosque is quite far, from the assembly about 1 kilometer Ranti Oktari, *wawancara*, pada tanggal 21 Januari 2023

²³ Ustad Taufik, *wawancara*, pada tanggal 18 Januari 2023

²⁴ Mursyid Suhaimi Yusuf, *Thariqat Qadiriyyah wa Naqshabandiyah Majelis Thalabul Ilmi Al-Hanif Lampung*, (Bandar Lampung: Dicitak khusus Jamaah Pengajian, tanpa tahun), 10

²⁵ "Tarekat", considered as the inner dimension of the Shari'a, plays a role in shaping the outward and inner character of Muslims. So

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essentially, that function is achieved if it fulfills the purpose of the *tariqat* in obtaining the essence of the creed, the set of spiritual virtues that the Prophet possessed in his "perfection". So that prayer leads to a universal level. The *tariqa* method in which it manifests itself into fear, longing, and knowledge of God makes man realize his spiritual side. Seyyed Hosein Nasr, *Islam dalam Cita dan Fakta*, terj. Abdurrahman Wahid, (Gading Publishing: Yogyakarta, 2015), hal. 103 dan 124

²⁶ Mursyid Suhaimi Yusuf, *Thariqat Qadiriyyah wa Naqshabandiyah Majelis Thalabul Ilmi Al-Hanif Lampung*, hal. 57

light of a servant's witness to God and knowing all the secrets of God's rights. In the understanding of the followers of this order, the essence is truth and reality, where a servant feels the true existence of God's Substance.²⁷

4. Teachings on Ma'rifat

The word ma'rifat means to know. Ma'rifat is the true knowledge of Allah and the highest level of a person who attains Allah. The knowledge of ma'rifat is the inner purity of a servant in the dimension of spiritual life, so that his vision becomes open (kasyf), and he can know all the secrets of Allah. A person who has attained ma'rifat to Allah is due to His pleasure, who has guided His servant to understand Himself. There is also a verse related to this issue is, the word of Allah in surah al-'Alaq: 05:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

It means: "He teaches man what he does not know."

The Sufis consider the Shari'a to be a tool to repair the innate (real), the tariqa can repair the hidden (mental), and the essence can repair the unseen (secret).²⁸ Murshid Suhaimi Yusuf said: "So when a servant is revealed about a secret, then he is a loved one of Allah".²⁹

In understanding the teachings of Islam, the adherents of this tariqa use special reference books written by his Murshid, as well as several other scholarly works, such as the Book of the Twenty Natures by Habib Ustman Bin Yahya, Kitab ad-Dur an-Nafis by

Shaykh Muhammad Nafis Al-Banjari, and others. They also studied other books, such as the book Ihya Ulumuddin, by Imam Al-Ghazali. The use of the book of Ihya is used as a side book. Ustad Taufik, who is indeed a graduate of Islamic boarding schools used the book, to explain in more detail about the problems of mahabbah (love), khauf (fear), and the inner experience of a Sufi inspired by this book.

Various forms of expression of mortal experience' adherents of the Al-Hanif Order

The various expressions of mortal experience experienced by TQN al-Hanif pilgrims will certainly feel foreign to people who are outside their community or people who are new to this order. Various mortal expressions that have been experienced by Sufis as narrated in the books of Sufism are also experienced by adherents of this tariqa. The following are some expressions of mortal experience experienced by adherents of TQN al-Hanif:

1. Cry

For adherents of TQN al-Hanif, crying is one of the most common forms of mortal experience. This crying expression occurs when a servant contemplates their sins and sinks into the fear of God. When a worshipper cries while they are doing dhikr, they are contemplating their sins. In the Qur'an it is explained:

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى

²⁷ *Ibid*, hal. 57

²⁸ *Ibid*, hal. 10-11

²⁹ Mursyid Suhaimi Yusuf,

wawancara, pada tanggal 19 Januari 2023

And that He is the One who makes people laugh and cry (QS An-Najm: 43)

Crying can occur due to several reasons, including;

First, fear God. There are two types of fear in Sufism; 1) fear of Allah's torment and punishment, and 2) fear out of devotion to Allah, not because of His torment and punishment. Knowledgeable people certainly have fear of Allah because they have faith and maturity in Allah.³⁰

Related to the phenomenon of crying when experiencing mortal', several informants of this tariqa congregation, such as Zevi Rahardi, Ahmad Risandi, Nurul Hidayah, Dedi Sulaiman, and Ranti Oktari explained that when they experience mortality, there will usually be fear of Allah so they shed tears. This feeling of fear usually arises when they are listening to a lecture from their murshid teacher. fear of God is one of the characteristics of people who are heading to God, he explained.³¹

Second, love for Allah (mahabbah). Love for Allah and love for man are the most important parts of Islam. A person who loves God is one who is close to God. The meaning of closeness here is not the proximity of place, but closeness in its properties. A servant's closeness to his Lord occurs when the servant has succeeded in eliminating the bad qualities in himself, and has been given good moral grace.³²

2. Screaming

This type of mortal expression in the TQN al-Hanif congregation takes two forms. First, Roaring like a person who is imitating the sound of a tiger, lion, or others. This kind of state, at first glance, it looks like a person who is in a trance. Yet they are immersed in love, fear, and longing for God. The effect they feel later after experiencing this mortal 'is a sense of peerless happiness. This is of course different from the trance that occurs due to the interference of genie creatures. This type of mortal will cease on its own when a person has finished attending the recitation in the assembly.

Second, mention odd words. A worshipper shouted "*Hu... Hu... Hu*", some say "*Haq... Haq... Haq*". Sapart: "*Huwa... Huwa... Huwa*". It is not uncommon for people to say strange words while standing up calling themselves "*I am God... God... God*." These strange words they didn't notice. This kind of mortal usually occurs when the Murshid is preaching about the greatness of Allah and about knowing Allah.

3. Silence (Quiet)

Silence is the calmest state in mortal'. This ephemeral expression of silence is usually experienced by followers of the order who have reached a certain level, and have long been followers of this order. These people, of course, had already performed various forms of Riyâdhah

³⁰ Abu Hamid Al-Ghazali, *Ihya Ulumuddin 4*, terj. Purwanto Bsc, (Bandung: Marja, 2015), hal. 47

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³¹ Observasi 18 Januari 2023

³² Abu Hamid Al-Ghazali, *Ihya Ulumuddin 4*, hal. 339

and very long mujâhadah before they reached this level.

According to Ustad Taufiq, mortalism can take many forms, but it is a process of "self-cleansing". People who have cleansed themselves will calm down when the Quran is recited, even though their hearts tremble. As for some who cry when they are mortal', it is simply the body's response when bad things come out, and it is replaced by good things. That's why people who have been purified in heart will feel calm.³³

There is also a table below explaining the mortal understanding' in MTI Al-Hanif inspired by the Qur'an:

<p>إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ</p> <p>Indeed, those who believe are those who, when the name of Allah is called, tremble in their hearts, and when His verses are read they increase in faith (therefore), and only in the Lord do they surrender. (Al-Anfal: 02)</p>
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Cry	Screaming	Quiet
The state of crying with fear	First, roaring and screaming. Second, utter strange words (syaththahat)	Silence is the cleansedness of a salik's heart. Then his mortal 'is silent.



Vibrating Body
This expression is obtained when a congregation is recited verses of the Quran and lectures from murshid

Table 2
Schematic ephemeral explanation'

People whose bodies tremble when they are mortal', or who utter strange words cannot be blamed for being possessed by a jinn, because indeed they are not possessed by a jinn, as many people have alleged. Rather they vanish in "divine consciousness." The adherents of TQN al-Hanif also felt conscious at the time of mortal', only that their bodies could not move of their will.

'Mortal Experience' as a Form of Happiness for a Salik

These mortal experiences have a happy effect³⁴ on the person who experiences them. They assume that it is all true and not contrary to the Shari'a. The parable as one's love for someone he loves will surely be outwardly zahir. The person who is meeting the lover, will be clearly depicted: his pounding heartbeat, smiles, and shyness. They are all various effects and expressions of happiness from meeting the lover. Such is the analogy of the congregation of this tariqa when describing mortal'.³⁵

For them, the loss of self-consciousness of a servant, and there is only

³³ Ustad Taufik Amrullah, *wawancara*, pada tanggal 18 Januari 2023

³⁴The core possibility of the existence of this "happiness" is what exists in Sufis. There is goodness and of course there is "misery" surrounding it. Because if there is no misery, naturally it cannot talk about happiness. The experience of "happiness"

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depends on the presence of "sadness.". Lihat Sachiko Murata, *The Tao of Islam*, terjemahan Ratna Megawangi (Bandung: Mizan, 1999), hal. 328

³⁵ Muryid Suhaimi Yusuf, *Tasawuf: Khusus Untuk Jemaah Pengajian*, (Bandar Lampung: tanpa penerbit, tanpa tahun), hal. 21

Him (Allah), is an expression of love and exaltation for God. Only in such a way can they get the essence of Sufism. In essence, they regard mortal teaching as a form of "happiness" alone, while the main goal to be achieved is to experience "closeness" to God, so that they can improve their morals and behave well. However, it will only be found after going through consistent struggle and mujâhadah, as well as riyâdhah from one higher stage to another.³⁶

From all these discussions, the true understanding of mortal' and mortality is nothing more than occupying a higher degree in order to become human beings who have praiseworthy morals, and are able to purify themselves outwardly and mentally, and then they will be given knowledge by God in submission to all His decrees, because basically humans are created nothing but to serve Him.

CONCLUSION

Urban Sufism is a Sufi group that exists in urban areas. They live spiritual lives amidst the threat of modernity that can separate themselves from the true nature of themselves as servants of God. The goal they want to seek is to gain peace of mind and spiritual mental health. One of them is by becoming a follower of Sufi orders, such as TQN adherents in Bandar Lampung City. Through the recitation of al-Hanif, they practiced diligently all the teachings and practices taught by this order. Their perseverance in carrying out the teachings of this tariqa has led them to the goal of the tariqa, which is to achieve ma'rifat. This is indicated by the large number of adherents of this order who experience mortality when they dhikr or worship. Their mortal experience is expressed in various mortal forms such as crying, shouting, mortal' silence, and others.

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