



The Relationship Of Kalam Science, Philosophy And Tasawuf (A Review Of Its Role And Function In Creating Insan Kamil)

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ABSTRACT

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Knowledge of Islamic Science, Philosophy, and Sufism is often separated in the study of Islamic thought, even though in reality the three are closely related. If examined more deeply, Kalam Science and Sufism initially had an inseparable relationship, especially in the search for truth. Kalam science seeks truth through reason which still refers to the texts of the Koran and al-Hadith. The discussion in Ilmu Kalam includes the concepts of faith, kufr, hypocrisy, various sects, but it all boils down to the search for the truth of faith. Meanwhile, in Sufism, the essence of truth is discovered through direct experience and spiritual appreciation, passing through various stages of station. Meanwhile, in philosophy, truth is obtained through human intellectual power. By studying these three sciences, it is hoped that someone can reflect themselves as a complete human being, spiritually and intellectually.

Kalam Science, Philosophy, Sufism, Insan Kamil

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INTRODUCTION

There are three fundamental aspects in the study of Islamic thought which have been considered contradictory or controversial, namely kalam science, philosophy and Sufism. However, if we look at it more deeply, actually these three areas should not be considered controversial. If we trace the historical roots and objects of study, we will find similarities in kalam science, philosophy and Sufism. Harun Nasution equates Islamic philosophy with mysticism because both emphasize contemplation. However, what is called mysticism in Islam according to Harun Nasution is actually a branch of Sufism, which is called philosophical Sufism. Thus, mysticism in Harun Nasution's view is identical to philosophical Sufism. (Harun Nasution, 1973: 8-15).

In this article, we will discuss the relationship between kalam science, philosophy and Sufism and the importance of these three sciences in forming human beings. Kalam

science is known as an Islamic discipline that discusses many issues regarding God's word. In our society, we also often hear about the science of monotheism, which is basically a part of the science of kalam which discusses fundamental beliefs in Islam. This science of monotheism emphasizes belief without the need for rational argumentation (aqliyah) and is often realized in the form of the science of 'aqaid.

Meanwhile, Sufism is the direct experience of someone who longs for the divine presence and always longs to be united with the Creator. Sufism involves inner purification and peace of mind. Sufis in Sufism always hope to have a close relationship between the creator and creation, with the aim of getting as close as possible to the Creator through purifying the heart (Tadzkyatunnafs).

. Philosophy is a human theoretical effort to formulate an understanding of human existence, God, and the process of natural creation revealed in revelation. In this context, Sufism is related to other Islamic sciences, both in its aims, concepts and contribution to these sciences, and vice versa. Thus, kalam science, philosophy and Sufism have the same goal, namely seeking the truth, although through different methods. Even though they have differences in methodology, understanding these three sciences aims to form a generation of human beings.

RESEARCH METHOD

This research is included in the type of qualitative research, where the researcher uses a library study approach as the main methodology (Syaiful Anam, 2023: 60). This approach relies on data from various library sources such as books and journals for analysis and interpretation of theories and findings relevant to the research topic. Descriptive methods are used to describe and analyze the data collected, which is then analyzed and interpreted to provide a comprehensive picture of the research topic (Sugiyono, 2021: 25).

The data used comes from relevant library sources, both books and journals that are appropriate to the research topic. Researchers search and select these sources to systematically obtain data related to the discussion material. Through this qualitative method, researchers can explore information from existing literature and analyze it critically. Descriptive methods are used in data analysis and interpretation with the aim of providing a clear and detailed picture of the research topic based on the selected sources.

So, this research uses the library research method with a library study approach, where descriptive methods are used in data analysis and interpretation to provide a comprehensive picture of the research topic (Sugiyono, 2013: 25).

RESULTS AND DISCUSSION

1. THE MEANING OF KALAM SCIENCE, PHILOSOPHY AND TASAWUF

1.1. Kalam science

Kalam science has several names attached to it, including Ushuluddin Science, Tauhid Science, Al-Akbar Fiqh, and Islamic theology. (Musthafa Abd ar-Raziq: 1955. Kalam Science is called Ushuluddin Science because this science discusses religious subjects. Science Kalam is called the science of Tauhid because it discusses the oneness of Allah SWT, in which it is also studied about asma' ulhusna (the best names for Allah) and af'al (deeds) of Allah that are obligatory, impossible and ja'iz, the characteristics that obligatory, impossible, and ja'iz, for His Messenger (Muhamad Abduh, 1965: 25).

The science of Tauhid itself actually discusses the oneness of Allah SWT, and matters related to it. The science of kalam is the same as the science of monotheism, but the arguments of the science of kalam are more concentrated on mastering logic.

1.2. Philosophy

The term philosophy comes from the ancient Greek words Philos and Sophia. Philos means very deep love, while Sophia means wisdom. So the literal meaning of philosophy is a very deep love for wisdom or policy. Philosophy can be interpreted as a stance on life (individuals) and can also be called a view of life (society). Al-Farabi (d. 950) gave the meaning of philosophy, namely the science of existing nature and aims to investigate its essence.

1.3 Sufism

Judging from the etymological aspect, there are several terms surrounding the term Sufism, namely, (1) Ahl al-Suffah (الصفة أهل) (people who moved with the prophet from Mecca to Medina, and because they lost their wealth, were poor and had nothing - apa and they live in the Prophet's mosque and sleep on stone benches using saddles as pillows. The saddle is called suffah in English and the word sofa in European languages comes from the word suffah. Even though ahl-suffah is poor, they have good hearts and noble. Ahlussuffah have the characteristics of not caring about the world, being poor but having a good heart and being noble, these are the characteristics of the Sufis (2). صف. First; Just as people who pray in the first row receive glory and reward, so too do Sufis receive glory and reward from Allah. (3). Sûfi (صوفى) (from the word) (صافى) and (صفى) that is, holy. A Sufi is a person who has purified himself through long and hard practice. (4). Sophos, a Greek word meaning wisdom. Sufi people really have something to do with wisdom, only Sufis know that. Many people reject this opinion, because the word sophos has entered the word فلسفة in Arabic, and is written with س and not ص as in the word Sufism. (5). Suf (صوف), or cloth made from wool. The only wool cloth worn by Sufis was coarse wool and not fine wool like now. Wearing coarse wool at that time was a symbol of simplicity. The opposite is silk cloth, which is widely worn by rich people.

Sufis lived simply and were poor, but had pure and noble hearts, avoiding the use of silk and as a substitute for coarse wool (Said Aqil Siradj, 2002: 61).

Here the author refers to the views of Ibn Khaldun who defines Sufism as a type of sharia knowledge that appears in religion. According to him, the origin of Sufism is sincerity in worship and breaking ties with everything other than Allah, by facing Allah alone. Sufism rejects worldly luxury and beauty, and opposes misleading things such as wealth, pride and loneliness to follow God's path through the practice of seclusion and worship. (Moh. Toriquuddin, 2014: 15-16)

Al-Ghazali understands Sufism as sincerity towards Allah and good interaction with fellow humans. The concept of Sufism involves two aspects: the human relationship with Allah (vertical relationship) and the human relationship with fellow humans (horizontal relationship), which is based on morals. Sufism describes efforts to cleanse the heart from attachment to creatures, abandon behavior based on instinct, stay away from the temptation of lust, enrich oneself with spiritual qualities, explore true knowledge, and follow the teachings of the Prophet Muhammad.

Al-Ghazali chose a Sunni Sufism approach rooted in the Koran and Sunnah, coupled with the doctrine of Ahl As-sunnah wa Al-jama'ah. In his Sufism views, he rejected the influence of Gnosticism which influenced Islamic philosophers, such as the Isma'iliyyah, Shia sects, and the Ikhwan al-Safa. He also distanced Sufism from Aristotle's concepts of divinity, such as emanation and union. Therefore, it can be said that al-Ghazali's Sufism is completely Islamic, with a focus on psycho-moral education. This is reflected in his works such as *Ihya Ad-Din*, *Minhaj Al-Abidin*, and others.

According to Al-Ghazali, the path to Sufism can be achieved by freeing oneself from the obstacles of the soul and cleansing oneself of bad behavior, so that the heart becomes free from everything other than Allah and always remembers Him. Al-Ghazali negatively assessed lust, considering it to have two weaknesses: a lack of attention to external deeds and a tendency to claim unity with God. He also rejected the concepts of *Hulul* and *Ittihad*, and proposed a new approach to *ma'rifat*, namely drawing closer to Allah without merging with Him. The path to *ma'rifat* is by uniting knowledge and charity, with the results reflected in good morals. (Al-Ghazali: 350)

2. SIMILARITY OF KALAM SCIENCE, PHILOSOPHY AND TASAWUF

When talking about the similarities between these three sciences, we can look at it in terms of the object of discussion. All three discuss God as the main object of discussion.

However, even though they have the same object of discussion, namely God, there are differences between the three in terms of methodology. Kalam science tries to find the truth about God through rational reasoning, but does not abandon its basic foundation, namely the Al-Quran and As-Sunnah. So, all thoughts carried out in the

science of kalam will be tested for truth by referring to the texts of the Koran and Al-Hadith.

Meanwhile in philosophy, the method used is reasoning. To find the truth about the universe, rational reasoning is used. Meanwhile, in Sufism, the method used is the heart (qalb). In Sufism, everything is judged through the heart. The heart is used as a measuring tool in exploring the truth.

3. THE MEETING POINT BETWEEN NATURAL SCIENCES, PHILOSOPHY AND TASAWUF

3.1. The Relationship between Sufism and Kalam Science

Al-Ghazali is more famous as a Sufi than a mutakallim because in his travels, he criticized the structure of thought in philosophy and kalam science. However, according to M. Amin Abdullah, Al-Ghazali did not directly reject the science of Kalam, but he highlighted the limitations in the science of kalam and concluded that kalam was not sufficient as a basis for seekers of truth. For him, the science of kalam is not able to bring humans closer to God, but only through the Sufi life can someone achieve closeness to God.

Statements about God and humans that are difficult to answer can often be found using a Sufism approach. This science discusses the appreciation of aqidah by noting that spiritual experience is not only limited to things that are obligatory. In the science of kalam, there are discussions about faith, disbelief and hypocrisy, while in the science of Sufism there are discussions about practical ways to experience confidence and peace, as well as how to save yourself from hypocrisy. However, just knowing these limits is not enough for someone, because sometimes someone already knows the limits of hypocrisy but still commits these actions. (M. Amin Abdullah: 86).

So it can be understood that the function of the science of Sufism in relation to the science of kalam is: (1) As a provider of spiritual insight in understanding kalam. Deep appreciation through the heart of the science of kalam makes this science more internalized or applied in behavior. Thus, the science of Sufism is a complement to the science of kalam. (2) As a controller of Sufism. Therefore, if a sect arises that is contrary to the faith, or a new belief is born that is contrary to the Al-Qur'an and Sunnah, this is a deviation or deviation. If it contradicts or has never been narrated in the Qur'an and Sunnah, or has never been narrated by Salaf scholars, it must be rejected. (3) As a provider of spiritual awareness in kalam debates. As mentioned, kalam science in the Islamic world tends to be a science that contains rational content in addition to naqliyah content, kalam science can move in a freer direction. This is where the science of Sufism functions to provide spiritual content so that the science of kalam is impressed as mere Islamic dialectics, which is devoid of awareness of appreciation or touch of the heart (Basrawi Anwar: 36-42)

4. RELATIONSHIP OF TASAWUF AND PHILOSOPHY

Usually Sufism and philosophy are always seen as opposites. Sufism and philosophy are often understood dichotomously, both epistemologically and socio-historically. Epistemologically, Sufism is considered a scientific discipline that ignores the role of reason or intellect, and only focuses on intuition, inspiration and the promptings of the heart, even though it sometimes conflicts with the principles of rationality. Meanwhile, the discipline of philosophy is considered a discipline that strictly adheres to the principles of rationality. However, the relationship between Sufism and philosophy was fractured when Al-Ghazali carried out a very severe attack on philosophers. Husen Shahab, 2000: 265)

Efforts to reharmonize the relationship between Sufism and philosophy have been made by many groups. The most concrete example is Suhrawardi al-Maqtul (1154-1191 AD) especially in his work Hikmah al-Isyari (philosophy of enlightenment). Even though this work is stated to be a work of illuminationist philosophy that challenges the dominance of the peripatetic school of philosophy, as the author himself says, this work consists of two important elements: first, the element of intuition or more popularly known as mystical insight; second, elements of scientific demonstration or logical principles. The philosophy which then developed into a synergy between intuition and reason, between heart and reason, between dzawq and reason continued to progress through subsequent illuminationist philosophers such as Mulla Sadra.

If traced further, philosophy and Sufism have a close and harmonious relationship, especially since peripatetic philosophers, such as Ibn Sina, accepted the truth from philosophers and Sufis at the same time. At the same time, many Sufis were familiar with philosophy and many philosophers were also Sufis, especially in the last periods of Islamic history. Ibn Sina, for example, apart from being a great figure of peripatetic philosophy, he also wrote "imaginary stories" and told about a special form of knowledge that was open to Sufis after long spiritual practice, which indicates that apart from being a philosopher, he was also a Sufi who adhered to the doctrine of Being. (MM Syarif, 1992: 103)

Creating a generation of human beings through a good understanding of the sciences of kalam, philosophy and Sufism

5. THE URGENCY OF UNDERSTANDING KALAM SCIENCE, PHILOSOPHY AND TASAWUF IN CREATING KAMIL PEOPLE

In the Qur'an, there are criteria for achieving the status of a perfect or complete believer (insan kamil), which are explained in several verses. This criterion can be attempted by every individual who wants it and wishes to achieve it.

In fact, believers are those whose hearts tremble when they mention the name of Allah, and when His verses are recited, their faith increases, and they put their trust

only in God. They are people who offer prayers and give alms from the sustenance that Allah has given them. They are true believers. They will obtain several degrees of elevation in the sight of their Lord, as well as forgiveness and noble sustenance.(QS. Al-Anfal, [8]: 2-4).

In the Qur'an, there are guidelines for achieving the status of a perfect or complete believer (*insan kamil*), which are explained in several verses. These guidelines can be pursued by every individual who wants them and has the desire to achieve them.

In fact, believers are those who feel a tremor in their hearts when they mention the name of Allah, and when they hear His verses, their faith increases, and they only depend on God. They are people who perform prayers and give alms from the sustenance given to them by Allah. They are true believers. They will be given a high status in the sight of their Lord, and will receive forgiveness and noble sustenance.

However, if those who believe adhere to the guidance of His revelation, they will definitely be protected from their deception. Humans who are careless and turn away from remembering God will be thrown into humiliation in this world and the hereafter. "Whoever turns away from the teachings of the Most Gracious God (the Koran), we give him the devil (which leads astray). Then the devil is the friend who always accompanies him." (QS. al-Zukhruf, [43]: 36). A believer who always remembers Allah will not lose control of himself and balance in his life.

He will live *istiqamah*, not easily swayed by forces outside himself. As Allah SWT says:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ

It means; "(Namely) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah can the heart be at peace." (QS. al-Ra'du, [13]: 28).

The true criterion for a believer is that when they hear or observe the verses of Allah, their faith becomes stronger. The verses of Allah that we read or pay attention to can be grouped into two types, namely the verses of the Qur'an and the unwritten verses, known as *Kauniyah* verses, which cover all natural phenomena and events in the universe. This kind of mood touched Umar bin Khatab when he listened to several verses of the Koran. Umar at that time, intended to torture his younger sister because she had converted to Islam. However, he was amazed when he heard his younger brother read the beginning of Thaha's letter. As a result, Umar experienced self-awareness and immediately embraced Islam following the steps of his younger sister, Fatima. *Tawakkal* is the attitude of surrendering everything to Allah SWT.

After making the best possible effort, a believer must try seriously first, then put his trust in it. The Prophet explained the concept of *tawakkal* by linking it with serious effort, so that the effort is successful, as explained in his hadith:

"If you truly put your trust in Allah, then He will give you sustenance as He gives sustenance to birds. The bird goes looking for food in the morning hungry, and returns in the afternoon full." (HR. Tirmidhi, No: 2266)

This hadith gives a parable about the efforts or efforts made by birds that we can see every day. The birds fly here and there looking for food and return in the evening full. Apart from the criteria above, a human being is also equipped with other criteria, namely performing prayers and donating some of the good fortune he obtains.

With a good understanding of these three studies of Islamic thought, individuals will understand their religion better. This is because of the function of kalam science, Sufism, and philosophy. With Sufism, individuals will feel calm, comfortable, and deepen the teachings of the religion they practice, not just performing worship as a routine, but being able to carry it out with all their heart and soul. With philosophy, a person will be able to free themselves from shackles, avoid falling into rigid thinking. This allows individuals to properly apply and appreciate their diverse lives. In this way, he will be able to establish a good relationship with himself, with fellow humans, and also with the universe.

CONCLUSION

From the explanation above, it can be concluded that the science of Sufism has a very important role in human life because with the science of Sufism, our souls can achieve greater calm and peace. Practicing Sufism does not have to be limited to membership in a religious tradition, but the essence of Sufism is to build the spiritual strength of the soul. Based on the similarities and differences between Kalam, Sufism and philosophy that have been explained, it can be concluded that the relationship between the three is mutually reinforcing and helping each other in searching for the truth which is their main goal. Even though the method is different, namely through the search for secret or unseen things that are considered 'Real Truth', which not everyone is able to do.

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