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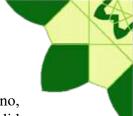
Abstract

This article aims to reveal the purification or modernization performed by Muhammadiyah in Sufism, especially concerning the practical mysticism in sufi order and philosophical mysticism on the concepts of ittihād, hulūl, and wahdat al wujūd. The research data is gathered from the official document Muhammadiyah records, such as fatwas of Muhammadiyah's Majlis Tarjih and Tajid, Hamka's thoughts and AR Fakhruddin's performance as former leaders of Muhammadiyah. This study uses content analysis to determine the position of Muhammadiyah's views on the early Sufi. The result showed that tajdīd performed by Muhammadiyah is called purification and it harmonious with modern life. It differs with the meaning and practices of early Sufism. Muhammadiyah's position towards tarīqa is positive as long as the understanding and practice of Islam are derived from the guidance of the Qur'an and valid Sunnah. As for the concepts of ittihād, hulūl and wahdat al-wujūd, Muhammadiyah rejects them because there is an element of equating God with humans or pantheism, which has no basis in the Qur'an and Sunnah. This rejection is in line with what has been done by early Sufism scholars such as al-Sarrāj, al-Juwairī, al-Syahrastānī, and al-Kalabāžī.

Keywords: Muhammadiyah, purification, modernization, Sufism, Hamka, AR Fakhruddin.

Introduction

Muhammadiyah, as a socio-religious movement, is KH. Ahmad Dahlan's (1868-1923) response to Indonesian Muslims' religious attitudes in interacting with local traditions and adapting to modern developments. The experiences of teaching Islam in Java, KH. Ahmad Dahlan drew inspiration from the movements and thoughts of Muhammad ibn 'Abd al-Wahhāb (1703-1792), Muḥammad 'Abduh (1849-1905), Muḥammad Rāshid Riḍā (1865-

1935), and others to develop and adapted modernization based on Islam values (Lenggono, 2018, p. 47; Yusril et al., 2019, pp. 84–85). Those all influenced KH. Ahmad Dahlan did puritanical movements in his region as Muḥammad ibn ʻAbd al-Wahhāb did to purify the Islamic creed of heresy (bidʼah). In response to modernity, KH. Ahmad Dahlan followed Muḥammad Abduh's thoughts embodied in modern education (Lubis, 1993, pp. 184–185). As for Muhammad Rashid Riḍa's thoughts and movements that inspired KH. Ahmad Dahlan is how he invites to return to the primary sources of Islam, the Qurʼan and Sunnah, a movement that is scriptural and later becomes the roots of fundamentalism in Islam (Mughni, 1998). Therefore, Rahman (1982) characterized Muhammadiyah as a modernist and progressive organization in Indonesia in the 1930s. Tajdid, in Muhammadiyah view, has two meanings: purification and modernization. For this reason, in the organizational structure of Muhammadiyah there are institutions called Majlis Tarjih and Tajdid which serve all references activity for ummah based on Islam rules. The Muhammadiyah Tarjih and Tajdid Councils promote dynamic religious thinking (Anwar, 2005).

Abdul Munir Mulkhan (2012, pp. 148–152) divided the development of Muhammadiyah into four phases. One of the exciting phases of Muhammadiyah's development is the third phase, Mulkan calls the spiritualization and Sufism of sharia's phase. Suppose this period is referred to as the phase of Sufism. Therefore, the question that must be answered is if Muhammadiyah has revitalized Islamic spirituality? The upcoming stage highlights reverting to the tradition of the second phase, particularly tajdīd or purification.

Beck (2014) tries to find the possibility of defining the 'official' position of Muhammadiyah in terms of Sufism, tasawuf, and tarīqa (sufi orders); and has Muhammadiyah changed its stance towards tasawuf and tarīqa? The answer is that Muhammadiyah has accepted tasawuf as iḥsān but the teachings of tasawuf and tarīqa which contain heretical aspects, are always rejected. Muhammadiyah's attitude towards Sufism and tarīqa may change depending on the contemporary social and political context, the spiritual needs of Indonesian Muslims, and the 'denominational spirit' of the central executive's authority. Barton (2014) and Qodir et al. (2020) still see Muhammadiyah as a progressive social movement inspired by Islamic modernism compared to Nahdlatul Ulama, which has a traditional Sunni approach imbued with Sufistic sensibility. Munirr et al. (2020) saw that apart from progressive islamic thought there was also conservative islamic thought in Muhammadiyah. This contestation has implications for the emergence of more practical contestation, especially in the aspects of organizational structure and cultural aspects outside the authority organization. The concept of progressive Islamic da'wah intended by Muhammadiyah, according to Zainudin et al. (2022) is to use societal, cultural and islamic da'wah concepts and strategies that provide maximum results under Muhammadiyah's goals.

Muhammadiyah's position on Sufism is clear and positive. It can be seen in Biyanto's research (2017) relating to the typology of Muhammadiyah's tasawuf which is based on the fatwas, thoughts and lives of several Muhammadiyah figures. Biyanto concluded that the main characteristics of Muhammadiyah Sufism are based on pure monotheism; according to sharia-based on Al-Qurʼan and hadith. Its essence is a noble character that must be realized in everyday life. It emphasizes the social praxis of Sufism and the movement from theory to practice. It changed with the spirit of modernity so that it deserves to be called modern Sufism. It is more enthusiastic and engaged in work and community interactions than passively observing; stay away from philosophical tasawuf discourses that have the potential to invite debate; and holds the view that to become a Sufi one does not have to be a member of a tarīqa which in practice is teacher centre. Ariadi and Rulitawati (2021) found similarities to Biyanto's finding that the elites Muhammadiyah in South Sumatera consider the importance of Sufistic values, such as faqr, ṣabr, tawakkal, ikhlāṣ, and iḥsān for

perfecting the self, and they comfortably practice the substantive forms of Sufistic teachings. But they found a slight difference in the elites' tendency to observe Sufistic teachings via the route of *tarīqa*.

According to the description above, Muhammadiyah has tried to reform or purify the teachings of Sufism, where *iḥsān* is its primary goal. It's just that the writings related to why Muhammadiyah avoids sufi order or *tarīqa* and stays away from philosophical tasawuf discourses such as *ḥulūl, ittiḥād*, and *waḥdat sl wujūd* has not been explained clearly. The research question of this paper is: what is the form of Muhammadiyah's tajdid towards the teachings of Sufism? This paper aims to examine the efforts to reform/purify tasawuf teachings performed by Muhammadiyah both practical and philosophical.

Methods

This is a qualitative research using content and historical analysis tracing the roots of original Sufi teachings in Islamic tradition and Sufis, The teachings of pure Sufism are compared with the conceptions and practices of Sufism that are purified and developed by Muhammadiyah circles. The approach is used to understand the concept of philosophical mysticism in Muhammadiyah's view, while the tasawuf approach explains the *tarīqa* aspects of Muhammadiyah.

This article's source is derived from a collection of printed and electronic library materials including books, journals, dissertations, theses, magazines, and other sources. Official documents like the Muhammadiyah's Tarjih and Tajdid Councils' fatwa and the writings of Muhammadiyah figures related to Sufism, particularly Hamka's works, were the primary data sources used, along with AR Fakhruddin's Sufistic life practices. The secondary sources are gathered from data and information relevant to this paper.

Result and Discussion

This section elaborates on several essential points in research related to Muhammadiyah's position on tasawuf and how *tajdīd* in tasawuf is practised by Muhammadiyah, especially concerning tasawuf *'amalī*, represented by *tarīqa*; and philosophical tasawuf related to the concepts of *ḥulūl, ittiḥād*, and *waḥdat al-wujūd*. As a modernist organization, Muhammadiyah is required to respond appropriately to all problems that arise in modern society. For this reason, Muhammadiyah believes that Sufism's values are still fundamental to be instilled in society, with modifications and implementation adapted to the times.

Muhammadiyah's Position on Sufism

Muhammadiyah does not form a specialized unit to research and advance spiritual Islam/tasawuf. This function is entrusted to exist institutions, such as the Tarjih and Tajdid Councils, related to fatwas, educational institutions, cadre institutions, and recitations.

Within Muhammadiyah, there are at least two figures associated with Sufism, namely Haji Abdul Malik Karim Amrullah or Hamka (1908-1981) who was once an adviser to PP Muhammadiyah through his books, including Modern Sufism; and Abdur Razak Fakhruddin (1916-1995) as General Chair of the Muhammadiyah Central Executive in 1968-1990 which Masyitoh Chusnan introduced in his dissertation entitled Sufism of Muhammadiyah Exploring Spiritual Leadership AR. Fakhruddin. Hamka presents tasawuf more on theoretical, conceptual aspects, during AR. Fakhruddin presents Sufism in the practice of social life.

Hamka was so persuasive in his writings that many Muhammadiyah members have become more open to Tasawuf and Sufism in Indonesia and have taken a more reformist and modernist path in their Islamic practices.(van Bruinessen, 1999, p. 729).

Aljuned (2016, p. 84) describes that Hamka's tasawuf works in the Malay world are very popular because of their writing structure. Hamka's project to reorient tasawuf as

a style of thought and mode of piety that must be in line with the Shari'a and purified from many external influences has also given him a large following who now adopt a universalist, inclusive, individualized, ritualized, and non-sectarian form of Islamic spirituality.

Hamka introduced the footsteps of Sufism in the development's history of Muhammadiyah through his book Modern Sufism which was first published in 1939 (Hamka, 1981). As a person who once served as an adviser to Muhammadiyah, Hamka has performed reforms in Sufism, or more precisely, purifying Sufism from external matters that have already coloured the thoughts and lives of those who believe in Sufism.

According to Hamka, the teachings of Sufism are purely derived from the instructions of the Qur'an and Sunnah. Here, Hamka rejects the views of orientalists such as Hosten, Blochet, Masignon, Goldziher, Brown, O'leary and others who believe that Sufism is not from Islam, but is influenced by India, Persia, Greece, or Christianity (Hamka, 1952, pp. 42–55). Hamka said that their assumption was based on al- Bīrūnī's book. The book is entitled *Taḥqīq mā li al-Hind Maqālah Maqbūlah fī al-'Aql aw Marżulah*, which results from al-Bīrūnī's research (1958) during his visit to India. However, Islamic spiritual teachings originate from the Qur'an and Sunnah and have been practised by the Prophet and his companions (Hamka, 1952, pp. 33–38).

In the following, several aspect of sufisme purification and modernization performed by Muhammadiyah institutions and figures are described, especially Hamka and AR Fakhruddin. Hamka explained more about the conceptual aspects of Sufism, while AR Fakhruddin presented the implementation of Sufism in practical daily life.

a. The Path of Muhammadiyah's Sufism

Studies related to tasawuf in Muhammadiyah circles use the term ihsan or spiritual Islam more. In the decision of Muhammadiyah Number 101/KEP/I.0/2015 concerning Tanfidz of the XXVIII national assembly decisions of Tarjih, building aspects of spirituality is included as part of fostering a *sakīnah* family. That includes the spiritual development of husband and wife, the spiritual formation of children, and the spiritual nuances in Muslim families. The fostering of this spirituality includes the internalization of the doctrine of monotheism and divine values to be understood, internalized and applied in life, growing-stimulating a sense of religion, especially the appreciation of the creed to produce the following attitudes: obedience and surrender to Allah, pleasure, trust, patience, sincerity, positive thinking, and builds a sense of love and get close to Allah; increase dhikr as *kalimah ṭayyibah* such as *tasbīḥ, taḥmīd, takbīr,* and *tahlil* accompanied by appreciation to produce inner peace; asking God for protection, help, and forgiveness; grateful for God's favours in various circumstances; perform reciting Al-Qur'an regularly; fostering mutual trust and instilling mutual trust in patience and truth; instil noble character in social relations (Pimpinan Pusat Muhammadiyah, 2015, pp. 194–202). It seems such this spiritual development is is meant as Sufism for the Muhammadiyah circle.

Besides that, Muhammadiyah also revitalizes cadres regarding idealism, spirituality, intellect, and practice. The aspect of spirituality concerns structuring, fostering, improving, and developing spiritual qualities that form a pious person, *iḥsān*, and has *uswah ḥasanah* in life. The spirituality of Muhammadiyah cadres and members shows wealthy spirituality and personality, as well as a dynamic attitude so that they can perform their duties as servants and caliphs on the earth (Pimpinan Pusat Muhammadiyah, 2010, pp. 200–201). The central spirituality is the practice of the Guidelines for Islamic Life for Muhammadiyah members in personal, family, community, nation and universal humanity (Pedoman Kehidupan Islami Warga

Muhammadiyah, 2000).

Muhammadiyah equates the science of Sufism (*'ilm taṣawwuf*) with the *tarīqa* itself. In the view of the Majelis Tarjih and Tajdid Muhammadiyah (2020, p. 12), *'ilm taṣawwuf* is a way to achieve an intimate relationship with Allah through *takhallī* (renunciation), *taḥallī* (sweetening), and *tajallī* (theophany). Takhalli empties oneself from despicable traits; *taḥallī,* namely filling oneself with praiseworthy qualities; and *tajallī*, namely feeling the reality of Allah. The science of Sufism is called the science of spirituality. This definition refers to the meaning of the *tarīqa* as said by al-Gazālī (1962, pp. 172, 178) that Sufis acquire knowledge through science and practices; the result of his knowledge is the control of lust, cleansing oneself from bad and reprehensible qualities to the point where the heart is empty (*takhallīyat*) other than Allah and adorned (*taḥallīyat*) with the remembrance of Allah.

Muhammadiyah (2020, p. 14) considers the teachings of Sufism or *tarīqa* to good as long as they do not deviate from the Qur'an and Sunnah, and are still related to noble morals and true beliefs. However, it is necessary to be careful following the teachings of Sufism so as not to deviate from the teachings of the Sunnah, including following existing Sufi orders.

The issue of the *tarīqa* was once asked in the question-and-answer section of Suara Muhammadiyah (14/2003). The answer given by the Tarjih and Tajdid Council (2019b, p. 153) was that the *tarīqa* did not exist at the time of Rasulullah PBUH and was also not mentioned by mujtahid priests such as Abū Ḥanīfah, Mālik, Shāfi', and Aḥmad (2019b, p. 153). However, fostering aspects of the people's spirituality remains part of the Muhammadiyah da'wah program. Institutionalization of spirituality development for Muhammadiyah members and Muslims as a whole takes the form of regeneration such as Darul Arqam, Baitul Arqam, Up-Grading, Refreshing, Job Training, Member Training School, Majlis Taklim or formal education in educational institutions (Pimpinan Pusat Muhammadiyah, 2002, pp. 185–186).

Such Muhammadiyah spirituality is reflected in the life of AR Fakhurddin. He has shown noble morals, such as patience, gratitude, asceticism, *qanā'ah*, trust, sincerity, and pleasure. Likewise, he has made the dimensions of spiritual life such as repentance, *taqarrub*, piety, remembrance, solemnity, *tawādu'*, *khauf, raja'*, *murāqabah,* and *istiqāmah* as concrete manifestations in his life. (Chusnan, 2012).

The views and practices of tasawuf lived by AR Fakhruddin are in line with the meaning of tasawuf understood by Hamka. Hamka agrees with al-Junaid, who interprets Sufism as "getting out of despicable manners and entering commendable manners." Or cleansing the soul, educating and refining feelings, enlivening the heart to worship God, and elevating mind, emphasizing all greed and greed, fighting excessive lust from the need for self-peace (Hamka, 1981, p. 21).

Hamka (1981, p. 21) recounts the origin of naming his book *Tasawuf Modern* (Modern Sufism), as noted in the notes written in the introduction to the first printing of the book: "We mean by modern Sufism is a description of Sufism in a modern way." It is clear that Hamka's tasawuf is not something new or called neo-Sufism but an attempt to restore the purity of this tasawuf without mixing philosophy or worship that the Prophet did not exemplify. To realize a noble character, Hamka also wrote a book entitled "*Akhlaqul Karimah*", which contains how to achieve character by recognizing heart disease and treating it (Hamka, 1992). Concerning morals, Hamka also wrote the book "*Bohong di Dunia* (Lies in the World)" where he said that honesty and courage to defend the truth are the essences of an independent soul. In contrast, lies and hypocrisy are symptoms of a slave soul (Hamka, 1961, p. x). Abd. Haris (2010,

pp. 215–217) says that the ethics developed by Hamka are rational-religious, which include applied theoretical and practical aspects. According to Hamka, this ethic must be built on monotheism so that the urge to do good deeds is based on seeking Allah SWT's pleasure.

For Hamka, true Sufism does not order human escape from the reality of life. Authentic Sufism serves as a guide for a person to face life's challenges. Genuine Sufism does not encourage escape to the forest but to immerse oneself in the hearts of the people. Because people need spiritual guidance (Hamka, 1967, p. 56), people practising tasawuf must continue to perform their duties as the caliphate in this world to achieve benefit and progress.

The purpose of tasawuf is to seek happiness. Hamka quoted many of al-Ghazālī's opinions on this matter. Hamka agrees that happiness lies in winning against lust and controlling his excessive will. That is the most significant victory as the words of the Prophet PBUH (Hamka, 1981, p. 27). Happiness must also make use of reason because reason has the potential to distinguish between what is good and bad. But reason alone is not enough to achieve happiness. One more tool is needed to bridge the gap between reason and happiness: *irādat* or will. *Irādat* is a natural power within human beings and is inseparable from the will to live. If the desire to live is strong, then an irradiation arises that can overcome all challenges from outside. If the sense is weak, it is easily influenced by the circumstances around us, so we are further away from happiness (Hamka, 1981, pp. 34–35). True happiness is when a person loves others as he loves himself. If our friends treat us as he treats them, we will also feel high happiness. This attitude will calm the world, social life will become regular, places of worship will be full, peace will be created, and war will be avoided (Hamka, 1981, p. 40).

For Muhammadiyah, the development of spiritual life in Islam must give birth to individual piety and social piety, care and be able to provide solutions to real problems faced by the people and society, and produce Muslims as agents of change in realizing Islam as Rahmatan Lil' Alamin (Pimpinan Pusat Muhammadiyah, 2010, p. 57).

Muhammadiyah's view is also Hamka's view itself. According to him, Sufism also wants progress. The original intention of Sufism was for asceticism rather than the mortal world. However, because of interactions with other nations and civilizations, Sufism introduced several new elements into Islamic teachings. Hamka criticizes people whose intentions are good at first, namely to fight lust and prioritize worldly pleasures and demons, but they sometimes take paths not outlined in the Qur'an and Sunnah. For example, forbidding oneself from something that Allah has made lawful, some even no longer want to seek sustenance, cursing wealth, turning their back on world turmoil, hating the government, not caring about social life, not taking part in defending religion and country from enemy attacks, because they are busy enjoying the delicious *khalwah* in the silence of Sufism (Hamka, 1981, p. 20).

Muhammadiyah also sees a positive response from Muslims in responding to the phenomenon of dryness of spirituality through studying Islam, education assemblies (*majlis ta'līm*), and assemblies of remembrance of Allah (*majlis żikr*). However, Muslims must be more critical so that these activities are not only trapped in the tendency of escapism from worldly pleasures, which gives birth to passive piety over serious social problems without being able to provide real solutions (Pimpinan Pusat Muhammadiyah, 2010, p. 57). Some people do *'uzlah* (self-isolation) by leaving worldly affairs and separating themselves from society on the grounds of moral decadence. According to Hamka (2002, pp. 128–131), such *'uzlah* is false and even weakens and escapes responsibility. *'Uzlah* should be understood as strengthening self-discipline

and upholding the truth amid rampant immorality.

Like the views of Muhammadiyah, Hamka also rejects *zuhd*, which is misinterpreted, namely *zuhd*, which weakens Muslims themselves. This is because the spirit of Islam is the spirit of fighting, the spirit of sacrifice, of working, not the spirit of being lazy, weak and sluggish (Hamka, 1981, p. 19). For Hamka, the proper interpretation of *zuhd* is summarized by the following words of Aḥmad ibn Ḥanbal: "Search for what is permissible but at the level, without exaggerating" (Hamka, 1984, pp. 202–203).

Hubb al-dun-ya (prioritizing worldly pleasures) must be placed correctly. The *al-dun-ya*, in Hamka's view, as he once asked his father, is 'things that are close to the heart and make us waver from the truth' (Hamka, 1984, p. 213). Do not let the world enter the heart so that it ignores the truth, or forgets Allah and His guidance. The *dun-ya* is a means to carry out duties as a servant and caliph of Allah, and not let the world be the goal of life. Meanwhile, Muhammadiyah (2022, p. 278) interprets world affairs as matters that are not the Prophets but are left entirely to human wisdom. It's just that, Muhmmadiyah views that taking care of world affairs must still be a part of worship permitted by Allah SWT.

As Muhammadiyah, Hamka's Sufism aims to protect a Muslim from all temptations for the sake of wealth and the pleasures of worldly life. Sufism should strengthen the spiritual qualities of a Muslim, making one always aware when dealing with a changing life context (Rahim & Bachtiar, 2023).

In his daily life, as the leader of Muhammadiyah, AR Fakhruddin has shown the application of *zuhd* as elaborated by Hamka or the concept of Muhammadiyah itself. Emha Ainun Nadjib (1995, p. 15) describes the figure of AR Fakhruddin as a leader who is very self-limiting and takes an attitude away from material things. His life is almost entirely independent of the goods of the world. In line with Nadjib, Masyito Chusnan (2012, p. 111) characterizes AR Fakhruddin as straightforward. That simplicity can be seen in the house he lives in, how he dresses and so on, all of which reflect far from material adequacy. The simplicity of life, instead of making it passive, it is even more active in developing the Muhammadiyah organization in a progressive way.

b. Muhammadiyah Rejects the Concept of United with God

Muhammadiyah (2020, p. 16) rejects the concept of Sufism which is an incorrect interpretation of the Qur'an and Sunnah, such as the union of the servant with God or what is commonly called "*manunggaling kawulo gusti*." Teachings like this are not the true teachings of Sufism. Hamka (1981, p. 20) also rejects the notion that humans can unite with God. It is a concept that is not mentioned in the sharia. Unfortunately, Hamka did not explain the reasons for rejecting the concept. Related to the concept of oneness with God, three terms are often associated with Sufism, namely *ḥulūl, ittiḥād*, and *waḥdat al-wujūd* as part of philosophical sufism (Solehah, 2021). *Hulūl* is interpreted as "God occupies the body of a servant of His" which is attributed to al-Ḥallāj (Kusuma, 2021, p. 47; Yaqin & Hadi, 2022, pp. 188–189). Meanwhile, *ittiḥād* is interpreted as "a servant unites with God" (Solehah, 2021, p. 6) And *waḥdat al-wujūd* is interpreted as a unity of being in which there is only the form of God (Solehah, 2021, p. 7).

A person who lives a life of tasawuf may experience the unconsciousness of his words and actions, called *shaṭaḥāt*. Hamka admits Sufis use symbols to describe their experiences. For this reason, people should not interpret the expressions of people already immersed in loving Allah with its denotative meaning because it can lead to

kufr (disbelief). Statements such as those of Abū Yazīd al-Busṭāmī, *subḥānī mā a'ẓama sha'nī* (How glorious I am) should be interpreted with a symbolic connotation. Such expressions should be understood as the speech of a person immersed in divine love so that strange words are spoken without realizing it. Because if the expression is done consciously, it will lead to kufr. That is the reason Hamka agreed with al-Ghazālī's warning, which said that to enter the life of Sufism, one must first truly understand the lessons of monotheism and religious and Shari'a laws so as not to indulge feelings without being controlled by knowledge (Hamka, 1984, pp. 214–215). Even though Hamka did not explain the reasons for his rejection, if one traces the views of tasawuf scholars, such as al-Sarrāj (d. 378H) and 'Abd al-Ḥalīm Maḥmūd (d. 1978M), the arguments for rejecting the concept can be understood.

'Abd al-Ḥalīm Maḥmūd, one of the Shaykhs of al-Azhar University in Cairo known as Abū al-Sūfī (father of Sufis) in his introduction to the al- Ghazālī's book "*al-Munqiż min al-Ḍalāl*" said that *hulūl, ittiḥād*, and *waḥdat al wujūd* are not elements of tasawuf that must be performed. What must be done, as was done by Rābi'ah al Adawīyah (d. 801M), al-Muḥāsibī (d. 857M), or al- Gazālī (d. 1111M), is mujāhadah to earn the pleasure of Allah and purify the soul to become acquainted with Allah (Mahmud, 1962, pp. 53–54). Al-Kalābażī (d. 990M), who wrote book: *al-Ta'arruf li Mażhab Ahl al-Taṣawwuf*, which contains concepts in Sufism also does not contain discussions about *hulūl, ittiḥād*, and *waḥdat al-wujūd* (al-Kalabadzi, 1994). Shaykh Abd al-Qādir al-Jailānī himself also rejects the notions of *hulūl* and *ittiḥād* (al-Jailani, 2014, pp. 157, 399, 458) because God is the ultimate Being (al-Jailani, 2014, p. 173), while nature is only a manifestation of its attributes and attributes (al-Jailani, 2014, p. 289). Al- Ghazālī (1962, p. 178) also rejects the understanding of *hulūl* and *ittiḥād* and calls it wrong. Various reasons are mentioned in his book *al-Maqsad al-Asnā fi Sharḥ Asmā' Allāh al-Ḥusnā* (al-Ghazali, 2003, pp. 57–58).

1) Ḥulūl

Ḥulūl, meaning "God embodies the body of His servant", is often attributed to al-Ḥallāj (d. 923M). This concept is, of course, contrary to the Qur'an and logic. Logically, the infinite God can be limited by one human body. In fact, in the Qur'an, Allah encompasses everything; Al-Sarrāj (1960, pp. 541–542) in *al-Luma'* stated that the concept of *hulūl* is heretical and *kufr* teachings. The mistake was in not being able to distinguish between God and the nature of creatures. Allah does not live in the heart, but what lives in the heart is faith, *taṣdīq, tawḥīd*, and *ma'rifah* to Allah. Al-Sarrāj admitted he had never listened to *hulūl* from a single Sufi. In his introduction to the book *al-Munqiż min al-Ḍalāl by al-Gazālī*, 'Abd al-Ḥalīm Maḥmūd (1962, p. 8) mentions that *hulūl* is a tradition that developed among Christians.

Abū Hamzah al-Sūfī was also accused of being an adherent of *hulūl* (who was considered as kafir and heretical) because when he heard the wind, water, or bird sounds, he said, *Labbayka* (I am coming, O Lord) (Al-Sarraj, 1960, p. 495). So, the term *hulūl* for the clergy was kafir and heretical. Why suddenly became the teachings of the Sufis?

Al-Sarrāj said that someone conveyed to him that a group of people who adhere to the *hulūl* concept think that Allah SWT embodies the body of His servant with His divine nature so that it eliminates the servant's human nature. According to him, it was a mistake because something that embodies something else must have something in common, while Allah is free from anything. As for what appears in that, something is the traces of His deeds and proof of His divinity. The product is

evidence of a producer's existence, and the essay is evidence of an author. The error of the adherents of *ḥulūl* is due to not being able to distinguish between the power that is born from the Almighty and the evidence that shows the existence of power from the Almighty or the creation of the Most Creator. Even if you want to say that Allah chooses the bodies of His servants, it means that the prophets and saints were chosen because of their obedience and devotion. They were made beautiful because of His guidance. They were given priority over other servants. Allah SWT, as he characterizes Himself, is a substance different from anything else (Al-Sarraj, 1960, pp. 541–542).

Abū al-Ḥasan al-Jullābī al-Hujwirī (d. 1072 AD), an early Sufism scholar from Afghanistan who lived during al-Sarrāj also explained that two figures were the source of the entry of hulul in tasawuf, namely Abū Ḥilman al-Dimashqī and Fāris who claims to receive this *ḥulūl* understanding from al-Ḥusain ibn Manṣūr al- Ḥallāj. However, it turns out that Fāris is the only one out of around four thousand followers of al-Ḥallāj who adheres to this view. The other followers of al- Ḥallāj cursed the *ḥulūl* Faris ideology. They explained that what al-Ḥallāj experienced was perfection in acting (*kamāl al-ṣarf*) where al-Ḥallāj no longer saw what he was doing as his own deed but as an act of Allah (al-Hujwiri, 2007, pp. 291–292). In another part, al-Hujwirī said that the Nestorian Romans and Christians believed that Maryam had transfigured humanity (*nāsūtīyah*) so that she could be connected to God's immortality (*baqā'*) so that Maryam was immortal in God's eternal nature, the fruit of which was to give birth to Jesus. This is the same as the view of Visceralism, which says that God's substance is a place for those whose *ḥadīth* and *qadīm* characteristics may have new characteristics. (Al-Hujwiri, 2007, pp. 275–276). Al-Shahrastānī (d. 548H) (1997, pp. 248–249) stated that those who developed the *ḥulūl* concept were the Harnānīyah group, which was one of the *ahl al-ahwā* (groups that follow ego and lust). Ar Raniri (1970, p. 478), an Acehnese scholar who had been Mufti in the Aceh sultanate during 1637-1644, also called the Ḥulūlīyah teachings as heretical teachings originating from Hawānīyah and the Hindustan continent.

As explained above, it is understandable if Muhammadiyah rejects the concept of oneness with God as ḥulūl because the teachings do not originate from Islam, but are misguided teachings in Sufism.

2) Ittiḥād

The concept of *ittiḥād* in the sense of "uniting the servant with Allah" is attributed to Abū Yazīd al-Busṭāmī. As-Sarraj (1960, p. 472) once reprimanded a scholar named Ibn Sālim, who considered Abū Yazīd al-Busṭāmī to be an *kāfir* for saying the word *'subḥānī subḥānī'* (How great is me). As Sarraj explained, even if Abu Yazid said the word, it must be seen in its context. In the Qur'an, there is a verse: *Innanī anā Allāh, lā ilāha illā anā fa'budni* (Indeed, I am Allah. There is no deity except Me, so worship Me, [QS. Thāhā/20:14]). If people do not know that the person is reading the Qur'an, he may also be considered kāfir (unbeliever). Out of curiosity, As-Sarraj deliberately went to Abū Yazīd's family in Bustam's village and it turned out that they denied that Abu Yazid had ever said those words. This concept also contradicts the Qur'an and logic. Logically, this concept shows the existence of two or more unified beings, even though Allah's only true Being.

As-Sarrāj (1960, p. 463) also explains that the emergence of *shaṭaḥāt* (spontaneously expressions) from a Sufi salik, by citing wisdom experts, because (Two people who love each other لا يبلغ المتحابان حقيقة المحبة حتى يقول الواحد للآخر: يا آنا

have not reached the true love except for one of them saying to the other, "O I." This means that *shaṭaḥāt* is apparent of the strong love between a Sufi and Allah. Abū al-Ḥasan al-Jullabī al-Hujwirī (2007, p. 294) agrees with al-Sarrāj that *ittiḥād* is impossible because of the union of two different entities. On the one hand, Allah is qadīm (eternal), while humans are *ḥadīth* (unprecedented).

So, if Muhammadiyah rejects the concept of *ittiḥād*, it is because not in line with the logic and guidance of the Qur'an and Sunnah.

3) Waḥdat al-Wujūd (unity of Being)

Muhammadiyah rejects Sufism, an incorrect interpretation of the Al-Qur'an and Sunnah, such as teachings with particular readings that lead to the servant's meeting with his Creator, commonly called "*manunggaling kawulo gusti.*" Teachings like this are not the actual teachings of Sufism (Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2020, p. 16).

Wahdat al-wujūd or "Unity of Being", is generally attributed to Ibn 'Arabī (1165-1240). In fact, in all of his books, it was not found a single word employs the term waḥdat al-wujūd. In fact, in his book entitled *al-Kalimāt al-Ḥikamīyah wa al-Muṭalahāt al-Ṣūfīyah* (Words of Wisdom and Sufi Termination), the term '*waḥdat al-wujūd*' (including *ḥulūl* and *ittiḥād*) is not mentioned in it. Ahmad Sirhindi from India also criticized the concept of *waḥdat al-wujūd*. Chittick's research (1989, p. 226) on Ibn 'Arabī says that Ibn 'Arabī never uses the term *waḥdat al-wujūd* in his books. He said, "But we have already seen that Ibn al-'Arabī never employs the term *waḥdat al-wujūd*..."

Hamka said that the concept of '*waḥdat al-wujūd* is pantheism. Another name for this is *wujūdīyah*, or by Hamka, it is also called existentialism. Hamka also labelled Ibn 'Arabī and al-Ḥallāj as adherents of w*aḥdat al-wujūd*. In Aceh, this understanding was popularized by Hamzah Fansuri (d.1590) and his student Syamsuddin al-Sumatrani (Hamka, 1982, pp. 269–270), he said. Hamka (1982, p. 294) was also surprised at Hamzah Fansuri and Syamsuddin al-Sumatrani because both of them were said to practice the Qādirīyah sufi order, even though Sheykh 'Abd al-Qādir al-Jailānī (d. 1166M) himself rejected the Wujūdīyah teaching (the school of the primacy or unity of Being). Hamka's understanding of Wujūdīyah is the same as Ar-Raniri, who said that only one Being exists; He is Allah, and this world is his shadow. When God disappears, then nature disappears. And according to Hamka, this understanding has come out of line with Islamic teachings (Hamka, 2016, pp. 23–24). It can be seen here that the attribution of the concept of *waḥdat al-wujūd* in pantheism to the Sufis also influenced Hamka.

Nuruddin ar Raniri (d. 1658) said that the ideology of *waḥdat al-wujūd* / *wujūdīyah*, which was addressed to Hamzah Fansuri (16th century), was heretical and kufr for five reasons: 1) God, nature and humans and their respective relationships are not different from the views of philosophers, Magi and Brahmaism; 2) God's absolute immanence in nature; 3) God is a simple being as understood by philosophers; 4) the Qur'an is a creature; and 5) this realm is eternal (al-Attas, 1962, p. 36). If you look at al-Raniri's reasoning that he considers the ideology of Wujudiyah to be heretical, of course, this can be accepted because it is understood as pantheism. Because of al-Raniri's fatwa, Sultan Iskandar Al Tsani, the ruler of Aceh after deliberating with his brother Panglima Polim and his consort Ratu Shafiyatuddin and several other scholars, took a firm stance by prohibiting the ideology of *wujūdīyah* or 'blind salik'. The books of Hamzah Fansuri and Syamsuddin al-Sumatrani were burned, and the

place of mysticism was dismantled (Hamka, 1982, pp. 294–295). Hamzah Fansuri does not call himself an adherent of the ideology of Wujūdīyah or *wahdat al-wujūd*, but only wrong conclusions and labeling by Al-Raniri himself. Once again, this shows that the concept of *wahdat al-wujūd/wujūdīyah* is the labeling of another person to the Sufi, which refers to a heretical understanding that has developed in society called *wahdat al-wujūd* or *wujūdīyah* or pantheism. Indonesian literary critics, such as Abdul Hadi and Rankuti Bahrum, have defended Hamzah Fansuri as a person who does not depart from monotheism and sharia, except that he only uses various similes and symbols. Syed Muhammad Naquid al-Attas vehemently denied the view of A. Teeuw included Hamzah Fansuri's poetry as a group influenced by non-Islamic teachings. (Djamaris & Prijanto, 1966, pp. 6–13).

Oman Fathurrahman (1999, pp. 43–52) mentions that Abdurrauf al-Sinkili (d. 1693) was an adherent of the ideology of *wahdat al-wujūd*. The reason is that Abddurrauf said that God's relationship with nature is like the relationship between objects and their shadows or that nature is an abundance (faith) of God's substance. Abdurrauf said that the concept is *wahdat al-wujūd* meant by those labelled as its adherents because nature is not a second independent form other than the essence of Allah, and Allah is the One Being who has nothing with Him. Still, He is with everything from beginning to end (Fathurahman, 1999, p. 96). Here, Abdurrauf defends people who have already been labelled adherents of *wahdat al-wujūd*, such as Hamzah Fansuri, Syamsuddin al-Sumatrani (d.1630), Ibn Arabi and others, even though they have never used the term. Ar-Raniri accused them of being adherents of *wahdat al-wujūd*, which from the beginning, the term was understood as pantheism because they misunderstood the expressions of the Sufis. Because of that, Abdurrauf came to explain the problem that what they accused of *wahdat al-wujūd* be was none other than *tawhīd al-wujūd* (the oneness of Being) as the term used by his teacher, Burhanuddīn Mulla Ibrāhīm ibn al-Hasan al-Kuranīy. That is why Abdurrauf warned not to misinterpret the expressions of the Sufis textually. He quoted the opinion of Ibn Arabi, who said, "We are a group that forbids debate in our books"; al-Hāfizh al-Suyutī (d. 1505M) also in his book Tanbīh al-Gabīy says, "The Sufis often use certain terms whose meaning is different from the meaning understood by the wider community"; and al-Ghazālī in several of his books also said, "The expressions of the Sufis are similar to *mutashābihāt* verses/hadiths in the Qur'an or Sunnah, and whoever interprets them in a literal way then he is a disbeliever, such as a face, hands, eyes, and residing on the throne" (Fathurahman, 1999, p. 96).

Fazlur Ramhan (1966, pp. 139–141) said that Imam al-Ghazālī was an early reformer in the tradition of Sufism who purified Sufism from the elements of philosophy and theology that had developed in the past and return it to Sunni Islamic orthodoxy.

As the explanation above, Muhammadiyah and Hamka's objection to philosophical tasawuf regarding *hulūl, ittihād*, and *wahdat al-wujūd* is an attempt to purify tasawuf from other elements, and also because it is not following the teachings of the Qur'an and Sunnah. Sufi scholars such as al-Sarrāj, al-Kalābażī, al-Shahrastānī, and al-Ghazalī have raised the same objection.

Conclusions

Based on the previous description, it can be concluded that *tajdīd* of Sufism in Muhammadiyah, both conceptually and from a practical standpoint, is in line with Muhammadiyah's struggle to purify ritual aspects of things that are additional or heresy and to achieve progress and well-being of the people. Muhammadiyah interprets Sufism as a process of purification of the soul, educating and refining feelings, revitalizing the heart to worship God, and elevating the degree of mind, curbing greed by controlling worldly desires. Muhammadiyah rejects the negative tasawuf model that stays away from a worldly life to get closer to Allah because humans have the duty as caliphs to create prosperity and benefit for humankind. Muhammadiyah emphasizes noble character, which must be the target in living tasawuf.

Muhammadiyah, especially Hamka, acknowledges that the *tarīqa* is a school for tasawwuf as long as its practice refers to the Qur'an and Sunnah, but rejects things that can lead to polytheism, such as the obligation to recite certain *żikr* practices that were not taught by the Prophet Muhammad (Peace upon him), repentance through *waṣīlah* and *rābiṭah*, as well as sanctifying murshid teachers. The refusal is based on the understanding and practice of some *tarīqa* followers who do not understand the essence of the *tarīqa* was taught by their *Murshīd* (teacher).

For the concept often called philosophical Sufism, the concept of oneness with God or *waḥdat al-wujūd*, *ittiḥād,* and *ḥulūl,* Muhammadiyah takes a position against it. Muhammadiyah views that this concept has no basis in the Qur'an or *Sunnah*. Hamka emphasized these concepts are pantheism itself, which is heresy. Hamka's criticism is appropriate because the Sufis have never used this concept. This concept comes from outside Sufism, even outside Islam, as stated by al-Sarrāj, al-Shahrastānī, and 'Abd al Ḥalīm Maḥmūd. However, Hamka's refusal was not supported by any information sourced from the writings of the Sufis. Studies on Muhammadiyah and Sufism are still open for researching, especially regarding the understanding and behavior of every member of Muhammadiyah related to tasawuf which they call ihsan. Apart from that, the Muhammadiyah leaders realize the importance of understanding and practicing ihsan in life.

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