

**SUFISTIC REFLECTION OF EMHA AINUN NADJIB
IN *SLILIT SANG KIAI***



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CHAPTER I

INTRODUCTION

A. Background of The Study

According to the Toshihiko Izutsu's research in 1960, we can find many terms of Koran that reconcile to the specific normative meanings, ethical doctrines, legal rules, short statement that may be quoted from these. These, are furthermore integrated to the Qoranic worldview, and then to be authentic concepts.¹

This concept can be divided into two parts: abstract and concret. Concepts about Allah, angels, *akhirat*, and *amar ma'ruf nahi munkar* etc. are mean of abstract concept. And the concrete concept is reconciled to concrete phenomena and everything that can be observed. For example, it can be found at concept about *fuqara'* (poverty people), *dhu'afa* (weakness people), *mustadh'afin* (pinned under people) etc.²

Koran also gives some concepts about human. Baharudin explains that there are twelve keywords used in Koran to explain about human. They are *al-ins*, *al-insan*, *al-nas*, *al-unas*, *bani-adam*, *al-basyar*, *al-nafs*, *al-'aql*, *al-qalb*, *al-ruh*, and *al-fitrah*.³

¹ This is research has done by Toshihiko Isutzu in 1960. The rule of this study were published in three books, *God and Man in The Koran: Semantics oh Koranic Weltanschauung* (1964; *The Concepts of Belief in Islamic Theologu. A Semantic Analysis of Iman and Islam* (1965); and in the most famous books of Toshihiko Izutsu: *Ethico-Religious Concepts in the Quran* (1966))

² Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, dan Etika* (Yogyakarta: Tiara Wacana, 2006) p. 13

³ Baharudin, *Paradigma Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 2007) p.44

From the twelve keyword above, it can be divided into three groups. Firstly, keyword that refers to human only from physical side such as *al-basyar*. Secondly, keyword that concern on human from physical-biology side, such as *al-ins*, *al-insan*, *al-nas*, *al-al-unas*, and *bani adam*. Thirdly, the keyword that explain about human only from psychological side, such as *al-nafs*, *al-'aql*, *al-qalb*, *al-ruh*, and *al-fitrah*.⁴

All of these keywords can be found in *ayats* that prevailing of Qoran, indicating that there is relation between religion and psychology. But, in 1930 until 1950, relation between religion and psychology declined. Its mean, psychology in this period put aside every religion behavior.

Baharudin on his book explains that there are two factors that raise conflict between psychology and religion. Firstly, in this period, psychology inclined to be more and more positivistic and behavioristic. This shows the impact result on real conflict between psychology and religion. This is inclined psychology for just studying about every behavior that can be observed, and indirectly make every religion marginalized as focus of study. Secondly, every religious figure, make use of religion to protect faith of their members of a religious community. Afterwards, this attitude posit the religion in a certain place as unaccessable aspect that make relationship between psychology and religion too rift.

⁴ Baharudin, *Paradigma Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 2007)

By in the end of 19th century and the beginning of 20th century, it appeared “Psychology of Religion”. This is the term occurring from the psychologist’s effort to examine and interpret religious behavior. In this period, there are three figures that has contributed the Psychology of Religion. They are Diller Starbuck, James H. Leuba, and William James.

Since 1960, connection between psychology and religion has obtained significant experience. In that period, humanistic psychology and transpersonal psychology are emerged. Both of them often mentioned as the third force of psychology.⁵ Focus of study of the two theories above mentioned psychology is about special qualities of humanities in the forms of mind, feel, wish, freedom, glorius ability of human soul, etc. This is affected by concept such as spiritual intelligence, emotional intelligence, and the newest mentioned is sufism psychology.

Sufism psychology appears from combination of western and Islamic concept. Western concept that only look at human from the physical side, is perfected by Islamic concept that view human from the whole aspect, especially from spiritual-psychological aspect. Sufism psychology is expanded in urban society who has many critical confusion about themselves, especially about spiritual and emotional satisfied.⁶ Many urban society obtain physical satisfaction, but a lot of them do not get spiritual and emotional ones. In this condition, sufism psychology come as the answer of their problem.

In the subsequent development, sufism psychology have contact with many aspects of modern human's life. Sufism Psychology has accomodates many solutions of human problems, hopes, and dreams of their life. It presents in many community meetings, discussion, and paper. Emha Ainun Nadjib is one of the figures who continuously presents sufism ideology in a "easy to consumption" way in everytime of his meeting (*Maiyah*) and authorships.

Emha Ainun Nadjib is a social worker. He always ready for everyone who need consultation about selves, and every community that has concern in social problem. By his social act, Emha Ainun Nadjib posit himself as a flexibel human. He can join in the middle of rich community, but simultanly also joins and becomes with weaks community. It is not suprising if many elements of society and community expect Emha to held some routine meeting that can accomodate every stream.

Padhang Mbulan, Macapat Syafaat, and Kenduri Cinta, are wellknown by mention *Maiyah*, is the routine activities of Emha Ainun Nadjib that stem from society request. This indicates that Emha can accomodate every social needs, especially in social problem solving. Social community's boredom problems that embarge from the rules or government such as corruption, proverty, education etc. Emha Ainun Nadjib stay on certain place in strategic position.

Maiyah appeared by Emha Ainun Nadjib as the social act to

⁵ Baharudin, *Paradigma Psikologi Islami*(Yogyakarta: Pustaka Pelajar, 2007) p.6

discusse whole aspect of society problem. This works concerns on social contribution, and the grand purpose of *Maiyah* is to make social welfare

Although Emha Ainun Nadjib did not focus in political area, but his contribution in social community and his authorship that always permeate social problems make Emha Ainun Nadjib have more influence in Indonesia society. This can be seen when Soeharto wanted to end his domination in Indonesia, Emha was to be one of the figures invited by Soeharto to held his consideration about social impact because of the decision.

Critical thinking of Emha Ainun Nadjib about social prosperity, which delivered in *Maiyah* meeting and every his authorships.⁷ Concern of Emha Ainun Nadjib's brainware is about sensitivity to humanity, social environment, and spiritual that make Emha Ainun Nadjib's accepted by whole social's welfare.

Emha Ainun Nadjib's ability to accomodate all of the social welfare's problem, parallel with sufism brainware that concerns to make people beneficial to others. Emha always advocates and accomanie every social problem that presents to him. This is in accordance with Islam, and sufism especially.

Emha Ainun Nadjib's authorships that accomodate his brainware about social awareness make social change in Indonesian society, especially about social sensitivity. In addition, Emha Ainun Nadjib's

⁶ Robert Fragher, *Psikologi Sufi*, (Jakarta: Zaman, 2014) p. 11

authorships is also make Emha in certain place in the circle of politician, ruler, and government.

Productivity of Emha Ainun Nadjib's text, published at newspaper, social media, and books become strategic step to make social transformation in the middle of social community readers. Many examples indicated that text can make social transformation. Revolution of Mesir, Libya, and Tunisia is some sample that social change begin from the text.

Considering the background of study above, author thinks that research on Sufistic Reflection of Emha Ainun Nadjib In The Text is need to be conducted. It is expected that it can enrich Islamic Psychology dicourse.

B. Definition of Terms

1. Sufistic Reflection

.Sufism means as process to purify humanself from all of nasty characteristic, fill up the humanself with good characteristics, and then practice or applicate that.⁸ Sufism concerns on understanding of god, love to god, and built a good relation between all of god's creature.

Dr. Amin Syukur explain that sufism is a system of training with truth to clean up, raise up, and deep up the spiritual in order to brought someone closer (*taqarrub*) to Allah, by this system, it is expected that

⁷ Ian L. Betts, *Jalan Sunyi Emha*, (Jakarta: Penerbit Buku Kompas, 2006) p. 5

⁸ Suwito NS, *Eko Sufism* (Purwokerto: STAIN Press, 2011) p. 7

all of concentration of someone only fixed to Allah⁹. With that definition, can be concluded that sufism is concern to guided soul of human in order to get happiness and perfection of the world hereafter. Smith as long as cited by Abdul Hadi WM clarify that Sufism are who does not see everything in the world besides Allah.¹⁰ Sufism is the way to realize *tauhid* (monotheism).

Then, Annemarie Schimmel as cited by Abdul Hadi WM explain that Sufism mean, in the formative period, mainly an interiorization of Islam, a personal experience of the central mystery of Islam, that of *tauhid*, “to declare that God is One”.¹¹

Reflection are meant as thinking or brainwork. The sufistic are meant as characteristic, relation, or everything which has relation with sufism. Sufistic Reflection that defined on this study is every brainwork which has connection with every concerns on understanding of god, love to god, and built a good relation between all of god's creature (sufism).

2. Emha Ainun Nadjib

Emha Ainun Nadjib was born in Mei, 27 1953 in Jombang. He is a writer, social worker, cultural observer, *kiai*, musician, poet, and essayist. Emha wellknown as a national figure who has influence in

⁹ Amin Syukur, *Intelektualisme Tasawuf* (Yogyakarta: Pustaka Pelajar, 2002) p. 16

¹⁰ Abdul Hadi WM, *Tasawuf Yang Tertindas* (Jakarta: Penerbit Paramadina, 2001) p. 12

¹¹ Abdul Hadi WM, *Tasawuf Yang Tertindas* (Jakarta: Penerbit Paramadina, 2001) p. 19

indonesian people. His brainware about social prosperity, politic, and religion, once a while emerge a controversy, especially in traditional religion figures.

3. *Slilit Sang Kiai*

Slilit Sang Kiai is a works of Emha Ainu Nadjib that consist of and accomodate some of his idea, brainware, and suggestions about social, politics, and religion. *Slilit Sang Kiai* is not an theoretical books, but it is a collection of some collumns of Emha Ainun Nadjib grouped as a book. This book allote to the three parts, adjust to the theme of each collumns.

To sum up, the tittle of this study is identifying the Emha Ainun Nadjib's concept of the human that looks from religion and social side - in this case is called sufism psychology- in order to find a concept of ideal man.

C. Research Question of The Study

According to the background of problem mentioned before, the research question of this study is "How the dimension of sufistic reflection of Emha Ainun Nadjib in *Slilit Sang Kiai* book?"

D. Objectives and Benefits of The Study

1. Objective of Research

Objective of this study is to explain about dimension of sufistic reflection of Emha Ainun Nadjib in *Slilit Sang Kiai*'s book.

2. Benefits of The Study

a. Theoretical Benefit

Theoretically, the significance of this study is to enrich the research on psychology, especially in sufism and psychology aspect. This study also can enlarge and enrich the research on sufism and psychology

b. Practical Benefit

In practice, the research on sufism psychology, is really usefull for everyone who want to analyze carefully the dimension of human from the religions point of view.

E. Literature Review

Many research on the works of Emha Ainun Nadjib and his authorship have been carried out in the form of paper, thesis, and dissertations. One of the researches have been done is entitled *Eko Sufisme*¹² written by Suwito NS explains about sufism ethic in view of enviroment. This disertation, seek to offer a new way looking at global warming and all of enviroment problem by using sufism ethic. *Eko Sufism*

¹² Suwito NS, *Ekos Sufisme*, (Purwokerto: STAIN Press, 2011)

is ecological ethic is expected be able to make a new rule and ethic that can avoid environmen damage furthermore.

*Tahajjud Cinta Emha Ainun Nadjib*¹³ written by Jabrohim. The study examines social value of Emha Ainun Nadjib's poems. The study tries to explain the social side of Emha Ainun Nadjib that has required in antology of poems. This study uses literature sociology as main method and then present five conclusions. First, Emha's poems is the worried expression of Emha Ainun nadjib that see the restlessness, desire, suffer of his society. Second, Emha's poems also express Emha Ainun Nadjib's religion anxiety. Third, Emha's poems showing social side that have ethical quality, therapy, concept, and critic of Emha Ainun Nadjib. Fourth, there are deep relation between Emha Ainun Nadjib, Emha's poems, and social condition. And fifth, Emha's poems on the study, has correlation with Emha Ainun Nadjib's poems anthology before.

Segi Sosio-Religius Nyanyian Gelandangan Karya Emha Ainun Nadjib is written by Susanto, Jabrohim, and Suminto A. Sayuti is tries to explain about introduction study to the literature sociology course. This book especially discoveres every possibility that can be used to build a new prespective in socio-religy a literture of Emha Ainun Nadjib's poems. This book presents some conclusions, such as: Emha Ainun Nadjib's poems is likely used as a part in work socio-religy construct in literature.

¹³ Jabrohim, *Tahajjud Cinta Emha Ainun Nadjib*, (Yogyakarta: Pusat Aktivitas dan Studi Sastra Universitas ahmad Dahlan).

*Spiritual Journey: Pemikiran & Perenungan Emha Ainun Nadjib*¹⁴ written by Prayogi R. Saputra explains about Emha's position in *Maiyah*, religion, society, and politics. Prayogi said that *Maiyah* is a form of social responsibility of Emha Ainun Nadjib. Through *Maiyah*, Emha tries continuously to advocate and accompany community members without distinguishing the members of religion. All of Emha Ainun Nadjib in *Maiyah*, is named by Prayogi as spiritual journey of Emha Ainun Nadjib.

From the book and research above, no one discussed about sufism psychology in case of Emha Ainun Nadjib, especially dimension of sufism of Emha Ainun Nadjib in the text. It mean, that this research is proper to continue.

F. Systematic of The Study

In order to make this thesis easily understood by the readers, the author tries to describe the systematic of the study in this thesis as follow:

Chapter 1 gives description the whole in brief as the escort to enter and follow the main explanation about psychology and Islam. This chapter consist of the background of study, definition of terms, research question, objective and benefit of the study, the literature review, and systematic of study.

¹⁴ Prayogi R. Saputra, *Spiritual Journey: Pemikiran dan Perenungan Emha Ainun Nadjib*, (Jakarta, Penerbit Buku Kompas).

Chapter II discusses about psychology and sufism, Frager's theory of Sufism Psychology, comparison between western psychology and Islamic psychology, and sufism psychology in literature.

Chapter III content of research method which consist of type of research, data sources, method of data collection, and method of data analysis.

Chapter IV is the analysis of the research which describes and explains Emha Ainun Nadjib's profile, Emha Ainun Nadjib's authorship, *Slilit Sang Kiai* profile, and dimension of sufistic reflection of Emha Ainun Nadjib.

Chapter V is closing which consist of conclusion and recommendation.



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CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the result and data analysis of this research on Sufistic Reflection of Emha Ainun Nadjib in *Slilit Sang Kiai* which has been explained in the previous chapter, researcher conclude that Emha's dimension of Sufistic Reflection are in his brainware about religious experience, social awareness, religious awareness, and the three level of human which explained in some his essays in *Slilit Sang Kiai*. Even though *Slilit Sang Kiai* is not theoretical books, but some theme of essays on these book are parallel with thae characteristic of sufistic of Frager's theory. For Emha, the happiness of life is not the main purpose of life, but become helpful human and real *khalifatullah* are the right main purpose of life.

B. Suggestion

Emha's statement and brainware not only important for anyone who wants to exctave his spiritual side, social awareness, and religious appreciation, but also for all people who want reach the ultimate growth and development as human beings whatever their professions.

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