



Spiritual Piety and Social Pity: Study of Sufism Thought Bawa Muhaiyadden as a Contemporary Sufi

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Abstract

The Bawa Muhaiyaddeen Fellowship was founded in Philadelphia in the 1970s with a focus on universal spirituality. Bawa Muhaiyaddeen, a prominent figure, played a key role in connecting Sufi heritage to the United States. Bawa Muhaiyaddeen's teachings have become an important part of Sufism's history in America. He successfully united various perspectives on the relationship between Sufism and Islam, Sufis and Muslims, Sufis and Non-Muslims, as well as Muslims and non-Sufis. This research used a qualitative approach with the ethnography method and analyzed media using the AMS (Siber Media Analysis) technique. The findings reveal that Sufis prioritize the afterlife and strive to control their impulses to avoid harming themselves and others. Bawa Muhaiyaddeen emphasized that Sufis should also strive to be more competitive than those who focus solely on fulfilling their desires and greed.

Keywords: *Sufi, Bring Muhaiyadden, Social Misfortune, Contemporary*

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Introduction

The teachings of Sufism faced increasing discredit as the philosophical Sufism movement emerged, being labeled as deviant. Sufism started to garner negative perceptions with the rise of false Sufis who utilized Sufism as an excuse for laziness. As times changed, various criticisms of Sufism began to surface. Sufism was seen as a deviant and individualistic teaching, attributed to the decline of Islam. The principles of *zuhud* (asceticism) and seclusion were accused of causing Sufis to lose touch with their humanity (Kholil, n.d.). Furthermore, there existed a negative stigma surrounding Sufi teachings in social life, as Sufis were viewed as apathetic and detached from their social responsibilities. Experts argued that the teachings within Sufism were also regarded as a contributing factor to the decline of Islam. Muhammad Iqbal suggested that the concept of *zuhud* had led to a neglect of social responsibilities, with Sufis focusing solely on metaphysical matters and disregarding physical realities. This viewpoint aligns with Abdul Wahab's belief that the teachings of tarekat (Sufi orders) that emerged in the 13th century had tarnished the purity of monotheism (Saputra et al., 2021)

The Tarekat, originally involved in the domain of spiritual education for Muslims seeking to cultivate a devout mindset, was often perceived as a secluded and exclusive group. However, in the 13th century AD, it found an opportunity to expand its role and transform into a militant organization. This shift occurred due to the collapse of Islam's political power, which had previously been instrumental in the spread of the religion, as a result of devastating attacks by the Mongol army. The tarekat emerged as a replacement for political leadership and took on the responsibility of upholding the Islamic da'wah (proselytization) worldwide. They employed different paradigms and approaches to fulfill this mission (Riyadi, 2016; Saifullah, 2015). Fundamentally, the tarekat plays a significant role in religious and spiritual life. Moreover, it is believed to serve as a means for social transformation by fostering morality and ethics. One of

the primary reasons why the tarekat is considered a catalyst for social change is its focus on the improvement and refinement of individual morals. By initiating change at the individual level, it can subsequently impact and enhance social life as a whole (Munandar, 2020; Sakhok et al., 2020).

There are numerous examples of holy individuals who lead ordinary lives as regular human beings. One of the most prominent examples is the Prophet Muhammad SAW. He was a skilled trader and renowned for his honesty. The Arab community bestowed upon him the title of *al-Amin* (the Trusted) due to his exemplary conduct. Many saints, who are beloved to Allah, also supported themselves through various trades. Farid al-Din Attar, a Persian Sufi, engaged in the perfume trade. Hasan al-Bashri, another Sufi, traded gemstones. Sheikh Bawa Muhaiyaddeen himself lived a life akin to an ordinary person. He worked as a hairdresser, owned a bakery shop, and even cultivated a rice field through his own sweat and hard work (Abdullah, 2019).

The present study will delve into the perspectives of Sheikh Bawa Muhaiyaddeen regarding spiritual teachings (individual misfortune) and social piety, with a particular focus on the work ethic attitude of Sufis. In Islam, work ethic holds significant value as it aligns with the principles of Islamic thought and serves as a framework for faith. Consequently, it encompasses certain positive aspects. The presence of a strong work ethic necessitates an individual's awareness of the connection between their job and their overall outlook on life. The individual's worldview provides meaning and purpose to their existence. Hence, if a person finds their work lacking personal significance and fails to relate it to the purpose of their life, they are likely to struggle with diligently performing their job (Sohari, 2013; Yazid, 2020). Toto Tasmara asserts that the Islamic work ethic entails a genuine effort that mobilizes all of one's resources, thoughts, and remembrance to actualize their role as a meaningful contributor to the betterment of society (*khairu al-ummah*) (Tasmara, 2004).

Methods

This research employs a qualitative approach using the neethnography method. The chosen method utilizes a specific analytical technique called AMS (Siber Media Analysis), which involves four levels of analysis: media room level, media document level, media object level, and experience level. In this study, the field of investigation is the Instagram website, specifically the bmf.org account, which serves as the official Bawa Muhaiyaddeen Fellowship account.

This Sufism research study focuses on the discussion of Sheikh Bawa Muhaiyaddeen from his Sufism teachings which are more mixed with Islamic philosophy and social Sufism teachings by teaching his followers to have a strong work ethic. To explore various events and problems in this study, the authors limit the formulation of the problems that will be discussed in this study. The formulation of the problem is: *First*, how is the Sufism teaching of Mistisimse Sheikh Bawa Muhaiyaddeen? *Second*, what is the teaching of Sheikh Bawa Muhaiyaddeen's social dimension?

Results and Discussion

Getting to know Sheikh Bawa Muhaiyaddeen

Muhammad Raheem Bawa Muhaiyaddeen died in Philadelphia, United States on December 8, 1986. He was a Sufi from Sri Lanka who came to the United States on October 11, 1971. Based on the stories of his students, Bawa Muhaiyaddeen lived in the forest until the 1940s. After that, he spent a lot of time in a *langgar* called Kataragama in southern Sri Lanka as well as at the Al-Jilani temple dedicated to Sheikh Abdul Qadir al-Jailani. His students come from various backgrounds and religions (Tamaim, 2023; M. S. Xavier, n.d.; M. S. Xavier & Dickson, 2015).

The name "Muhayyadeen" literally means [the one who revives religion]. And what he lived to do was the same as the meaning of his last name. He devoted himself to convincing the hearts of those who came to him about God. As a Sufi teacher, he has a unique ability as well as intellect, namely the ability to understand the essence of truth that is purified from all religions, his other uniqueness is the way he lectures, namely, by "telling stories" or telling stories of his experiences and packaged in Islamic Sufism, and even not only Muslims who came to his house there were Christians, Jews, Buddhists, and Hindus.

He is a Sufi who initially arrived in the United States in 1971, following an invitation to visit Philadelphia. Eventually, he decided to settle there. During his time in Philadelphia, he delivered numerous teachings through television and radio broadcasts, conducted lectures at universities across the United States and Canada, and remarkably, welcomed daily visitors at his residence, ranging from young children to adults. Consequently, he established a Sufi community, which later led to the formation of the Bawa Muhaiyaddeen Fellowship (BMF). Tragically, he passed away on December 8, 1986, in Philadelphia, United States. His grave continues to be a site of pilgrimage, where people from various religious backgrounds and beliefs come to offer prayers, recite blessings, and seek spiritual connection (Arifwahyudi, 2023; M. S. Xavier, 2018a).



Figure 1. Mazar or The Bawa Muhaiyaddeen Fellowship

As is known, the City of Philadelphia, the state of Pennsylvania, is one of the most pluralistic American metropolitan cities. In the northern part of the city is The Bawa Muhaiyaddeen Fellowship which was founded in 1984. The founder of The Bawa Muhaiyaddeen Fellowship is the Sufi, Sheikh Muhammad Raheem Bawa Muhaiyaddeen. The site is surrounded by plantations and farms. Includes the tomb of the Sufi, or what people call it a *mazar* (Zein, 2023). Then there is also a library that contains books by Sheikh Muhammad Bawa Muhaiyaddeen written by his students, to a small well that is believed to be the source of the *zam-zam* spring. There is no clear information about the origins of Muhammad Raheem Bawa Muhaiyaddeen. The few pieces of data that have been obtained are that he lived in seclusion in the forests of Sri Lanka in 1914. People came to visit his exile in search of a glimmer of understanding and truth. They call it Guru Bring. According to the story, he traveled around India, then to Baghdad, Jerusalem, Medina, Egypt, to Rome. Until 1971, Bawa Muhaiyaddeen received various invitations to come to the United States (Dzkr, 2023).

Bring Muhaiyaddeen to preach Sufism and build a Sufi community in Philadelphia. In this city, he also delivers his lessons through many television and radio stations, covering listeners from America to Canada, from England to Sri Lanka. He also gave lectures at many universities. Some of the mass media who have met him include Time, The Philadelphia Inquirer, Psychology Today, and The Harvard Divinity Bulletin. His group of followers formed

The Bawa Muhaiyaddeen Fellowship, hosting a gathering that offered several public gatherings. As before in Sri Lanka, people from all religious, social, and ethnic backgrounds would join in to hear him speak. Across the United States, Canada and the United Kingdom, Bawa Muhaiyaddeen is gaining recognition from *Ulama*, *Educators*, and world leaders (Arifwahyudi, 2023).

Bawa Muhaiyaddeen continues to guide his students from all nations, and also receives daily guests from various circles. Answering their questions, helping to solve problems from all areas and touching their hearts in a very personal way. Bawa Muhaiyaddeen died around 1986. Now his tomb is also crowded with people who make pilgrimages, perform *tahlil*, and have faith. Not only the Muslims who visited him, but from various religious circles and different beliefs. After he died, the various rituals of Bawa Muhaiyaddeen's teachings were still enforced by his followers. As seen in The Bawa Muhaiyaddeen Fellowship, there are routine activities, namely dhikr before dawn, prayers and traditional greetings after congregational prayers.

According to Gisela Webb's notes, the entry of Sufism into the Western world occurred in three stages. The first stage, beginning in the 1920s, was based on oriental knowledge. During this period, Sufi teachings reached parts of the world where spirituality was seemingly absent. The second stage spanned the 1960s and 1970s, characterized by a resurgence of interest in the lost heritage of Muslims and a quest for spirituality among Americans. The third stage was marked by the emergence of the Bawa Muhaiyaddeen Fellowship in the 1970s in Philadelphia, which focused on universal spirituality (Zein, 2023).

The Doctrine of Mysticism Sufism Brings Muhaiyadden

The Bawa Muhaiyadden Order was able to unify various interpretations of the relationship between Sufism and Islam between Sufis and Muslims. Bawa Muhaiyadden arrived in Philadelphia from Sri Lanka in 1971, Muhammad Raheem Bawa Muhaiyaddeen became an influential propagator of Sufi teachings in America, which had previously developed in South Asia. The content and form of his teachings as well as his role as sheikh represent the latest examples of traditional mysticism about the nature and function of holy figures, *wali Allah* and *Qutb*. That Bawa Muhaiyaddeen taught his followers in America about the teachings of wisdom that had previously been conveyed in Sri Lanka. Besides that, The acceptance of Bawa Muhaiyaddeen's teachings during his years in America as well as the application and spread of his teachings that have persisted since his death in 1986 shows the dynamics of the spread of Sufism in the context of the development of Islam, diaspora religion, as well as various inter-religious and intra-religious relationships in America in a context that wider (Blankinship et al., 2017; F. Korom, 2014).

The most special talent of a Bawa Muhaiyaddeen is his ability to make it easier for his students to understand the essence. The spiritual concepts that he conveys are complex and very deep concepts if they are conveyed in classical Sufism terms and language. However, he was able to convey it in straightforward and very simple language, accompanied by examples and stories that were very easy to understand. So simple and easy, that all the deep and theoretical discussions of the classical Sufis turned into as if they were just ordinary advice. In fact, The teachings he conveys are comparable to the essence taught by classical Sufis, despite appearing complex in their discussions. In reality, they share the same core principles (Mooney, 2018; M. S. Xavier & Dickson, 2015).

And until now his teachings are still preserved by his followers, as happened at BMF, namely routine activities, namely dhikr before dawn prayers, prayers and the tradition of greetings after the congregational prayers. The various stories of Bawa Muhaiyaddeen's teachings use examples from a number of Hindu references, such as the Puranas, Upanishads and Islamic sources including *hadith qudsi*, stories of the prophets, and educational stories about figures such as the Prophet Muhammad, Fatimah, Jibril, Ali, Rabiah al-Adawiyah, Hasan al-Basri, Uwais Al-Qarani (which Bawa Muhaiyaddeen uses to identify his own spiritual line that is not tied to genealogy), Musa, khidir (used to denote the limits of religious knowledge and

exoteric laws), Prophet Ibrahim, Prophet Isa, Maryam, and 'Abd al-Qadir Al-Jilani (whose spiritual position was positioned by Bawa Muhaiyaddeen as Qutb) (Webb, 2006a)

Bawa Muhaiyaddeen emphasizes Islam as a state of oneness with God, meaning the process of inculcating the attributes of God, as well as removing racial, caste and religious differences. Although Bawa Muhaiyaddeen's followers in America lack the background or interest in identifying traditional Sufi themes and imagery, these were certainly part of the early discourses of the 1970s (Malik & Hinnells, 2015). Bawa Muhaiyaddeen uses various strategies to teach mystical doctrines and subtle philosophies to his followers in America, while the doctrines of mystical mysticism or his teachings include:

First, the mystical doctrine of the origin of creation (and the continual transmission of divine knowledge) through the resonance of Allah, the self-disclosure of Allah, Nur Muhammad, understood through qutbi (qutbiyyah), the explanatory or locus of divine wisdom in the human heart (*qalb*). As with Muhammad's theology of light, the tradition of the heart as a place of intimate dialogue with God has been an important Sufi theme since the time of Tustari (d. 896). Metaphysical theories that believe in the power of Being (with phrases such as angels, light, and wisdom) that mediate the ontological and epistemological distance between divine existence, human existence and other knowledge also exist such as the philosophies of Ibn 'Arabi and Suhrawardi (*al-Maqtul*) (Schimmel, 2012).

Second, the doctrine of the Inner Qur'an, the essence of Allah's revelation to mankind. In addition, there is also the inner historical reality of every religious revelation (in the *Tamil Qur'an*, *Thiru Marai*, or *Thiru Qur'an*). *Third*, the symbolism of the letters, including *Alif*, *Lam*, *Mim*, corresponds to a continuous process of self-disclosure: Allah-Nur Muhammad, or Allah-Muhammad-Muhaiyadden (2007). *Fourth*, the affirmation of the day of the covenant (*yaum al-missaq*), also refers to the "*Day of Alastu*", which is mentioned in the Qur'an, (Sura 7:171), an event in the primordial period when humans testify to the truth, remembrance of his Lord, which is associated with eternal remembrance in the human heart. Sufi understanding asserts that humans are primordially born in a state of union with God, namely Islam. However, because we forget that initial unity, we are then controlled by lower forces from within and from outside us, and we become submissive to other than God (Webb, 2006b).

Fifth, emphasis on the importance of traveling back to Islam by means of remembrance of God (*dhikr*), not only through prayer and religious rituals, but ultimately also by analyzing who we are, what separates us from God, by learning that only God can know God; only God can worship God. Referring to the hadith qudsi, "*He who knows himself/himself (literally, 'his-self') means knowing his Lord*". A call to analyze and answer the question "*Who am I?*" found at the beginning of some of Bawa Muhaiyadden's writings or lectures. It is an analysis of the seven levels of consciousness that reminds us of yogic psychology and the theories about the states and stages of the path leading to mortal death before the time of death, which are prominent in Sufi literature (Blankinship et al., 2017). Bawa Muhaiyadden also called it the "*Sea of illusion*" which is a metaphor for mortal existence. Everything in the universe that is mortal is only God who is eternal. Everything that is created from the elements of space and time can be categorized as mortal because these elements will eventually be destroyed. God's light is eternal because it is not bound by the elements of space and time.

Sixth, "*nafs*" or self. The term is sometimes translated as "*soul*" (Rahmatiah, 2018; Reza, 2014; Salam, Andi Muhammad Iqbal & Huzain, Muhammad, 2020) (Syah Reza, 2014). When the Sufis use the term *nafs*, they are referring to our bad qualities and tendencies. At the lowest level, the *nafs* is what leads us astray. As Bawa Muhaiyaddeen says that we often struggle to avoid behaviors that we know are bad and destructive. Why struggle? If our minds are one, then there is no fighting term. However, our minds are divided. Even when we believe in what is right, there is a part of us that tries to get us to do the opposite. That part is the lower self (lust), especially the lowest level of our *nafs*, namely the tyrannical *nafs* (*Al-nafs al-ammarah*). This *nafs* is mentioned in the Qur'an as: "*And I do not free myself because verily the self always commands to evil*." (Surah 12:53). There are 7 levels of the *nafs* and the highest level is the holy *nafs* (*Al-nafs al-shafiyah*), the level that belongs to the noble Prophets and the honorable Apostles (Alang, 2021; Sudarmono, 2017).

According to al-Kindi, the soul is a mandir base (single, not arranged, not long, deep, and wide). The soul is characterized by divine and spiritual characteristics, meaning perfect and noble. Al-Nafs is a spiritual man, so its relationship with the body is accidental. Although al-Nafs is united with the body, with which he can carry out his activities, but al-Nafs remains separate and different from the body, so he is eternal after experiencing death. Al-Kindi explained that in the human soul there are three powers, namely: lustful power (*al-quwwah al-syahwdniyyah*) which is in the stomach, anger (*al-quwwah al-gadabiyyah*) and thinking power (*alquwwah al-gadabiyyah*) which is centered in the head. The substance of the soul according to al-Kindi comes from the substance of God. When humans on this earth get the pleasure of eating and drinking, surely the way is blocked for his mind to know the noble things. Humans who are controlled by the power of anger are likened to animals. If it is controlled by the power of thought, then its personal dominance is to think and know the nature of things (Rahmatiah, 2018; Salam, Andi Muhammad Ikbal & Huzain, Muhammad, 2020).

Seventh, recognition of the spiritual gifts of saints, *qutbs* and people who revive the meaning of faith. Bawa Muhaiyaddeen uses the term *qutb* to denote the eternal state or ability in the human heart that stems from the power, majesty, and brightness of God Himself that existed in the saints and *qutbs* of the past, including Abd Al-Qadir Al-Jilani, a wali of Baghdad in the 12th century. 12 which is dubbed muhyi al-din (who revives faith), and is also present in the reality and mind of Bawa Muhaiyaddeen today (Malik & Hinnells, 2015).

The role of the true Shaykh is to help students who are in the process of understanding themselves, removing impurities to reveal *al-Haqq* (truth/true reality) within, for the role and activities of the Sheikh who use the simile of the father and mother. The allegory of Quth in the Maldives refers to the wisdom of analyzing divinity within the individual, including the dimensions of Bawa Muhaiyaddeen as '*Shaykh/Qutbiyyat*' in this process, who travels through the many sojourns of the endless ocean of existence, the outer and inner worlds, to analyze and illuminate the state of the self, one's imperfections, how to achieve progress, how to fight the ghosts, demons and idols within. Bawa Muhaiyaddeen also uses phrases about precious stones, for example a gemologist sharpening a stone to remove impurities/impurities, to produce pure diamonds from the stone (Malik & Hinnells, 2015).

Eighth, Bawa Muhaiyaddeen explained that "*the absolute truth—that your soul, His Light, and God is One*", which means that the human soul, Nur Divine, and God are One as absolute truth. This explanation is based on the "principle of the nature of existence," that the essence of existence is only One, namely God as *Mandatory al-Wujud*. Beings other than Allah are pseudo-beings, not absolutes. as in the process of creation from eternal existence in the knowledge of God in the form of being, Ibn 'Arabi believe in the existence of emanations, where God showing everything from the form of knowledge to being material existence. The appearance of God's knowledge in progress creation is not related by space and time. Because God's knowledge encompasses all space and time. Then the first is in this form according Ibn 'Arabi is the Essence of Muhammad or Nur Mohammed. Nur Muhammad is also the first received the light of Nur Ilahy which then radiated no stopping (Bistara, 2020, 2020; Zulkifli, 2018).

Next With what sign can we realize the existence of God? What is the evidence? Is it by sound, or shape, or some other sign? Bawa Muhaiyaddeen: Everything is a sign from God. Everything tells His story. Whatever is created by man cannot move. But what God created can move. We can only analyze things that have been created. We do not have the ability to create anything new. For example, we can take sperm (which God has created) and incorporate it into an ovum (which God has also created) and then 'create' an embryo. With that we can create pregnancy, but only by combining an existing seed with another seed. We can also create electricity, but only by producing it from other substances. We also use sunlight (which God has created) for various purposes.

Everything in existence speaks for itself. Each thing is a testament to the power of God and serves as evidence of His existence. To truly comprehend this, we require a deep and unwavering faith that surpasses the limitations of reason and intellect. This faith enables us to contemplate the divine. However, for now, let us set this aside. The evidence of God's reality

lies within ourselves. If you feel anger, hatred, or doubt, or suspicion towards someone, and you hurt that person, maybe hit them too. And suppose that person just walks away without any retaliation, saying to himself, "*Oh God! You know everything. This is my responsibility. You are the witness. You have to explain it.*" Then, after he left, a warning voice came from inside of you, that causes your heart to ache, saying, "*What you did was wrong. You cursed him, but he didn't curse you back. You hit him, but he doesn't hit you back. Aren't you doing wrong? Wouldn't that violate justice? Think about this and you will feel it. Even if you curse and beat him, he doesn't reply to you, but he accepts it patiently and walks away. You don't think before you act. Just because of your suspicions and your anger, you hit him.*" but he took it patiently and walked away. You don't think before you act. Just because of your suspicions and your anger, you hit him." *but he took it patiently and walked away. You don't think before you act. Just because of your suspicions and your anger, you hit him.*" (Tandayu, 2023).

Then something speaks within you, telling you to reflect on what just happened and to apologize to that person. Something warns you and makes you realize what you have done. He also explained the consequences. The thing that is in the self acts as a witness. That's God. The person you offend submits the problem to God and leaves. God then comes into you and rebukes you. Think about this. The witness is within us. This is the first point.

Then, suppose we deny the existence of God. For example, Stalin said that God does not exist and founded communism. But then a tumor grew on his body, and as he was suffering as he neared his end, he screamed "*Oh my God!*". Where did he get the urge to say such a thing? He is a man who denies the existence of God, but when he suffers he screams, "*O God!*" Previously he had asserted that he did not believe in God. God is not in his mind. So where did the word come from? From within him. It lies within as a power, without body or form, without race or caste or religion, without distinction of skin color, or difference between "*I*" and "*you*". The power sees everyone as equal. He judges with compassion and love. When danger is imminent, it is the Power that makes people cry out, "*Oh my God!*" As soon as He settles in our faith, He guides us and keeps us awake. That is the evidence that is within us. Even though we can't see it from the outside, the warning comes from within us, isn't it? That's the proof (Tandayu, 2023).

The Social Dimension of Teaching Brings Muhaiyaddeen

1. *The Business of the Sufis as Social Piety*

Can a Sufi do business? This is a common question for most people who will enter the world of Sufism or tarekat. Sufism or tarekat is considered a way to stay away from the world because it has the teachings of *zuhud*, so that question may be felt to be asked. Sufis are often imagined as someone who looks simple, even tends to be what he is. People who always think about the hereafter and take as far as possible from the life of this world. Is that true? perhaps the answer of the Sri Lankan Sufi who spent his life teaching his teachings in the United States, Bawa Muhaiyaddeen, could provide some enlightenment. Especially for young people who want to enter the world of tarekat but are afraid to stay away from the world.

Sheikh Bawa Muhaiyaddeen recounted his experiences of working in the rice fields with the intention of dedicating the harvest to others. He tirelessly built and maintained his fields, planting and irrigating the rice, constructing irrigation systems, and fencing the rice field. However, in his heart, he never considered the yield as his own. His mindset revolved around dedicating his life and the results of his efforts to others, as he believed in the principle of selflessness. As Sheikh Bawa Muhaiyaddeen said, "*Do everything selflessly, without selfishness.*" Furthermore, he emphasized the importance of hard work in all endeavors and encouraged his followers to explore and understand the divine order inherent in all aspects of creation, as a means to seek the truth (M. Xavier, 2014).

As in Sri Lanka, Bawa Muhaiyaddeen initiated farming and cooking activities as a means to teach the community about skills, service, and doing charity. His followers are also taught about spirituality, namely getting used to doing good, practicing the name and attributes of

God, and remembering God, and remembering God with every breath. The teaching on the characteristics and quality of food (physical and spiritual) is another focus of Bawa Muhaiyaddeen's teachings. This includes the metaphor of the shaykh as a chef, who knows the special "spices" and "spices" that each student needs in his transformation into a perfect human being (*al-insan al-kamil*) (M. S. Xavier, 2018b).

Linguistically, the term *insan kamil* (*al-insan al-kamil*) consists of two words: the word *al-insan* which is defined as human and the word *al-kamil* which means perfect. If you review the term "perfect" as expressed by Murtada Mutahari, it is not the same as the word *tamam* (complete), although both look the same. The word *tamam* or complete is a term that refers to something that is prepared according to a plan, such as building a house or mosque. If part of it has not been completed, then the building is called an unfinished or incomplete building. Even so, something may be considered complete, even though there is another completeness that has a higher value, that is what is called *kamil* (perfect) (Hakiki, 2018; Hakim et al., 2014).

As in his notes in the article "A Sufi Perspective on Business" published by the Bawa Muhaiyaddeen Fellowship (BMF). Is it true that business hurts other people? There are still people who think that the business world tends to be "dirty". Business is hurting other people. The business enslaves people with their wealth. Bawa Muhaiyaddeen also asked, isn't everything in this world basically a business. Farmers do business. Lecturers, priests or religious leaders also do business. Doctors quote fees from their patients. Bawa Muhaiyaddeen said "Just show me someone who doesn't do business in this world. As long as we need clothing, food and shelter, we are doing a business,". Only heedless and ignorant people in their business affairs hurt others and are enslaved by their wealth. A wise person, through His wisdom and grace, will obtain sufficient returns from business for himself and his family. They actually have control over this world (Tandayu, 2023).

Don't think about quitting business. Becoming a Sufi, don't ever think about quitting business. Instead, you have to keep learning to do business well and with wisdom. The person who is able to live life in this world without making the world live in him is the character of a Sufi. According to Muhaiyaddeen "Isn't it very easy to make huge profits from defrauding customers, cutting employees' salaries, forcing them to work twice as hard, or enslaving them?" Of course it's very easy. But a Sufi would definitely not do that. They know their rights and obligations. Knows how to fulfill his job, fulfill the rights of his employees, and provide a fair price for his customers (Tamaim, 2023).

Bawa Muhaiyaddeen teaches to run a business with love, justice and wisdom. Without a business, of course, one cannot obtain the needs of clothing, food, and other necessities of life. Indeed, if the business is run with love, justice, wisdom, professionalism, and faith in God alone, not in the world, then the business will lead to success in this world and in the hereafter. Thus, business will be a great blessing for all mankind. An aspirant of Sufism must also be at the forefront. Even the Sufi advised, "*Be the first and foremost in the field of business you are in, live with love and justice. If you do so, then it will benefit you and everyone else. Do not be lazy. Study properly.*" He also emphasized, a Sufi must actually be more competitive than those whose business is only to fulfill their lust and greed. The goal is that the Sufis have control over them and be able to restrain them from hurting themselves and others (Dimas Tandayu, 2022).

A balanced attitude between the life of this world and the hereafter has been confirmed in QS al-Qaṣaṣ verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And seek in what Allah has bestowed upon you (happiness) in the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not

do mischief in (your face).) earth. Verily, Allah does not like those who do mischief." (Departemen Agama RI, 1994)

There is an *atsar* that says: "Work for the sake of your world as if you will live forever and work for the sake of your hereafter as if you will die tomorrow morning" (Syuhudi Ismail, 1995). The verses of the Koran and the *atsar* above explain several things, namely first, regarding the life of the world, if you want to be successful and successful in the life of the world, then every human being must be able to optimize himself as much as possible by working hard, in other words having a high quality work ethic. Second, regarding the afterlife, if you want success in the hereafter, you must strive to improve your spiritual state, so you can be close to Allah.

Never think about giving up on learning to do business. This lesson will be beneficial for you and your life. Humans who can live in this world without letting the world live within themselves are the smartest. It's easy to make huge profits by cheating on customers, or by cutting employees' salaries in half and by hiring them for twice as long, essentially enslaving them. It is very easy. A wise man, however, will look for ways to provide what business owners want, what employees want, values fairness to customers, and even himself by providing what he needs for his body and mind.

If no one did business, no one would have food, shelter, or the necessities of life. If business can be done with love, justice, wisdom, and ingenuity, having faith in God alone and not trusting in the world, then the business will lead to success both in this world and in the hereafter. This is the way you should do business, and it will be of great benefit to mankind. A Sufi or Sufism practitioner must also learn how to run a business properly. Be first and foremost in your line of business, and then do it with love and justice. If you do this it will benefit you and all mankind. Do not be lazy. Study hard. To run a business fairly you must know more than those who study only to satisfy greed and lust for power, sex, possessions and status. Sufis must make your intellect twice as sharp as theirs, so as to control them and prevent them from harming themselves and others (Zubair, n.d.).

The Sufi is required to surrender all responsibilities to God and fulfill their duties. With wisdom, love, justice, and bolstered by intelligence, they are to engage in righteous business practices. Laziness is to be avoided, as one who conducts themselves in this manner in their business pursuits will be recognized as an exceptional entrepreneur. They will become a holy individual for this world. Bawa Muhaiyaddeen teaches that one should never perceive that conducting business with wisdom will harm others. Sufi adherents must acquire knowledge about business while also deepening their understanding of God, His attributes, and His merciful acts. Diligently pursue your studies and fulfill your duties to God. This approach will yield great results. You must give your best effort in your work and entrust the outcomes solely to God. By doing so, everything will proceed smoothly.

Efforts to achieve success in life in the world, often heard the jargon "effort then surrender". One is first required as much as possible to endeavor in the form of inner and outer. Outward endeavor is trying as best as possible in accordance with the work ethic, while inner endeavor is done by praying for help from Allah. The thing to do then is to surrender to God, that is to accept all the decisions that God has given. This is where the position of *tawakkal* and *ria*, if Allah's decision is in accordance with the request and endeavor, in the sense that success is achieved, then it is required to be grateful for it, on the contrary if Allah's decision is not in line with expectations, in the sense of failure, then one must be patient and steadfast in accepting it (Nasution, 2017; Saifullah, 2015).

2. *Sufism as Peace*

The President of the International Sufi Academy, Sheikh Dr. Aziz al-Kubaity, said that Sufi teachings play a major role in world peace. According to him, science without being accompanied by a correct understanding of Sufism will be able to give birth to radicalism or terrorism in the name of Islam. The rise of feuds in the name of religion due to understanding Islam with lust, without being accompanied by *tazkiyah* or purification of the heart as one of the core teachings of Sufism, the Ulama who earned a doctorate from Oxford University and

the University in Morocco added, understanding religion with lust also often makes Muslims blame each other. In addition, they will claim to be the most correct themselves and their groups. According to the history of Islam in the world, the Sufis with their Sufism teachings always put ethics first. Not only in religion but also in the nation and state. In fact, since hundreds of years ago, in any country, whenever there is a conflict, the Sufism scholars have played a role in initiating conflict peace in the name of religion. The reason is, the teachings of Sufism promote universal peace, by keeping away violence, both personal and group (gomuslim, 2023).

Sufism's invitation to establish peace, the unity of all mankind, and universal love also came from a native Sri Lankan Sufi living in Philadelphia, named Bawa Muhaiyaddeen. As quoted by Abu Na'im through *Islam and World Peace*, by Bawa Muhaiyaddeen, he explains that in order to realize the unity of all mankind, we need to emphasize Islam as a "*haqiqat*" not as an outward form and a mere formality. Formalistic religion without basing it on the deepest qualities tends to isolate people from fanaticism, and these are the roots of horizontal conflicts and civil wars. Quoting Muhaiyaddeen, "*The word Islam does not indicate the choice of a religion or sect, but Islam only refers to the meaning of unity, peace, and the Truth which is none other than Allah.*" Most of Bawa Muhaiyaddeen's early followers were Hindus from Jaffna who called him swami or guru. As Bawa's early followers in America included whites and blacks, from Christians and Jews, mostly middle class, who are now in the circle of "spiritual seekers" in Philadelphia. African Americans in particular have hope that Bawa Muhaiyaddeen is a person of color and color blindness who can help eliminate racial differences in America (F. J. Korom, 2019).

Bawa Muhaiyaddeen's teachings on "Sufism as a social character" are stated in the language of prohibitions and commands. The language of the prohibition is "Do not fight holy wars, seeking to kill other creations of Allah because of their religions." While the command language is "Fight a holy war to destroy religious hatred within yourself. That will bring glory to the inner religion spoken of by Allah and the Rasulullah." These teachings require the creation of social harmony or equilibrium, not only in the lives of fellow Muslims, but also in the relationship between the Muslim community and non-Muslims. With this, the concept of struggle is directed at "*jihad al-nafs*", not physical jihad or war against non-Muslims, although in physical jihad it is called holy war (Dzkr, 2023).

Sufis in the US in the last decade. This happened in line with their attitude in responding to both the perennial issues faced by all religious communities throughout the ages where they were able to survive beyond the generation of their founders as well as new issues related to globalization. Through this approach, the development of the Bawa Muhaiyaddeen Fellowship, in Philadelphia. This group recruited Native Americans during the second wave of Sufism in the 1970s. But slowly this community showed a tendency to be closer to normative Islam throughout the 1980s to 1990s. Despite tensions over issues of Sufi or Islamic identity, these communities create an attractive environment and meet the needs of today's multiethnic Muslim diaspora community in America (M. S. Xavier & Dickson, 2015).

The existence of the Bawa Muhaiyaddeen tariqa (Sufi order) has had an impact on the development of *tariqas* in North America in the past decade, leading to interconnected situations including: *Firstly*, the migration patterns of people from East to West and from North to South, along with the increasing number of diaspora communities and immigrants from Muslim-majority countries coming to America. This reality is influenced by the global Islamic revivalism and the growing consciousness of political and religious identity within the immigrant community. *Secondly*, the expansion of networks, both nationally and internationally (through direct contact or the internet), between Sufi Muslims and non-Sufi Muslims engaged in efforts towards social justice. This network expansion has created opportunities for discussions and activism related to issues such as peace, violence, and gender rights.

Third, the proliferation of discussions and forums between communities, between religions (not only between one school of thought and another, but also between Sufis, between Sufi Muslims and non-Sufi Muslims, between Sufis and non-Muslims, between Muslims and non-

Muslims), especially as a reaction to the discourse of the "September 11" action, terrorism or Islamic radicalism, and the Middle East crisis.

Conclusion

Muhammad Rahem Bawa Muhaiyadeen was a central figure who became an important mediator of the US Sufi heritage. Until he founded the Bawa Muhaiyadden Order and was very influential and contributed to the discourse of Islam and Sufism in the global society. The presence of the Bawa Muhaiyadden Fellowship which began in the 1970s in Philadelphia, focuses on universal spirituality. However, the Institute increasingly identified itself as normative Islam throughout the 1980s and 1990s. Despite the tensions that mark the Sufi/Islamic identity, the Bawa Muhaiyadden Fellowship was able to form an attractive environment for the entire multi-ethnic Muslim diaspora in the US.

Moreover, Bawa Muhaiyadeen is able to unite various interpretations of Sufism and its relationship with Islam, and is able to bring together people from various perennial, hybrid or non-Sufi Muslim backgrounds and contribute to the formation of a lasting community. Bawa Muhaiyadeen taught Sufi traditions to his followers in Sri Lanka and America. The teachings of the qutb that he nurtures with the continuous cosmic process of divine enlightenment through the Prophets, Qutb, saints, and (perhaps also) through his own role as the qutb and as the one who revives the faith (Muhyiddin) in this Era.

Usually Sufism or Sufi is considered as a human being who stays away from the world or lives in poverty, but Bawa Muhaiyadeen initiated farming and cooking activities as a means to teach the community about skills, service, and doing charity. His followers are also taught about spirituality, namely getting used to doing good, practicing the names and attributes of God, remembering God, and remembering God with every breath. The teachings on the characteristics and quality of food (physical and spiritual) are another focus of Bawa Muhaiyadeen's teachings. This includes the metaphor of the shaykh as a cook, who knows the special "spices" and "spices" that each pupil needs in his transformation into a perfect human being.

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