
Sufi Educational Narratives in Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid

Lalu Gede Muhammad Zainuddin Atsani¹, Ulyan Nasri^{1*}, Muzakkir Walad¹, Lalu Fauzi Haryadi¹, Hakkul Yakin¹

¹Program Studi Pendidikan Agama Islam, Institut Agama Islam Hamzanwadi Nahdlatul Wathan Lombok Timur, Indonesia

*Corresponding Author: ulyannasri@iaihnw-lotim.ac.id

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Abstract: The findings of the research indicate that “Wasiat Renungan Masa” contains various narratives of Sufi education that impart spiritual values, ethics, and life concepts within the Sufi tradition. These narratives encompass teachings on the unity of God, the individual’s relationship with God, the significance of divine love, submission, as well as spiritual practices that embrace simplicity and introspection. This research provides a deeper understanding of how the narratives of Sufi education within “Wasiat Renungan Masa” reflect and convey the values of Sufism as taught by TGKH. Muhammad Zainuddin Abdul Madjid. The implications of this research offer insights into how Sufi teachings can be applied in daily life and how these narratives can influence the spiritual growth and ethics of individuals.

Keywords: Sufi Narratives, Sufi Education, Wasiat Renungan Masa, TGKH. Muhammad Zainuddin Abdul Madjid, Sufism.

INTRODUCTION

The title “Wasiat Renungan Masa” translates to “Legacy of Reflections of Time.” It’s a work written by Tuan Guru Haji Muhammad Zainuddin Abdul Madjid (TGKH. M. Zainuddin Abdul Madjid), a scholar and spiritual figure from East Lombok, West Nusa Tenggara, Indonesia. He was a renowned scholar who fought since the colonial era (Nasri, 2015). As included in “Wasiat Renungan Masa”;

*“Nahdlatul Wathan the main foundation
For NTB and all Sasak people
Because it was born in the Dutch era
As a source of religious education (Madjid,
2002)”*

TGKH. Muhammad Zainuddin Abdul Madjid's dedication to Islam eventually led to his recognition as a National Hero. His sense of patriotism is reflected in the educational institution he established, influenced by the socio-historical conditions of that time. It was named Pesantren al-Mujahidin, and over time, two major madrasahs emerged as the foundation of education in Nahdlatul Wathan: Madrasah NWDI for boys and Madrasah NBDI for girls (Nasri, 2017).

Besides actively spreading Islamic teachings, TGKH. Muhammad Zainuddin Abdul Madjid was also engaged in narrative and writing activities. His works have become references for intellectual-academic research, resulting in numerous written works such as theses, dissertations, and scholarly journals both online and in print. His most phenomenal work is “Wasiat Renungan Masa,” a flexible and open piece that can be studied from various multidisciplinary perspectives (Fahrurrozi, 2019).

In this research, “Wasiat Renungan Masa” focuses on revealing Sufi narratives with the aim of deriving its Sufi educational concepts. Sufi narratives are stories or tales used in Sufi tradition (a spiritual branch of Islam) to convey teachings, values, and spiritual concepts to disciples or followers (Isma’il, I, et.al., 2008). These narratives aim to illustrate abstract or complex concepts in a more concrete and understandable form. They aid individuals in understanding and internalizing Sufi principles through real-life examples or analogies (Rakhmat, 2004).

Sufi narratives often contain symbols and metaphors representing deeper spiritual or metaphysical meanings (Sumaatmadja, 2010). Spiritual teachers (sufis) use them to teach concepts like the unity of God, the relationship

between the creator and creation, divine love, ethical demands, and spiritual journey/transformation (Zarqani, 1994).

Examples of Sufi narratives include stories about famous sufis, spiritual teachers, saints (sufis who have achieved a certain level of sanctity), and metaphorical tales portraying aspects of spiritual life (Majhudin, 2010). A well-known Sufi narrative is the story of Rumi and Shams Tabriz, where the relationship between teacher and student symbolizes a journey toward deep understanding of love for God (al-Jailani, 2014). The story of the Hud-hud (the wandering bird) seeking knowledge about the secrets of the world and returning with deeper wisdom is also a popular Sufi narrative (Schimmel, 2000).

Sufi narratives serve not only as educational tools but also as sources of inspiration, introspection, and meditation for individuals following a spiritual path (Ma'arif, 2018). Through stories and analogies, Sufi teachers aim to help students integrate spiritual principles into their daily lives.

METHODS

The Literature Review Method is a research approach conducted by gathering, reviewing, analyzing, and synthesizing existing sources in the form of literature, articles, books, journals, and other relevant written works related to the research topic (Khatibah, 2011). In the research titled "Narratives of Sufi Education in the Work 'Wasiat Renungan Masa' by TGKH. Muhammad Zainuddin Abdul Madjid," this method is employed to analyze the Sufi educational narratives present in the work (Danandjaja, 2014). Here are the general steps in the literature review method for this research:

1. Selection of Literature Sources: (Sari & Asmendri, 2020) Identify and choose relevant literature sources related to the research topic. These can include books, articles, papers, and other academic sources discussing Sufism, Sufi education, and the works of TGKH. Muhammad Zainuddin Abdul Madjid.
2. Literature Review: (Nurdiah et al., 2023) Conduct comprehensive reading and review of the literature. Understand concepts and theories related to Sufi education in Sufi tradition, as well as the historical context and philosophical thoughts of TGKH. Muhammad Zainuddin Abdul Madjid.

3. Narrative Analysis: (Junaedi, 2022) Identify Sufi educational narratives present in "Wasiat Renungan Masa." This narrative analysis includes identifying spiritual messages, Sufi values, life concepts, and educational methods contained within these narratives.
4. Synthesis and Interpretation: (Irjanawadi & Nasri, 2023) Synthesize findings from the Sufi educational narrative analysis (Atsani & Nasri, 2023). Make interpretations about how Sufi values and spiritual teachings taught by TGKH. Muhammad Zainuddin Abdul Madjid are reflected in these narratives.
5. Report Writing: The results of the analysis and synthesis from the literature review and interpretation of the Sufi educational narratives in "Wasiat Renungan Masa" will be summarized in a research report (Siddiek, 2012). This report will explain the findings generated from the analysis and interpretation (Hadi, 2002).

The literature review method allows researchers to gain in-depth understanding of the research topic based on existing literature studies (M, 2008). In this research, this method is used to uncover and analyze the values of Sufi education contained within the work of TGKH. Muhammad Zainuddin Abdul Madjid, namely "Wasiat Renungan Masa."

FINDINGS AND DISCUSSION

Narratives of Sufi Education in "Wasiat Renungan Masa"

Sufi narratives are stories, analogies, or tales used in the Sufi tradition (a spiritual branch of Islam) to teach spiritual values, wisdom, and metaphysical concepts to disciples or followers (Abu Hamid Muhammad, 1982). These narratives aim to stimulate deep understanding, introspection, and spiritual transformation within individuals (Abu Hamid Muhammad, 1982).

Sufi narratives can take the form of real stories or fables, often containing symbols and metaphors representing deeper spiritual truths (Rakhmat, 2004). Sufis and spiritual teachers use these narratives as tools to illustrate abstract or profound concepts that are difficult to grasp through conventional teaching methods (Bentounes, 2006). Examples of Sufi narratives include;

1. Story of a Bird: A tale of a bird searching for its partner by flying high into the sky. This symbolizes the human quest for reunification with its origin (God) through spiritual effort (Sumaatmadja, 2010).
2. Story of the Sea and a Droplet of Water: A story of a droplet of water feeling small and weak when it falls into the sea, but later realizing that it has become part of the vast ocean. This represents the individual's journey from ego-consciousness to unity-consciousness with God (Hamka, 1990).
3. Story of an Old Sufi and Tattered Clothing: A story of an old Sufi wearing worn and tattered clothes. When asked why, he explains that he wants to show that the world is also like worn clothing that will be left behind when we depart. This teaches about temporary attachment to the world and focusing on the eternal (Baidhawiy, 2012).
4. Story of Hallaj and the Pot: A story of the renowned Sufi Mansur al-Hallaj proclaiming "Ana al-Haqq" (I am the Truth). When asked to explain, he gathers a pot and water, then places the pot in the water and says that the pot is already immersed in water, teaching about the unity of the soul with God (Isma'il, I, et al., 2008).
5. Story of Shams Tabriz and Rumi: The story of the friendship between Shams Tabriz, a spiritual teacher, and Jalaluddin Rumi, a famous Sufi poet. This story depicts the influence and transformation a spiritual teacher has on their disciple (Hasyim, 2006).

Narratives like these not only provide knowledge but also invite deep reflection and open the heart to deeper spiritual dimensions. These narratives become essential tools in supporting learning and spiritual growth within Sufism. In "Wasiat Renungan Masa," TGKH. Muhammad Zainuddin Abdul Madjid employs Sufi narratives to describe the Oneness of Allah. Among them is the following:

*"The Most Esa is one
Impossible to be multiple, impossible to
combine
With a Qur'anic evidence that's one
Surah Al-Ikhlās, its place is precise"*

The above lines from the "Wasiat" are part of the stanza emphasizing the concept of unity and the Oneness of God in the Sufi tradition. Within this stanza, there are Sufi narratives that

reflect teachings about the Oneness of God and the importance of understanding this concept from an Islamic perspective. Let's discuss this stanza more in-depth:

1. "The Most Esa is one": This line conveys a fundamental message in Islam, the concept of the Oneness of God (Tawhid). This concept lies at the core of Islamic belief that Allah is the only God who has no partner or associate. In the Sufi perspective, this Oneness also teaches about the unity of divine reality behind the various appearances in the world.
2. "Impossible to be multiple, impossible to combine": This part refers to the impossibility of having more than one God or the existence of other deities. It emphasizes that the concept of the Oneness of God is fundamental and cannot be mixed with other concepts.
3. "With a Qur'anic evidence that's one": This line reaffirms that the teaching of the Oneness of God is based on evidence (proofs) from the Qur'an that declare the unity of Allah. The teachings of the Qur'an serve as the foundation for the Sufi understanding of this concept.
4. "Surah Al-Ikhlās, its place is precise": This line refers to Surah Al-Ikhlās in the Qur'an (Chapter 112), which specifically emphasizes the concept of the Oneness of God. This surah succinctly and clearly states that Allah is One, not begotten nor does He beget, and there is none like Him. In the Sufi context, Surah Al-Ikhlās is considered the essence of the teaching of Oneness in its purest form.

Taken together, these lines illustrate the Sufi perspective on the importance of comprehending and internalizing the concept of Tawhid (the Oneness of God). Through the narratives presented in these lines, the emphasis is placed on acknowledging the Oneness of God, rejecting concepts conflicting with Tawhid, and following the guidance of the Qur'an in understanding the singular and incomparable divine reality. The next detected Sufi narrative within the "Wasiat" stanza reads:

*"Remember the da'wah of the Prophets
The da'wah of Scholars, the da'wah of
Saints
Opposing the teachings of the wicked
So the community becomes pious"*

This stanza of the "Wasiat" contains elements of Sufi narratives that reflect spiritual values and teachings within the Sufi tradition. Let's delve deeper into the Sufi educational narrative within this stanza:

1. First, "Remember the da'wah of the Prophets": This line encourages reflecting on the call (invitation) that the prophets conveyed. In a Sufi context, this could be interpreted as a call to remember the spiritual messages and teachings left by the prophets as guidance for life.
2. Second, "The da'wah of Scholars, the da'wah of Saints": This line highlights the significance of the call to righteousness undertaken by scholars and saints (those who have achieved a high level of spiritual purity). This underscores the spiritual and educational role in guiding people towards the path of truth.
3. Third, "Opposing the teachings of the wicked": This line might refer to opposing false or deviant teachings known as "asqiya'." In the Sufi context, this depicts the resistance against teachings conflicting with spiritual and moral truth.
4. Fourth, "So the community becomes pious": This line states the ultimate purpose of da'wah, which is to make the community pious or God-conscious. In the Sufi tradition, piety is a fundamental principle directing individuals toward a closer relationship with God.

Taken as a whole, this stanza conveys Sufi educational messages about the significance of adhering to spiritual and moral teachings passed down by prophets, scholars, and saints. It also emphasizes the need to reject teachings deviating from the truth. Through this stanza, readers are invited to contemplate the role of da'wah (spiritual calling) and spiritual development in achieving piety and blessings in life. The subsequent Sufi educational narrative within the next stanza of the "Wasiat" reads:

*"Iman, Islam, Ihsan together they stand
Must be safeguarded hand in hand
Throughout life's journey, understand
They are the pillars of the faith's strand"*

This stanza of the "Wasiat" encompasses a Sufi educational narrative that teaches the importance of nurturing and embodying the three

fundamental aspects in Islam: faith (iman), practice (Islam), and excellence (ihsan). Let's discuss the Sufi educational narrative within this stanza:

1. "Iman, Islam, Ihsan together they stand": This line refers to the three fundamental aspects in Islam—faith, practice, and excellence in worship. It reflects the concept of the three levels of religion taught in the Hadith of Gabriel. In the Sufi perspective, this can be interpreted as a spiritual journey involving the aspects of faith, deeds, and full engagement in worship.
2. "Must be safeguarded hand in hand": This narrative emphasizes the importance of safeguarding, nurturing, and cherishing these three aspects collectively. In the Sufi context, this could signify the need to maintain a balance in the spiritual journey, harmonizing belief, action, and full engagement in worship.
3. "Throughout life's journey, understand": This line implies that spiritual development and Sufi education are lifelong endeavors. From birth to death, individuals are expected to continually develop and embody faith, Islam, and ihsan.
4. "They are the pillars of the faith's strand": This line underscores that these three aspects (faith, Islam, and ihsan) are the foundational pillars of the Islamic faith. In the Sufi tradition, this concept indicates that embodying these aspects is key to attaining closeness to God and reaching higher spiritual levels.

Overall, this stanza conveys a Sufi educational message about the importance of integrating faith, practice, and the embodiment of worship in daily life. It highlights the spiritual aspects within Islam and invites readers to reflect on the profound meanings of these concepts.

Discussion

The relevance of Sufi educational narratives within "Wasiat Renungan Masa" is highly significant in the context of individual spiritual and ethical development, as well as in gaining a profound understanding of Sufi teachings within Islam. Here are several points regarding the relevance of these Sufi educational narratives in this work:

1. Introduction to Sufi Concepts: Sufi educational narratives play a crucial role in introducing fundamental concepts and

values within the Sufi tradition to readers or listeners. They provide an initial deep understanding of the principles of Sufism.

2. **Spiritual Growth:** These narratives can influence and stimulate spiritual growth within individuals. Through stories that carry spiritual messages, readers or listeners can be inspired to lead a more profound and spiritually meaningful life.
3. **Understanding of Sufi Teachings:** Sufi educational narratives can help open the door to a deeper understanding of Sufi teachings. Concepts such as divine love, submission to God, self-control, and the relationship with a spiritual guide can be explained more concretely through these stories.
4. **Ethics and Morality:** Sufi narratives often contain strong ethical and moral messages. These can influence the behavior and actions of individuals in their daily lives, encouraging them to live a more meaningful and beneficial life.
5. **Personal Transformation:** These narratives can stimulate personal transformation within individuals. The messages contained in these stories can trigger self-reflection, emotional growth, and positive changes in how individuals interact with the world.
6. **Appreciation of Cultural Heritage:** Works like "Wasiat Renungan Masa" are part of the cultural and intellectual heritage within the Islamic tradition. The Sufi educational narratives within them help preserve, honor, and appreciate this heritage, ensuring that Sufi values and messages remain relevant.

Overall, the relevance of Sufi educational narratives within "Wasiat Renungan Masa" relates to their influence on spiritual growth, understanding of Sufi teachings, and the development of individual ethics and morals. These narratives have the potential to inspire, stimulate transformation, and contribute to shaping a deeper worldview based on spiritual wisdom.

CONCLUSION

In the work "Wasiat Renungan Masa" by TGKH. Muhammad Zainuddin Abdul Madjid, Sufi educational narratives play a profoundly significant role in imparting spiritual values, ethics, and concepts of life within the tradition of Sufism. Through these narratives, readers are

invited to embark on a deeper spiritual journey, understand the meaning of divine love, and gain insights into the relationship between humanity and the Divine. These narratives encompass teachings about the oneness of the One God that is undivided, the importance of submission to God, and the true essence of divine love that fosters an understanding of the Divine's presence in all aspects of life. Additionally, spiritual practices such as simplicity, introspection, and the relationship with a spiritual guide are also reflected in these narratives.

This work reminds us of the richness of Sufi teachings that offer profound insights into the existence and essence of life. Sufi educational narratives present profound concepts in a concrete and inspirational manner. By reflecting on the Sufi educational narratives within "Wasiat Renungan Masa," we can gain a deeper understanding of the timeless values within the Sufi tradition. Through the messages conveyed in these narratives, this work becomes not only a valuable cultural heritage but also a spiritual guide that directs us to live our lives guided by the values of wisdom and divine love.

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