

ABSTRAK

Alamsyah; *Pemikiran Tasawuf KH. Mochjar Dahri dalam Kitab Mursyid al- 'Ibâd ilâ Sabîl ar-Rasyâd dan Âtsâr at-Tashawwuf fî Hayât al-Muslim*, di bawah bimbingan Dr. Irfan Noor, S.Ag., M.Hum., sebagai pembimbing I dan Dr. Dzikri Nirwana, S.Th.I., M.Ag., sebagai pembimbing II pada Pascasarjana Universitas Islam Negeri Antasari Banjarmasin (2020).

Kata kunci: Pemikiran Tasawuf, KH. Mochjar Dahri, Corak, Neo-Sufisme.

Gerakan purifikasi biasanya cenderung menolak mentah-mentah terhadap tasawuf, akan tetapi KH. Mochjar Dahri sebagai pelaku purifikasi justru mengapresiasi dan menerima tasawuf sebagai bagian dari ajaran Islam, walaupun banyak ajaran tasawuf yang tidak sesuai dengan al-Qur'an dan as-Sunnah yang beliau kritik dan diperbaharui. Dari hal ini, perlu dikaji lebih mendalam tentang pemikiran beliau mengenai tasawuf. Adapun rumusan masalah pada penelitian ini adalah: 1) Bagaimana pemikiran tasawuf KH. Mochjar Dahri dalam kitab *Mursyid al- 'Ibâd ilâ Sabîl ar-Rasyâd dan Âtsâr at-Tashawwuf fî Hayât al-Muslim*, dan 2) Bagaimana corak tasawuf KH. Mochjar Dahri dalam kitab *Mursyid al- 'Ibâd ilâ Sabîl ar-Rasyâd dan Âtsâr at-Tashawwuf fî Hayât al-Muslim*.

Jenis penelitian ini adalah studi tokoh. Untuk menggali dan mengumpulkan data yang diperlukan dilakukan dengan cara studi pustaka sekaligus studi lapangan. Penelitian ini menggunakan bahan primer dan sekunder. Setelah semua data-data yang diperlukan berhasil dikumpulkan, dilanjutkan dengan deskripsi data kemudian dianalisis secara kualitatif dengan cara analisis isi (*content analysis*).

Temuan penelitian ini adalah: 1) Pemikiran tasawuf KH. Mochjar Dahri dalam kitab *Mursyid al- 'Ibâd ilâ Sabîl ar-Rasyâd* adalah tentang *al- 'aqabât* yang meliputi taubat, tauhid, dzikir, sabar, syukur, tawakkal, ridhâ, dan *mahabbah*. Pemikiran KH. Mochjar Dahri dalam kitab tersebut menggunakan istilah *al- 'aqabât*, sedangkan para ulama sufi biasanya menggunakan istilah *al-maqâmât*, namun istilah *al- 'aqabât* yang disebutkan terlihat ada kesamaan disamping perbedaan dengan istilah *al-maqâmât*. Adapun pemikiran tasawuf KH. Mochjar Dahri dalam kitab *Âtsâr at-Tashawwuf fî Hayât al-Muslim* adalah beliau membagi tipologi tasawuf menjadi dua, yaitu tasawuf yang benar (*at-tashawwuf ash-shahîh*) dan tasawuf yang menyimpang (*at-tashawwuf al-mukhti*). Tasawuf menurut beliau adalah pengamalan syari'at lahir dan batin di atas fondasi al-Qur'an dan as-Sunnah secara maksimal dan optimal. Pengamalan rukun Islam dan rukun iman kemudian diterapkan dalam bentuk *al-ihsân* itulah yang dinamakan tasawuf, dan 2) Corak tasawuf KH. Mochjar Dahri dalam kitab *Mursyid al- 'Ibâd ilâ Sabîl ar-Rasyâd* adalah bercorak akhlâqî/'amalî. Adapun corak tasawuf KH. Mochjar Dahri dalam kitab *Âtsâr at-Tashawwuf fî Hayât al-Muslim* adalah neo-sufisme yang mementingkan ciri purinitas dan aktivis.

ABSTRACT

Alamsyah; The Sufism thought of KH. Mochjar Dahri in the *Murshid al-âlbâd ilâ Sabîl ar-Rashid* and *Âtsâr at-Tashawwuf fî Hayât al-Muslim*, supervised by Dr. Irfan Noor, S.Ag., M.Hum., as supervisor I and Dr. Dzikri Nirwana, S.Th.I., M.Ag., as a supervisor II at the Postgraduate School of the Antasari State Islamic University Banjarmasin (2020).

Key words: Sufism thought, KH. Mochjar Dahri, Pattern, Neo-Sufism.

Purification movements usually tend to reject outright to Sufism, but KH. Mochjar Dahri as the purifier actually appreciated and accepted Sufism as part of Islamic teaching, although many Sufism teachings did not appropriate in the Qur'an and as-Sunnah which he criticized and renewed. Therefore, it is necessary to be studied deeper on his Sufism thoughts. The problem statements are: 1) What are the Sufism thought of KH. Mochjar Dahri in the *Mursyid al-'Ibâd ilâ Sab arl ar-Rashid* and *Âtsâr at-Tashawwuf fî Hayât al-Muslim*, and 2) What is the pattern of *tasawuf* by KH. Mochjar Dahri in the *Murshid al-âlbâd ilâ Sabîl ar- Rashid* and *Âtsâr at-Tashawwuf fî Hayât al-Muslim*.

This type of research is a study of figure thought. The data are collected through literature and field study. This research used primary and secondary references. After all the necessary data have been collected successfully, followed by a description of the data then analyzed qualitatively by means of content analysis.

The results of this research are: 1) KH. Mochjar Dahri's thought related to sufism showed in the *Murshid al-âlbâd ilâ Sabîl ar-Rashad* is about *al-aqabât* which includes *taubah*, *tauhid*, *dzikir*, *shbar*, *syukur*, *tawakkal*, *ridhâ*, and *mahabbah*. KH. Mochjar Dahri in his work used the term *al-aqabât*, whereas Sufi scholars usually use the term *al-maqâmât*, but the term *al-aqabât* mentioned above seems to have similarities, even though it has differences in the term of *al- maqâm*. The Sufism thoughts of KH. Mochjar Dahri in the *Âtsâr at-Tashawwuf fî Hayât al-Muslim* was divided into two typologies of Sufism, namely true Sufism (*at- tashawwuf ash-shahîh*) and deviant Sufism (*at-tashawwuf al-mukhti`*). Sufism according to him is the practice of shari'ah physically and mentally on the foundation of the Qur'an and as-Sunnah maximally and optimally. The practice of the Five Pillars of Islam and the Five Pillars of Faith are applied in the form of *al-ihsân*, which is called Sufism, and 2) The pattern of KH. Mochjar Dahri's sufism in the *Murshid al-âlbâd ilâ Sabîl ar-Rashad* is *akhlâqî / 'amali*. The pattern of KH. Mochjar Dahri's sufism in the *Âtsâr at-Tashawwuf fî Hayât al-Muslim* is a neo-sufism that emphasizes purity and activist characteristics.