

ABSTRACT

Ahmad Taraki: 200211010008, Pseudo Sufisme Perspektif Syekh Abdul Qadir Al-Jailani Dalam Kitab *Sir al-Asrar*, Pembimbing I: Dr. Irfan Noor, M.Hum, dan Pembimbing II: Dr. Muhammad Iqbal, M.Si. Pada Program Studi Ilmu Tasawuf Pascasarjana UIN Antasari Banjarmasin 2023.

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Sufi, is a term that is popular in our ears, when we hear this term, we will be directed to people who walk the path of truth and have a clean heart. Not infrequently people want to have an identity that is recognized as a Sufi, especially when discussing philosophical Sufism which incidentally is considered a high science and not everyone is able to understand it. Nevertheless, not a few people also force themselves to study it with makeshift scientific capital. This led to misunderstandings in understanding concepts that were considered very complex, which in turn led to people carrying out a dichotomy between shari'a and nature as well as movements that were considered to violate orthodoxy on behalf of Sufi teachings. However, the truth is that if we look at it from the perspective of Sheikh Abdul Qadir al-Jailani, who during his lifetime had met people like this, they were not Sufis, but people who misused the terminology of Sufism, aka Pseudo Sufism. So this research is entitled "Pseudo Sufism Perspective of Syekh Abdul Qadir al-Jailani in the Book of Sir al-Asrar". The purpose of this study is to analyze Pseudo Sufism and the characteristics of Pseudo Sufism from the perspective of Sheikh Abdul Qadir al-Jailani in one of his books, Sir al-Asrar. This research uses qualitative research in the form of library research. The primary source used in this research is the book Sir al-Asrar by Sheikh Abdul Qadir al-Jailani, while the secondary source used is books related to Pseudo Sufism and Sheikh Abdul Qadir al-Jailani. This study will use philosophical criticism including ontology about what Pseudo Sufism is from al-Jailani's perspective. epistemology of how to characterize al-Jailani's Pseudo Sufism. axiology, about the value and benefits of Pseudo Sufism and the character of Pseudo Sufism conveyed by al-Jailani. After the data is found and collected, it will be analyzed using Gadamer's hermeneutic analysis. In conclusion, Pseudo Sufism according to al-Jailani are those who carry out the dichotomy of shari'a and nature. More specifically, al-Jailani explained the names of the groups and their characteristics, including: Halawiyah, Haliyah, Auliya'iyah, Tsamrakhayah, Hubbiyah, Hurriyah, Ibahiyah, Mutakasilah, Mutajahilah, Waqifiyah, and Hamiyah. Al-Jailani's assessment of Pseudo Sufism hundreds of years ago is still relevant today.