



## **Dimensions of Sufistic Da'wah KH. Musta'in Ramly (1931-1985)**

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### ***ABSTRACT***

*This study aimed to identify and explain the dimensions of KH's Sufistic da'wah. Musta'in Ramly. The research was conducted through historical and contextual excavations regarding his work in preaching. In particular, the study is directed at the Sufistic dimension of Musta'in Ramly. The research was conducted with a qualitative approach. Reviewing and documenting the book of Tsamratul Fikriyyah became the primary source of study and contextualized its work at several social levels of society. The results of this study indicate the dimensions of the Sufistic da'wah of KH. Musta'in Ramly uses two sizes, namely remembrance and thought. The remembrance dimension raises a guide in the form of a guidebook for istighotsah charity. Meanwhile, the dimension of thought functions to permanently activate the power of reason and rationality. He realized this by becoming the leader (Chancellor) of Darul 'Ulum University and being active in social, political, and religious activities.*

*Keywords: da'wah; sufistic; zikir; fikir; Musta'in Ramly.*

## INTRODUCTION

The primary meaning of da'wah is spreading and an invitation to monotheism and goodness. Most of the activities of Muslims are da'wah. In applying, da'wah has specific characteristics, methods, and goals. Because the target of da'wah is humans, it is necessary to have a unique strategy and approach so that da'wah is effective (Yanti, 2021).

Da'wah Islamiyah requires a basis. Therefore, Allah SWT based it on His Word: "*Call people to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, your Lord knows best who has strayed from His path and who has been guided.*" (Q.S. an-Nahl: 125). The key word from Allah's word above is the "wisdom" way of calling and arguing. Therefore, one of the efforts to get da'wah through wisdom is through da'wah with Sufistic nuances. Before unraveling the problem of Sufistic da'wah, the concept of da'wah, in general, must be formulated first.

Islamic da'wah has a strategic position as an effort to ground Islam *rahmatan lil'alam*. Max Weber even said that religion has a function of salvation. Religion must have a theological and social impact simultaneously because da'wah activities are related to people's lives (Arif, 2014; Bakri, 2017).

In essence, the da'wah embodies Islamic values into the teachings of daily life so that the realization of *khair al-ummah* is happy physically and mentally. Individuals or groups can carry out da'wah to set the suitable da'wah targets to uphold the commandments of *ma'ruf nahi munkar*. Da'wah orientation is generally aware of individuals, families, communities, and the government or the state (Faizah & Efendi, 2006; Susanto, 2013).

Da'wah requires a suitable methodology and dimensions to invite the subject of da'wah to change. One approach that can be used is the Sufistic da'wah (Sufism). The main characters in this da'wah concept are the dimension of *dhikr* and thought. So that individual spirituality is getting stronger. Although today's Sufi da'wah is still considered an exclusive style, many Sufi figures are accepted by the community in preaching.

Research on the Sufistic da'wah or the dimensions of Sufism has been done a lot. Rahmawati, in her research *Da'wah in the Teachings of Sufism (Al-Ghazali's Study of Thought)*, explains that the Sufistic dimension (Sufism) in da'wah is a very effective medicine for the community. Even the value of Sufism has existed since the time of the Prophet (Rahmawati, 2018). That is, this Sufistic da'wah is the same as

carrying out a da'wah pattern in the time of the Prophet (Ghazali, 2013; Rahmawati, 2018).

Meanwhile, through his research entitled Islamic Da'wah Through Sufism, Ahmad Sukardi said that the public readily accepts Islamic da'wah through Sufism because its teachings emphasize moral development full of kindness, compassion, and social care (Sukardi, 2015). Sukardi's opinion is in line with Sheikh Zakaria al-Ansari, who emphasizes da'wah with Sufism as a way to purify oneself from both physical and spiritual aspects by improving morals (Bisri, 2013; Mustofa, 1997).

Figures who are shrewd and clever in practicing such Sufistic da'wah are the Kiai or Habaib. Because the Kiai is positioned by the community as having high knowledge and a wise attitude (Achidsti, 2014). Kiai Salih Darat for example. In a study entitled Fashion, Charisma and the Voice of Ulama: Reading Kiai Salih Darat's Da'wah Style, Misbah said that Kiai Shalih Darat prioritized the responsive aspect of preaching in order to meet the needs of the community. Kiai Shalih Darat's style gives rise to Islam's polite and friendly face (Misbah, 2018). They were likewise preaching KH. Mansyur in Wedung district. Changes in people's behavior in the area can not be separated from the contribution of KH. Mansyur (Farihah & Ismanto, 2018).

In the 1931 period, there was the Jamiyyah All-Malaya Muslim Society by Maulana Abdul Aleem Siddique, who practiced the Sufi orders of Qadiriyyah, Naqshabandiyah, and Suhrawardiyah. This kind of Sufistic da'wah sect received significant attention in the mid-1970s (Nasir & Talib, 2003).

There are also figures such as Sheikh Muhammad Abdul Gaos Saefulloh Maslul al-Qodiri an-Naqsyabandi al-Kamil (Abah Aos). Abah Aos is famous for his Sufistic da'wah movement through the practice of the *Qadiriyyah Naqsyabandiyah* Suryalaya *Tarekat*. The congregation is scattered, both at home and abroad. Abah Aos focuses on *wirid*, *dhikr*, *manaqib*, and morals exemplified by the Messenger of Allah (Anas & Adinugraha, 2017).

Back to the contemporary era, during his lifetime, Abdurrahman Wahid (Gus Dur) also practiced Sufistic da'wah. The multicultural pattern is pronounced in its preaching. He was covering various lines of science and culture. Gus Dur is also humorous. Because he wants to say that Islam is a friendly and easy religion (Anam, 2019; Khasanah, 2019; Taufani, 2018). Gus Dur did not discriminate against race, religion, or ethnicity. For Gus

Dur, in [Nurhidayatullah's research](#), anyone who experiences injustice in political, social, and economic life must be defended ([Nurhidayatullah, 2020](#)).

Besides Gus Dur, a Sufistic and polite da'wah was also carried out by KH. A. Mustofa Bisri (Gus Mus). Apart from being a scholar, Gus Mus is a great artist and writer in Indonesia. Gus Mus delivered his da'wah through literary forums, YouTube channels, two-way discussions, and interviews. Gus Mus conveys moral messages to the community ([Wardhana, 2019](#); [Qumairoh, 2021](#)).

For example, the collection of Tadarus poetry by Gus Mus, according to [Ulistiani et al.](#), contains messages of preaching worship, sharia, and morality. Gus Mus wants to convey that the three dimensions of da'wah can be conveyed beautifully through the language of poetry ([Awalia, 2019](#); [Ulistiani et al., 2018](#)). Gus Mus hopes that if it is delivered beautifully, there will be a change in behavior in society without having to beat, humiliate or hurt other people ([Ulistiani et al., 2018](#)).

From some of the previous research, there are many types of research on Sufistic da'wah, especially those carried out by Kiai. However, the figure of KH. Musta'in Ramly has not been widely discussed. The difference between this research and previous research is that Gus Dur and Gus Mus are not in the position of murshid of the tarekat. While KH. Musta'in is a murshid of the TQN tarekat. From this aspect, the dimensions of the Sufistic da'wah will be identified in addition to referring to the *Tsamratul Fikriyyah* book.

KH. Musta'in is a figure who actively preaches through the Sufistic way. KH. Musta'in Ramly is the son of KH. Ramli Tamim, mursyif of the Qadiriyyah Naqsyabandiyah (TQN) Order, Rejoso. After the death of KH. Ramli, there is a leadership crisis among TQN. At the time of KH. Ramli died at the age of KH. Musta'in is only 27 years old, so some doubted him; to receive a murshid diploma from his father ([Anas & Adinugraha, 2018](#)).

KH. Musta'in was appointed as a murshid after taking the level of dhikr from KH. Uthman al-Ishaqi Surabaya prefers to get a murshid diploma directly from KH. Ramli. Since then, there have been two TQN activity centers, Rejoso and Surabaya ([Anas & Adinugraha, 2018](#)). With the tarekat community, da'wah Islamiyah with a Sufistic dimension is spreading because of the suitable methods and strategies. The existence of murshid is also fundamental in maintaining the people's hearts and consistently trying to change people's behavior for the better ([Adli et al., 2020](#)).

Since he was a teenager, Musta'in has shown his expertise in all fields. Even his ideas and struggles are to produce humans who have significant emotional intelligence but have a good heart (*tawaddu'*) and are not arrogant—the motto of KH. Musta'in. The unique and visionary Musta'in is; To produce students with London brains and the heart of the Grand Mosque (Ali, 2009). The ideal is not just a figment. This vision has inspired scientific development in all academic units within the Darul 'Ulum Islamic Boarding School and even inspired the establishment of Darul Ulum University, Rejoso, Jombang, which is quite famous in Indonesia.

KH. Musta'in always produces language that creates an image that people who are clean and pure in heart will advance and be strong in facing the future. In his Sufistic preaching, he said:

"Here, *thoriqoh* takes its social awareness, namely that God must always be included in every step of our development. We do not want to have a social structure that has a fragile foundation. Our society must be a society that is strong and peaceful physically and mentally in the true sense, not a society that is not strong enough to explore the meaning and nature of life" (Ali, 2009).

He also tried to use and consolidate the field of symbols. One form of the symbolic world that is controlled and utilized is the language because language is the most tangible symbolic world in life (Condon, 1985). Therefore, the language of Sufistic da'wah is from the perspective of KH. Musta'in Ramly will be studied in this research through the book *Tsamratul Fikriyyah*. The hope is that many Sufistic da'wah concepts will be found that can be applied by Muslims to navigate life today.

This is literary research (library research) with a factual historical model, namely examining the substance of the text in the form of thoughts and ideas of characters as philosophical works or having philosophical content. Then the view of KH. Musta'in about Sufism is contained in the book *Tsamratul Fikriyyah* by KH. Ramli Tamim and *Risalah al-Khawasiyah* by KH. Musta'in himself as a reference for his da'wah, as well as several other da'wah texts, are placed as objects of research.

With this method, the writer uses intuition and creative imagination, involves himself in the overall motion of the text, blends in with the text, and imagines himself receiving inspiration to convey the text that the writer is reading (Hadi, 2014). Gadamer uses a game analogy. Every game has rules and is free from individual players, the language of life is like a game. We always play both (Syam, 2015).

KH. Musta'in Ramly (W.1985) was chosen as the subject in this study with the following considerations: First, KH. Musta'in is a TQN Rejoso murshid who is influential at the National and International levels but is not widely known by all levels of society. Second, the lecture's content is full of touches of Sufism, which is the hallmark of the da'wah of a murshid (teacher) of the *tarekat*. The expression of his Sufi da'wah touches the heart with simple language, popular, practical, full of charm and enthusiasm, and still has weight so that it can bring spiritual coolness to the listeners, especially for the TQN Rejoso congregation; Third, the concept, strategy, and impact of efforts to cleanse the heart through the tarekat become washilah to build social piety as well as give a new color to the Sufi world.

## RESULT AND DISCUSSION

### Dimensions of Thought Sufistic Da'wah

Contemplation or thinking in the terminology of Sufism is transcendental. It is thinking and contemplating the meaning, essence, and wisdom behind something to discover the majesty of God. Although the teaching of meditation is not so emphasized (not binding), there are among the murshid of the tarekat who teach in more detail about meditation.

Building a good lifestyle (*iqamatul mujtama 'al-muqtashid*) in thinking patterns, actions and behavior must start with good thoughts. Good thoughts will lead to good speech and attitude (islam.nu.or.id). Thinking is a fundamental principle. Imam Shafi'i said: "Whoever knows Allah will surely be able to lift the heavens and the earth with his eyelashes. Whoever does not know Allah, then if a mosquito were to depend on him, he would surely make a fuss." (jateng.nu.or.id).

In Q.S. Ali-Imran verses 190-191, Allah says:

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's greatness) for people of understanding, (i.e.) those who remember Allah while standing, sitting, or lying down, and they think about the creation of the heavens and the earth (saying), "Our Lord, you did not create all this in vain; Glory is to You, protect us from the punishment of hell."

Mohammad Ismail, in his research entitled *The Concept of Thinking in the Qur'an and Its Implications for Moral Education*, explained that humans are equipped with intermediaries (*wasilah*) to seek knowledge with the reason (*'aql*), hearing (*sam'*), and sight (*basbar*). All these intermediaries

are given to humans to find the ultimate truth and make it proof for their arguments in thinking (Ismail, 2014). In the concept of Ibn al-Qayyim al-Jauziyyah, gaining knowledge is called *tafakkur*, while maintaining it is called *tadbakkur* (Al-Hajjaji, 1988; Nasution, 2017).

According to al-Farabi, the level of human thinking can increase. The potential level, according to al-Farabi, possessed by humans can be used to understand the material nature and actuality in the material realm. Meanwhile, Ibn Rushd said that the human mind is the essential crown of the human spirit (soul) (Lubis, 2018). Meanwhile, Ibn Khaldun, the founder of sociology, emphasized the distinction between humans as creatures of God because of their reason and ability to think. Humans think with their minds to make analyses and synthesis (Khaldun, 2006).

Thinking is the main level in religion and godliness. Only by thinking philosophically can humans parse and appreciate creation and its Creator. In the book of *Tsamratul Fikriyyah* (the fruit of thought), Kiai Ramly that the Masyayikhs said; that the students should always keep *tafakkur* (thinking) at all times because *tafakkur* is like a religious person, and like an expert in the world according to the truth of his *tafakkur*. This is important to avoid a formalistic understanding of religion and emphasize its central values in it (Khoiruddin, 2018).

“Para syaikh ngendika: sayogja tumerap murid ing saben-saben waktu nglanggengaken *tafakkur* (mikir-mikir), krana setuhune patute agama lan patute ahli dunya iku miturut benere tafakkure dhewe. Kacrita ing dalem *hadith* mengkene: tafakkur sak jam iku luwih becik katimbang ibadah setahun. Lan Sayyidina Ali R.A. ngendika: ora ana ibadah kang luwih utama katimbang sangka *tafakkur*. Lan dhawuhe wong ahli *makrifat radhiyallahu ‘anhum: tafakkur* iku dadi damar ing dalem ati. Mangka lamon ilang tafakkure, mangka ilang padhange. Yen ilang padhange, banjur peteng atine (*Tsamratul Fikriyyah*).”

It is narrated in a hadith of the Prophet: a moment's *tafakkur* is better than a year's worship. Sayyidina Ali also once said that *ma'rifat* experts said; that *tafakkur* becomes light or lamp of the heart. If contemplation is lost, the light is gone, and the loss of light means the heart is dark. "Think about creation and do not think about the creator, because you will not be able to think about Him." (H.R. Abu Nu'aim). Therefore, meditate so that the heart continues to shine.

### **Levels of Thought Dimensions in Da'wah KH. Musta'in Ramly**

It is described in the book of *Tsamratul Fikriyyah* (the fruit of thought) KH. Ramly, the construction of thought has six levels: First, think when you see the beauty of things. That is a proof/proof of Allah's power, and the existence of the seven heavens and the seven earth in them is a sign of evidence/proof of the existence/existence of Allah.

“Siji. Mikir-mikir nalika ningali endah-endahe perkara. Yen mengkunu iku nuduhake ing sifat kuasane Allah lan wujud pitung langit sarta pitung bumi sak isine kabeh iku pertandhane wujud Allah (*Tsamratul Fikriyyah*).”

Second, think/think about the tremendous / so many blessings of Allah so that we are not able to count them. We do this so that we can increase our gratitude to God. Allah SWT says in Q.S Ibrahim: 7 says: "Indeed, if you are grateful, we will certainly increase (favors) to you, and if you deny (my favors) then my punishment will be excruciating.

Mikir-mikir maring nikmat Allah lan agung-agunge nikmat kang kita ora bisa milang-milang supaya tambah syukure maring Allah. Q.S Ibrahmn:7, “Artinya: Dhemi lamon sira kabeh padha syukur, yekti temen Ingsun bakal nambahi maring sira kabeh (*Tsamratul Fikriyyah*).”

Third, think that Allah sees/knows everything, both the unseen and the actual/visible and always knows the good/bad vibrations of the heart. Therefore, always remember some things that are forbidden so that you can be careful physically and mentally not to be angry with Allah SWT.

“Telu, mikir-mikir setuhune Allah iku pirsane ing sekabehe perkara ghaib lan perkara kang ngedheng, lan tansah ningali ing obah musil'e ati lan ala-becike krenteke *nafsu*. Mula ngilingana ing pirang-pirang keharaman kang supaya *zhabir* lan batin bisa ngati-ati, aja nganti tumiba maring perkara kang anjalari oleh bendune Allah (*Tsamratul Fikriyyah*).”

Fourth, think/think about the lack of self-worth (reckless) in worshiping Allah because he is preoccupied with his lustful desires, then think about the harmful consequences that will befall us in the hereafter to become mute because we have many defects and are reckless towards worship.

“Papat, angen-angen ing pepekane awake tumerap ibadahe maring Allah sebab ketungkul dening semayane *nafsu*. Nuli mikir-mikir ing cilakane awak besok ana ing akhirat nalika awak mau akeh cidrane lan



leliwate maring perkara ibadah (*Tsamratul Fikriyyah*).”

Fifth, think/think that the world/wealth always invites you to forget the afterlife. The world/treasure is quickly lost and corrupted. That is why Allah says in Surah al-Baqarah 148. Meaning: so compete in doing good. With this verse, then hasten to seek goodness (by doing good deeds), multiply *Zuhud* in the world / worldly, accept the provisions/part of Allah, and be happy when we can worship.

“Limo, Angen-angena wus biyen mula yen dunya iku akeh-akehe tansah ngajak ninggalake perkara akhirat. Lan dunya iku gelis ilange lan gelis rusake. Lan ngakeh-ngakehna zuhud ing dalem dunya lan nrima pandume Allah. Lan bungaha nalika diparingi bisa ibadah (*Tsamratul Fikriyyah*).”

Sixth, think/think that death is near and will come soon, and remember that the coming of death can not be proposed or postponed without any prior agreement. If death comes, our deeds will be cut off, and in the grave, we will be miserable/sorry because when we were alive in the world, we were careless / forgot to worship Allah. Therefore, as long as our pumping is still alive, let us immediately do good deeds sincerely for the sake of Allah. To prepare supplies / sanguine to die, we immediately purify ourselves by asking forgiveness of sins and repenting to Allah, as long as the end of the world is not yet *sugbro* (dead) as ordered by Allah in Q.S. Ali Imran 133. Meaning: And hasten to forgiveness from your Lord (before the day of doubt comes, namely death).

“Nenem, think about whether to press pareke to press starch, and then to ngilingana to press starch suddenly. Banjur Sira has lost his mind about charity, it's really nil to be in the grave, Ing dunya awake tansah lelewa maring the case of worship. At first, while you are full of urip, if you try to do good deeds, you will die. And without fail, you praise the crew, Ira Kanthi, thank you for curing and repentance, God, pumpung durung, suppresses the *sugbra* apocalypse, tegese pati (*Tsamratul Fikriyyah*).”

Thoughts KH. Musta'in was much inspired by the thoughts of his father, Kiai Romly Tamim. In different words and actions, KH. Musta'in always referred to his father's book, *Tsamrotul Fikriyah* (The Fruit of Mind). At one of the Nuzulul Quran recitations with Kiai Wahib Wahab (former Minister of Religion) in Rejosari KH. Musta'in asserts:

“Kait biyèn kulâ, pikiran kulâ kâya' ngâten. Kulâ nikâ pas kait biyèn nyekel târikât, wis gak atik susuk. Sebab târikât sing kulâ gâwâ niki

târikâté Sayyidina Ali. Nikâ wau. Teng nggèné kitab Sâmratul Fikriyah lak diterangâ. (Ceramah Kiai Musta'in, Narasi: .9.25).”

Since the beginning, my thoughts have been like that. I have always been consistent in holding the tariqa, which is non-negotiable because the line I brought is Sayyidina Ali's, which was already explained in the Tsamratul Fikriyah book.

*Innamal a'malu binniat, was innama likullimriin Manawa*, this hadith is very popular. The hadith ranks first in the book most frequently read by KH. Musta'in in front of the Darul 'Ulum students, namely the study of the Riadus sholihin book and the Arba'in Nawawi book. The Riyadussholihin book is a book that contains verses and hadiths read by KH. Mustain at the Darul 'Ulum Rejoso Islamic Boarding School mosque after every Friday prayer. In this study KH. Musta'in did not only talk about religion but also science, society, politics, economics, law, and so on. This multidisciplinary study is very loved by the students of Darul 'Ulum Rejoso Jombang.

The statement above shows the construction of KH's thoughts. Musta'in is always consistent and committed. Consistent, in the sense of always istiqomah and dynamic in thinking. Commitment means remaining steadfast in holding the believed principle (truth). *Tarekat* or *Thariqah*, according to language, means the way, which is meant is the way to Allah SWT for the Sufi group. Nevertheless, then it became an organized spiritual movement. Spirituality which was and is actually a very private matter and can only be measured by God because the goal is al-washilila Allah; then, with the emergence of the spiritual world, it has changed from tranquil and secret contemplation to a noisy and lively spiritual, from a measure that other than God no one can measure the levels of spirituality, there is someone who seems to be able to measure the levels of one's spirituality.

The author agrees with [Nurcholis Madjid \(1992\)](#) that the *tarekat* that exists today is a famous Sufi institution that is the result of the efforts and hard work of the Sunni Sufi scholars such as al-Ghazali, al-Qusyairi, al-Sya'rani, Ibn Taimiyyah, and others. So, according to him, the existence of the existing tarekat is no longer necessary to be overly suspicious of its *syar'i* validity. Although, of course, there are one or two who act in the name of the *tarekat* or act as tarekat but do not heed the shari'ah. That is what, within the Nahdatul Ulama '(NU) circle, is said to be an invalid *tarekat* (*Ghairu Mu'tabarab* Order).

KH believes the truth. Mustin comes from his parents. What is the

correct construction of thinking? In the book of *Tsamratul Fikriyah*, there is a chapter on *tafakkur* (thinking).

"Para Syaikh ngendika, sayogja tumerap murid ing saben-saben wektu nglanggengaken tafakkur (mikir-mikir), krana setuhune patute agama lan patute ahli dunya iku miturut benere tafakkure dhewe" (*Tsamrotul Fikriyah*, 2010: 38).

"Teachers say it should be for students (people who study) at all times to get used to tafakkur (thinking) because the fairness of religion and the fairness of world experts are according to the truth of their way of thinking."

The habit of *tafakkur*, if considered carefully, the above statement sociologically contains five main ideas (propositions): (1) Thinking; everyone should always use his mind, (2) the construction of thinking; from the word *tafakkur*, which means (way) of complete thinking, namely through two directions (duality), (3) Two scientific professions; namely: religious experts who are often called religious scholars or scholars, and world experts who are often called scientists, intellectuals or scientists, (4) Fairness; the fairness of religious experts (religious scholars) and world experts (intellectuals) depends on the truth that each belief in. (5) Truth; religious truth and scientific truth depend on the construction of thinking.

Kiai Musta'in made a breakthrough in synergistic (whole) thinking through the five points of thought above. This fundamental, holistic and unique construction of Kiai Musta'in's thinking is the hallmark of his thinking that other kiai does not have. The word *tafakkur*, which means construction of thinking, comes from the Qur'an (3:191), which means: (That is) those who dhikr (remember) Allah while standing or sitting or lying down, and they are *tafakkur* (thinking) about the creation of the heavens. Furthermore, the earth (saying): "Our Lord, You did not create this in vain. Glory be to You, so protect us from the torment of Hell".

**The Duality of Sufistic Da'wah Musta'in Ramly: Thought and Dhikr**  
KH. Musta'in is a scholar who is very serious in thinking. His father much inspired the construction of his thoughts in the book *Tsamratul Fikriyah* (thought fruit) Al Mursyid Kiai Ramly Tamim.

"Kacrita ing dalem hadits mengkene: tafakkur sak jam iku luwih becik katimbang ibadah setahun Lan Sayyidina Ali R.A- ngendika: ora ono ibadah kang luwih utama katimbang sangka tafakkur' Lan dhawuhe

wong ahli makrifat radhiyallahu 'anhum: tafakkrur iku dodhi damar ing dalem ati. Mangka limun ilang damare, mangko ilang padhange. Yen ilang padhange, banjur peteng atine.”(*Tsamratul Fikriyyah*, 2010: 38).

It is narrated in a hadith like this: one day's thought is better than a year's worship. Furthermore, Sayyidina Ali r.a. said: that no worship is more important than thinking. Furthermore, the expert in understanding radiyallahu 'anhum: thinking is a lamp in the heart. So, if the lantern is lost, the light will be lost. If the light is lost, then the heart will be dark."

The statement above shows how critical thinking is for human life. Thinking is the light of the heart. Because thinking is a solution. Without thinking (constructively), it is impossible to solve the problem.

### **The Actuality of the Dimension of Thought: Being Intellectual-Religious**

KH's thought construction. Musta'in is a whole, a unity, a duality between thought and dhikr. Institutionally, before building a university and starting from the dhikr expert leading the congregation. Musta'in aims to become a thinker, leading a university. As the leader of the scholars, KH. Musta'in also became the leader of intellectuals. In 1984 KH. Musta'in was invited to be the main speaker at the International Peace Seminar in Yogyakarta in the context of Lustrum VII Universitas Gajah Mada. In his paper entitled "Peace, An Overview of Philosophy and Spirituality, KH. Musta'in stated (1984:9):

"We humans today have to try harder with all the potential that exists, which may exist continuously with a more advanced way of thinking to achieve peace. Only with a high awareness of human humanity and love for fellow human beings is an essential sense, peace between human beings on earth will be realized".

KH. Musta'in emphasized the importance of consistent thinking to create world peace. At that time, the world was in the midst of the Cold War. This ice can only be melted with a high awareness of human nature. Humans are social creatures who should love each other. KH. Musta'in, in his prayers, always begged to be loved by Allah. So that we can love and be loved by others' "Ilahi anta I mean, wa ridhoka mathlubi, a'tini mahabbataka wa ma'rifataka (O Allah, You are my goal and Your pleasure, I hope, grant me Your love and Your blessings).

KH. Musta'in was very socialist. His daily life is effortless. Willing and able to get along with anyone, from the geeky commoners to the President of the state leadership. Once told by a student who was surprised to see KH. Mustin Ramly with Chan, an insane Chinese descendant. By KH. Musta'in is often invited to ride in the car, eat and meet guests. That is when a student just realized the treatment of KH. Musta'in Ramly is a manifestation of a complete mindset and dhikr pattern.

### **Da'wah in Ecosop Areas (Economic, Social, and Political)**

This complete construction of Kiai Mustin's thought has made it accepted at all levels of society. Kiai Musta'in is very busy. Apart from being the rector and murshid, KH. Musta'in also became a member of the DPR/MPR, became Chairman of the MPP Pesantren Daml 'Ulum, became Chairman of APTISI, became Chairman of MDI Golkar, and others. However, KH. Musta'in can divide time, remain consistent, and commit to thinking and dhikr. After every prayer, you must be *istiqomah* in dhikr, both dhikr *jahri*, and dhikr *khofi*.

Even though there is much activity in Jakarta every Thursday, I will return to Jombang to lead the congregation. Khozi, a khadam (adjutant) of Kiai Musta'in, told (18-8-10) that there was an agreement between KH. Musta'in and Golkar, although it is not written, that KH. Musta'in wants to be a member of the DPR, but every Thursday, he can return to Jombang to lead the remembrance of the Rejoso congregation's routine activities (TQN) (Ali, 2009).

There is a tradition of poverty in the Jama'ah Thoriqoh Qodiriyah wa Naqsyabandiyah at Pesantren Rejoso that has existed since Kiai Romly, namely activities such as recitations that start at 09.00 until after Asr prayer (16.00). Furthermore, essence (Figh and Sufism), then the congregational dhuhur prayer, preceded by the qobliyah prayer. After the midday congregation, the wiridan includes the dhikr of jahri and khofi, followed by the bakdiyah prayer, repentance prayer, tasbih prayer, hajat prayer, and istighosah, then rest for about sufficient time to enter the Asr prayer. After the Asr call to prayer, the congregation begins again with four rak'ahs of qobliyah asr prayer, and the congregation of asr prayer continues with the aurat (wirid) of dhikr qodiriyah wa naqsyabandiyah ending with khususiyah and one baitan designation. This Kemisan-like activity has also been held at the Darul 'Ulum University Campus in Jombang city every

Monday since 1975.

In Kemisan events at PPDU Rejoso or Mondays at Darul 'Ulum University Jombang, the *istighatsah* is always read, compiled by Kiai Cholil, son-in-law of Kiai Tamim Rejoso.

### **Istighotsah and Reform, Consolidation of Islam-Indonesia**

At first, this *istighotsab* is the practice of the congregation and Rejoso's students. However, just before the reformation (1997), *istighotsab* was widespread among Nahdliyin, as was the case with *tahlil*, which had previously been a tradition. The tradition of *Istighotsab* is in line with the publication of a work *Risalatul Khawasyyah* written by KH. Musta'in Ramly, as stated at the beginning (KH. Mustin Ramly's will).

This work's content is similar to his father's Guidance on the Practice of *Istighotsah*, except that some of the methods were omitted from the previous work, and some new readings were added at the end. In almost all of his chapters, KH. Musta'in cites works that are used as references, although often without pages. Readings that are not listed in *al-Risalah al-Khawasyyah* are the prayers of the Prophet Yunus (as): *la ilaha illa anta subhanaka inni kuntu min al-zhalimin*, before *ya latiff*' and reading *ya rahman ya rahim*, after *ya latif* and *shalawat Allahumma shalli 'ala sayidina Muhammad qad dlaqat bilati adrikeni ya Rasulallah* after reading *Astagfirullah innahu kana ghaffara*.

Readings that are not mentioned in the treatise include: *waa'atij qulub al-'alamina biasriha 'alayya al-bisni qabulan bisal mahat, naruddu bika al-a'da'a min kulli wijhatin wa bi al-ism narmibim min al- bu'di bi syatatat*. However, both are listed in the subsection of the treatise entitled *al-istighatsab bi hadrat rabb al-bariyyah* and in the Guidance on the Practice of *Istighotsab*. The new material is the prayer of *khataman* and special prayer. According to the publisher's label, this work was completed on Sunday, 15 Rabiul Awwal 1381 H or 17 August 1961. Meanwhile, the preamble was written on 6 Muharram 138 H or 19 June 1961. Muhammad Muhaymin Nadlir copied this work.

The compilation of the treatise of *al-Khawasyyah*, KH. Musta'in Ramly, in his preamble, expressed his gratitude and, at the same time, opened wide for readers and practitioners of *istihgotsab* to mutually correct and provide input for the good and peace of mind of all readers:

“Poros sedulur kang moco iki terjemahane istighotsah luwih disik sampean tak aturi perso yen sekabehe khoshiah-khoshiah iku ora soko kaweroh ku balik petikan soko kitab Tafsir Jamal, Khozinatul Asror,

Irsyadu Al- Ibad, Kasyifatu Al-suja', (sarah Safinatunnajah), Al-durul mantsur fi tafsiiri Asmail Husna bil ma'tsur, Tanwirul qulub, lan kitab Manbau ushulil hikmah, lan kitab Mujarrabaatu al-dairobi al-kabir, Majmu'ati al-Sholawat. Dadi yen ono sedulur kang kurang marem atine, supoyo mirsani dewe ing kitab kang wis kasebut mau insyallah bakal nemu marem. Lan tak suwun kanti banget yen ketemu salah tur biso benerake supoyo den benerake, utawo lamun enak di runguake yen biso gowah supoyo di owah koyo opo bisane pinak."

"Brothers and sisters who read this *istigotsab (risalatul khawasiyah)*, I first let you know that all these existing *kbosiahs* are not solely my knowledge but take parts from the book of Tafsir Jamal, Khozinatul Asror, Irsyadu Al-Ibad, Kasyifatu Al -Suja', (Sarah Safinatunnajah), Al-Durul Mantsur fi tafsiiri Ismail Husna bilma'tsur, Tanwirul qulub, and the book Manabu ushulil wisdom, and the book Mujarrabaatu al-Nairobi al-Kabir, Majmu'ati al-Sholawat."

*Istighotsab* is a collection of prayers originating from the Qur'an and Hadith in which many are mentioned (remembered) the names of Allah (*asmaul husna*). Allah has many names (attributes) but one form. What is thought of (mentioned or remembered) is His name, but what is thought of is His form. Kiai Romly Tamim says:

"Pangkat-pangkate *tafakkur* iku nenem perkara. (1) Mikir-mikir nalikaningali endah-endahe perkara. Yen mengkono iku nuduhake ing sifatkuasane Allah lan wujud pitung langit sarta pitung bumi sak isine kabeh iku pertandhane wujud Allah." (Tsamrotul Fibiyah, 2010: 39).

"There are six levels of thinking. (1) Thinking when you see the beauty of something. This shows the nature of Allah's power and the existence of the seven heavens and seven earths, and all of them show the form of Allah."

In social life, it cannot be separated between dhikr and thought, between names and objects, or between concepts and facts. [Peter Berger and Thomas Luckmann](#), in their book *The Social Construction of Reality, A Treatise in the Sociology of Knowledge* (1966) which was translated into Indonesian in 1990 under the title *Tafsir Sosial over Reality, Treatise on the Sociology of Knowledge*, said:

"We have tried to make this book as easy to read as possible, but

without breaking the logic in it, and we hope that the reader will understand why certain repetitions are inevitable. Ibn al 'Arabi, the great mystic of Islam, exclaims in one of his poems - " save us, O Allah, from the sea of names" This voice was repeated many times during our study of sociological theory" (Berger, 1991).

The statement above shows how existing names or new terms constructed by scientists tend to mislead without protection from God (the Almighty). The name Allah, God Almighty, is the result of the construction of human thought from existing social facts. Between the name and the fact, both are important, but more important is the fact.

## CONCLUSION

Sufistic Da'wah KH. Musta'in is manifested in the concept of dhikr and thought. Dhikr always serves to turn the heart, so it is always clean and pure. Purity of heart will make humans become *kbair al-ummah*. The Sufistic da'wah through dhikr is the publication of istighotsah practice guidelines that the congregation has often practiced, in addition to dhikr, KH. Musta'in also puts forward the concept of thinking. According to him, thinking is the essential worship. Because in the work of thought, there is an effort to produce *ijtihad* for the benefit. By thinking, humans use the gift of God in the form of reason to preach and worship.

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