

Sundanese Muslim Community's Understanding of Sufism: A Phenomenological Approach

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Suggested Citation:

Sutiana, Yana; Muhammad, Afif; Kahmad, Dadang; Solihin, Muhtar. (2022). Sundanese Muslim Community's Understanding of Sufism: A Phenomenological Approach. *Jurnal Iman dan Spiritualitas*, Volume 2, Nomor 4: 501-512. <http://dx.doi.org/10.15575/jis.v2i4.20811>

Article's History:

Received October 2022; Revised October 2022; Accepted November 2022.
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Abstract:

This study examined the Sundanese ethnic understanding of Sufism and its implications in social life. The research approach is a phenomenological study in the scientific paradigm of religious studies, which is descriptive qualitative empirical and uses grounded research methods. The research data comes from Sundanese Muslim leaders, cultural, and academic figures. This research finds that according to Islamic Sundanese figures, ethnic Sufism is a development of understanding of every society's religious thoughts, attitudes, and practices in dealing with the problems of modernity. Also, ethnic Sufism is a form of penetration of Sundanese ethnic local wisdom into religion. This study also suggests that the elements of Sufism influence the esoteric understanding of Sundanese Muslim religion based on the understanding of Sufism from Sundanese leaders, whether from religious leaders, cultural leaders, or academic figures. Sundanese ethnic Sufism is still preserved in the traditions of modern Sundanese society, for example, first, in the practice of the ritual traditions of the South Coast Sundanese ethnicity. This coastal area is very thick with the early entry process of Islam.

Keywords: local wisdom; neo-sufism; ethnic Sufism, Sundanese; religious studies; mysticism

INTRODUCTION

Mystical experience is something anyone can experience, whether attributed to a specific religion or a particular ethnicity (Khlysheva et al., 2020). Ethnic mysticism can give rise to nationalism (Palaver, 2021).

Likewise, Islamic mysticism can give rise to Sufism (Arikewuyo, 2020). Even in a person, the two mystical experiences can coincide, resulting in a kind of mysticism fusion (DiCaglio, 2021). But that mysticism does not seem to be experienced by everyone (Jones, 2020). So that there are people who are anti-mysticism, they look down on those who practice it.

Based on the history of Sufism thought in Islam, religious appreciation, experience, and practice, as shown by Sufism practitioners, lead to disputes and conflicting views (Kairo, 2016). In some cases, they even accuse each other of being heretical and infidel. Given this fact, efforts were made to reconcile parties with different views among Muslims, as attempted by several ulama such as Al-Ghazali in his book *Ihya Ulum al-Din*. In his book, he seeks to revive the experience of the religious sciences by deepening the spirituality of Sufism. He also tried to bring Sufism and Shari'ah closer, so as not to be trapped in the ritual of worship without a spirit. Likewise, he made Sufis more reflective in worship rituals aligned with the Shari'ah (Al-Ghazālī, 1958).

Sufism and *tariqat* have been heavily criticized throughout Islamic history. Like the strong critic of AJ Arberry (Arberry, 2013), who denounced the *tariqat's* position in Egypt, Western scholars believe that the *tariqat* is a movement that will be abandoned and lost. Clifford Geertz (1989) reveals that *tariqat* is only a mystical association that tends to be secretly followed by older people. Although not destroyed, the existence of this *tariqat* group has decreased in number since the rise of modernization, which strongly challenges it (Aziz, 2013). H. Lammens argues that Sufism experienced a decline in line with the opening of Western influence to Muslim countries. Due to the attacks of the modern Muslim elite in the mid-twentieth century, Louis Massignon believed that the present age was the effective end of Sufism and *tariqat*. Sufism and *tariqat* were considered only suitable for rural communities and the illiterate; In particular, Sufism lectures and practical *tariqat* lessons are regarded as classic artifacts that will no longer exist in the socio-political life of modern society (Zaprul Khan, 2016; Mibtadin et al., 2021).

Socio-religiously, the climate of Indonesian society has the potential for the growth and development of Sufism in the form of *Sufi orders* or *tariqat*. Each formation of *tariqat*, these Sufism orders have uniqueness for followers from circles with specific backgrounds (Nirwana, 2016). However, with its traditional nature, *tariqat* became an attraction for the ulama, thus creating two complementary sides; (1) the intellectual side/rational scholars enter the *tariqat* and provide a new baseline, and (2) the *tariqat* members renew themselves with motivations that encourage interest in the *tariqat*, whether based on doctrine, rationale, morals, and psychology. These motivations are intertwined and mutually supportive in the internalization process in individual consciousness. Therefore, the role of Sufism and *tariqat* originating from various interests in the community provides community resilience to face the realities of life, especially today's modern life (Nirwana, 2016; Rahman, 1984).

The development of neo-Sufism indicates an increased awareness of faith spirituality, in which Sufism is an approach to achieving the perfection of Islamic spirituality (Mufid, 2006). Some classical scholars have also tried to restore Sufism in the lap of shari'ah, as Ibn Taimiyyah (d. 728 H) did in his disciple, Ibn Qayyim al-Jauziyah, then continued (Siregar, 1999). An Indonesian ulema made the same effort, Buya Hamka (Haji Abdul Malik Abdul Karim Amrullah), by presenting the term "Modern Sufism," which has the same nuance and vision as possible neo-Sufism coined by Fazlur Rahman. The existence of neo-Sufism criticizes shari'ah and "certain" old Sufism. Neo-Sufism tends to criticize understanding the legal-formal shari'ah oriented and seems very exoteric ritual without a spirit and arid worship without meaning. Neo-Sufism emphasizes the social, moral reconstruction of a society. It is believed to be an effective therapy in creating human consciousness to be more human in their lives.

Based on the description above, this research understands that the emergence of neo-Sufism does not stand alone. Borrowing the logic widely used in dialectical philosophy teaching (Hardjo, 2016), neo-Sufism emerged as the antithesis of the old Sufism (Saliba, 1979). The antithesis is marked, for example, by the openness and acceptance of new cultural entities and their efforts to maintain their existence in social life. This inclusive spirit can be seen that the styles of Sufism in various places constantly absorb some elements or local cultural entities combined with the central teachings of Sufism.

One aspect of this cultural entity is ethnicity, an essential feature of the identity of a particular group of people. The notion of Sufism that combines the values of ethnicity in it is called ethnic Sufism. The shift of thought from the old Sufism to the new Sufism and then to 'ethnic Sufism' illustrates the tendency and fundamental human nature to constantly change and think critically and radically in answering the unique problems they face. The emergence of contemporary issues and social change, in general, will always

encourage people to continue to think, change, and make changes. This is what happened in the tradition of Sufism until it came to its distinctive form, 'ethnic Sufism'.

This study observes the phenomenon of the integration of local traditions and Sundanese cultural entities as the majority ethnic group in West Java in the Islamic Sufism tradition, which is referred to in this study as "ethnic Sufism". The emergence of 'ethnic Sufism' as a synthesis of 'neo-Sufism' and 'old Sufism'. In the development of each understanding continues to change and debate following the demands of each society's thoughts, attitudes, and religious practices. Likewise, contemporary Sufism adapts and acculturates to the contemporary context and metamorphoses into a new style of understanding Sufism that is unique and adapted to the local culture and culture. In this context, the researcher underlines this research to explore the knowledge of Sufism adapted to the local Sundanese culture in terms of 'Sundanese ethnic Sufism' (Ninin, 2015).

This research focuses on studying the phenomenon of Sufism which contains ethnic values among the Sundanese Muslim community in West Java. The Sundanese ethnicity has and is loaded with locality values, which are in the practices of Sufi adherents so it appears that there is an 'ethnic Sundanese' nuance in the course of Sufism which looks different from the style of Sufism in Muslim societies elsewhere. Some opinions call for the unification of religious values and ethnicity acculturation of religion and culture. Thus, ethnic Sufism: a phenomenological study of the understanding of Sufism in the Sundanese Muslim community is fascinating to study in religious studies.

METHOD

This research is descriptive qualitative empirical and uses the grounded research method, which is a research method that examines in depth the practical world by using data as a source of theory (Berg & Lune, 2004). The rationale for this method is to find conclusions inductively and use the data as a source of ideas. Research on the culture of an ethnic group based on the grounded research model does not pretend to prove existing theories but collects data to build propositions, concepts, and ideas. This descriptive qualitative empirical research, grounded research attempts to record, describe, describe, report, and study Sundanese ethnic Sufism; This portrait is known from the reality of actions taken and thought by Sundanese Muslims with the background of cultural, religious leaders, and Sundanese academic figures.

The interviews and observations become important documents about Sundanese ethnic Sufism, analyzed critically from the content analysis and context analysis, such as the historical background, socio-cultural situation, and surrounding political context thoughts or actions about Sundanese ethnic Sufism (Moeloeng, 2012). This context analysis deals with the environment in which words, expressions, and sentences are used. Context defines text on different levels in different ways. Information about the contextual side of a text is always identified with aspects that influence a decision, so the text and context are interrelated. In other words, context is a world filled with people who produce speech, people who have social, cultural, and personal identities, knowledge, beliefs, goals, and desires, and who interact with each other in various situations, both social and cultural (Shiffrin, 2007; Ismail, 2012).

RESULT AND DISCUSSION

Phenomenological Studies of Ethnic Sufism

The history of phenomenology begins with a philosophical school that developed in Western Europe in the Middle Ages. Phenomenology became a philosophical school as well as a methodology for studying social science that stood out thanks to the hard work of Edmund Husserl (1859-1938). Phenomenology is a school of philosophy and more of a research methodology (Schutz, 1970). Phenomenology can be considered a philosophical movement that provides social research methods and implicit emancipatory effects on respondents. Due to these impacts, respondents are positioned as social actors in everyday life (Nindito, 2013). Furthermore, Husserl stated that phenomenology must return to data and not thought, namely to the case itself, which must reveal itself. True knowledge is the presence of data in the mind's consciousness and not the fabrication of the mind to form theories (Husserl, 1999; Syam, 2013).

Phenomenology as an approach to religion deals with areas as complex and complex as the religious understanding of an individual or a society, which is often obscured by prejudice, idealism, insecurity, inspiration, naivety, institutional pressure, monstrous rationalism, outlandish fideism (Webster, 1981), and so on have done much to contribute to other human questions in the pursuit of empathic objectivity or neutral

subjectivity. In other words, as Ninian Smart (Smart, 1973) points out, "You have to know what the data is if you describe it. Human data, especially directed at the transcendent, will have complexities."

In its application, the phenomenology used in research on ethnic Sufism follows the approach in the study of social-humanitarian sciences, emphasizing the following: (1) Phenomenology focuses on the appearance of things; (2) Phenomenology pays attention to the whole, by examining an entity in various points of view, viewpoints and perspectives so that the unification of its vision is obtained; (3) Phenomenology seeks meaning from appearances, so that its essence is obtained through intuition and reflection on conscious actions from experiences, ideas, concepts, decisions and understandings; (4) Phenomenology is committed to the description of experience, not explanation or analysis; (5) Phenomenology is rooted in directional and meaning-focused questions; (6) Subject and object are integrated or there is no object subject selection; (7) On the whole the investigation of intersubjective reality is part of the process; (8) Data about experiences, thoughts, intuitions, reflections, and decisions are used as primary events of scientific investigation; (9) Research questions are carefully focused, directed and formulated (Syam, 2013).

This study uses phenomenology to examine religious understanding. Religious understanding can be approached using various textual, contextual, hermeneutic, historical, and phenomenological methods. Religious experience can be studied at the level of religious norms in exoteric and esoteric dimensions. The research uses a mystical approach to observe religious performance fundamentally by examining the nature of that religious understanding. The exoteric approach focuses more on the formality of religious teachings, while the esoteric approach focuses more on the meaning and core of a religious teaching (Ikbal, 2015).

The understanding in question can be translated into three: *First*, to translate, the notion of translating is not only a transfer from the meaning of one language into another language but from an abstract conception into a model, as well as the transfer of concepts with words and graphic images. *Second*, to interpret, namely the ability to recognize and understand the main idea of communication. *Third*, extrapolating, is translating and interpreting and higher nature (Aini, 2011).

External factors that influence understanding are factors originating from outside the individual, including: (1) family factors that significantly influence one's understanding; (2) community factors concerning social activities in daily life; (3) The education factor that a person has received will significantly affect him, including influencing the person in understanding a religious issue (Pirdayanti, 2005). In other words, a person can be said to understand if there are indicators that include understanding, accepting, being able to explain again in their own words, and concluding what has been conveyed from understanding a reality that humans live.

Phenomenology can be implemented to study Sufism; what is meant in this research is human understanding of Sufism as the esoteric side of religion. Sufism is an interesting phenomenon studied through this phenomenological approach, focusing on the mystical dimension. Sufism organized in tariqat is widespread in Indonesia. Unique ritual phenomena are found, such as the involvement of its adherents in various local ceremonies based on a pattern of behavior. The questions in the analysis process of this research are interesting to study by elaborating the meaning behind actions that seem unreasonable but have their rationality (Syam, 2013).

This study places phenomenology to observe the esoteric dimensions of religious teachings, which are usually carried out mainly by Sufis in the study of Sufism or *'irfan*. Observations and studies on Sufistic activities will lead this research search to a broader world of meaning, and in the breadth of these meanings, spiritual peace and true wisdom are stored (Ikbal, 2015).

Sundanese Ethnic Understanding of Sufism

Sufism has essential benefits in life. There is a significant phenomenon that is a problem in Muslim society today. These problems cannot be overcome merely by the superiority of science and technology. So religious-spiritual values have a place in people's hearts because the ideology of capitalism-liberalism is starting to weaken, and the doctrines of other big countries. Thus religion becomes the last hope to save humanity. To achieve this, Sufism becomes a bridge to protect humans.

Sufism is something by which it is known about the good and bad of the soul, how to cleanse it of the blameworthy and fill it with commendable qualities, how to carry out mysticism, and the journey to the pleasure of Allah and leave the prohibitions (al-Kurdi, 1858). Aboe Bakar Atjeh (Atjeh, 1989) said that Sufism's essence is finding a way to get spiritual love. Hamka, quoting al-Junaid's statement saying, the essence of Sufism is to leave the mind, and the despicable temperament and enter the commendable character (Hamka, 1980).

In its application to the Sundanese ethnic as previously described, Sufism has been acculturated with the Sundanese Muslim community's traditions, culture, and religion. Based on the opinion of Jajang A. Rohmana, who stated that the figure of Hasan Mustapa and his *dangding* works showed typical Sundanese Islam that carried out cultural "translation" through adapting Sufism traditions into local contexts.

Through the harmonious footing of the two, Mustapa's articulation of Islamic Sufism managed to pierce the heart of Sundanese tradition and use tradition as a forum to express his spiritual wealth. Mustapa has succeeded in absorbing and interpreting the mystical, intellectual traditions of the Middle East, Malay, and perhaps Java and blending them with the rich traditions of his ancestors. *Dangding's* poetry is one of his works that clearly shows his relationship with the intellectual tradition of Nusantara scholars (Rohmana, 2012).

The rapid development of technology that brings globalization makes people unaware of the incoming global cultures, so acculturation occurs in Sundanese values. As is known, in this modernization era, the entry of global culture can damage the joints of people's lives, including damaging the Sundanese values that have been well maintained. This can happen because people expect significant changes. Some people clearly accept and then forget their Sundanese; some take it by filtering it first and adapting it to Sundanese culture. This modern culture renewed in various fields, emphasizing rationalism, materialism, secularism, and atheism.

There is a principle in Arabic, namely "*al-muhafazah 'ala' al-qadim al-salih wa al-akhdz bi al-jadid al-ashlah*" (maintaining good old things and taking new, better things). In the sociological context of integrating religion and socio-culture in a transformation, interaction, and social integration, it is relevant to establish an essential community that undergoes a process of social integration, disintegration, and reintegration. On the one hand, it will create a primary community full of negativism; on the other, it will create an immediate community full of positivism.

In the integration and disintegration of the transformation of ethnic Sufism, the dimensions and impacts of the community in the socio-cultural reconstruction of Sunda necessitate the ability and capacities: of awareness, spontaneity, and intimacy. Understanding gives rise to knowledge of what is happening, being done, and feeling. Meanwhile, spontaneity raises the ability to choose quickly and appropriately to achieve goals.

Intimacy is defined as the ability to express affection, natural feelings that are not destructive, even warm and intimate, have a passion for life to realize its potential or be able to enjoy life, both work and recreation, which encourages others to develop their capacities, and does not waste energy and mind resources to maintain a pseudo appearance. Entis Sutisna, a prominent Sundanese cleric in Bandung, said:

Sufism is an effort made by humans to unite themselves with their God, a path taken through spiritual cleansing of despicable qualities. Therefore, the scholars made a level that the seeker of the Sufi path must pass to unite with God. Thus, the tradition of Islamic Sufism continues to develop Sufism theories, both in nature and in powerful ways (Sutisna, Interview, Bandung, 2020).

The Sundanese Muslim community will not lose its grip if the dynamics of the Sundanese orientation develop in a stable manner and the integration of socio-cultural values with ethnic Sufism. Through the integration of religion and socio-culture, Sundanese socio-cultural values still have the meaning and function of awareness of the orientation and direction of a meaningful life, as well as portraying the refinement of mind and taste, ethics, aesthetics, discipline, realizing the importance of time, the ethos of faith, the ethos of science, work ethic, caring for others, proper life attitude, and readiness to live as it is but remain optimistic, responding to future life spans in the meaning of divine and human horizons.

This view was obtained by the researcher from the results of an interview with Engkus Kusmana, one of the leaders of the Sunda Muslim community in Ciamis, who said:

According to my general understanding, in the teachings of Islam, the Koran and al-Hadith are not rigid rules that limit the space human motion. Al-Quran and al-Hadith are life guides that lead humans to world peace, tranquility, and happiness. It is also mentioned that perfect happiness includes two dimensions: the world dimension and the hereafter dimension. The satisfaction of the world can be felt with a peaceful soul. The happiness of the hereafter is happiness when you meet and communicate with Allah SWT (Kusmana, Interview, Bandung, 2020).

Sufism is a science to achieve happiness in this world and the hereafter. If previously Sufism was only studied to get closer to God, later Sufism is studied as a science. Humans are holy; efforts to lead to self-purify are found in the life of Sufism. Sufism teaches to get close to Allah even if one can unite with Allah through ways and means, namely *maqâmât* and *ahwâl*. As stated by Endang Sukandar, a Sundanese community leader in Ciamis said, "Sufism, according to my understanding, is the teaching of Islam. The primary source of Sufism teachings is sourced from the Koran and al-Hadith. In the Qur'an, many verses talk about the core teachings of Sufism, such as *khauf*, *raja'*, *repentance*, *zuhud*, *tawakkal*, *gratitude*, *patience*, *pleasure*, *fana*, *mahabbah*, and the like" (Sukandar, 2020).

If it is discussed, he views Sufism as only related to religion which is worship, thinking about the hereafter, so that he forgets the world he inhabits. This thought is not wrong; some Sufis also describe the meaning of Sufism like that. Regarding the origin of Sufism, a Sufi figure said, The term *Sufism* in the time of the Prophet SAW did not exist, as well as during the time of the companions of the Prophet SAW and the *tabi'in* there was no such term (Bahreis, n.d.). In this issue, it seems that not many researchers have studied the problem of *Sufism* that have reached scientific limits to find out the figures *Sufi* first in Islamic thought and who laid the first stone for *Sufism* thought such this (Khalik, 2001).

The practice of Sufism is an attempt to purify one's soul. It is cleansing the soul or spirit by eliminating bad and despicable qualities (*takhalli min al-akhlâq al-madzâmât*) then (*tahalli bi al-akhlâq al-mahmûdat*), filling the soul with excellent and commendable attributes (Effendi, 1993). Meanwhile, according to Harun Nasution, the purpose of Sufism is to gain a direct and conscious relationship with God, so that it is well realized that one is in the presence of God. Meanwhile, the essence is awareness of communication and dialogue between the human spirit and God, by isolating oneself and contemplating (Nasution, 1973).

Implications of Ethnic Sundanese Sufism in Public Relations

Society, religion, and culture are some of the most dialectical relationships. All three can coexist and create meaningful connections to carry out interactions. Sundanese people have self-dependence that is interdependent with their social context; the characteristics of their interdependent self cannot be precisely identified as a unit because their self-structure will change according to the particular social context with which they interact. The unique self is created by the various relationships that each person experiences and develops. This can be seen when Sundanese people interact with non-Sundanese people. This is conceptualized in relational-interdependent self-construal (RISC), which is the tendency to think of oneself in terms of one's relationships with those close to him that will influence thoughts about those relationships. The Sundanese self also has several socially oriented self-characteristics, emphasizing role, status, position, commitment, and responsibility (Ninin, 2015).

Parsons conveys four functions that must be possessed in a dynamic change to be able to survive in the clash of various traditions, namely: (1) Adaptation, the ability to cope with critical external situations and be able to adapt to the environment; (2) Goal Attainment; a system must define and achieve its primary goals. Re-defining Islamic doctrine so that it can be negotiated with culture and society; (3) Integration, regulating the relationship between the parts that are its components, in particular managing the relationship between religion and local culture; (4) Latency, a system must complement, maintain and improve individual motivation as well as cultural patterns that create and sustain motivation (Giddens et al., 2004).

Parsons' opinion gets a great opportunity in the attitude of openness or inclusiveness owned in Sundanese ethnic Sufism in dealing with encounters between one religion and another and between religion and culture. Concerning the dialogical process between religion and culture in the social dimension, religion, especially Islam, does not follow the upheavals of the times. Still, its teachings accompany the dynamics of the era that occurs. The existence of changes in the sociological, anthropological, and horizontal relationships and the complexity of the born problems are necessary for a law of progress.

This inclusive attitude becomes a "new way" to accept each other. The most important thing for the community to have an open attitude towards other religions is the attitude of the humanitarian side and local wisdom. In short, this is what ethnic Sufism has promoted in the Sundanese Muslim community as a model for a moderate and tolerant understanding of Islam. In the view of Sufism, the existence of this belief assumes that His creation is also essentially a unity. This view concludes that the entire universe includes all humanity, any nation, and its language is God's creatures through different religions and beliefs (Suryana & Rusdiana, 2015).

Based on the research results carried out by observation and interviews, it can be seen that the community process in accepting, implementing, and practicing ethnic Sufism, both individually and in society is carried out in stages. The application of ethnic Sufism is applied to religious rituals and is also actualized in the social and cultural fields. Thus, it certainly has implications for the Sundanese Muslim community, theoretically and practically, whether they realize it or not. These implications include changes in the pattern of relationships between traditional society and religion, changes in the practice of transitional public relations with religion, and changes in modern public ties with religion.

Changes in the Pattern of Relationships between Traditional Society and Religion

In this case, the type of traditional society, the village, has unique characteristics compared to the other two types. Its uniqueness can be seen in geographical, social, economic, educational, and cultural aspects. This type of society is classified as isolated from the hustle and bustle of modernization because, on average, it is geographically located on the outskirts of big cities. Rural areas cover most areas in Indonesia. Most people work as farmers or on the coast as fishermen. Although the prototype of this type of society looks backward, several cultures deserve to be preserved to sustain their existence. The culture or habit still maintained is the solidarity that is still great among them.

For them, solidarity or mutual assistance in various ways is part of the standard and unwritten (norm), and is a legacy from their ancestors that must be preserved. The spirit of cooperation that manifests itself is a characteristic of rural communities wherever they are.

For traditional or rural communities, religion or belief must permeate and be included in all activities, such as social, economic, political, and cultural interactions, and the like. For example, in some rural communities in Java and Sunda, religious ceremonies are always held in farming activities by giving offerings to the "agricultural ruler", Dewi Sri. This goddess ("ruler" of the supernatural world), is considered by the community to provide fertility and profit in agriculture. This type of rural community has a relatively small number of followers, so most internalized beliefs (customs) are easily socialized to all community members. They believe that religion should influence society as the dominant value system. In addition, when other institutions are weakened – except for the family – religion becomes the primary focus for integrating and uniting people from various social classes.

The explanation above shows a pattern of religious relations in traditional or rural communities. This is relevant to the Sundanese Muslim community living in rural areas. For example, the Sundanese Muslim community adheres to the *Sunda Wiwitan* belief. Then in terms of the site, the people who live in the Cikondang Traditional Village and the Naga Village. For example, the Cikondang Traditional Village still maintains local traditional values. The level of education is still low, most of whom only graduated from elementary and junior high school. This low level of education affects their mindset. The whole community adheres to Islam; the religious life is thick where religious rituals are in regular recitations, recitations for children, and commemoration of Islamic holidays. The Islam developed in the Cikondang traditional village tends to have a Sufistic pattern which contains teachings about faith, worship, and morals, which are so simple that they are compatible with Sundanese culture.

People living in rural areas, especially inland traditional villages, will be divided into two, bound by custom and not by tradition. The separation will be seen based on the geographical location of the village. This situation will affect people's lives. As in Cikondang, the inner community, bound by adat, is built to preserve the mandate of their ancestors, while the outer community which is not bound by adat, has no such obligation.

Traditional Sundanese people who live in rural and remote areas still believe in ancestral spirits. Implementing religious rituals combines conventional customs to communicate between the community and their ancestors. In the context of diversity, the relationship between Islam and its culture in the rural Sundanese Muslim community is categorized on the criteria of integration with a syncretic pattern, so that the dominant development in religious rituals is the previous cultural element so that it can be said that the Sundanese people are Islamic. They only understand the teachings of Islamic Sufism in the form of *zuhud*, where humans must cleanse the spirit by living material life to get a happy life in the heavenly realm. Then, related to the characteristics of Sufism known by traditional communities, it is only limited to how to improve the morals and morals of the society. However, this study finds that the Sundanese Muslim community is generally unfamiliar with ethnic Sufism or contemporary Sufism, modern Sufism, and neo-Sufism. They only know how to do Sufism, and their *ajengans* teach the essence of classical Sufism.

Acculturation is difficult for these rural or traditional communities because they are still closed to outside cultures. They accept and hold on to what they have lived their whole life. This follows traditional society's characteristics based on a mindset that is still closed or exclusive. Then, religious rituals in this conventional society are very ritualistic. The Sundanese Muslim community does not accept new traditions such as Sufism or Sufism in the social and cultural fields. For them, the implementation of Sufism is oriented towards approaching God alone by trying to avoid the world's life.

Changes in the Pattern of Transitional Public Relations with Religion

The transitional type of society, or developing organization, differs from the rural community discussed above. Significant differences consist of several aspects, such as geographical, social, economic, educational, and cultural. Indeed, this difference does not necessarily eliminate the historical relationship between the two society types. Because perhaps this type of society is a continuation of rural communities, even though only a few research results can be used as the primary reference. However, from several indications that will be discussed later, several processes lead to the offense of the two types of society.

Geographically, the transitional society model does not include isolated ones, but a small part of the area is still characterized by agriculture. Changes in the area's development are faster, the site is more comprehensive, and the population is more significant. Because this type of society is relatively educated, at least reading and writing is at a certain level –compared to rural communities – the continuous development of technology also marks it.

The transitional society model more easily adapts to the demands of change, especially those relating to improving their physical life. To reach a stage oriented towards improving the standard of living in various ways, they have an open system to any input that enters them. Sometimes, whatever is entered does not go through a strict selection, including "foreign" cultures also become public consumption. Although not infrequently, it rubs against a culture (including religion) that is considered established among them.

In religious activities, this type of society still maintains its religious spirit even though it is not as big as the traditional type of society. Existing religious institutions often "compete" with government institutions to attract more attention from community members. Competition here can be interpreted as part of the embodiment of the existence of religious institutions whose significance is decreasing—although not simultaneously abandoned reality. It cannot be categorized as secular like government in this society because obtaining sacred support to establish and perpetuate power is essential. Being a ruler will be more honorable and have a higher status if they get the "blessing" of something sacred, even though they know that these two institutions (government and religion), are different.

So, in some instances, religious values are still needed as a complementary variable in the order of their lives. Religion, and relative give meaning and ties to their value system, but at the same time, the sacred and profane areas can be distinguished. This means that not all of their activities must have a religious nuance for this society, unlike rural communities. Still, those whose areas they cultivate are considered worldly, so they are treated in a worldly manner. Nevertheless, not a few aspects of their social life, such as family activities, economy, and interaction patterns, are still colored by religious rituals. Applicable social norms, for example, husband-wife relationships with children, traders-buyers, rulers-people, and teacher-students, receive confirmation or religious legitimacy. It is not as perfect as the type of rural community, but in this context, religion is still given the authority to involve itself in managing society.

The customs of this type of society are partly supported and influenced by religion. To a certain extent, it becomes a counter behavior system to the social system that has been legalized. Therefore, this fact creates a lot of tension between the religious value system and society as a whole, even though religion will still be fused into their traditions in the future. It illustrates that, on the one hand, the position of religion is potential energy that can bring about creative renewal. Still, on the other hand, religion can cause chaos in society. Most of the world's major religions, such as Christianity and Islam thrive in this type of society.

This society tends to be dynamic in developing religious thought and always carries out creative reforms. The reform model for a while was controversial with an understanding that was considered established, but in turn, it did little to enlighten the people's minds. Most originators of this renewal of thought have a modern educational background or have been in contact with contemporary society's culture (types of contemporary society will be discussed in the next topic). The ideas offered and disseminated by these reformers were considered ahead of their time and always demanded significant changes in all sectors.

In subsequent developments, religious thought tends to experience fragmentation into various thought patterns in this society. Some still maintain their predecessors' or ancestors' beliefs and religious traditions; besides, some want radical changes in multiple things, including religious thought. These socio-religious dynamics, in turn, create schools of religious thought that both have adherents.

Transitional communities can be people outside of a traditional village in Sunda. As before, the Cikondang Traditional Village has inner and outer communities separated by geography. Then, this also impacts the community's religiosity, social, and cultural conditions. Concerning ethnic Sufism, Sundanese Muslim communities in transitional society are more open to reforms that enter their world. Following the characteristics above, the Sundanese Muslim community already knows about ethnic Sufism with a different name. They have started to perform religious rituals with elements of local culture. In addition, they uphold their culture, traditions, and customs.

Changes in Patterns of Modern Public Relations with Religion

After discussing the two types of society (traditional and transitional), there is a third type, modern society, related to religion. This last type of society is usually categorized as an urban society with different characteristics from the previous two. This society is dynamic in shaping change patterns, especially in utilizing technology in all aspects of life.

The influence of science and technology on society also has significant consequences for religion. This influence is one of the reasons why community members are increasingly accustomed to using empirical methods based on reasoning and efficiency in responding to various humanitarian problems. Therefore the secular environment expands constantly, often at the expense of the sacred sphere.

In general, this secularization tendency narrows the space for religious beliefs and experiences to be limited to smaller and specific aspects of the life of society and its members. To keep up with this trend and maintain the influence of religion, religious institutions gradually became involved in various worldly activities. Despite the efforts of some religious institutions to compete with secular institutions, this tendency continues to push the role of religion in a limited time and place. In this respect, there is a stark difference from the first type of society in which religion is one of the most social activities.

In a complex modern society, religious organizations are fragmented and plural. Its members are based, in principle, on the whole. No single religious institution can demand, though theoretically, the loyalty of all members of society as in the second type of (transitional) society. There are exceptions; there are no formal ties between religious organizations and worldly governments in some communities of this type, such as in France, the United States, and some countries in Europe. Such ties are not legally recognized. In countries such as England, where the official position of the state church (Anglican) is, relations with the government are limited and regulated by special regulations. Several large and small organizations compete with many community members who do not join or are referred to as "on paper" church members. Elizabeth Nottingham (1990) provided an example in 1950 when roughly half of the United States population did not belong to an organized religious group.

This characteristic has profound implications for the functions of religion, either as a unifying or a destructive force in society. Differences in religion and the growth of secularism have significantly weakened religion's unifying role, and even its power of division has diminished somewhat. The tolerance for religious differences that characterizes this type of society is, among other things, the result of indifference in the face of the growing influence of the secular value system; religious organizations themselves cannot be separated from the impact of this secularization.

The behavior of some people in relatively modern industrial societies is sometimes shaped solely or even primarily following religious values. The weakness of religious values as a focus of integration is partly due to the diversity of the value systems of various religious organizations, which often try to win the loyalty of each member. However, the main rival for all religious value systems is the increasingly dominant secular value system. These secular values developed around nationalism, science, economics, and competition for power (position). Based on these facts, getting a complete personality is more complex and requires more self-awareness compared to the first and second types of society.

None of these (three) types stand alone in any society in the modern world today. The third type of society is the most aggressive and dynamic today, using science, technology, and secular values, always taking distance from the second type and a small part of the first type, which is more religiously oriented. In large modern countries, the rivals of the second type of society, whether desired or not by its members, are

bound by fast communication networks worldwide. Even their agricultural economy is increasingly dependent on current world trade conditions. In addition, the type of social life developed in the port cities and other urban centers is directly related to the Western industrial world.

If it is related to ethnic Sufism in religious, social, and cultural practice, both religion and culture have the same elements in reflecting themselves at the level of reality. If religion departs from the doctrine of the Scriptures, which are then interpreted to guide the lives of its adherents, culture also departs from the totality system of society, both written and unwritten. This also explains that, from one community to another, it can reflect religion or culture, depending on the social setting, geography, and other aspects surrounding it.

In addition, there are apparent religious differences between rural and urban communities in expressing them, even though the basis of reference is the same. However, the similarities between the two are the system of rules or norms that are used as a reference for action by a community or society, one of which is the common belief in both creatures of God and a sense of brotherhood that can be the basis of tolerance and peace in social relations in a pluralistic society of Indonesia (Suryana & Rusdiana, 2015).

For example, the Sundanese emphasized the importance of tolerance for a long time. For example, the Sundanese proverb "*nangtung in karageman, ngadeg in karageman*". Kodariah stated that the denotative meaning of proverb "*nangtung di kariungan, ngadeg di karageman*" is standing in association and cohesiveness. The word *kariungan* can be connoted as deliberation. Deliberation is an activity of negotiating or deliberation to make joint decisions. The word *karageman* can be considered a term of consensus in a deliberation. Consensus deliberation reflects the value of Sundanese wisdom in the above proverb (Kodariah & Gunardi, 2015).

The ancestors of the Sundanese people emphasized the importance of love peace long ago. For example, the saying "*hérang caina beunang laukna*"... Catching fish in a pond or a rice field without clouding the water. While catching fish without covering the water is a complex act, what is meant by *beunang laukna* is connoted success, then *hérang caina* is considered a safe and peaceful situation without fuss or quarrel over the success obtained. For this reason, there is an excellent way to get a win without causing a commotion, or it could be by way of deliberation. The above proverb reflects the value of wisdom regarding peace-loving (Kodariah & Gunardi, 2015).

Acculturation in a culture is a natural matter. Moreover, not all modernity and globalization are bad. In this acculturation context, we do not want the essential elements of Sundanese socio-cultural values, which are fundamentally united with ethnic Sufism, to be lost. The Sundanese socio-cultural values combined radically with the moral and ethical values of ethnic Sufism must continue to live and develop. If they are lost, the Sundanese people will lose their integrity and identity of existence. *Gumulung* (unification) of Islam and Sundanese in the sense of ethnic-based Sufism with Sundanese socio-cultural values puts this ethnic Sufism into ideas, norms, and behavior as seen in *Rawyan Jati*, which is the benchmark for the vision and mission of the life of the Sundanese people. *Rawyan* means bridge, *Jati* means essence or content, which in the perspective of ethnic Sufism has the meaning and function of answering the longing *mystical divine* from humans and the calling of *divine* humanity to be streamed in real life continuously. Indeed, ethnic Sufism is a substantiation of Faith, Islam, and Ihsan in the perspective of humanity and the dynamics of civilization. *Rawyan Jati*, according to Hidayat Suryalaga, has become a guide for the life of the Sundanese people who are Sufistic Islam. By adhering to *Rawyan Jati*, the Sundanese people will be able to live as *insan kamil wa mutakamil* (noble and beneficial to others) wherever they are. Thus, it can be said that ethnic Sufism has become an inseparable part of Sundanese socio-cultural values. Therefore, preserving ethnic Sufism is equivalent to maintaining Sundanese socio-cultural values. Or in other words, affirming the existentialism of integrated socio-cultural revitalization (Sunda), religious culturalization (Islam), and socio-cultural insight in a broad sense that has a motivational meaning and function, giving purpose and direction in the underlying transformation, interaction, and social integration.

CONCLUSION

The characteristics of ethnic Sufism in the Sundanese Muslim community align with the aspects of contemporary Sufism or neo-Sufism discussed above. These characteristics include universal morals, creativity, progress, social, humanitarianism, multiculturalism, religiosity, and peace. In the Sundanese Muslim community, the application of ethnic Sufism shows the characteristics described. It appears that the

application is either implied or expressed in existing social and cultural activities. So the attributes of the Sundanese Muslim community found several things, namely; (1) the implementation of Sufi rituals develops which is acculturated with local Sundanese ethnic wisdom; (2) ethnic Sufism renews the notion that deep esoteric religious appreciation is still practiced, but it does not necessarily lead to self-isolation; (3) Ethnic Sufism found in the Sundanese Muslim community that Sufism establishes a relationship with Allah SWT which is oriented towards the hereafter, but also establishes relationships with fellow human beings and nature which is oriented to the world in a balanced way so that later it gives birth to Sufis who are spiritually pious as well as socially; (4) Ethnic Sufism is the entrance to solving community problems. It is an alternative solution to address various problems related to spiritual, moral, social, and cultural degradation; (5) Ethnic Sufism is not only in personal life, but also in social life following the present position which requires living actively and being involved in social problems, and living a balanced life (*tawazun*) in all aspects of life and human aspects; (6) Ethnic Sufism demands the Sundanese Muslim community to *tawazun*, *tasamuh*, and *tawasuth*; and (7) ethnic Sufism makes contemporary Sufism practitioners live in balance, harmony, matching, and synergy between the outer and inner, individual and social aspects, the world and the hereafter, *habl min Allah* and *habl min an-nas wa min alam*, vertical and horizontal, spiritual and social, religious and humanist, as well as sharia and nature.

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