

Sufistic Value in Reading Kitab al-Barzanji: Descriptive Analysis Study on Santri at Islamic Boarding Schools Nurul Ihsan Garut

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Abstract

Kitab al-Barzanji is a work compiled by Sheikh Ja'far al-Barzanji based on his love for the Prophet Muhammad which contains the history of his life and the noble personality of the Prophet Muhammad. The purpose of this study is to analyze the value of Sufism in the reading of Kitab al-Barzanji at the Nurul Ihsan Islamic Boarding School. The type of this research is qualitative research using descriptive analysis approach. While the data collection techniques in this study were observation, interviews, and documentation. The results of this study indicate that the importance of reading Kitab al-Barzanji at the Nurul Ihsan Islamic Boarding School is to form the character of students who have noble character, increase love for the Prophet Muhammad, and participate in preserving traditions that have taken place in society. While the Sufistic values contained in reading the Book of al-Barzanji are *at-tawadhu'*, *al-mahabbah*, *al-shabr*, and *at-tawakkal*.

Keywords: Al-Barzanji, Islamic boarding school; Sufistik value; Syekh Ja'far al-Barzanji.

Introduction

Discussions about change and development are constantly discussed, with the increasingly rapid development of humans often only think about the physical aspect and ignore the religious and spiritual aspects. There are still many individuals who judge religion as something simple, written and singular, so that religious values are only sufficiently understood without showing the results or actions of that understanding (Sahlan, 2012). In line with this, Nurcholis Madjid said that religion is not only carrying out worship orders, but religion has a broad meaning which includes all aspects of human life, one of which is to decorate oneself with noble character. Therefore, religion is a guide for humans in behaving (Sahlan, 2012). To obtain inner purity and spiritual intelligence, a spiritual education is

needed which includes discussing the heart, soul, and mind. These three things are interconnected, because the purpose of spiritual education is to purify the heart, cleanse the soul, and improve the mind from spiritual disturbances (heart disease). In an effort to get closer to Allah SWT there are various ways that can be done, one of which is to love His lover, namely the Prophet Muhammad. This can be done by praying, following the sunnah, and imitating the exemplary attitude of the Prophet Muhammad SAW expressed in the Al-Quran, al-Hadith, and even in the form of literary works, namely books. Literary works that describe the story of the Prophet Muhammad is contained in a book called Kitab al-Barzanji which was compiled by Sheikh Ja'far al-Barzanji on the basis of his love for the Prophet Muhammad which contains the history of the existence of the Prophet Muhammad, where the book is expressed in the same phrase. meaningful (Raharjo Jati, 2012). Thus, this research is directed to determine the Sufistic value contained in reading Kitab al-Barzanji.

Studies on the value of Sufism and Kitab al-Barzanji have been carried out by many previous researchers with various problem backgrounds and research titles. As research conducted by Ajeng Pertiwi Rahmawati with the title "*Analisis Nilai Sufistik dalam Prosedur Self Healing,*" Universitas Islam Negeri Sunan Gunung Djati Bandung, 2020. The type of research conducted in this research is qualitative in the form of descriptive analysis. In this study, it was concluded that in the implementation of self-healing there were seven stages that must be carried out, then in these stages several Sufistic values were found in it. These Sufistic values include repentance, gratitude, surrender, patience, trustworthiness, takhalli and tahalli (Rahmawati, 2020).

Furthermore, Nisya'ul Maheasy who conducted research with the title of thesis "*Aplikasi Nilai-Nilai Sufistik dalam Perilaku Belajar Kitab Kuning pada Santri,*" IAIN Tulungagung, 2019. This study discusses the Sufistic value of the Yellow Book and its impact on the behavior of students, especially students who are married. Then for this research method using qualitative methods in the form of case studies. The conclusions obtained from this study are the Sufistic values contained in the Yellow Book, namely repentance, gratitude, patience, istiqomah, sincerity, and helping others (Mahmudah, 2019).

In addition, there is also research that discusses the book of al-Barzanji conducted by Sukron Muchlis entitled "*Nilai-nilai Pendidikan Karakter Religius dalam Kitab Maulid al-Barzanji Karya Syaikh Ja'far Bin Hasan al-Barzanji,*" UIN Maulana Malik Ibrahim Malang, 2016. The research method carried out is qualitative in the form of library research or often called library research. It is explained in the conclusion that the value of religious character education contained in the Kitab Al-Barzanji and that value is

relevant to the value of education, so that this value can be applied in Islamic education (Muchlis, 2016).

Research on the reading of the Kitab al-Barzanji was also carried out by Asmaul Chusna with the title "*Pentingnya Kegiatan Pembacaan Kitab al-Barzanji Untuk Mengembangkan Nilai-nilai Pendidikan Agama Islam di Era Globalisasi di Pondok Pesantren Darussalam Bangusari Ponorogo,*" IAIN Ponorogo, 2020. The type of research used is case study qualitative research. The purpose of reading the Kitab al-Barzanji in this study is one of the student activities used in fostering norms and values outside of school activities. The reading of the Kitab al-Barzanji is carried out with the aim of developing the value of Islamic education, namely the value of I'tiqodiyah, the value of Khuluqiyah and the value of A'maliyah among the students of Darussalam Bangusari Ponorogo (Chusna, 2020).

The existence of previous research provides benefits that are used as a theoretical reference in the preparation of this research. Sufism according to Imam al-Ghazali is an interesting science, in which there are mental exercises to prevent committing despicable acts and filling them with commendable actions, which will bring inner peace (Anwar, 2010). In the view of ash-Shaykh Muhammad Amin al-Kurdy, Sufism is a science that studies the good and bad conditions of a person's soul and then can cleanse a person of bad qualities by means of tahalli or fill it with commendable qualities, travel to Allah SWT. and do everything that Allah is pleased with so that the ultimate goal of his life is to go to Him (Mustofa, 2010). Starting from the science of Sufism, the study of Sufistic values became a very broad subject. This is because Sufistic values are basically born of purity and cleansing of the heart that is oriented to Allah alone. Sufistic values are summarized in maqamat and ahwal. There are many maqamat and ahwal used by Sufis, such as Imam al-Ghazali explaining the maqam contained in the Book of Ihya 'Ulum al-Din which contains eight levels, namely al-taubah, al-shabr, al-farq, al-zuhud, al-tawakal, al-mahabbah, al-ma'rifah and al-ridha (Nata, 2015). To achieve this station, it can be done by beautifying oneself with morals that aim to get closer to Allah SWT. (Nata, 2015).

In line with this, Muslims have a role model in noble character, namely the Prophet Muhammad. The purpose of the compilation of the Kitab al-Barzanji is to add a sense of love for the Prophet Muhammad and form a person with noble character in accordance with the example of the Prophet Muhammad. So the researchers tried to examine the Sufistic values contained in the implementation of reading the Kitab al-Barzanji. The problem that will be raised in this research is the urgency of reading Kitab al-Barzanji for students at the Nurul Ihsan Islamic Boarding School. Then the next thing is whether there are Sufistic values contained in the reading of the Kitab al-Barzanji. This study is expected to contribute to the

development of scientific treasures, especially in the Department of Sufism and Psychotherapy and can add knowledge to students or the public regarding the Sufistic values contained in the reading of the Kitab al-Barzanji.

Research methods

Departing with the research title "Sufistic Values in Reading Kitab al-Barzanji," it is included in the category of naturalistic methods or commonly known as qualitative methods. This is because in its implementation it is carried out in natural settings, where research is carried out on natural objects (Sugiyono, 2017). So that researchers do not provide treatment or settings for the phenomenon of the problem to be studied, because the focus of the research is the reading of the Kitab al-Barzanji carried out. In line with this in the reading of Kitab al-Barzanji it is still not clear whether it contains Sufistic values in it or not. Therefore, the qualitative research method was chosen so that it can easily determine these Sufistic values and can be presented in detail.

To describe the results of the study used descriptive analysis techniques, where the results of data collection obtained from data sources, both primary data sources or secondary data sources, then the data is compiled and analyzed. This is done to obtain ideas about the Sufistic values contained in the reading of the Kitab al-Barzanji. The primary data sources in the study were students at the Nurul Ihsan Islamic Boarding School.

In the process of collecting data, several techniques were used, namely observation, interviews, and documentation. The form of observation carried out was participant observation, this was done by observing when the process of reading the Kitab al-Barzanji at the Nurul Ihsan Islamic Boarding School was carried out. Meanwhile, in the interview process, semi-structured interviews were used. This is because with this type of interview, it is hoped that the interview process can take place effectively and informatively, containing the ideas, opinions or ideas conveyed by the resource person at an optimal time, because the interview procedure has been previously designed. The interview will be submitted to the Founder of the Nurul Ihsan Islamic Boarding School, namely Ustadz Amirul Ghazali, as well as to students from the Nurul Ihsan Islamic Boarding School namely Anggi Setiawati, Hana Maheasy, Ahmad Gumilang and Topik Permadi.

For data analysis techniques in qualitative research used data analysis techniques Miles and Huberman models. Where are the activities in data analysis, namely data reduction (summarizing), data presentation (compiling), verification (concluding)(Sugiyono, 2017).

Results and Discussion

The Nurul Ihsan Islamic Boarding School is a boarding school which is located at Kp. Babakan RT 02 RW 03 Desa Sukarame Kecamatan Leles Kabupaten Garut. If from the Leles District office, the Nurul Ihsan Islamic Boarding School is approximately one and a half kilometers to the east.

The beginning of the establishment of the Nurul Ihsan Islamic Boarding School was from Mr. Anwar Muslimin who donated land in 1990 to be used as a boarding school. Then in 1991 Ustadz Amirul Ghazali founded a boarding school with the help of some of his friends in the waqf land and named Pondok Pesantren Nurul Ihsan. Currently, the Nurul Ihsan Islamic Boarding School has 53 male students and 68 female students.

The Nurul Ihsan Islamic Boarding School is one of the Islamic boarding schools that makes reading the Kitab al-Barzanji activity a mandatory and routine activity to be carried out. The purpose of carrying out these activities is to train students to always obey religion, behave in accordance with norms and religion, and protect customs or traditions that have existed for a long time.

1. Sufistic Values

In language, the value of sufistic comes from two words, namely value and sufistic. Value comes from various languages, in English it is called value, in Latin value is *vale're*, while in French value is *valior*. In English the value is called the word value. However, when viewed from the meaning, both value, *vale're*, or *valior* have the same meaning, namely the value (Mulyana, 2004).

Value is a design that in a person's life and that person considers it important so that it determines how to behave. Value is also used as a principle to judge about something whether it is good or bad, useful or useless or also judging something to be appreciated or reproached (Jempa, 2017).

With regard to Sufism, Allah SWT gives orders to His creatures who believe to obey Him. There are four ways people classify values in one opinion or deed, among others; first, the value of truth (logical value) that comes from the components of the human mind (taste, intention, creativity); second, the value of beauty (aesthetic value) that comes from the human component; third, moral values (ethical values) derived from human will or expectations; and fourth, religious values (religious values) derived from religious teachings (Herabudin, 2015).

While Sufism (nature, Sufi school) is a discipline related to the science of Sufism, people who practice Sufism are called Sufis. Sufism according to Imam al-Ghazali is an interesting science in which there are mental exercises to prevent doing disgraceful deeds and fill them with commendable actions, which will bring inner peace (Anwar, 2010).

Sufism is the science of taste, which can draw closer to Allah SWT, so that the relationship between a servant and His Lord is established. The behavior of the heart is the basis of the science of Sufism, so that the pinnacle of the science of Sufism is knowing Allah SWT with the pure heart of a salik. Likewise with Sufism, someone who practices it will make his heart clean so that person can address a problem outside of human thought in general.

Imam al-Ghazali argued that the human soul can be changed, trained, controlled and shaped by the desires of humans themselves. To make humans as ideal individuals (*insan kamil*) it is important to instill Sufism values in humans.

The values of Sufism are summarized in *maqamat*. In Sufism, *maqamat* is a spiritual stage or level that must be taken by Sufis or saints with the aim of getting to know Allah (*ma'rifatullah*) which ends with the *ma'rifah* stage. *Maqamat* for the Sufis is a long journey that needs to be worked out with the guidance of a *murshid* (Zulkifli & Jamaludin, 2018). This *maqamat* is obtained by spiritual practice or in Sufism it is also called *riyadhah*. *Maqamat* is not only a concept in Sufism but needs to be practiced as a value that is embedded in a Sufi or Salik and radiates in everyday life.

To take the path to Allah SWT there are several levels or stations that must be taken by a Sufi. Among the Sufis there are differences of opinion regarding the number of stations in Sufism. As Harun Nsution quoted from Muhammad al-Kalabazy in the book *al-Ta'arruf li Mazhab ahl al-TaSawwuf*, he argued that there were ten *maqamat*, namely *at-taubah*, *al-zuhud*, *al-shabr*, *al-faqr*, *at-tawadhu'*, *at-taqwa*, *at-tawakkal*, *al-ridla*, *al-mahabbah* and *al-ma'rifah* (Nasution, 1983). As for Imam al-Ghazali in his book *Ihya'Ulum al-Din* states that the number of *maqamat* is eight, namely *at-taubah*, *al-shabr*, *al-zuhud*, *al-faqr*, *at-tawakkal*, *al-mahabbah*, *al-ma'rifah*, and *al-ridha* (Nata, 2015).

Despite differing opinions, the Sufis agree that the first level in *maqamat* is *at-taubah*. Some Sufis make the stage of repentance the first and main step for those who follow the path of Sufism. Repentance is a sincere feeling of regret in the heart accompanied by asking forgiveness and leaving all actions that cause sin (Solihin & Anwar, 2014). Repentance according to al-Ghazali is lamenting, regretting the mistakes made before, leaving the sins of the moment and in the heart determined not to repeat them (Nata, 2015). Thus, if a Sufi or individual who needs to make his heart clean and wants to be close to Allah SWT, he must first take the path of repentance.

So it can be concluded that Sufistic values are the result of thoughts or concepts of Sufism that are thought by someone and consider it important in his life where the results of these thoughts or concepts are used as a benchmark in carrying out an action.

2. Contents of Kitab al-Barzanji

Kitab al-Barzanji is a literary work in Arabic which contains the history of the existence of the Prophet Muhammad SAW which is described in beautiful words, as a form of praise to the Prophet Muhammad which was compiled by Sheikh Ja'far al-Barzanji (Raharjo Jati, 2012). The full name of Sheikh Ja'far al-Barzanji is Sayyid Ja'far Ibn Husayn Ibn Abdul Karim Ibn Muhammad Ibn Rasul al-Barzanji. He is a great scholar who is known for his broad insight and noble deeds. Sheikh Ja'far al-Barzanji comes from the descendants of the Prophet Muhammad, namely from the famous Sadah Al-Barzanji family in Iraq along with Barzanji (Aziz Dahlan, 2001).

Kitab al-Barzanji consists of two parts, namely in prose and poetry. However, both of them have the same content which discusses the life history of the Prophet Muhammad which consists of his lineage and tells the life of the Prophet Muhammad as a child until he was appointed as an Apostle. In addition, in the Kitab al-Barzanji there is also a story that tells of the noble personality of the Prophet Muhammad and can be used as a human example in behavior (Najieh, 2009).

Kitab al-Barzanji was fully compiled with the aim of expanding the love for the Prophet Muhammad and increasing the enthusiasm of Muslims in defending Islamic teachings. The life history of the Prophet Muhammad in the Kitab al-Barzanji is described in beautiful language in the form of poetry and prose (narrative) as well as an interesting qasidah (Aziz Dahlan, 2001).

Broadly speaking, the substance or content of the Prophet's birthday which is summarized in Kitab al-Barzanji are: chapter 1) Prologue from the author of Maulid Al-Barzanji, namely Shaykh Ja'far bin Hasan; chapter 2) Telling the genealogy of the Prophet Muhammad; chapter 3. Signs of the birth of the Prophet Muhammad; chapter 4. Birth of the Prophet Muhammad; chapter 5) The circumstances of the birth of the Prophet Muhammad; chapter 6) Various events that occurred at the birth of the Prophet Muhammad; chapter 7) Tells the phase in the infancy of the Prophet Muhammad SAW; chapter 8) Prophet Muhammad's childhood; chapter 9) Prophet Muhammad's youth; chapter 10) Marriage of the Prophet Muhammad with Khodijah; chapter 11) Laying of the Black Stone by the Prophet Muhammad with the Quraysh; chapter 12) Prophet Muhammad SAW was appointed as an apostle; chapter 13) Prophet Muhammad (PBUH) preached; chapter 14) Prophet Muhammad SAW Isra' Mi'raj; chapter 15) The Prophet Muhammad declared his apostleship to the Quraysh; chapter 16) Prophet Muhammad emigrated to Medina; chapter 17) Personality of the Prophet Muhammad; chapter 18) Morals of the Prophet Muhammad; chapter 19) Closing (Muchlis, 2016).

In Kitab al-Barzanji it is explained that the characteristic of the birth of Allah's lover is the extraordinary events that often occur at that time. This Allah shows to inform that Prophet Muhammad SAW is the last prophet

sent by Allah SWT. As for the Kitab al-Barzanji it is stated that the birth of the Prophet Muhammad was a different birth from a baby in general, when the Prophet was born, the Prophet raised his head to the sky and his hands touched the floor.

The noble character of the Prophet Muhammad is reflected in his daily behavior. This can be seen when he was 35 years old he was able to reconcile the two parties who were arguing about the location of the Black Stone in the Kaaba, starting from each tribe claiming that he had the right to put the Black Stone. Seeing this incident the Prophet did not focus on himself, but obeyed by asking that each tribe hold the end of the turban worn at the Black Stone. The four tribal envoys immediately lifted the turban containing the Black Stone and then the Messenger of Allah took and placed the Black Stone on the Kaaba. With the actions of the Prophet, it was possible to avoid the split between the two tribes and each tribe got its right to put the Black Stone on the Kaaba (Maksum, 2013).

3. The Urgency of Reading Kitab al-Barzanji at Islamic Boarding Schools

The specific purpose of Islamic boarding schools is to form and develop Muslim personalities, namely individuals who have faith and piety in their hearts to Allah SWT, have noble character, and can provide benefits to the surrounding community. The Nurul Ihsan Islamic Boarding School is a boarding school that has religious activities that become routine, namely reading the Kitab al-Barzanji. With these activities, students can train to become individuals who obey religion and behave in accordance with religious norms, as well as protect customs or traditions that have been going on for a long time in society.

The tradition of reading the Kitab al-Barzanji is often carried out for certain moments, one of which is at the Prophet's Birthday. For the Nurul Ihsan Islamic Boarding School, the reading of the Al-Barzanji Book has been carried out since 1992 and continues to this day. as stated by Ustadz Amirul Ghazali as the founder of the Nurul Ihsan Islamic boarding school said that:

The reading of the Kitab al-Barzanji activity in the Nurul Ihsan Islamic boarding school is carried out regularly every Friday night and at certain moments, by holding the reading of the Kitab Al-Barzanji activity in growing the values of Islamic religious education for students, so students not only get good grades. -the value of Islamic education through ustadz during learning activities, but students can get it themselves independently (Ustadz Amirul Ghazali, 2021).

For the boarding school environment itself, it is not only about the process of transferring knowledge from the teacher to the students, but also

the guidance on the values and norms of the students. One of the efforts made by the Nurul Ihsan Islamic Boarding School to form students who behave in accordance with Islamic teachings is to hold religious activities, one of which is reading Kitab al-Barzanji. In addition to reading Kitab al-Barzanji in the process of carrying out these activities, students can also take lessons from the life history of the Prophet Muhammad, namely imitating noble morals and applying them in everyday life.

Furthermore, the explanation of Anggi Setiawati as a student at the Nurul Ihsan Islamic Boarding School about the importance of reading the Kitab al-Barzanji, this is what the student said:

As far as I know, I usually read Barzanji in my village when celebrating the Prophet's Birthday. But if in this cottage it is held once a week and it feels very beneficial, because besides being read by the ustadz, he also often discusses the meaning or meaning of Barzanji's poetry. So we are here, Alhamdulillah, at least understand the contents of Barzanji, not just read it. And after knowing the meaning, it turns out that Barzanji is not only a history of the Prophet's life but in it there are also many exemplary stories of the Prophet that are worthy of imitation. So I think reading the Barzanji book is important because apart from increasing our knowledge, we can also take examples from the Prophet's example (Anggi Setiawati, 2021).

The contents of the Kitab al-Barzanji not only explain the life of the Prophet Muhammad in detail, but there are also moral values that can be imitated by Muslims. This is obtained from every behavior of the Prophet Muhammad in dealing with events that occur in his life. As for the opinion said by Hana Mahmudah:

Judging from the results, I feel that the reading of Kitab al-Barzanji at the Nurul Ihsan Islamic Boarding School is so that students get closer to Allah SWT. and can also increase our faith and piety. and longing and admiring the struggle of the Prophet (Hana Mahmudah, 2021).

When viewed from the point of view of the tradition of reading the Kitab al-Barzanji, it contains two aspects of benefit: First, worship and spiritual aspects that aim to remember Allah, seek help in the hereafter, waiting for blessings, a form of love and respect for Allah SWT, getting peace soul, imitating moral values and increasing religiosity; Second, the socio-cultural aspect where this aspect has the aim of establishing ties of friendship, Islamic cultural arts, as well as entertainment media and traditions in the surrounding environment. As explained by Topik Permadi:

It doesn't matter, if my opinion is different from my friends. It's true that reading al-Barzanji we can gain knowledge and learn from the stories of the Prophet Muhammad. but apart from that, actually with al-barzanji book we also play a role in preserving culture, because now reading Barzanji is not only Maulid but when there is a thanksgiving book al-Barzanji is read (Topik Permadi, 2021).

If understood more deeply, Kitab al-Barzanji is not just a biography and praise of the Prophet Muhammad, but in it there are also values that can be taken by Muslims through the exemplary attitude of the Prophet Muhammad. Currently learning about morality is a priority, especially for children and adolescents. The fall of children in promiscuity cannot be separated from the limited supervision, given the rapid development of technology and the flow of globalization so that it can affect teenagers in behaving in accordance with Islamic teachings. Anggi Setiawati views and explains as follows:

On the other hand, nowadays it's scary to see the associations out there. So I feel very grateful to be given the opportunity to be in this cottage. From al-Barzanji, by getting to know the Messenger of Allah, I felt that I remembered Allah, so I felt that if I wanted to do anything, I always remembered sin, and the book also explains the patience of the Prophet. So I learned a lot from this Kitab al-Barzanji (Anggi Setiawati, 2021).

By looking at the above reality, technological developments can provide the desired information services easily. The inculcation of moral values given can be a controller for individuals in acting. Thus, reading the Kitab al-Barzanji activity is an important activity to carry out because the contents in the Kitab al-Barzanji can be a medium for learning students about morality by imitating the nature of the Prophet Muhammad as an example in behaving.

Various phenomena in this modern era can occur due to a lack of individual understanding of religion and religiosity. There are still many people who judge religion as something simple, written and singular, so that religious values are only sufficiently understood without showing the results or actions of that understanding. In line with this, Nurcholis Madjid said that religion does not only carry out worship orders but has more meaning than that. Religion covers all aspects of human life, one of which is to decorate oneself with noble character, this is done to gain the pleasure of Allah SWT (Sahlan, 2012).

Kitab al-Barzanji compiled by Sheikh Ja'far al-Barzanji is identical with the value of moral learning and is made so that Muslims always learn from

the character of the Prophet Muhammad as Uswatun Hasanah obtained from the life history of the Prophet Muhammad. In addition to this, currently reading the Kitab al-Barzanji is a practice in several moments that are in society, such as the implementation of thanksgiving, circumcision, weddings and maulid.

1. Sufistic Values in Reading the Book of al-Barzanji

When viewed from the content of a literary work, there are works that contain the main points of Islamic teachings, especially creed and shari'ah, besides that there are also works that contain educational values, advice, and Sufism. The book of al-Barzanji not only describes the life history and praise of the Prophet Muhammad, but also describes various very deep values of Sufism.

At-Tawadhu'

The value of Sufism in Kitab Al-Barzanji begins with the humility of the poet, it can be seen that Sheikh Ja'far Al-Barzanji when he began to compose his poems beautifully and meant that he was submissive to Allah SWT. Glorifying the Prophet Muhammad SAW who is the last prophet that Allah SWT can do at any time through shalawat. Shaykh Ja'far Al-Barzanji's humility is reflected in the muqoddimah and closing in Kitab Al-Barzanji as said by Ustadz Amirul Ghazali:

I personally think that the Kitab al-Barzanji is full of Sufism or Sufism values. This can be seen in the muqoddimah and closing of the Kitab al-Barzanji, in the muqoddimah it reads: 'I started writing this (the Story of the Prophet's Birthday) by mentioning the name of Allah the Most Great, while asking for an abundance of blessings for what He has given'. In the muqoddimah, it actually reflects the trustworthiness of Sheikh Ja'far al-Barzanji towards Allah SWT. which is where there is not even a single thing about his greatness in the poetry of the Kitab al-Barzanji (Ustadz Amirul Ghazali, 2021).

Then in the Kitab al-Barzanji describes the nature of tawadhu 'of the Prophet Muhammad SAW where he always greeted warmly and friendly with people who greeted him, as when someone wants to shake hands with him then Rasulullah SAW shook the person's hand with warmth. As explained by Ahmad Gumilang:

Sorry if my words are wrong, if from Ustadz Apip's explanation when reading Barzanji it was explained that the Messenger of Allah was a person who liked to shake hands with anyone regardless of the person's background, from which family, region, and status. So I think

it shows that the Prophet Muhammad was a very humble person, despite that he was a prophet but that doesn't make him arrogant (Ahmad Gumilang, 2021)

Kitab al-Barzanji explains that the Prophet Muhammad was bestowed by Allah SWT with a high degree so that it is different from humans in general, therefore Allah made Prophet Muhammad SAW as the chosen human being. However, he always shook hands with everyone. This means that the Prophet Muhammad SAW had a humble attitude by being non-discriminatory with anyone who wanted to shake hands with him. Then Anggi Setiawati also explained her views regarding the value of tawadhu 'in the reading of Kitab al-Barzanji, namely as follows:

Indeed, in terms of Sufism, I do not understand, what I know is that tawadhu' is humble. Learning from the attitude of the Apostle and the reason that Sheikh Ja'far al-Barzanji wrote this book, I can take the example that at the highest level we must still be humble. Even when reading Kitab al-Barzanji we also have to be humble, for example, sometimes when reading we like to be asked by the ustadz who wants to read, for example I read more fluently but I don't feel arrogant or arrogant, so it seems as if I give other people more opportunities to learn maybe that's my view (Anggi Setiawati, 2021).

This can be seen in Kitab al-Barzanji Chapter VIII verse 13 which reads:

وَقَدِمْتُ عَلَيْهِ يَوْمَ حُنَيْنٍ فَقَامَ إِلَيْهَا وَأَحَدْتُهُ الْأَرْضِيَّةَ

Meaning: "*And when the Hunain war happened, Halimah had time to visit him again. Halimah's arrival was greeted by him with all respect and full of joy.*"

The stanza above explains that humility makes a person more respected and appreciated by others. While the arrogant nature that has been embedded in a person will tend to feel superior and can easily humiliate others. Humility or tawadhu 'is a trait that is embedded in pious people such as prophets, apostles, and companions of the prophet. Furthermore, the nature of tawadhu 'that is in the Prophet SAW is not like it if someone is too flattering than Allah SWT.

Al-Mahabbah

Everyone who declares fear of Allah SWT, of course, testifies that Prophet Muhammad SAW is the last prophet sent by Allah SWT. The sending of the Prophet Muhammad SAW is a blessing for human life. The

proof of love for Allah SWT can be seen when we follow the Messenger of Allah, that is, whatever comes from the Prophet Muhammad must be acknowledged, follow his orders, and leave what he forbids. Hana Mahmudah explained that the reading of Kitab al-Barzanji contained the meaning of love for the Messenger of Allah:

Basically, this essay by Sheikh Ja'far al-Barzanji was made out of his love for the Prophet Muhammad, because as we know in it it contains the praises that were poured out by Sheikh Ja'far al-Barzanji to the Messenger of Allah, which if we love the Prophet of course we love Allah SWT (Hana Mahmudah, 2021).

By reading the Kitab al-Barzanji Anggi Setiawati explains that:

I don't know what it's called but when I read Kitab al-Barzanji I feel calm and I also feel homesick and close to the Prophet. Continue as proof that we love Allah SWT, namely by obeying all His commands and staying away from all His prohibitions, by following the Prophet Muhammad it means that we follow His orders, especially if we can imitate the commendable nature of the Prophet (Anggi Setiawati, 2021).

This is in accordance with the purpose of reading Kitab al-Barzanji, namely to awaken love and imitate the life history of the Prophet Muhammad. Loving the Messenger of Allah is essentially a proof of love for Allah SWT as He said in Surah Ali 'Imran verse 31':

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

Meaning: "Say (Muhammad), if you love Allah, follow me, Allah will surely love you and forgive your sins." Allah is Most Forgiving, Most Merciful" (Ali 'Imran: 31).

Al-Shabr

Among the Sufis, patience is called by carrying out every command from Allah SWT, refraining from everything that is prohibited by Allah SWT, and accepting all the trials given by Allah SWT. Prophet Muhammad SAW is a figure who has a high level of patience, because his patience has been tested since childhood by Allah SWT. It started with the departure of his mother, Siti Aminah, and his grandfather, Abdul Muttalib. In addition, the biggest trials faced by the Prophet Muhammad SAW were the various

treatments and insults he received from the Quraysh when the Prophet Muhammad preached to spread the religion of Islam.

According to Ustadz Amirul Ghazali in Kitab al-Barzanji there are many stories of the Prophet Muhammad that can be used as lessons, one of which is about the nature of patience, he explains as follows:

Being like the Prophet Muhammad SAW was a very difficult trial that he faced, starting from the death of those closest to him until when he started preaching the trials came and went but the Prophet was a very patient person even in the Kitab al-Barzanji it is told when the Prophet preached to the Quraysh so opposed that the Messenger of Allah was expelled with dirty words and he was stoned until he bled. But because of the greatness of his heart he could only be patient and begged Allah so that they could immediately receive guidance and worship Allah SWT (Ustadz Amirul Ghazali, 2021).

In this case, Ustadz Amirul Ghazali hopes that by holding the reading of Kitab al-Barzanji for students, students can imitate the patient nature of the Prophet. This is because there are many virtues that are obtained by imitating the nature of patience, namely, gaining help and victory from Allah SWT, getting blessings and mercy from Allah, getting forgiveness from Allah, getting prayers from angels, and being free from harm. Thus, people who believe are always patient and fearful of Allah SWT, believe that Allah is their helper and are always grateful for the graces given by Allah SWT. As exemplified the virtues of the Prophet Muhammad, especially asking for forgiveness and hoping for His mercy and paradise. The following is an addition from Ahmad Gumilang regarding the nature of patience:

Actually, you can say that there are many benefits or fruits of our patience, apart from the content of Barzanji, the reading process also contains patience. We read Barzanji from ba'da isya until nine o'clock at night, we must be very sleepy and if according to our lusts it is better to sleep, but actually reading Barzanji is a lot of knowledge that we can take. So we have to be patient if we want to gain knowledge, we have to read it wholeheartedly and have to listen to the explanation from the ustadz as well so that from reading the barzanji we can get the meaning and benefits (Ahmad Gumilang, 2021).

Patience can make a person more steadfast, controlling emotions, not harming others, being polite, careful and not rash in acting. Likewise, patience is not just refraining from tests and trials, but also always being obedient to Allah SWT, especially doing His commands and avoiding His prohibitions.

At-Tawakkal

Tawakkal is surrendering all efforts and the results of these efforts only to Allah SWT. Tawakal is in the form of being confident about the power and will of Allah who will definitely help, always having a good attitude towards Allah and submitting oneself to Allah for the results of the efforts that have been made. The following is an analogy and explanation from one of the students at the Nurul Ihsan Islamic Boarding School, namely Topik Permadi:

If you take the example in Barzanji, there is a verse that explains that every time he does something, the Prophet Muhammad always leaves his affairs to Allah SWT. So from there we can't force our will, for example we want A to be A, but we should maximize our efforts and leave the results to Allah SWT, because maybe Allah doesn't grant our wishes but Allah gives something more than what we want (Anggi Setiawati, 2021).

Then another thing about tawakkal in Kitab al-Barzanji was clarified by Ustadz Amirul Ghazali:

In Kitab al-Barzanji, in chapter I there is a prologue that tells about the author of the book, where in fact apart from having the nature of tawadhu' Sheikh Ja'far al-Barzanji also has the nature of tawakkal, namely he always asks for help from Allah, he believes that there is no power and strength except with the protection and help of Allah (Ustadz Amirul Ghazali, 2021).

It can be seen in Kitab al-Barzanji chapter I stanzas 12-13:

وَأَسْتَعِينُ بِحَوْلِ اللَّهِ تَعَالَى وَفُؤْتِهِ الْقَوِيَّةِ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Meaning: "And then, I ask Allah for help, with all might and strength from Allah Ta'ala. Because there is no power and strength except with the help of Allah."

Ustadz Amirul Ghazali in this case emphasizes that tawakal does mean surrender or surrender to Allah, trusting wholeheartedly if Allah's destiny will surely prevail and will not miss the slightest due to human intervention. It's just that Allah commands humans to put their trust in them after trying their best. So, the right attitude of tawakkal is to maximize the effort and then after that put his trust in accepting all possibilities that will happen.

Conclusion

At the Nurul Ihsan Islamic boarding school reading Kitab al-Barzanji is an activity that is carried out routinely, where the activity aims to increase love for the Prophet Muhammad and improve morals or temperament towards the Apostle. In the modern era like today, education about morals is quite important considering that morality can be a shield to protect oneself from behaving in accordance with Islamic teachings. In addition to the moral values, Kitab al-Barzanji is also full of Sufism values, including at-tawadhu', al-mahabbah, al-shabr, and at-tawakkal. This research is expected to be useful for readers and add to the scientific treasures for the Department of Sufism and Psychotherapy. This study has limited literature so that further research is needed with a more complete literature. This study recommends reading the Kitab al-Barzanji which is not just a tradition but can take lessons from making the Prophet Muhammad SAW as a role model in behavior.

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