

DE-IDOLIZING WALI IN THE TARIQAT TRADITION (THE STUDY OF THE SAINTHOOD CONCEPT OF HADRATUS SHEIKH HASYIM ASY'ARI AND HIS INFLUENCE IN INDONESIA)

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ABSTRACT

This article examines the views and conceptions about the Sufism concept –precisely the sainthood concept in the tariqat tradition of Hadratus Sheikh Hasyim Asy'ari.

According to Alwi Shihab, Sheikh Hasyim was devoted; Sheikh Hasyim is one of the leading Sunni sufi of Nusantara aligned with Sunni Sufis of Nusantara, such as Sheikh Nurudin al-Raniri and 'Abd al-Samad al-Palimbani. Sheikh Hasyim is also known as the founding father of the largest Islamic organization in Indonesia, Nahdaltul Ulama (NU). As a charismatic cleric in Nusantara, especially in NU, his views and thoughts greatly influenced Nusantara's community constellation and religiosity. Among his views that have had major implications until now is a sainthood concept (al-walayah) in the tariqat tradition. In this context, Sheikh Hasyim was very critical of labelling someone on sainthood, especially a tariqat teacher (Murshid) because this would make someone idolize blindly, which can lead to polytheistic behaviour toward Allah. Even more interesting is his view and conception of sainthood, "de-idolizing sainthood in the tariqat tradition". This is not much followed, even though it tends to be ignored by his followers, particularly by the tariqat grouped in Jam'iyat Ahl al-Thariqah al-Mu'tabarrah al-Nahdliyah belonged to NU. This is the reason why researchers are studying this topic.

Keywords: *De-idolizing Sainthood, Tariqat, Sheikh Hasyim Asy'ari*

1.0 INTRODUCTION

This article is purposely written to answer the debate about the sainthood concept (al-walayah) that occurs among the Sufi members —either in the Sufi orthodox (Sunni) or the Sufi heterodox (Falsafi)—, particularly the sainthood concept that grows in the tariqat tradition. The debate is much more about the sainthood liability, who is entitled to so-called wali Allah, and also on the murid's treatment of their murshid (spiritual master/tariqat teacher). The debate in the tariqat practice will bring severe impacts, particularly in terms of worship validity to Allah through the tariqat media, because if the murid does not have a better understanding of the position of his tariqat teachers (murshid), it will bring to the individual idoltery, in fact some of the tariqat members are too far given a murshid. A murshid could be regarded as wali Allah to connect the murid interests blindly. Vice versa, a murshid has felt comfortable regarded as wali Allah because he has a strong legitimacy as the God representative/Khalifah in the world.

Such a view on one side, will bring consequences to the individual idoltery which could result in damage to one's faith, and on the other side, Wali Allah is perceived as being able to bridge the world affairs with God. But if it is not properly understood by a student toward his teacher (murshid), it could mislead his faith, and will not be worth it in God's presence, even if it is considered wrong. In this context, Hadratus Sheikh Hasyim Asy'ari is a prominent Nusantara Sunni sufi who pays serious attention to the dangers and negative consequences arising as a result of individual idolatry. He was very critical of the sainthood's claim; according to him, considering someone as Wali Allah is forbidden in Islam. Therefore, Sheikh Hasyim was very careful in giving someone the label of sainthood. Wali for Sheikh Hasyim is God's matter, and God alone knows. Although some people can know the existence of Wali Allah, then, in fact, he is also at the sainthood level. This is relevant to the adagium that has been developed among sufis: *la ya'rif al-wali illa*

Allah wa al-wali (no one can know Wali Allah's existence except Allah and Wali Allah himself).

Sheikh Hasyim Asy'ari, known as the founder of the Nahdaltul Ulama organization (NU) in 1926 AD, has existed and become the largest Islamic organization in Indonesia; even though NU already has branches in most countries of the Middle East, Asia and Europe. Until now, Sheikh Hasyim's views have been the main reference for the Nahdliyyin for guidance and teachings of religious affairs, but his Sufism thoughts are not all followed by his followers (the Nahdliyyin); even his thoughts tend to be ignored, especially his Sufism teachings. His critical view is about the sainthood concept, which most opposes the sufis/the NU clerics. Herein lies the study's significance.

2.0 THE SAINTHOOD CONCEPTUALIZATION IN THE TARIQAT TRADITION

In the sufism discourse, *al-walayah* concept (sainthood) occupies a special position, because the sainthood labelity is a predicate that not every one can have it. The person's sainthood is not necessarily obtained at his will. Al-walayah becomes very private and only God has the right to give a sainthood title to an individual in accordance with His will. In other words, a person's sainthood is God's prerogative. Here is where the Lord will choose someone to be a sainthood appointed his rank or not by His will. Hence, wali is the ordinary man chosen by God, who has a privileged position in His Presence. Thus, the sainthood title is sacred, holy, and highly confidential. His position is under the Apostles and Prophets.

The sufis define sainthood (*al-walayah*) with a variety of perspectives. Imam al-Razi (d. 606 H) explains that the word al-walayah rooted from the word "walaya" which has a meaning close. Thus the word al-wali is the individual who is close. What meant here is the proximity of spiritual closeness that comes from al-qalbu (heart) in ma'rifat aura to Allah (ma'rifatullah) (al-Razi, 1995, p. 276). While al-Qahtani said the origin of the word *al-walayah* is *walla-yuwalli-wilayatan* which means close (*al-qurb*), love (*al-hubb*), and helper (*al-nusrah*) (al-Qahtani, 1997, pp. 27-33). There is also interpreted, that wali is the person who knows God (al-'arif billah) and His attributes, always in obedience and away from vice and withdraw soluble in lust (Khazam, 1993, p. 188; Septiadi, 2013, p. 295).

In contrast to the above definition, Imam al-Qushairi provides a perspective on al-walayah on two underlines. First, it is seen from the fa'il form (subject) and maf'ul (object), which means the person who his power is taken over by Allah. Second, it is seen from the fi'il form, which means suppression (*mubalaghah*) of fa'il. This means that wali is a person who is always obedient to God consistently and consequently in the run without any immoral hijab (Dahri, 2004, pp. 33-34). Second, the emphasis –according to al-Qushairi— must always exist for wali to be consider as the true wali by continuing to enforce the rights of Allah on him thoroughly, in addition to the protection of Allah either in good or bad times. Al-Qushairi continues that one of the requirements of wali is that Allah protects him from repeating sinful acts (*mahfudz*), as well as the requirements of a prophet who is preserved from all sin (*ma'sum*). Anyone who acts in a way that deviates from the God shari'ah, it means he has been deceived (al-Qushairi, pp. 259-260).

There are some verses of Koran and Hadith that explain the presence of wali Allah. They are regarded by God as having a very special place because of their advantages, such as devotion. For example, in Yunus: 62-64, al-Baqarah: 257, al-A'raf: 196, al-Kahfi: 44 and 50, al-Nahl: 98-100, al-An'am: 121, Maryam: 45, al-Mumtahanah: 1, al-Ra'd: 11, and al-Ankabut: 41; similarly, in many hadith of the Prophet.

In reaching the closeness degree to Allah, wali can be categorized into two types. First, the wali who only concentrate on mahdlah worship, without reducing and adding to it, as well as always consistent with what has been decreed by Allah and His Messenger. Second, the wali who not only conduct mahdlah worship, conduct *ghairu mahdlah*, but also conduct the sunnah (*nawafil*) to achieve Allah's pleasure (Dahri, 2004). Thus, the sainthood degree cannot be searched with ease, let alone planned because here is confidentiality of God that cannot be predicted by anyone. God has the prerogative to choose anyone to be His lover (wali).

In this context, al-Qushairi provides two perspectives in viewing the person's sainthood status, whether a person can realize himself as a wali or not. Some said, "it is not allowed. The wali should always look at himself with a full view of the abject. He feels afraid of karamah (Septiadi, 2013, p. 295) happening to him. If the karamah is temptation, he always feels afraid, if at the end of him is opposite to the current situation". The sufis who have this perspective make the sainthood requirement should be in harmony with his steadfastness until his death. Some others argue that "wali may only know that he is a wali. His loyalty to his sainthood will last until the end of his life, and it is not a prerequisite for achieving the sainthood degree at this time" (al-Qushairi, p. 260).

But what happens with further developments? On the contrary, recognising the individual sainthood makes someone far from the purpose given to the karamah to the wali. Still, it will be used for things that are not good, even those far from God's intention to provide sainthood with a degree. For example, something happens around us; if it is found a cleric, scholar, or other figures that have a specific power in the field of religion and peculiarities that are not common in the community (*sharqi li al-dah*), then the public can easily justify that he is a wali. This incident almost occurred in most tariqat traditions. Even the wali labelity—if it refers to the criteria given by al-Qushairi above—is rigid and difficult to achieve.

In the tariqat world, the sainthood title for someone has become a habit, and the wali term is considered normal. Moreover, the sainthood concept is understood as a person who can be a tariqat mediator, connecting students to communicate and even meet spiritually with Allah. The special person could be called murshid (tariqat teacher/sufi sheikh) in the tariqat world. Therefore, it has become a common assumption in most tariqats that a murshid is identical or at least does not have the same degree as a wali because a murshid has the function of guiding and directing the students in achieving Allah's pleasure (Bizawie, 2014, p. 217). The difference lies in the practical implementation. Suppose a murshid has a function in guiding, directing, and technical training rituals to the students to achieve Allah's pleasure. In that case, wali is a label attached to someone because of his piety and obedience. In other words, it can be argued that the murshid is a kind of political office in tariqat, while the wali is the grace of God as a consequence of the personality shown by him towards Allah.

However, in praxis, the tariqat has become a belief in the tariqat world. It has even been a belief among the tariqat members that a murshid is God's wali because he is regarded as deputy/Khalifah who can deliver them towards Allah. A murshid is seen as the magic and the leading man. Everything belongs to the teachers, and their lives must be submitted to their teachers. If a student defects and dares his teacher with their actions, words, or thoughts, it would be considered a major sin. Therefore, there is a provision that a student should not deny, let alone insult the teacher (Hidayatullah & Roudlon, 2000, pp. 459-472). The assumption then brought consequences to the individual idoltery, which is forbidden in Islam. This kind of idoltery can bring to shirk, because claiming on someone sacred brings a thought that he is at fault at all. Such the idoltery becomes a sharp criticism of Hadratus Sheikh Hasyim Asy'ari in the next discussion.

3.0 HADRATUS SHEIKH HASYIM ASY'ARI: A NUSANTARA SUNNI SUFI

His full name is Muhammad Hasyim Asy'ari. He was born on Dzulqa'dah 24, 1287/February 14, 1871, in Gedang village, Jombang, East Java, from the Javanese elite family (Salam, 1962, p. 19; Nazwar, 1983, p. 93). He is also from the Basyaiban family, who still had a relationship with the Arab descendant of Ahl al-Bait, who brought Islam to Southeast Asia in the 14th century H (Shihab, 2001, p. 117). He was born in pesantren of his maternal grandfather, namely Kyai Usman in the late 19th century, from a woman named Halima. Hasyim 's father, Ahmad Asy'ari, was the smartest student in pesantren Gedang because of his intelligence and behaviour; Kyai Usman married his daughter, Halimah. Kyai Asy'ari himself then set up a pesantren in Jombang. Hasyim 's father came from the Tingkir village and is still Abdul Wahid Tingkir's descendant and believed to be a descendant of the Javanese Muslim king, Jaka Tingkir and Majapahit Hindu monarch, Prabu Brawijaya VI (Lembu Peteng) (Khuluq, 2000, pp. 14-15; Asad Shihab, 1994, p. 27).

Hasyim was the third of ten children: Nafi'ah, Ahmad Saleh, Radiah, Hassan, Anis, fathanah, Maimunah, Maksum, Nahrawi, and Adnan. Until age five, he was raised by his parents and grandfather at Pesantren Gedang. When his father set up new schools in Keras in 1876, Hasyim was brought to the villages south of the Jombang (Noer, 1980, p. 249). Hasyim entered the age of 13; he had already replaced his father to teach at his pesantren (Dhofier, 1980, p. 93). By the time he reached 15 years old, Hasyim started studying in various schools in Java and Madura. In 1891, he studied at the Kyai Ya'kub's pesantren, Siwalan Panji Sidoarjo, East Java. In 1892, he married his kyai's daughter, Khadijah (Khuluq, 2000, p. 17; Nazwar, 1983, p. 93; Noer, 1980, p. 250). In the same year, he and his wife went to Mecca. During the seven-month stay in Mecca, Hasyim had to return alone to their homeland because his wife had died after giving birth to her son, Abdullah, who also died at two months old (Khuluq, 2000, p. 17).

In 1893, Hasyim returned to Mecca, accompanied by his brother, Anis, who later died. This time, he stayed in Mecca for seven years. Among his teachers were Sheikh Mahfouz Termas, Sheikh Mahmud al-Khatib Minangkabawy, Imam Nawawi al-Bantany, Sheikh Syatha, Sheikh Dagistany, Sheikh al-Allama Abdul Hamid al-Darustany, and Sheikh Muhammad Syu'aib al-Maghriby. Among the teachers, the

most influential in the discourse of Hasyim thought is Sheikh Mahfudz (d. 1920), the first Indonesian cleric's is believed to teach the book of Sahih al-Bukhari in Mecca, as indeed expert in the hadith knowledge. Hasyim then inherits this expertise. Even Hasyim earned diplomas to teach the book of Sahih al-Bukhari of Sheikh Mahfudz which is the last heir of affinity sanad hadith of the Prophet from 23 generations of recipients this work. Under the guidance of Sheikh Mahfudz also, Hasyim learned Tariqat Qadiriyyah wa Naqsyabandiyah obtained from Sheikh al-Nawawi Bantany of Sheikh Khatib Sambas (Adnan, 1982, p. 26; Khuluq, 2000, p. 24).

Hasyim studied Shafi'i fiqh schools under Sheikh Ahmad Khatib al-Minangkabawy, an expert in astronomy, arithmetic and al-algebra. Ahmad Khatib is a moderate cleric who introduced Hasyim to learn Tafsir al-Manar. Hasyim admired Muhammad Abduh rationality developed in the book. However, he did not encourage his students to read it because it was considered demeaning to the traditional clergy. He agreed with the necessity of improving his passion for Muslim religiosity, but he resisted Abduh's urge to liberate the Muslim community of the madhhab system through his rejection of madhab. Such Abduh's encouragement, for Hasyim, would distort the Islamic teachings and impact the breakdown of thought lines in the intellectual history of Islam. Hasyim believes that without knowing the flow of discourse and forethought could not interpret the meaning of al-Qur'an and al-Hadist meaning (Adnan, 1982, pp. 26-27). Outside of studying, Hasyim also meditated in the Hira' Caves. There are also reports that he taught in Mecca before returning to his homeland.

Upon his return from Mecca (1900), Hasyim taught in his father's and grandfather's pesantren before trying to set up his own schools in his parents-in-law's house, Plemahan Kediri, East Java. The Pesantren establishment failed, until he tried again to establish Pesantren in another place, which until now is known as Pesantren "Tebuireng" in Cukir Jombang. Pesantren "Tebuireng" is located about two kilometers from his father's school. Three months later, the number of his students had reached 28 people (Adnan, 1982, p. 29). Pesantren financed independently by Hasyim, eventually became the most influential pesantren and authoritative throughout Nusantara, especially Java and its surroundings, and became a pesantren reference of its time. Pesantren Tebuireng is more Pesantren for the teaching of high level, based on that most students who come are those who previously had been "student" in various Pesantren. As Kyai Abdul Wahab Hasbullah, he visited Tebuireng after completing his study at Pesantren Kyai Khalil Bangkalan Madura (Dhofier, 1982, pp. 25-26). In every Sya'ban, some clerics usually visited Hasyim Asy'ari's lecture to learn hadith. Even, his own teacher, Kyai Khalil Bangkalan also ever came to this study (Noer, 1980, p. 250; Nazwar, 1983, p. 93). This indicates to the public recognition that Hasyim Asy'ari is one entitled muttasil as having the chain (sanad) to teach Sahih al-Bukhari.

As related to Sheikh Hasyim's works, according to records compiled by his grandson, Ishom Hadziq, they are as follows:

1. al-Tibyan fi an-Nahy 'an Muqata'at al-Arham wa al-Aqarib wa al-Ikhwan. This book was completed on Monday, 20 Syawal 1260 H, and published by Maktabah al-Turath al-Islami Pesantren Tebuireng. This

book is about the importance of building brotherhood in the middle of differences and the danger of breaking kinship.

2. Muqaddimat al-Qanun al-Asasi li Jam'iyat Nahdlat al-'Ulama. This book contains the essential thinking of NU, composed of the Koran verses, Hadith, and essential messages that underlie the establishment of the largest Muslim organization in the world. This book is very important in providing strong fundamentals concerning religious ideology that will be a significant foothold
3. Risalah fi Ta'kid al-Akhdzi bi al-Madzhab al-Aimmat al-Arba'ah. This book is about the importance guided by the four schools of thought: Imam Shafi'i, Imam Maliki, Imam Abu Hanifah and Imam Ahmad ibn Hanbal.
4. Mawa'idz. This book contains advice on how to solve problems that arise among people due to the loss of togetherness in building empowerment. This work was published at the XI NU congress in 1935, which was held in Bandung. This work was also translated by Prof. Buya Hamka in Panji Masyarakat magazine No. 5 on August 15, 1959.
5. Arba'ina Haditsan Tata'allaqu bi Jam'iyat Nahdlat al-'Ulama. This book contains 40 hadiths that must be guided by Nahdlatul Ulama. The Hadiths contain the message to increase piety and togetherness in life, that should be strong foundation for the community in real life that is full of challenges.
6. al-Nur al-Mubin fi Mahabbat Sayyid al-Mursalin. This book contains a call for all Muslims to love the Prophet by reciting shalawat all the time and practicing all his teachings. In addition, the book also contains the biography of the Prophet and his noble behaviour.
7. al-Tanbihat al-Wajibat liman Yasna' al-Mawlid bi al-Munkarat. This book contains the notices that must be considered when celebrating the Prophet's birthday. The tradition of celebrating the Prophet birthday is a typical tradition of traditional Muslim. Therefore, for the celebration going well, as the main objective behind this celebration, this book can be used as a reference. This book was completed on the 14th of Rabi 'ats-Thani 1355 H, first published by Maktabah al-Turath al-Islami Pesantren Tebuireng.
8. Risalah Ahl al-Sunnah wa al-Jama'ah fi Hadits al-Mawtawwa Shurut al-Sa'ah wa Bayani Mafhum al-Sunnah wa al-Bid'ah. This book is one of the important works because it is given paradigmatic distinction between the sunnah and bid'ah. The Most important think in this book is the essence of Ahl waljama'ah concept. This book also describes the Judgment Day signs.
9. Ziyadat Ta'liqat 'ala Mandzumah Syekh 'Abdullah ibn Yasin al-Fasuruani. This book contains a debate between Shaykh Hasyim and Shaykh Abdullah bin Yasin.
10. Dlaw'il Misbah fi Bayani Ahkam al-Nikah. This book contains about the matters relating to marriage, from the legal aspects, requirements, pillars, until the marriage rights.

11. al-Durar al-Muntashirah fi Masail al-Tis'a 'Asyarah. This book contains 19 issues, especially the study of wali, haul tradition, and tariqat.
12. al-Risalah fi al-'Aqid. This book, written in the Javanese language, contains about the monotheism problems.
13. al-Risalah fi al-Tasawwuf. The book is also written in the Javanese language and contains Sufism issues. The book is printed in one book with al-Risalah fi al-'Aqid.
14. Adab al-'Alim wa al-Muta'allim fi Ma Yahtaju ilaih al-Muta'allim fi Ahwal Ta'limihi wa Ma Yatawaqqafu 'alaih al-Mu'allim fi Maqamati Ta'limihi. This book contains the things that must be followed by a student and a teacher so that the learning process goes well and achieves the desired goal in education. This book is a resume of the book Adab al-Mu'allim of Sheikh Muhammad bin Sahnun (871 M), Ta'lim al-Muta'allim fi Tariqat al-Ta'allum of Sheikh Burhanuddin al-Zarnuji, and Tadzkirat wa al-Shaml mutakallim fi al-Adab al-'alim wa al-Jama'ah Muta'allim work of Syekh Ibnu Jama'ah.
15. Tamyiz al-Haq min al-Batil. This book was written in the Pegon Javanese language and published by Driyakarya Surabaya in 1959 AD, containing Sheikh Hasyim's response on the tariqat actions and movements, which he considered deviate from the Shari'ah and aqidah frame.

In addition to 15 works of Sheikh Hasyim, many of his works are still in manuscript form and have not been published. The works include: Hashiyat 'ala Fath al-Rahman bi Sharh Risalat al-Wali Ruslan li Shaikh al-Islam Zakariyya al-Ansari, al-Risalat al-Tawhidiyah, al-Qalaid fi Bayan Ma Yajib min al-'Aqid, al-Risalat al-Jama'ah, al-Jasus fi Ahkam al-Nuqus, dan Manasik Sughra (Misrawi, 2010, pp. 96-99).

4.0 DE-IDOLIZING WALI IN THE TARIQAT TRADITION OF HADRATUS SHEIKH HASYIM AND HIS INFLUENCE IN NUSANTARA

4.1 De-Idolizing Wali In The Tariqat Tradition

In the thought and movement history, either concerning the individual or group thought, it is evident that no thought is born just how it is without the influence of time, space, and other thoughts, similarly experienced by Sheikh Hasyim. In the thought and movement process involving mysticism, he was influenced by the figure's thoughts and considered his spiritual guide. In other words –using Zamakhsyari Dhofier's term—the Islamic clerics are always intertwined by the intellectual chains (Dofier, 1982, p. 79). In Islamic tradition, the transmission chain is called sand, while in the Sufism world, tariqat is known as silsilah (Ni'am, 2009, p. 36).

Sheikh Hasyim was born and raised in a "blue-blooded" family; they are Javanese elite clerics who are known to have high levels of spirituality. However, in the intellectual chains, some scholars strongly influence his thinking, movement,

and behavior. Some of these scholars are Sheikh Syatha, Shiekh Dagistany, Sheikh al-Allamah Abdul Hamid al-Darustany, and Sheikh Muhammad Syu'aib al-Maghriby. In addition, they are Sheikh Ahmad Amin Al-Athar, Sayyid Sultan ibn Hasyim, Sayyid Ahmad ibn Hasan al-Athar, Sheikh Sayyid Yamani, Sayyid Alawi ibn Ahmad al-Saqqaf, Sayyid Abbas Maliki, Sayyid 'Abd Allah al-Zawawi, Sayyid Husain al-Habsyi, and Sheikh Shaleh Bafadhal, Sheikh Mahfudz Termas, Sheikh Mahmud Khatib al-Minangkabawy, Imam Nawawi al-Bantany, and Kyai Khalil Bangkalan.

In addition, Sheikh Hasyim is a figure that the founding father of thought tradition that emphasizes the importance of preserving the Islamic tradition values of Ahl al-Sunnah wa al-Jama'ah under an association named Nahdlatul Ulama (NU), and NU arises from the values that ideologically and culturally developed and taught the traditional values that are role models to most communities; pesantren, including the Sufism teachings and behaviours. Thus, it can be traced through the books taught in pesantren and their kai and teachers. Thereby, substantially and culturally, even the experts consider NU a big pesantren, and pesantren a small NU (Bisri, 1973, p. 65; Muzadi, 1994, p. 82; Haidar, 1995, p. 59). It means that NU and pesantren cannot be separated historically but from the values, norms and paradigms of thought perspectives followed and developed (Mujamil, 2001, p. 38; 2002, p. 62).

The paradigm of NU thought that claims as followers and defenders of Ahl al-Sunnah wa al-Jama'ah concept have already provisions in understanding and interpreting the values of Islam. This not only involves the *aqidah* aspect (Imam Abu al-Hasan al-Asy'ari and Imam Abu al-Mansur al-Maturidi) and *fiqh* (Hanafi, Maliki, Shafi'i and Hanbali), but also sufism aspects, as stated in the NU articles of association that on sufism aspects, NU follows the Imam al-Junaid al-Baghdadi and Imam al-Ghazali, as well as other imams (Haidar, 1998, p. 74).

The Sufism concept of al-Junaid and al-Ghazali is a criticism suing Sufism radicalism and liberalism developed by Abu Yazid al-Bustami (128 H/746-877 AD) and Husayn ibn Mansur al-Hallaj (244-309 H/858-921). Their sufism radicalism and liberalism thought deny the reality concrete of humans in the *maqamat* concept (levels), *fana'* (destruction), and *Baqa'* (eternity), *ittihad* (oneness), and *hulul* (incarnation) (Nasution, 1992, p. 82; Gibb, p. 63; al-Thusi, 1960, p. 541).

The Sufism teachings developed by Sufi masters continue to be transmitted from one generation to the next generation through pesantren. The most striking feature of Sufism developed by Wali Songo, which then transferred to the next generation, is the Sunni pattern. Until Sunni Sufism became an idol for most Indonesian people. The heirs to the Sunni sufism in Indonesia, are Sheikh Nu'r al-Din al-Raniri (w. 1685), Sheikh Abd al-Samad al-Palimbani (1203H/1789M), and Sheikh Muhammad Hasyim Asy'ari (w. 1947) (Shihab 2001, pp. 48-116). Sheikh Muhammad Hasyim Asy'ari was the most influential figure in Indonesia. He was among the defenders of Ahl al-Sunnah wa al-Jama'ah and Sunni Sufism in Indonesia. In addition, he gave Sufism colour with a more positive image when facing the other groups, which strayed from the Islamic teachings in Nusantara.

Sheikh Hasyim's views on Sufism, in particular,, can be seen in two of his works; *al-Durar al-Muntashirah fi Masail al-Tis'a 'Asharah* (the pearls scattered talking about nineteen problems) and *Tamyiz al-Haq min al-Batil* (the distinction between the haq and the basil), written by Sheikh Hasyim in 1340-1360 AH. In his

works, Sheikh Hasyim straightened the conception and views that are considered to have deviated from the Sufism teachings (Khuluq, 2000, p. 50).

His severity critics are related to the behaviours that develop in the tariqat tradition that is considered by Sheikh Hasyim as something that deviates from the Islamic Shariah. For example, Sheikh Hasyim does not like to be respected, resulting in individual idoltery toward him and Sheikh Hasyim strongly condemns such behavior. This kind idoltery usually applies to the tariqat world, addressed to a tariqat murshid, who are considered capable of connecting humans (*jama'ah*/pupil) with God. This led to the emergence of the notion that a tariqat teacher (murshid) is sacred, distinct from error. According to Sheikh Hasyim, thus it is considered to have deviated from the shari'ah teachings (Mujamil 2002, p. 48; Wahid in Fakla AS (Ed.), 1995, p. 68; Ma'shum (Ed.) 1998, p. 126). Thus, It causes Sheikh Hasyim forbade his students to call him as a "spiritual master/tariqat teacher" and forbade his descendants to commemorate the day of his death (haul). However, in NU the haul event has become a tradition today. Wali, or the clerics who died almost every year, is celebrated with a series of activities such as grave pilgrimage, tahlil, and religious services to commemorate their struggle to be used as a model in their daily lives (Mujamil, 2002, p. 50; Ni'am, 2011, p. 115).

Sheikh Hasyim is very cautious in granting wali label to a person or sufi master (murshid). Sheikh Hasyim's attitude as quoted from Mustafa Muhammad al-'Arusi in Nataij al-Afkar, that:

"Wali will not expose himself despite being forced to burn themselves. Anyone who desires to be a popular figure, it cannot be said as a member of any sufi group" (Asy'ari, al-Durar, 1940, pp. 8-9; Khuluq 2000, p. 52; Madjid in Rahman (Ed.) 1994, p. 479). Among the trials (fitnah) that damage a person in general is the recognition of the teacher's tariqat and the wali's recognition. Some even claim themselves as wali Qutb, and others claim to be Imam Mahdi (Asy'ari, al-Durar, 1940, p. 1). Any person who claims to be a wali, but without the testimony follow the Prophet shari'ah, that person is a liar who make up the case of Allah (Ibid., p. 4). People who preach about him that he is wali Allah, the person is not the true wali, but only a fake wali who is wrong because he says sirr al-khus-usiyah (secrets specificity), and he makes a falsehood on Allah".

Sheikh Hasyim is also very firm in addressing most people's opinion about the sainthood of Kyai Khalil Bangkalan. The dispute between Sheikh Ramli Peterongan and Kyai Hasyim Jombang in idolizing Kyai Khalil as a wali, is very well known among Kyai of East Java in that time. Sheikh Khalil was Kyai Hasyim own teacher (Mujamil, 2002, p. 49). This indicates that Sheikh Hasyim strongly rejects the statement of the individual's sainthood. When it is traced back, it turns that Sheikh Hasyim is strongly influenced by the views of al-Ghazali, who also rejects the claim of the individual's sainthood. Although Sheikh Hasyim noted as a followers Qadiriyyah wa Naqsyabandiyah, but Sheikh Hasyim was very careful in entering the tariqat world (Ibid.). The sainthood Labelity appeared in the tariqat world, and this as a result of the individual's sainthood. In the tariqat tradition such case is common,

let alone a spiritual master (murshid) was considered to have idiosyncrasies. Meanwhile, the murshid does not refuse the sainthood labelity, because it gives advantageous for them (Ni'am, 2011, pp. 116-117).

According to Sheikh Hasyim, the requirements to become a murid of the tariqat would be very difficult, moreover being a murshid. This can be seen from the requirements to be met by the true student, these requirements are eight: 1) The good intentions (qasd al-sahih). Before following tariqat, one must have the intention of straight and true worship; 2) the right master (sidq al-sharif). Here the student must know the special ability (sirr al-khusu-siyah) of his murshid who will deliver him to al-Hadrat al-Ilahiyah; 3) Sincerely willing to follow the sufi path (mardliyah). Those who follow the sufi path should carry out all ethics advocated by religion; 4) Keeping the sanctity of soul (ahwal al-zakiyah). To maintain the sanctity of soul, one must always follow the Sunnah of the Prophet; 5) Maintain the honor (hifdz al-hurmah). A murid must follow his murshid and his brother in Islam either in this world and in the hereafter, bravely facing hostility from others, respect a higher and love the lower degree of their sufism; 6) good willingness (husn al-himmah). A murid must be a good servant for God, for murshid/sheikhs and fellow Muslims by implementing what commanded by Allah and staying away from being banned. This kind of attitude will take students on the main goal in sufism; 7) maintain and enhance the spirit of raf 'al-Himmah. To reach true ma'rifah, murid must always keep his effort. Because without a serious and continuous effort, the true ma'rifah is impossible to achieve; and 8) the great soul (nufu-s al-'adzimah). Murid must be a great soul because what he looks for is ma'rifat al-khassah about God, for the good of his soul, not to the mortal world. In addition, Sheikh Hasyim gives four more requirements to be called the trues murid: 1) Take the distance against an unjust ruler (authoritarian); 2) Respect those who earnestly strive to find happiness in the Hereafter; 3) Helping the poor; and 4) Implement prayers in congregation (Asy'ari, al-Durar, 1940, p. 17; Khuluq, 2000, p. 53; Sodiq, 2000, pp. 7-8; Bizawie, 2014, p. 217).

Sheikh Hasyim Asy'ari quoted the opinion of Ibn 'Arabi, that "Imam Muhy al-Din ibn 'Arabi said there are four kinds of morals, anyone who runs all four, he really has combined all the virtues: 1) ta'dzhim hurumat al-muslimin, that is uphold the honor of all Muslims; 2) khidmat al-fuqara' wa al-masakin, that is, serve the needy and poor; 3) wa al-insaf min nafsih, honest and fair about yourself; 4) tark al-intisar laha, that means, do not give aid merely for your own sake".

Sheikh Hasyim Asy'ari also cites the opinion of Suhrawardi, that the sufis path is the intention to cleanse the soul and keep the lust, and to disengage from various forms of 'ujub, takabbur, riya' and hubb al-dunya (amazed at yourself, arrogant, like self-interest, and love the worldly life), and so forth, as well as walk on spiritual characters that are sincere, humble (tawadlu'), tawakkal (lean on and trust in the Lord), always giving approval hearts at every event and for others (ridla), and so on, and they always hope God ma'rifat and keep their manners in the presence of Allah.

This shows clearly, how persistent Sheikh Hasyim Asy'ari in fortifying Islam and the Ummah from outside influences feared to deviate from the Islamic sources that are al-Qur'an and al-Sunnah. De-idolizing Sheikh Hasyim Asy'ari towards the sainthood concept is that solely Sheikh Hasyim wants to place tariqat in the proper

position. He would like to practice the substance of tariqat not the cultural aspects, so that Sufism is not out of control or run wildly, which is separated from aqidah-shari'ah-tashawwuf. (Asy'ari, Tamyiz, 1940).

5.0 THE EFFECT OF DE-IDOLIZING WALI BY SHEIKH HASYIM IN NUSANTARA

There are some interesting things to point out here, which are related to the influence of Sheikh Hasyim Asy'ari in de-idolizing the sainthood concept in the tariqat tradition, especially among Nahdliyin (NU). In the tariqat practice, de-idolizing efforts by Sheikh Hasyim did not have an influence or implication among society in Nusantara, especially NU's members. It should be studied considering Sheikh Hasyim was not only recorded in the Nusantara history as the central figure and founder of NU. But he was also a great scholar and the nation's founder. However, specifically, the views about de-idolizing the sainthood in the tariqat tradition do not have a significant effect on the tariqat practice in Nusantara and even tend to be ignored by his followers. Though NU has had a number of tariqats that are members of Jam'iyah Ahl al-Tariqat al-Mu'tabarah al-Nahdliyah.

Based on that, it can be concluded into several statements, among others: First, Sheikh Hasyim is recognized as a figure who has sanad (chain of intellectual) directly from Sheikh Mahfudz al-Termasi. Hence, specialization in jihadists is always inherent in Sheikh Hasyim. Therefore, most Muslims of Nusantara assume that Sheikh Hasyim is a hadith prominent of Nusantara, not a tariqat leader, so whatever the view of Sheikh Hasyim associated with the conception of Sufism – including the de-idolizing wali concept in the tariqat tradition— by his members is not a qualification Sheikh Hasyim. Consequently, his followers do not necessarily follow his view about de-idolizing wali.

Second, although Sheikh Hasyim learned and practised Qadiriyyah wa Naqsyabandiyah of sanad Sheikh Nawa wi al-Banteni and Sheikh Ahmad Khatib Sambas, he is not a Sufi master (*murshid*). For Sheikh Hasyim, as the Sufi master (*murshid*), is very heavy trust, and he feels it is not worth carrying. Therefore, he does not want to be called by his students as "sufi sheikh (*murshid*)". According to Sheikh Hasyim, the call will bring consequences to excessive reverence (individual idoltery), and this is strictly prohibited in religious teachings -as described in the previous section. This then by the religious tariqats in NU and their members perceived that the de-idolizing wali in the tariqat tradition conceived by Sheikh Hasyim, is not necessarily followed.

Thirdly, Sheikh Hasyim is one among other prominent scholars of Nusantara, especially in NU. Besides Sheikh Hasyim Asy'ari, known as hadith scholar, there is also K.H. Abdul Wahab Hasbullah, known as a fiqh scholar who is more inclusive, and K.H. Bisri Syamsuri, known as a fiqh scholar who is more exclusive. These three figures are known triads of clerics from Jombang, who have different views in addressing the community and religiosity phenomena. All three are also highly regarded and role models for Nusantara Muslims, especially the NU members. However, in certain cases, the NU members have been critical of him, for example, related to the de-idolizing wali in the tariqat tradition by Sheikh Hasyim, which is not followed by his members. The NU members mostly prefer and follow the views

of the two scholars, who are considered more flexible and more accommodating, they are K.H. Wahab Hasbullah and K.H. Bisri, especially in addressing the phenomenon of religiosity (the sainthood concept, haul tradition, and others), which have been a tradition in Nahdliyin (NU) since a very long period. This is the cause of the de-idolizing wali in the tariqat tradition by Sheikh Hasyim, which seems less grounded among Nusantara Muslims, especially at NU.

6.0 CONCLUSION

The Sufism view –especially the sainthood conception in the tariqat tradition by Sheikh Hasyim Asy'ari— above seems very clear that the opinions and concerns of Sheikh Hasyim are very Sunnism. For in Sunni thought, 'aqidah, shari'ah, and Sufism are the three aspects that must be understood and executed intertwined and continuously. All three should not be run separately and underestimated. This is in keeping in tune with the Sufism thinking developed by the predecessor Sheikh Hasyim, such as al-Junaid, al-Ghazali, al-Qushairi, and Wali Songo in Nusantara. If the three domains of Islamic teachings are understood and executed separately, then there is a partial understanding of Islam, so that the totality of the teachings of Islam is reduced

The view above shows how consistently Sheikh Hasyim maintains his Sunni concept. For Sheikh Hasyim, the excessive homage to the Sufi master (murshid) in the tariqat tradition is regarded as an aberration because it contradicts Islamic principles. Therefore, Muslims should stay away from all forms of irregularities, including through de-idolizing wali in the tariqat tradition. Nevertheless, the reality of diversity (especially in tariqat) itself is an attempt at de-idolizing; Sheikh Hasyim does not significantly impact the tariqat practice in Nusantara.

Author Contribution

Syamsun Ni'am, Lailatuzz Zuhriyah, Dwi Astuti Wahyu Nurhayati and Siti Marpuah, focused on the writing process involved the introduction, discussion on idea organization, language style review, and final draft editing, all of which were collectively carried out and completed by all parties involved.

Conflict of Interest

This manuscript has not been published elsewhere, and all authors have agreed to its submission and declare no conflict of interest regarding the manuscript.

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