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Abdul Karim, Pangulu ; Miswar, Miswar; Sulaiman Kurdi, Muqarramah

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Dimensions of Love and Human Wisdom: Jalaluddin Rumi's View in Ethnosufistic Perspective

Pangulu Adul Karim

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Email: panguluabdulkarim123@gmail.com

Miswar

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Email: miswarrasyidr@gmail.com

Muqarramah Sulaiman Kurdi

University of Groningen, Netherlands

Email: m.s.k.muqarramah@rug.nl

Abstract: *This study aims to describe the dimensions of love and human wisdom according to Jalaluddin Rumi. This research is qualitative research with a library research model studied with an ethnosufistic approach. The primary data of the research is the book of *Fīhī mā fīh* by Jalaluddin Rumi. The data collection technique is done by documentation. The researcher systematically documents the data of the trilogy of love and human wisdom in the book according to the specified theme/fasl. Meanwhile, data analysis was carried out descriptively-interpretatively. The research results mention; human love and wisdom, according to Rumi, is divided into three dimensions; man to Allah SWT; human to human; and humans to nature. This is stated in the book of *Fīhī mā fīh* Article 1 "All because of Allah SWT"; Article 2 "Humans are astrolabes of Allah SWT"; Article 14 "from and for Allah". Human love and wisdom for humans is stated in Article 4, "We glorify the descendants of Adam"; Article 6 "A believer is a mirror for other believers"; and Article 17 "Humans are a combination of angels and animals". Human love and wisdom with nature is stated in Article 34, "God's Earth is wide"; Article 37 "From that ocean, these drops come from; Article 46 "Nature is the medium of the transfiguration of Allah SWT."*

Keywords: *Love, Wisdom, Rumi, Ethnosufistic*

Abstrak: *Penelitian ini bertujuan untuk mendeskripsikan dimensi cinta dan kebijaksanaan manusia menurut Jalaluddin Rumi. Penelitian ini ialah penelitian kualitatif dengan model studi pustaka (library research) yang dikaji dengan pendekatan etnosufistik. Data primer penelitian berupa kitab *Fīhī mā fīh* karya Jalaluddin Rumi. Teknik pengumpulan data dilakukan dengan dokumentasi. Peneliti melakukan dokumentasi secara sistematis atas data-data trilogi cinta dan kebijaksanaan manusia dalam kitab tersebut sesuai dengan tema/fasl yang ditentukan. Sedangkan analisis data dilakukan secara deskriptif-interpretatif. Hasil penelitian menyebut; cinta dan kebijaksanaan manusia menurut Rumi*

dibagi dalam tiga dimensi; manusia kepada Allah Swt; manusia kepada manusia; dan manusia kepada alam. Demikian tertuang dalam kitab Fihī mā fih Pasal 1 “Semua karena Allah Swt”; Pasal 2 “Manusia adalah astrolah Allah Swt”; Pasal 14 “dari dan untuk Allah”. Cinta dan kebijaksanaan manusia kepada manusia dituangkan dalam Pasal 4 “Kami memuliakan anak keturunan Adam”; Pasal 6 “Seorang Mukmin adalah cermin untuk mukmin yang lain”; dan Pasal 17 “Manusia adalah kombinasi malaikat dan binatang”. Cinta dan kebijaksanaan manusia dengan alam tertuang dalam Pasal 34 “Bumi Allah Swt itu luas”; Pasal 37 “Dari lautan itulah, tetesan ini berasal; Pasal 46 “Alam adalah media transfigurasi Allah SWT.

Kata Kunci: *Cinta, Kebijakan, Rumi, Etnosufistik*

INTRODUCTION

“A human being must cleanse his tamyiz nature of various interests and seek friends in the way of Allah because a person’s religion can be known through friends he knows. In addition, if a person spends his age to make friends with those who are less tamyiz, then his nature will also weaken, and eventually, his true friends will pass without us realizing it. You serve a body that has no tamyiz nature.”¹

Above is an excerpt of Jalaluddin Rumi's aphorisms in the Fhī mā fih book. Some Muslim scholars know him as a poet and a Sufi. However, some also know Rumi as a novelist in modern literary terms. Some of Rumi's literary works were inscribed in the form of novels, such as the book of Fihī mā fih. Rumi is a Maturidi theologian from Persia. Some of the works are written in Persian, Greek and Arabic². Among Muslim scholars, Rumi's literary works are also studied in the United States. Rumi incised his theological, creed, philosophy, and Sufism thoughts in the form of poetry and poetry. His works have been translated into several languages in the world.

Rumi's words in the first paragraph indirectly invite people to always get closer to Allah SWT through the nature of tamyiz; they can distinguish between

¹J Rumi, *Fihī Ma Fihī*, Anak Hebat Indonesia (Anak Hebat Indonesia, 2018), <https://doi.org/https://doi.org/10.20961/cmcs.7.1.15346>.

²A C S Peacock, *Islamisation: Comparative Perspectives from History* (Edinburgh University Press, 2017).

divinity and servitude. In a sense, between the attributes of divinity and servitude to not interfere with each other with worldly interests. Humans as creatures of Allah SWT to hold fast to the original human nature, even though in the journey, the values of Allah's nature will accompany.

The problems that arise are; how Rumi defines human nature as a theocentric creature of God; anthropocentric, and ecocentric, if the human nature is attributed to the nature of tamyiz. Theocentric refers to the interests of God; anthropocentric refers to human interests; while ecocentric refers to the interests of the environment and nature ³. These three things are partly discussed in the work of the book *Fhī mā fīh* and later become a trend in the study of Sufistic literature in Indonesia. literary critic ⁴ mentions Rumi is a successful poet and significantly influences human behaviour globally, especially people who embrace Islam. Many Muslims are honing the path of spirituality through the *Suluk* and *Tarekat* methods, which of the two methods, some take the Sufistic values offered by Rumi. The attitude of love and the nature of human wisdom in Rumi's terminology is projected into three dimensions; the nature of love and wisdom to God; to humans; and nature, as the trilogy of *kalam* described by Hassan Hanafi in his book "*min al-aqīdah ilā al-šaurah*".

Love and wisdom are *basyariyyah* attitudes and traits possessed by humans. However, the definitions of love all refer to something abstract, such as mystery, illusion, desire, protecting, paying attention, guarding, and nurturing. While "wise" is defined by constantly using his mind, clever, and proficient ⁵, to

³Hassan Hanafi, *Fihi mā fīh* (Hindawi Foundation, 2021).

⁴Oga Satria, "Interpretasi Sufistik Hadis (Telaah Pemikiran Jalaluddin Rumi Dalam Kitab *Fihī Mā Fihī*)," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 1, no. 1 (April 2020): 1–23, <https://doi.org/10.32939/ishlah.v1i1.26>.

⁵ Kemendikbud RI, "Kamus Besar Bahasa Indonesia (KBBI) Online" (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, 2016).

solve various problems that befell themselves and others. Rumi explained how human love and wisdom are attitudes and traits that Allah inspires. Humans can distinguish good and evil with love and wisdom, protect others, and draw closer to Allah SWT. Human love and wisdom can be measured by space and time. In contrast to the Most Merciful and Wise of Allah SWT, which cannot be measured by space and time ⁶.

One of the scientific tools that can dissect the factuality of the trilogy (God, humans, and nature) of human love and wisdom according to Rumi in the book of *Fīhī mā fīh* is the "ethnosufistic" approach. It is a literary discipline that emphasizes the integration between Sufism and ethnography. The book of *Fīhī mā fīh* as one of Rumi's works of Sufistic literature, is written in the form of a novel. The theme/chapter that explains the love and wisdom of humans to Allah is contained in Article 1, "All because of Allah SWT"; Article 2 ", Humans are astrolabes of Allah SWT"; Article 14 "from and for Allah". Meanwhile, human love and wisdom for humans are stated in Article 4, "We glorify the descendants of Adam"; Article 6 ", A believer is a mirror for other believers"; and Article 17 ", Humans are a combination of angels and animals". As for human love and wisdom in nature, it is stated in Article 34, "God's Earth is wide"; Article 37 "From that ocean, these drops come from; Article 46 "Nature is the medium of the transfiguration of Allah SWT." ⁷. Rumi's work in the book of *Fīhī mā fīh* in literary form is classified as Sufistic literature, while the approach used in the appropriate socialist literary genre is ethnography; although it uses many paradigms such as; positivistic, structuralist, empiricist, and phenomenological.

As a literary work, the book of *Fīhī mā fīh* can undoubtedly be criticized with the approach and method of literary criticism. The ethnosufistic approach is considered appropriate to reveal the factuality of the meaning of the trilogy of love and human wisdom in the book for two reasons; First, the book of *Fīhī mā fīh* contains many creations of Sufistic literature. Second, Rumi created his thoughts on kalam, philosophy, and Sufism by adjusting the sociological-

⁶ Hisyam Abu Hasan, *Dialogia* (ktab INC., 2009).

⁷ Rumi, *Fīhī Ma Fīhī*.

anthropocentric background of various elements. These two factors referred the author to study Rumi's work with an ethnosufistic approach. Analyzing Sufi literary works aims to determine the characteristics of Sufi authors who have differences from other literary works. This can include words, pictures, sentences, discourse, and critical analysis. All of these elements would be able to provide factual information on the meaning of the language conveyed by the author ⁸. Sufistic literature conveys many prophetic messages, ideas, ideas, and human transcendental imagination to God. One of the medieval Arab writers who wrote about Sufi literature is Jahiri ⁹.

Studies of Rumi's *Fīhī mā fīh* have been carried out by several researchers in Indonesia and abroad. Judging from the structure of the novel/book, the discourse on Sufism in the book *Fīhī mā fīh*, according to Jalaluddin Rumi, consists of 71 chapters. It is a translation of the book *Fīhī mā fīh* written in Arabic. The Sufism discourse described in the book has a prophetic message. ¹⁰. Rumi also quoted several traditions of the Prophet in the book, especially those related to Sufism. He explained that the interpretation of the Prophet's hadith, which Sufis mainly do, does not contain *israiliyat*. This means adding and subtracting the contextual meaning of the hadith. Those Sufis give interpretations of hadith, as do other scholars and scientists ¹¹. The essence of language in Rumi's work consists of three parts: language and reality in Rumi; the complex view of language in the *Fīhī mā fīh* (Rumi's Discourse); then Rumi's poetry and mysticism.

⁸ B Sudardi, *Sastra Sufistik: Internalisasi Ajaran-Ajaran Sufi Dalam Sastra Indonesia* (Tiga Serangkai Pustaka Mandiri, 2003).

⁹ Kuntowijoyo, *Maklumat Sastra Profetik* (Diva Press, 2019).

¹⁰ Rosliana Rambe, Nur Aisah Simamora, and Abrar M Dawud Faza, "Konsep Tasawuf Menurut Jalaluddin Rumi (Analisis Terhadap Karya Fihī Ma Fihī)," *Center of Knowledge: Jurnal Pendidikan Dan Pengabdian Masyarakat*, 2021, 105–17.

¹¹ Oga Satria, "Interpretasi Sufistik Hadis (Telaah Pemikiran Jalaluddin Rumi Dalam Kitab Fihī Mā Fihī)."

Rumi does not put the idea of language, considered Sufistic drunk in the book ¹². The language style of poetry, prose and literary genres as outlined by Rumi tends to be difficult for some western scholars to understand. Although it is difficult for some scholars to understand, some scholars dissect Rumi's thinking as a medieval Sufi who pays attention to the position of gender as a necessity in social life. ¹³. Another research that is related to this research is that it is quoted in the book of *Fīhī mā fīh* that Rumi is living Jesus as a spiritual example and messenger of his time. According to Rumi, Jesus is an example that genuinely loves his Lord. Rumi's view can indirectly contribute to contemporary Christological discourse. Rumi is providing inspiration and a meeting point between Christianity and Islam, which in this case, he relies on the Christology of love ¹⁴. In addition, Rumi also argues that human interaction with nature is an essential part of human life due to the adverse effects of contemporary attitudes. Studying the principles of human interaction with nature according to Rumi's view; that man should regard nature as a transfiguration of the greatness of God. Nature is also its caliph and guardian, and they must be the guardians of the universe. Moreover, human actions would force an unavoidable reaction on him. Some humans must try to eliminate the negative. Thus, nature's relationship with humans will be more empathetic ¹⁵.

Various scientific disciplines are in the middle of studying the book of *Fīhī mā fīh*; like a novel structure theory. ¹⁶; or study it with an approach to understanding the hadith ¹⁷; Variations and varieties of Sufistic language which are considered difficult to understand by some scholars until Rumi becomes a

¹² Akiro Matsumoto, "On Rumi's Philosophy of Language," *Sophia Perennis* 5, no. 09 (2009): 39–98.

¹³ Fatemeh Keshavarz, "Pregnant with God: The Poetic Art of Mothering the Sacred in Rumi's *Fīhī Ma Fīh*," *Comparative Studies of South Asia, Africa and the Middle East* 22, no. 1 (2002): 90–99.

¹⁴ Selly Marsela Sinulingga, "Kristologi Cinta Dalam Konteks Pluralitas Agama' Sebuah Analisa Relevansi Penghayatan Jalaluddin Rumi Terhadap Yesus Dalam Konteks Islam-Kristen Di Indonesia" (Universitas Kristen Duta Wacana, 2020).

¹⁵ Seyyed Hamidreza Raof and Mehdi Hassanzadeh, "The Relation of Human to Nature in Mawlana's View," *Pazhūhish-i Żabān va Adabiyāt-i Farsī*, no. 39 (2016): 1.

¹⁶ Rambe, Simamora, and Faza, "Konsep Tasawuf Menurut Jalaluddin Rumi (Analisis Terhadap Karya *Fīhī Ma Fīh*)."

¹⁷ Oga Satria, "Interpretasi Sufistik Hadis (Telaah Pemikiran Jalaluddin Rumi Dalam Kitab *Fīhī Mā Fīh*)."

figure who idolizes Jesus in the context of the Christology of love (and the importance of the relationship between nature and humans as God's creatures). The six studies above explain in detail the factuality in the book of *Fīhī mā fīh*. However, none of the six studies has studied the ethnosufistic approach. The book of *Fīhī mā fīh* is considered worthy of being studied with an ethnosufistic approach because the literary creations written in the book contain much Sufistic literature. Rumi created his thoughts on kalam, philosophy, and Sufism by adjusting the sociological-anthropocentric background of various elements.

METHOD

As literary research, this research is qualitative with a literature study model. Literature study in literary studies is to systematically and methodologically examine various literary pieces of literature to produce literary nuances that are creative-imaginative and present authentic messages.¹⁸ This research deconstructs the trilogy of love and human wisdom according to Rumi's ethnosufistic perspective. The primary data of the research is the book of *Fīhī mā fīh*, especially the theme/*fasl*, which explains human love and wisdom to Allah SWT as stated in Article 1 "All because of Allah Swt"; Article 2 "Humans are astrolabes of Allah SWT"; Article 14 "from and for Allah". Human love and wisdom for humans are stated in Article 4, "We glorify the descendants of Adam"; Article 6 ", A believer is a mirror for other believers"; and Article 17 ", Humans are a combination of angels and animals". Human love and wisdom with nature is stated in Article 34, "God's Earth is wide"; Article 37 ", From that ocean, these drops come from; Article 46 "Nature is the medium of the transfiguration of Allah SWT." ¹⁹. The data collection technique is done by documentation. The researcher systematically

¹⁸ Suwardi Endaswara, *Metodologi Penelitian Sastra* (Jakarta: Niaga Swadaya, 2011).

¹⁹ Rumi, *Fīhī Ma Fīhī*.

documents the data of the trilogy of love and human wisdom in the book according to the specified theme/fasl. While the data analysis of literary studies was carried out descriptively-interpretatively²⁰ by critically reviewing the literary facts studied. This data analysis uses the Milles & Huberman model ; data reduction, data presentation, and conclusion drawing²¹. Researchers reduce data related to human love and wisdom with Allah, humans, and nature according to the theme/fasl mentioned, then present it deductively and critically analyze it.

RESULTS AND DISCUSSION

Jalaluddin Rumi's Biographical Sketch and Structure of the Book of *Fīhī mā fih*

Jalaluddin Rumi is a Persian Sufi figure and poet (d 1273). His companions called him Maulana (Tuanku), which means "Khawaja" in Persian, a meaningful and social tribute. The word Maulana itself is a translation of the Persian "Khudawanda kar", which was the nickname given to him by his father. In modern Persian literature, he is known as "Mevlevi". Sometimes the nickname Rumi or Maulana Rumi is also attached because he lived in a Roman country, precisely in Asia Minor or Anatolia, which is better known as Turkey. While the place of residence of his father and mother is in the city of Konya. In the West, he is known as Rumi²². Rumi is also a theologian affiliated with Maturidi. Some Persian people, scholars, and scientists enjoyed his works. Some of Rumi's poems have been translated into various languages around the world²³. Not only Persians, Rumi's works were also studied by Europeans and Americans. Many of Rumi's works are written in Persian, but some are also written in Greek and Arabic²⁴. To this day, Rumi's writings influence Persian and Middle Eastern literature. Later translations of Rumi's works were popular in Azerbaijan, Turkey,

²⁰ E Ismawati, *Metode Penelitian Pendidikan Bahasa Dan Sastra* (Pnerbit Ombak, 2012).

²¹ Lexi Moeloeng, *Metodologi Penelitian Kualitatif* (Bandung: Rosda Karya, 2011).

²² Rumi, *Fihī Ma Fihī*.

²³ F D Lewis and F Lewis, *Rumi: Past and Present, East and West : The Life, Teaching and Poetry of Jalâl Al-Din Rumi* (Oneworld, 2000).

²⁴ Peacock, *Islamisation: Comparative Perspectives from History*.

transcendentally. The literary creation of aphorisms is in the form of imagination by looking at socio-religious and Sufistic phenomena in real life. Everything is illustrated in the structure of the focus of this research; the theme/faculty that explains human love and wisdom to Allah is contained in Article 1, "All because of Allah SWT"; Article 2 ", Humans are astrolabes of Allah SWT"; Article 14 "from and for Allah". Meanwhile, human love and wisdom for humans are stated in Article 4, "We glorify the descendants of Adam"; Article 6 ", A believer is a mirror for other believers"; and Article 17 ", Humans are a combination of angels and animals". As for human love and wisdom with nature, it is stated in Article 34 "God's Earth is wide"; Article 37 "From that ocean, these drops come from; Article 46 "Nature is the medium of the transfiguration of Allah SWT".

Ethnosufistic: Sufistic Literary Creation Approach

There is still very little literature that explains ethnosufistics. Ethnosufistic studies are said to be a new approach to literary criticism. Contemporary literature reviewers do not commonly use this approach. The ethnosufistic approach, as explained by Sutejo (2012) is an integrative approach between Sufism and Ethnography to look at matters related to literature. Furthermore ³⁰ argues, ethnosufism is a combination of ethnology as a science of the nation/ethnicity with Sufism as a discipline of transcendental science to God. Ethnosufistic can be said as an interdisciplinary literary approach. The ethnosufistic approach is considered appropriate to criticize Sufistic literary works.

Analyzing Sufi literary works aims to identify the characteristics (ikhtiṣāṣ) of Sufi creators and authors as a distinction with other literary works. The distinction in question is the use of words, diction, figurative language, sentences, discourses, and written images. Generalization of aspects can provide quite important information on the language and intentions conveyed by the creators and authors to distinguish between Sufistic and non-Sufistic literature. ³¹. Sufistic literature can give prophetic messages, ideas, and ideas, as well as human

³⁰ Sutejo, *Trilogi Novel Syaih Siti Jenar Karya Agus Sunyoto (Kajian Etnosufistik)* (Surabaya: Universitas Negeri Surabaya, 2012).

³¹ Sudardi, *Sastra Sufistik: Internalisasi Ajaran-Ajaran Sufi Dalam Sastra Indonesia*.

transcendental imagination to God. Many Jahili writers at that time carved Sufistic literary creations, such as Zuhair ibn Abi Sulma and Imru al-Qays.³²

Sufistic literature as described in the explanation is an incision in medieval classical Arabic literature. Several popular Sufi figures at that time incised literary works in the form of poetry, poetry, and beautiful words (*maḥfūzāt*). The creation of the beauty of language in Sufistic literature explicitly gives the reader an inner experience of the substance conveyed by the writer Fansuri. The latent meaning of Sufistic literary creations is the form of writing by Sufi or Sufi affiliated writers relating to the spiritual and psychological conditions they are achieving. Sufistic literary terminology is Sufism literary compositions with various genres; poetry and prose as a form of embodiment of Sufism adherents which contains the values of divine Sufism, as was done by the previous Sufis. In literary studies, classical Sufi literary works of the 16th to 19th centuries were mostly inscribed in the form of poetry and prose, as was done by several previous Sufis; Rabi'ah al-Adawiyyah (w 717 AD), Abu Nawas, (w 814 AD) and Rumi (w 1273 AD). Meanwhile, in classical Indonesia, several Malay literary figures also colored the world of Sufistic literature; such as Hamzah Fansuri (d 1527), and Nuruddin al-Raniry (w 1658). Then the works of Sapardi Djoko Damono, Goenawan Mohamad, Danarto, Abdul Hadi WM, and WS. Rendra is a work that is said to represent Sufistic literature in the New Order era.

³² Kuntowijoyo, *Maklumat Sastra Profetik*.

RESULTS AND DISCUSSION

Dimensions of Human Love and Wisdom in the Book of *Fīhī mā fih*; Ethnosufistic Perspective Man with Allah SWT

In the book *Fīhī mā fih*, Rumi explains the importance of human love and wisdom with Allah SWT. Thus inscribed in Article 1 "All because of Allah SWT", Rumi said;

*"I will make myself a ransom; I will sacrifice my mind and thoughts for the establishment of the religion of Islam and the perpetuation of many Muslims so that this religion will continue to be safe and strong." However, when you depend solely on your mind and thoughts without glancing at Allah and forgetting that everything comes from Him, Allah makes all that a deficiency for Islam; you made a deal with the Tartars, you protected them, you destroyed the Syrians and Egyptians, which in the end you destroyed Islam. Allah has made reason and effort that you are proud of and hope for as a way to perpetuate Islam into a blind destroyer. Therefore, raise your face before Allah in khauf. Believe that Allah will soon release you from the shackles of this terrible fear, and never lose hope in Him even though He throws you from various forms of obedience into this puddle of immorality.*³³

The socio-political background of Rumi's statement above is; when Rumi told, one day, the Prophet Muhammad won a great battle (ghazwah kubrā) and captured several enemies. The hands and feet of the prisoners were tied tightly with a rope. One of these prisoners was the Prophet's brother named 'Abbas. Abbas saw the Prophet laughing heartily at his helpless condition in the prison room. Then 'Abbas said,

*"O Muhammad, you are not much different from criminals possessed by lust; you laugh out loud when you see us suffering". The Prophet approached and said, "you do not understand what I read in my heart and mind; I laughed because, in such a condition, you no longer remember Allah. Whereas if you rely on Him with fear (khauf) and hope (king'), Allah will help you. But what power are you instead of relying on my strength and my army."*³⁴

³³ Rumi, *Fihi Ma Fihi*.

³⁴ Rumi.

The socio-political conditions described by Rumi are very gripping. The Prophet's uncle named 'Abbas hated the Prophet very much. He rebelled with his army of war, although the army of the Prophet defeated him in the end. The disbelief that covered 'Abbas' heart was the main factor that led to the defeat of the war. He denied Allah SWT as a source of strength. He prided himself on the troops he had. Such events became the Arab tradition and culture at that time. War and truce are attitudes to maintain identity and political power.

Rumi told the story to Amir Barwanah, who was experiencing degradation from the edge of glory to a cliff so that he always kept his hope in Allah SWT.³⁵ Rumi underlined that humans must always rely on Allah SWT in any condition. In good times and bad luck. They are relying on a feeling of fear (khauf). Namely, being afraid of everything that God can be seen, being contemptible (tadarru ') to God. Then always hope (raja') for the pleasure and help of Allah SWT. This is what a servant should do to his Lord. He need not be fanatical about himself, that all power is in him. Allah's help is always there for His desired servant. Khauf and rajā' are two attitudes that can purify humans from arrogant traits. In Article 2, "Humans are Allah's astrolahs", Rumi said;

*"A human being must cleanse his tamyiz nature of various interests, and should seek friends in the way of Allah because a person's religion can be known through friends he knows. In addition, if a person spends his age to make friends with those who are less tamyiz, then his nature will also weaken, and eventually, his true friends will pass without us realizing it. You serve a body that has no tamyiz nature."*³⁶

After Rumi gave a message to humans to always rely on Allah SWT with an attitude of khauf and rajā', Rumi also ordered humans to clean up the tamyiz

³⁵ Rumi.

³⁶ Rumi.

qualities in themselves. Tamyiz is able to distinguish between the nature of divinity and servitude. In a sense, between the attributes of divinity and servitude to not interfere with each other with worldly interests. Humans are not arrogant by arguing that this is in the interest of religion and in the name of Allah SWT.

In the modern era, personal and religious interests are heavily intervened. Many people desire to fulfil their personal interests under the pretext of religion and in the name of Allah SWT. These things go hand in hand with the political, legal, economic, social, and cultural fields. Rumi is emphatically against that trait. If worldly interests are associated with religion, then it is *fana'* or mortal.³⁷ Vice versa. Hereafter, the interests of the Hereafter are associated with worldly interests. In addition to the interests of these two things, what is most important is the dichotomy of the attributes of God and servant. Allah (SWT) clearly has twenty obligatory attributes. Where these twenty attributes cannot be controlled by His creatures, humans can only practice the qualities that Allah has for the nuances of worship vertically and horizontally. Allah's attributes are not limited by space and time. While human nature is limited by space and time. Rumi explains the attitude of humans who hold on to it "*self and for Allah swt*" as in chapter 14;

*"Everything you see in this world is exactly the same as what is in that world. Everything that exists in this world is an example of what is in that world. Everything in this world came from that world."*³⁸

The snippet of Rumi's sentence above negates metaphor, not matafororgana. Metaphor is an allusion to what people see and feel. The sociological background that brought the editorial of the sentence above is Rumi told that once there was a bald man from Balbaak who carried a variant of perfume on a tray.³⁹ The grace of Allah SWT pins the fragrance variant. With that fragrance, humans can sell to support themselves and their families. He can

³⁷ Oga Satria, "Interpretasi Sufistik Hadis (Telaah Pemikiran Jalaluddin Rumi Dalam Kitab Fihī Mā Fihī)," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 1, no. 1 (2019): 1–23.

³⁸ Rumi, *Fihī Ma Fihī*.

³⁹ Keshavarz, "Pregnant with God: The Poetic Art of Mothering the Sacred in Rumi's Fihī Ma Fihī."

also attribute his sales to a form of worship to Allah SWT. From here, several interrelated elements are found. Humans maintain sustainability by making a living. Livelihood is obtained from Allah SWT through work. By working, humans can benefit themselves, their families and others.

Rumi enlightens. Everything that humans see in this world is the same as the world there. Everything that humans see will be the same if not through an intermediary. Humans can know the characteristics of other people, of course through intermediaries, for example, "coercion"⁴⁰. This certainly does not mean that humans are able to change something that is in themselves, But because it is hidden from him. Like the water in the sea, the water will not come out unless carried by the clouds and is only seen in the waves. This is what leads to what humans are aiming for. Humans can always be aware that they are weak, so the mission of life that must be instilled is only for Allah SWT. Work, seek knowledge, worship, and help are directed to Allah SWT, not to other people. With this attitude, humans can realize that they are weak, and there is no need to brag about themselves.

Human with Human

Rumi also explained the importance of establishing human love and wisdom with humans⁴¹. Interacting with each other for humans is a necessity to live life on earth. They were born to help each other for various purposes. Like a tree that cannot stand on its own. Trees need strong roots, branches and twigs. In Article 4 "We glorify the descendants of Adam" Rumi explains;

*"There is one thing in this universe that should not be forgotten.
Suppose you forget everything but still remember that one thing, you*

⁴⁰ Rumi, *Fihi Ma Fihi*.

⁴¹ Gretty M Mirdal, "Mevlana Jalāl-Ad-Dīn Rumi and Mindfulness," *Journal of Religion and Health* 51, no. 4 (December 2012): 1202–15, <https://doi.org/10.1007/s10943-010-9430-z>.

*do not have to worry. On the other hand, if you can reach and remember everything but you forget that one thing, then it is as if you never did anything. This is likened to a king who sends you to a village to carry out certain tasks. If you go to that village, but you do other things and don't do what you're told, it is as if you have never done anything at all."*⁴².

Allah Most High glorifies the children of Adam/humans. Humans as described in the Qur'an are the best of creation. This means that all of Allah's creatures cannot match humans from three dimensions; reason, nobility, and potential. Because Allah swt considers humans to be the most noble creatures, instead he is given the wisdom to determine the direction of life. Then there is a burden (taklīf) in him. There are rewards and punishments, heaven and hell, good and bad.

Through the narrative above, Rumi provides a metaphor that humans as caliph fi al-ard have a noble task. That is, enlivening the earth (isti'māristi'mār al-ard). The mission outlined in the Qur'anQur'an is evident, namely worship. Worship can be done vertically with transcendence to Allah and horizontally through interaction with humans (mu'ā even). As social beings, humans will need other people to maintain their survival. He can fulfil life's mission by worshipping horizontally, assisting thoroughly, helping, giving charity, loving, and helping others. Can these things bring you closer to Allah? Yes. Through the fabric of human solidarity, they have drawn closer to Allah SWT.

On the other hand, in chapter 6, "A believer is a mirror for other believers", Rumi likens the believer to a prototype. He explains;

*A true Sufi is like a mirror in which you see your own image, because "A believer is a mirror to another believer." Keep that disgrace away from you, because something that hurts in them, will also hurt you*⁴³.

In the quote, Rumi explains that a believer is a mirror for other believers, because a believer can have commendable qualities and be imitated by other believers. Rumi makes an analogy like; a person who is sick with ulcers, he does

⁴² Rumi, *Fihi Ma Fihi*.

⁴³ Rumi.

not feel disgusted by his illness, even though he holds the affected body part for treatment. But if other people see boils, then he will feel disgusted. Likewise with the despicable traits of humans. He is not disturbed and feels humiliated if he suffers from pride; *riya'* enveloped him. But if this trait is seen by other people, it can create hatred. The same is true for unbelievers. Because the disbeliever can only see the mirror for himself, not others.

As a believer, a believer must always be introspective in doing and behaving. Not only do small sins, because the believer is the prototype of another believer. The law of nature says that the reference / reference must be good, if you want good reference results. Being a good role model is not easy in the modern era. At least Sufism can be a bulwark of human behavior towards Allah and humans. In the context of ethnography, human behavior in the modern era is often deceived by secularism. They deny God in behaving and carrying out the purpose of life. Reason and rational nature is the guide of life. This can erode the fortress of human faith if humans do not have a solid foundation of faith. This does not mean that secularism is a destructive ideology. Secularism can be a positive issue in life if it is in the right position, for example separating religious and state rules. Apart from that, a believer remains a prototype of another believer. He is constantly encouraged to always have good ethics, because good ethics is a great investment in life.

Rumi further explained that humans are a combination of angels and animals in Article 17. The combination in question is a combination of two creatures created by Allah SWT with different potentials. He wrote:

As for some, others prefer to win over their lusts over reason, so they become like animals. In comparison, the rest are still struggling with lust and reason. They are a group of people who have mixed feelings of anxiety, pain, sadness, suffering, and dissatisfaction with their lives. They are believers waiting for the saints to bring them back to their

*place of origin, to make them like the saints. Elsewhere, they are also awaited by demons who will drag them to the lowest place and become their comrades.*⁴⁴

When humans are compared to being a combination of angels and animals, it means that humans have double potential; faith and passion. Angels are creatures of Allah who were created only to worship Him. Carry out all the commands of Allah SWT. Allah SWT did not create reason in angels, so angels do not have knowledge. Allah SWT also does not create lust in angels, so angels do not have desires and desires. In comparison, the potential possessed by animals is lust. Allah (SWT) puts high lust in animals so that what animals do is only to fulfil their desires.

Humans as Allah's most perfect creatures; he was gifted with reason, faith, and passion, as Rumi explained. Some humans win over their passions, like animals. Some have won their faith as if they were angels, and some are still tugging and fighting in winning faith and lust. So happy are those who win their faith over their passions so that they do not fall into the valley of sin. The latter attitude can be a prototype for others. If humans prioritize their faith and reason, then they can achieve a noble degree before Allah and humans.

Human With Nature

Not only human love and wisdom with Allah and humans, Rumi also revealed the nature of human love and wisdom with nature. This is a very important event. Sometimes humans as ecocentric creatures are ignorant of natural conditions. In fact, nature is the main source of human life. In chapter 34 "God's earth is wide" Rumi said;

Allah's earth is indeed vast, but: "They know nothing of Allah's knowledge except what He wills [QS. al-Baqarah: 255]."

The size of Allah's earth is vast. Rumi tells several stories of animals that have room for movement. The animal is free to move in any aisle according to its

⁴⁴ Rumi.

instincts. The only path chosen is a hallway that can give a sense of security and there is no distress ⁴⁵. 'Ibrah that can be taken is; Earth is one of Allah's creations which contains the elements of air, fire, earth, and water. It is one of the jamad in the term Sufism. *Earth* is a natural phenomenon that gives human life. Allah SWT gives natural wealth in the earth's bowels, which is intended for all His creatures. No one is superior to acquiring the earth, let alone humans, because the truth is for all.

As ecocentric creatures, humans are required to preserve this vast nature. Humans sometimes forget this attitude. Many feel that their task is complete after establishing a good relationship (worship) with Allah and muamalah. Even though there is one side that is forgotten, preserving nature. Allah SWT has said in the Qur'an that there is a lot of damage on land and sea because of human activity. Greed triggers the destruction of nature. Humans who believe and have social ethics can at least treat nature as he treats other people. Assume that nature is alive and provides many benefits. In strengthening nature conservation, Rumi explains in article 37, "From the ocean, these droplets come from;

"When God wants to show all forms of strangeness, wonders, gardens, gardens, meadows, knowledge and so on in this world, He will first place the tendency and hope for the creation of all of them in the depths of the human heart, so that all something can happen because of this tendency. Thus, whatever you see in this world, it already exists in the inner world. Every drop that you see, for example, know that it has been seen before in the ocean, because from the ocean these droplets come from. Likewise with the creation of the heavens, earth, thrones, chairs and various other wonders, Allah has planted hope for the creation of all of them in the souls of the

⁴⁵ Rumi.

*predecessors, and finally this universe came into existence because of that hope.”*⁴⁶.

Rumi gave an explanation of the sentence above; that Allah SWT has created gardens, gardens, meadows, seas, and everything that exists in this world. This is solely to give 'ibrah to humans, that all of them are signs of the greatness of Allah SWT⁴⁷. People who believe and establish themselves in Allah SWT can judge the greatness of Allah SWT is not limited, how He was able to create all the material that exists on earth and as small as this material can be useful for living things.

Some Sufi circles and theologians argue, *is nature new?* The question he thought was intrigued. It is said that new is impossible because they are born in the world, and in fact, nature already exists. It is said that this nature was also impossible because there was a substance that created it. Rumi explained that nature is qadm and adīs depending on one's point of view. Regardless of whether nature is qadm or adīs, in nature, it has an origin. Everything that comes, of course, there is an origin, namely Allah SWT. Like salt that comes from seawater. Raindrops from the evaporation of seawater. These two things are metaphors that everything that is created there is a creator. Man does not need to be proud if he is born rich. That there is such wealth as long as. Either through work or descent from a rich family.

In chapter 46, "*Nature is the transfiguration medium of Allah SWT*", Maulana Rumi gives an analogy that nature is the transfiguration of Allah SWT. This is different from the concept of ulūl and ittihād in the study of Sufism. The transfiguration in question is the incarnation of the signs of Allah's greatness;

Verily, all mankind, day and night, always shows Allah. But some of them knew of this apparition and witnessed it, and some of them ignored it. Whatever the case, the appearance of Allah is a certainty.

⁴⁸.

⁴⁶ Rumi.

⁴⁷ Rumi.

⁴⁸ Rumi.

Human relations with nature can bridge human wisdom to Allah SWT. Nature is a source of livelihood. In the stanza above, Rumi explains that Allah SWT always shows signs of His greatness to humans day and night. Some people are aware of the signs in question and strengthen their faith. Some people ignore the signs of God's greatness so that their hearts become closed to the greatness of God. The appearance of Allah's signs that Rumi meant was through natural phenomena, which means when nature can meet human needs. Provides aesthetics for those who enjoy it. For people who believe, knowing the naqli arguments for the greatness of Allah SWT can be actualized in the presence of nature. God's transfiguration through nature is used to measure how far a person's faith is. God does not need to manifest Himself in real.

CONCLUSION

One of the works of Maulana Jalaluddin Rumi in the field of Sufism is the book *Fīhī mā fīh*. It contains many Sufistic values, instructions for humans to worship Allah SWT through worship to Allah SWT and muamalah to humans. The other side of the review in the book is how humans position nature in life. This is the trilogy of human love and wisdom. Rumi divides three dimensions of attitude and nature on love and human wisdom. First, human love and wisdom to Allah SWT which is pursued by the growth of the nature of *khauf* and *rajā'* in him. Then by abstaining from the nature of *tamyiz*; namely attributing the nature of human beings to the nature of God. Second, love and wisdom between humans and humans are expressed by enlivening the earth (*isti'mār al-ard*). As a form of worship. Horizontal worship in this case is interaction with humans (*mu'ā even*) in a good way. Third, human love and wisdom with nature, evidenced by preserving nature. Humans as ecocentric creatures to always preserve nature as a source of

livelihood. Nature is a transfiguration of the signs of the greatness of Allah. With nature, Allah swt can measure a person's level of faith.

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