RELIGIOSITY CONSCIOUSNESS AS THE FOUNDATION OF PERSONALITY IN SUFISM

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Abstract

Consciousness as a primary mental function continues to be studied in its relationship with religiosity by experts in shaping personality. Religiosity, in the sense of earnestness in practicing religious practices in Islam, is specifically discussed in Sufism as a discipline of spirituality. This paper presents religious consciousness in shaping personality as it relates to Sufism. In Sufism, personality formation involves the stages of takhalli (identification of negative traits), tahalli (identification of positive traits), and tajalli (internalization of positive traits). The discussion combines literature data with field data from Sufi practitioners affiliated with the Naqshbandiyyah order in the northern coastal area of Aceh. Sufism among the Acehnese community, particularly in the northern coastal region, remains a primary reference in understanding and strengthening religiosity, as evidenced by the religious references used in Islamic boarding schools (dayah) and among followers of the Sufi order. These references explicitly explain the relevance and significance of practicing Sharia, Tariqa, and Haqiqah as an inseparable unity. Sufism, through its references and field practices, is known to enhance religious consciousness in shaping an Islamic personality.

Key words: Consciousness, Religiosity, Personality, Sufism

A. Introduction

Consciousness, as an essential element of human quality, has been debated for centuries among scholars. The lengthy discourse on the central position of consciousness explores the relationship between consciousness, religiosity, and personality formation. This issue is crucial when viewed from the study of religious practices performed by Muslims to achieve Islamic objectives, including cultivating moral consciousness. From the time of Allport and Ross until today, in psychology, studies on aspects of religiosity within religion continue to evolve and even expand, including into Islamic Sufism.

The relationship between religious consciousness and personality formation from a Sufi perspective is relevant to be revisited to address academic needs within the discipline of Islamic psychology. This paper discusses aspects of religiosity that can be used to understand personality formation in Islamic Sufism. Personality formation (*insan kamil*) is the primary focus of Sufism. Aspects of religiosity

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collaboratively shape religious consciousness, which serves as the foundation for personality development.

Literature Review

Researchers of Sufism pay attention to the function of consciousness and religiosity. Weismann in Taste of Modernity: Sufism, Salafiyya, and Arabism uses a doctrinal approach.[1]Praxis Weismann in the mystical wrote about the teachings and principles of the order that discusses the emptying of the heart other than God. AJ Arberry in Sufism an account of the mystics of Islam[2]about the word of God (the word of God) in the Koran, the Sufi description of mystics (the mystics) and the understanding of Sufism according to Sufis (the theorists of Sufism).

Much has been written about the relationship between religiosity, personality and Sufism. Sufism as an Islamic spiritual science was introduced by Sheikh Abd Qadir Jailani (470-561 H/1077-1166 AD) in the 12th century AD.[3]Then Khalid Khurdi from Kurdistan in the 12th century H introduced Sufism as a spiritual practice.[4]Al-Qusyairy (376-465 H) in the ar-risaleh al-qusyairiyyah, a classic book of Sufism which still influences Islamic spirituality widely to this day interprets verse by verse.

William Stoddart in outline of sufism: the essentials of islamic spirituality about tasawwuf which focuses on sharia, tarekat and hakikat. Jean-Louis Michon & Roger Gaetani in sufism: love and wisdom about tasawwuf doctrine.[5]Annemarie Schimmel in mystical dimensions of Islam presents the doctrine of Sufism and mysticism. Seyyed Hossein Nasr in the essential explains the relationship between God, Prophethood, mysticism and humans. Based on a review of a number of literatures, writing about religious awareness as the basis of personality in Sufism. Therefore, this topic is still relevant in the study of awareness, religiosity and Sufism.[6]

From the Indies, Wahid Bakhsh wrote about combining Islamic knowledge with modern knowledge to explain the purpose of human life that cannot be

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[1]Weismann, Taste Of Modernity : Sufism, Salafiyya, And Arabism (Netherlands Brill Academic Publishers, 2004), p. 35.

[2]Arberry, A. J, Muslim Saints And Mystics (Malaysia: Islamic Book Trust, 2008), p. 8.

[3]A. Fuad Said, The Essence of the Naqsyabandiyah Tarikat (Jakarta: Pustaka Al Husna Baru, 2003), p.79.

[4]Amsal Bakhtiar, Qadariyah Order: Pioneer of Order Streams in the Islamic World (Jakarta: Prenada Media, 2004), p. 26.

[5]William Stoddart, Outline Of Sufism: The Essentials Of Islamic Spirituality (India: Rihgtway Publications, 2003), p. 16.

[6]Annemarie Schimmel, Mystical Dimensions Of Islam (Jakarta: Pustaka Firdaus, 1986),

answered by modern reason and science.[7]From Iran, Seyyed Hossein Nasr collected several works of study on mysticism regarding the role of Sufism in social aspects in several countries.

Renold A. Nicholson, explains the idea of personality in Sufism from the results of his field studies of Husayn Ibn Mansur al-Hallaj on spiritual love, Abu al-Qasim al-Junayd's idea of sakinah and al-Ghazali's idea of makrifatullah. Louis Massignon wrote the teachings and principles of Sufism systematically.[8]

B. Awareness, Religiosity, Personality and Sufism

The level of human consciousness responds to something proportionally. Having consciousness is as important as knowing how to raise the consciousness itself. Because the level of goodness achieved by someone is very dependent on the consciousness they have. Religiosity contains religious aspects that are interrelated with each other. Personality is a special characteristic that distinguishes one person from another. In everyday life, personality is used to identify behavior. While Sufism is a discipline of Islamic spiritual knowledge that discusses religiosity.

1. Awareness

Consciousness is a mental process in recognizing an existence both psychically and physically which is an important issue in cognitive studies. Consciousness includes recognition of the immaterial and the material, physics and metaphysics, qualitatively and quantitatively.[9]Human consciousness continues to develop in various fields according to its attention. Consciousness can occur in a short or long time. In the Islamic tradition, rational consciousness is the difference between religious and non-religious people. Religion is an obligation as long as a person is rational and when rationality is lost, the obligation to practice religion is lost. One of the main purposes of the doctrine of Sufism connects humans with the dimension of value. The dimension that distinguishes humans from animals.

Baars & McGovern (1996) proposed a number of functions of consciousness, including the following.

1. Context-setting function.
   The function of awareness is to define the context of the stimulus to clarify of the stimulus.
2. Adaptation and learning functions
   The function of consciousness to successfully control new information.
3. Prioritization function and access function.
   The function of consciousness is to access information in the unconscious.
4. Recruitment and control functions.
   The function of consciousness is to enter the motor system to carry out activities consciously.
5. Decision-making functions and executive functions.

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[7]Rabbani, WB S, Islamic Sufism (Kuala Lumpur: AS Noordeen, 2012), p. 16.
[8]Reynold A. Nicholson, The Idea of Personality in Sufism (Yogyakarta: Pustaka Sufi, 2002), p. 2
[9]HH Somdet Phara, A Guide To Awareness (Thailand: Maha Makut, TT), p. 8.

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The function of consciousness is to bring information out of the unconscious for
the purpose of controlling decision making.
6. Detection and editing functions.
    The function of consciousness is to enter the normative system to identify errors.
7. Self-monitoring function.
    The function of consciousness is to monitor oneself in controlling conscious and
    unconscious functions.
8. Organizing and flexibility functions.
    The function of consciousness to rely on automatic functions.[10]

2. Religiosity
    Religiosity is behavioral based on spirituality. Behavior is based on experiencing aspects of Islam. Aspects of religiosity consist of beliefs, religious practices, experiences, knowledge and consequences. The aspect of belief is the most principal doctrine of a belief that distinguishes it from other beliefs. Religious practices include the level of worship as a manifestation of belief. Experience gained from the awareness of God that influences feelings and emotions. This religious experience is spiritual. In Islam, the path to achieving the experience of God is taught in the doctrine of Sufism which is accompanied by an internalization process through the tarekat. Knowledge is information about the religious aspects that are believed in. In the Islamic tradition, knowledge includes sharia, tarekat, hakikat and ma'rifah. While the consequences are the absorption of all religious practices that are oriented only to Allah.

3. Personality
    Personality is a collection of behavioral traits, actions, conscious or unconscious feelings, thoughts, and rational conceptions. Basically, personality is a comprehensive idea of a human being that is not permanent and originates from himself or others. Humans understand the nature of themselves and others. Finding the true nature of identity with all its elements and all the causes of misery and happiness.
    A person's personality isrelated to temperament and character. Temperament is a person's reaction pattern to various stimuli that come from within oneself and the environment. Temperament is closely related to a person's emotional and biopsychological condition. Therefore, it is difficult to change instantly to good and bad judgments. While character is formed through a person's life journey which is closely related to the assessment of good and bad behavior. Assessments based on various criteria
adopted and changeable measure. If temperament does not contain ethical implications, then character is always the object of ethical assessment.[11]

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[10]Bernard J. Baars, A Cognitive Theory Of Consciousness (USA: Cambridge University Press, 1998),

[11]Titus, Problems of Philosophy (Jakarta: Bulan Bintang, 1981), p. 187.

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KPersonality is formed by a settled character. According to Freud, human personality stands on three pillars, id, ego and super ego, animal elements, reason and morals. Behavior according to Freud is the interaction of data from the three pillars. Freud's conclusion, humans are Homo Volens, namely creatures of desire whose behavior is controlled by temperamental desires from the subconscious.[12]

The introduction of each personality is recognized through individual Identity is often incomplete. It takes time to be able to know someone completely which is called personality. Humans as thinking and feeling creatures can have their personalities formed through the process of Education and life journey.[13] In the Islamic view, personality is an interaction of the qualities of the nafs, qalbu, aqal and bashirah. Personality, apart from the innate nature of birth and the genetic inheritance of one's parents, is formed through a long process of internalizing the value of knowledge and experience within one's self.

In this perspective, the religious beliefs that he receives from knowledge or from experience enter into the structure of a person's personality. The quality of personality is not constant, sometimes strong, whole and prime, but at different times distorted by influences outside his beliefs. In certain circumstances religious motivation is a very great force in driving behavior, just as in certain circumstances, biological motivation has a very big influence on human behavior.[14]

a. Muslim Personality

Muslim personality is manifested through the formation of perception, attitude and response to something based on Islamic teachings. A person's personality is related to the innate nature since birth and the genetic heritage of parents, personality is formed through a long process of his life history, the process of internalizing the value of knowledge and experience in himself. Introduction to the concept of self is a way to form a personality. The concept of self which consists of how to view oneself, self-attitude, self-elements, self-esteem and self-ideal contributes to the formation of personality.

The obsession with forming humans (as individuals) with personality can be possessed by parents towards their children, teachers towards their students or by someone who has special attention towards...certain individuals. Building personality is not a simple job. It requires a psychological situation and suggestions that are conducive to the internalization of values. The infrastructure that must be provided for the formation of individuals with personality includes:

b. Idol Figure

Personality formation requires an idol figure who becomes a role model for imitation. In children and adolescents, the motives of imitation and identification are in the process of growth. In children, the father is their identification figure. The idol figure for the father is a great figure in their psychology. A father who is able to fulfill the child's identification motive, then the child will continue to make the

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[12]Stephen Palmquis, The Tree of Philosophy (Yogyakarta: Pustaka Pelajar, 2002), p. 21.
[13]Achmad Mubarok, Qur'anic Psychology (Jakarta: Pustaka Firdaus, 2001), p. 8.
[14]M. Quraish Shihab, Disasters in the Perspective of the Qur'an (Jakarta: Center for Al-Qur'an Studies, 2006), p. 5

father his idol figure. In the eyes of the child, the father is still great even though socially he is not. On the other hand, a father who fails to become his child's idol figure when he is still a child and adolescent, then in the eyes of the child, the father is still not great even though socially he may be a great figure. The child needs a father as his own father, not his father in the perception of many people. In this perspective, someone who does not know who his father is experiences an identity crisis, because he has lost his idol figure.[15]

A father must have a concept about his child in order to become an idol, what he wants for his child, what and who he wants to be. Without this concept, a father cannot design religiosity towards his child. At school age the position of parents is competed with by teachers. When someone becomes a teenager, their identification changes to famous "celebrity" figures. When someone is of student age, when they can think logically, can compare various schools of thought and the literature they read, the idol figures chosen are generally figures who has strong, distinctive, prominent ideas, goes against the grain or who has proven capable of producing great works, whether that person is still alive or has already become a historical record.[16]

For adults of college age, idol figures play a very important role in building future ideals. Great thoughts and great people inspire young people to think big. Great people are people whose scope of thought is broad beyond the social space, geographical space and the space of the era in which the great person lived. Figures who are idolized by young peoplethere is the Prophet Muhammad, the companions, Imam Khomeini in Iran, Gaddafi in Libya. Introduction to the great person can be done by reading his biography or visiting the historical trail of the figure as the author did. Great people have concrete solution ideas that go beyond tradition and their time. Almost all great works were initially cynically viewed by people as empty dreams. The Qur'an teaches that the idol is the Prophet Muhammad, because he is an eternal example.[17]

4. Sufism

During the research, two perspectives were found on the existence of Sufism. First, the group that believes that the tarekat is a system of worship adopted from outside Islam whose teachings deviate greatly from the guidance of the Qur'an and the Sunnah of the Prophet. Second, the group that believes that the mystical Islamic tradition is the essence of the behavior of the Prophet and his companions formulated by Sufism scholars to organize themselves, as stated by al-Ghazali. Regardless of the pros and cons of the opinions above, historical data can trace the involvement of mystical Islamic networks in making contributions.educating spirituality in several countries as has been done by the Sanusiyyah order in Africa,

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[15]M. Talib, *Guidelines for Educating Children to Be Righteous* (Bandung; Irsyad Baitus Salam, 1996), p. 17.

[16]Jalaluddin Rahmat, *Psychology of Religion: An Introduction* (Bandung; Mizan, 2003), p. 27.

[17]M D. Wirya S. Pranata, *Transferring the World's Wealth* (Medan: Jamin Jaya, 1992), p. 6

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the Alawiyyin order in Hadramaut, the Qadiriyah-Naqsyabandiyah order in the archipelago, the Saman and Rifa`i orders in Aceh. Traces of the existence and participation of Sufism in the spread of Islam can still be witnessed today in places where the order's activities, tawajuh and zikir are held.

1. Personality in Sufism.

Among Muslims, there is a community that makes Sufism as knowledge for spiritual awareness to strengthen religiosity. The tradition of Sufism that uses symbols or terms is unique among them to present the meaning contained in the ritual practice into the consciousness of the congregation so that it can support understanding towards religious awareness.

Constitutive symbols express what is derived from the values of Islamic teachings, both in practice and in writing. While expressive symbols express the aesthetic aspects and practices of religiosity. The formation of expressive symbols is driven by an aesthetic touch in religious awareness. In Sufism, these symbols function to transform spiritual experiences.

The relationship between constitutive symbols and expressive symbols inSufism as a system is correlative-integrative-dynamic, on the one hand the presence of expressive symbols in Sufism can encourage enthusiasm to increase spiritual awareness, on the other hand, Sufism develops aesthetic urges towards religiosity. Expressive symbols in Sufism are always immanent in order to communicate the spiritual values contained in a number of symbols.

The author tries to explore the meaning symbolized by these symbols through a persuasive approach amongfollowers of Sufism. Basically, these practices and symbols are intended to direct the attention and awareness of the congregation towards the main values contained in the values of Islamic teachings about eternal salvation. Therefore, the perspective on the existence of a number of symbols in Sufism as awareness knowledge is considered significant among Sufism scholars to this day.

In Sufism, darkness (night) is a symbol that represents an infinite number of meanings, wisdom and lessons. Because there are a number of important events associated with Sufism such as isra' mi'rat: the Prophet's journey to Sidrat al-Muntaha to receive prayers. Likewise with the nuzul al-Quran there is the seventeenth night of Ramadan in the cave of Hira`. Likewise, regarding the incident where a number of angels and spirits descended on the night of Lailatul al-Qadar in the month of Ramadan to congratulate believers who consistently worship Allah.[18]Mysticism and darkness (night) have a mysterious relationship and a long history with religiosity. The relationship between the two is difficult to separate as

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[18]Muhammad Sholikin, Sufi Traditions from the Prophet (Yogyakarta: Cakrawala, 2009), p. 456.

shown in Muslim society, such as Friday night, Eid night, the first night of the corpse in the grave, the night of nisfu sya'ban, all of which are believed to contain a number of events and meanings that are spiritual in nature that strengthen religiosity.

2. Sufism in Religiosity

In Baghdad, Sufism became an important knowledge in reviving the religious consciousness that was destroyed by the Mongol invasion. Likewise, when the collapse of Islamic civilization and the psychological impact of defeat in the Second Crusade, the tarekat appeared to contribute to rehabilitating the souls of Muslims who had lost their self-confidence. Ajid Thohir wrote that Sufism succeeded in saving the almost destroyed Islamic culture and civilization. They went looking for safe places to establish refugee shelters, places for mental rehabilitation and most importantly, to consolidate the power of Islam from various social strata of society in order to spread Islamic da'wah.

Sufism contains a broad and in-depth explanation of religiosity and its aspects. The main driver of involvement in Sufism is formulating spiritual doctrines and missions which require every follower of Sufism to reflect spiritual doctrines into the form of religiosity. In the archipelago, the thoughts of a number of tarekat clerics also color the world of education at large. Ibn `Arabi's theological thought was very influential in the concept of divinity, Qusyairy and Ghazzali's Sufism thought was widely spread among the public, as well as the mystical model of Abd Qadir al-Jili and Naqshbandi which is still the main reference as a path to mysticism to this day. Those who have the ability in this science are seen as having mystical competence in building a special relationship with the Almighty.

In the context of Aceh, since Sultan Iskandar Muda until today, the leaders of the...Sufism has a special relationship with a number of rulers, political figures and Islamic intellectuals. The doctrines of Hamzah Fansuri, Syamsuddin al-Sumatrani, Saiful Rijal, Nuruddin Ar-Raniry, Muda Waly, Muhibuddin Wali and Muhammad Thaeb about Sufism are interesting materials in spiritual studies. The ability of Sufism leaders to interact with various levels of social strata is inseparable from the doctrine of Sufism itself which teaches gentleness and compassion.

Sufism uses Malay language to communicate Islamic teachings widely in the Muslim-Malay world. Malay language becomes an instrument of Sufism communication in educating religiosity. Evidence for this can be seen in the book Mursyidul Anam which contains three series about monotheism, fiqh and tasawuf by Abdullah bin Umar (Abu Lam U). Tasawuf through a series of spiritual exercises aims to present humans who experience godly awareness as the main element in giving birth to a religious person.

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Sufism is relevant in advancing human religious awareness in order to develop all spiritual potentials. In Sufism, life is patterned according to the goals of Islamic spirituality itself, commendable morals. Sufism followers usually perform daily, weekly, monthly and yearly wirid voluntarily in order to strengthen religiosity. Sufism students hold regular spiritual meetings and visits to spiritual leaders in order to obtain blessings as hidden goodness. The pattern of interaction with each other internally in the congregation is a very significant contribution. The contribution of Sufism is seen as relevant to aspects of religiosity. The relevance between Sufism doctrine and the principles of religiosity in building personality can contribute to the field of psychology.

In Sufism, the awareness to always avoid things that are not constructive and continue to accustom oneself to religiosity can be seen from the practice of the tarekat ritual. Therefore, elements of Sufism such as the role of the sheikh in guiding the congregation towards spiritual experience, dhikrullah as a spiritual vibration, wirid as a practice to form personality. The formation of personality in Sufism is based on the concept of respecting spiritual leaders (sheikhs), obeying the doctrine of dhikr and wirid, commitment to preserving tradition and the purpose of religiosity.

The existence of Sufism in informingspiritual values occupy an important position in strengthening religiosity. Although Islamic messages are believed to be holy and perfect, they will be hampered if the delivery process is not captivating. The messages of Islam brought by the Prophet Muhammad and continued by his companions truly have spiritual appeal. The Prophet himself was a person full of religious charm. Islam during the time of the Prophet was truly an Islam full of appeal and allure because of the teachings of rahmatan lil alamin.

The Quran has immortalized the obstacles in communicating aspects of religiosity to the public that were experienced by the Prophet Moses when he delivered a message from God to Pharaoh, so that God taught him several sentences in the form of prayers to face Pharaoh.[19]Sufism leaders took lessons from events experienced by the Prophets.

In traditionIslam, communication of religiosity has been initiated by the leaders of the tarekat which in academic perspective is called mystical Islam. The term is used by Julian Baldick, Reynold A. Nicholas or Annemarie Schimmel to describe Sufism as a path to God. The practice of tarekat exists in several continents, including Africa and Asia. In Africa the mystical Islamic movement succeeded in spreading Islam spectacularly by using the Sanusiyyah tarekat as its instrument, in Asia they became agents of change as can be traced from the map of the spread of Islam in India or other Malay countries. The field of study of Sufism is considered

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[19]QS. Thaha a. 25-28.

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important because it is to communicate an idea, concept and doctrine of spirituality as the basis of religiosity.

3. Constructive Behavior in Sufism.

Religiosity emphasizes the transfer of knowledge through teaching in order to form behavioral patterns based on religion. Through education, behavioral change is achieved. The formation of constructive behavior in the Sufism tradition includes:
1. Aspect of belief
2. Behavioral aspects
3. Knowledge aspect
4. Technology Aspects.

BehaviorHuman behavior is mostly formed through habituation, not logic. People who are used to waking up early, still wake up early even though they sleep late. A sense of pleasure is not based on logic or not but on the habituation of feeling. Therefore, a sense of cleanliness, a sense of order, a sense of responsibility and a sense of discipline are embedded through habituation. People who understand honesty do not automatically become honest people, there is the potential to use knowledge of honesty to deceive people who think honestly. Likewise, politeness is something that does not have to be logical, but it is formed through habituation.

In formationIn a person's personality, there are things that need to become behavioral habits, namely:
1. Manners or etiquette
2. Cleanliness and tidiness/orderliness
3. Honesty
4. Discipline and Routine.

Inpersonality formation through habituation, the five daily prayers are a habituation of constructive behavioral patterns. Personality is used to refer to individual characteristics as well as to refer to group characteristics.[20]

Knowledge of values becomes the foundation in forming constructive behavior. Human behavior is influenced by values in managing cognitive, affective and psychomotor. If a person has a balanced capacity and these three aspects then in theory he can live in harmony with the environment and with himself because he is able to observe and respond to problems correctly and proportionally that are connected to values.[21]Therefore, knowledge of values influences personality formation.

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[20]Adnan Syarif, Qur'anic Psychology (Bandung: Pustaka Hidayah, 2002), p. 119.

[21]Achmad Mubarok, Solutions to the Spiritual Crisis of Modern Man (Jakarta: Paramadina), p. 34. See also in Achmad Mubarok, Qur`ani Psychology (Jakarta: Pustaka Firdaus, 2001), p. 16.

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According to Zakiah Daradjat, 83% of human behavior is influenced by what is seen, 11% by what is heard and the remaining 6% by a combination of various stimuli influenced by an educational environment.[22] In this perspective, the environment influences the formation of personality. The example of the power of the environment is mentioned in the hadith of the Prophet that hanging out with good people is like someone who is close to a perfume seller, even though they don't buy anything, they smell fragrant. While hanging out with bad people is like hanging out with a blacksmith. The environment is neutral, but in the long term it will have an influence. The story of the Devil tempting the Prophet Adam in the Quran suggests the power of the environment on behavior. Routines that last for a relatively long time can shape a person's personality. Experiences resulting from routines are stored in the subconscious which will influence how a person responds to the stimulus received.

CONCLUSION

The Sufism approach as a study of Islamic spirituality has a correlation with awareness of religiosity in forming personality. Aspects of religiosity such as belief, religious practice, experience, knowledge and consequences become doctrines that support each other in realizing religiosity as the basis for realizing a person's personality because each aspect complements each other to become a unified whole in forming a personality. The Sufism perspective views that there is relevance between the pillars of takhalli, tahalli and tajalli in Sufism and aspects of religiosity for the formation of an ideal personality (insal kamil).

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[22] Amir al-Najjar, The Science of the Soul in Sufism, Comparative Study with Contemporary Psychology (Jakarta: Pustaka Azam, 2001), p. 17.

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