K.H. TUBAGUS AHMAD BAKRI SEMPUR’S THEOLOGICAL THINKING AND ITS IMPLICATIONS IN MASHLAHAH AL-`ISLĀMIYYAH FĪ IHKĀMI AL-TAWHĪDIYYAH

Ade Kosasih, Sutiono Mahdi, Tb. Ace Fahrullah
Faculty of Culture, Padjajaran University, Sumedang, West Java, Indonesia
\(^1\) a.kosasih@unpad.ac.id \(^2\) sutiono.mahdi@unpad.ac.id \(^3\) tb.acefahrullah@gmail.com

**PAPER INFO**

**ABSTRACT**

**Received:** June 2022

**Revised:** July 2022

**Approved:** July 2022

**Background:** K.H. Tubagus Ahmad Bakri (died 1975) was a cleric in Sempur Village, Plered District, Purwakarta Regency, West Java. One form of his legacy is in the form of written works known as "nuqilan" or adaptations. One of them is *Mashlahah Al-`Islāmiyyah Fī `Ihkāmi Al-Tawhīdiyyah* (MIFIT) which specifically reveals thoughts on theological aspects in Islam.

**Aim:** Uncovering patterns of theological thinking and religious teachings that can be applied in the lives of rural communities.

**Method:** This research uses the reception method, which is a critical study of the text and revealing the meanings contained in it. It is a qualitative method in which every sentence contained in the text is interpreted and connected with the reality of its implementation in everyday life in order to set an example to the audience, both students and society.

**Findings:** The philological and textological studies of MIFIT critically produced the model of theological thinking that is very Ahlussunnah-centric by revealing the arguments of the Qur'an and the Prophet's Hadith as well as several Sunni scholars from the Middle East and the Indonesian Archipelago. The implications are at the level of practice of religious teachings in life which tend to be exclusive even though they prioritize tolerance.

**KEYWORDS**

theology, K.H. Tubagus Ahmad Bakri Sempur, philology

**INTRODUCTION**

Theology is the main teaching in religion which includes belief in God in terms of essence, existence, and relationships with all of his creatures (Rozi, 2019). This theology underlies other ideas. Therefore, it is very important to explore the thoughts of a character in order to construct thoughts as a whole.

Many Islamic figures and scholars have discussed this theological issue. One of the scholars was K.H. Tubagus Ahmad Bakri from Sempur Village, Plered District, Purwakarta Regency, West Java. He is a character who compiles many of his books as a form of reading and his thoughts in various religious teachings in adapted form. One of the adaptations is entitled *Mashlahah Al-`Islāmiyyah Fī `Ihkāmi Al-Tawhīdiyyah* (MIFIT). In simple terms, the title of the book can be translated into “The Benefit of Islam in the Teachings of Monotheism.”

As a figure in his area, Tubagus Ahmad Bakri was well-known as a scholar who consistently teaches Islam to the community, especially in the Sempur area. In addition, he was also known as a *Sufi* by combining Islamic teachings with a consistent Sundanese context in general Islam like other Nusantara scholars. A more detailed discussion in exploring his thoughts through works that are directly related to the teachings is necessary. Therefore, conducting research on *Mashlahah Al-`Islāmiyyah Fī `Ihkāmi Al-Tawhīdiyyah* is very
important to reveal some information, namely the thoughts that are contained in the MIFIT text, the reference in MIFIT, and the pattern of theological thinking revealed in MIFIT.

Research by Afidah et al. (2020) examines the meaningfulness of Mama Sempur's life in one of his works, namely Cempakadilaga. Other researchers such as Arofah (2020) and Fatkhullah et al. (2018) also discuss his philosophical works but none of them touched the MIFIT one. Therefore, the researchers felt the urgency of conducting a research on the particular work for its wide range of information, especially for Moslems.

This research can contribute in the form of moderate Islamic values and discourses for society in improving the quality of life that is full of meaning. Mama Bakri Sempur has set a good example and example in the midst of society about the practice of Islamic teachings by not destroying the existing order of society. As proof of his example, every year i.e. the 11th month (Zulqaidah) of the Hijri year is held Haul (Ceremony commemorating the day of his death). In fact, every day there are people from various places who make pilgrimages to his tomb.

METHOD

This research uses a qualitative approach by revealing in detail the phenomena contained in the text. The type of study is a textological study, which is a study to reveal about birth, descent, copying, interpretation, and understanding of texts (Kosasih, 2014). Tracing birth, descent, copying the MIFIT text is carried out using descriptive analytical methods on existing sources. The interpretation and understanding of the text with the intertext method, namely connecting with other related texts.

This research began with an inventory and description of manuscripts by Mama Bakri Sempur, then one manuscript was chosen, namely a manuscript entitled Mashlahah Al-‘Islamiyyah Fi ‘Ihkami Al-Tawhidiyyah. The manuscript was translated from the start page section to the end page. After that, an in-depth study and study was carried out to take important themes from the text. In the study and study of the text, reception analysis is carried out by connecting the meaning of this text with the previously existing texts or their hypograms. The hypogrammed texts were the Quran, the Hadith of the Prophet, and the works of early generations of scholars in Islamic history.

RESULTS AND DISCUSSION

The development of human civilization today has reached a worrying stage. Various dehumanization events have occurred in various parts of the earth and the exploitation of natural resources that exceeds boundaries on the other side (Kelman, 2017), no exception for Indonesia. This condition is exacerbated by the COVID-19 pandemic since the beginning of 2020 until the end of 2021. This causes the creation of new habits and cultures that were not at all unexpected before. This phenomenon occurs when humans reach modern life. As a characteristic, all aspects of human life are left and only controlled by human mind (Boyer, 2018). As a result, humans become restless because they are disappointed with the reality that does not meet their expectations. Many attempts were made to overcome various inequalities and psychological and sociological problems at a large cost, but many failed (Marmarosh et al., 2020). Perhaps it is time for the society to look at local wisdom or the intellectual treasures of heritage in the form of texts that are full of spiritual values.
The deification of rationale in life has eroded spiritual values that come from religious teachings that have long been adhered to. It should be realized that one of the most important human sides is the spiritual life (Ershov et al., 2019). It encourages people to seek true protection through religion and spiritual life. Therefore, religions, including Islam, are very quickly accepted by various groups, including the people across Indonesia. It has been a dozen centuries since Islam entered this archipelago, including this Bumi Parahyangan or Pasundan. This long period of time has contributed greatly to the people of the archipelago in general and to Pasundan in particular. Islam has become part of people's lives in the archipelago with evidence of many relics in the form of teachings documented in manuscripts stored in various museums as well as individuals. Religious teachings have been internalized in life, so they have become local wisdom inherent in the community. It is undeniably happening in everyday society. Islam is not only a religion but also a culture and civilization in Indonesia. Islam and culture, both local and national, have become a strong unit to form local wisdom.

Islam, which appears as an alternative and solution to various crises caused by humans, from the beginning of its history to the development and progress of human civilization that accompanies it, is able to play a role and answer various problems faced by humans. This is possible because Islam harmonizes the relationship between reason and conscience, between humans and their God (Kurmanaliyeva, 2021). Without that harmony, fear, anxiety, ambition, and the emotions to pursue, life will be out of control (John, 2018). As a result, humans will be trapped in despair, uprooted from their past, and no longer hopeful. Islam and Moslems in Indonesia are the main elements of society, not only in the majority but also in their daily customs which have such strong Islamic nuances (Sholehuddin et al., 2021). This is evidenced by various important events in his daily life. It is no exaggeration to say that Indonesian culture is regional culture plus Islamic culture. Even Islam in Indonesia has a distinctive form of Islam.

To reveal the various values of local wisdom, the study of the text as an intellectual treasure is a very important effort. The study of the manuscript using the steps of philological studies will obtain results that are very relevant to answer today's problems. The progress of the western world which has reached its peak is the work of philology since the Middle Ages. Philology can be appointed as a field that can also make a nation superior, dignified, and globally competitive on the basis of local wisdom (Sari & Murdiono, 2021).

The treasures of Islamic thought of local figures, especially those related to theology, are objects of research that deserve attention. One of the popular figures in Tatar Sunda with his thoughts is K.H. Tubagus Ahmad Bakri (Mama Sempur, died 1975). Mama Sempur's intellectuality is not to be taken lightly because his academic adventures are very convincing. In addition to studying with local scholars, Mama Sempur is also one of the students of famous scholars in Mecca and across the country such as Ahmad Dahlan, Nawawi Al-Bantani, Mahfud ibn Abdullah ibn Abdul Manan Al-Turmduzi, Habib Usman Al-Batawi and Sheikh Kholil. ibn Abdul Lathief Bangkalan (Afidah et al., 2020).

Theological thinking is very important to be expressed to contribute to the development and empowerment of society (Nasution, 1986). The theology referred to in this research is modern theology, namely theology that prioritizes substantive thinking including matters related to the problems of ignorance, poverty, the environment, science and technology, employment, and other aspects of life (Abbas, 2015). All the problems of social life are
revealed in Mama Sempur's manuscript entitled Maslahah Al-Islamiyyah Fi Ahkam Al-Tawhidiyyah (MIFIT).

Starting his description, MIFIT explained the substance of Islam as an inclusive religion. The inclusiveness of Islam transcends nations, races, traditions, cultures, and languages, also transcends the boundaries of time and age. Therefore Islam is suitable for anyone, anytime, and anywhere. Then it was emphasized that Islam is to encourage people to continue to improve the correct understanding of Islam. A very clear emphasis as a guarantee to obtain a happy life in this world and the hereafter.

Satemen-temenna agama Islam éta agama pikeun ‘am tur langgeng henteu peugatna ngangeunteng ka hareup tur patut ka sakur-sakur zaman tur agama Islam anu nuduhkeun ka manusa kana hiji barang anu aya dina éta barang kasampurna dina (hiji) bagian hirup di dunya (kadua) bagian hirup di akhirat jeung kasampurna hirup dua kali (hiji) hirup di dunya (kadua) hirup anu henteu aya maotna, ari hirup anu henteu aya maotna éta nyaéta hirup di akhirat. (Bakri, n.d.)

The quote above comes from Risâlah al-hamîdiyah fî bayâni haqîqah al-diâyânah al-`islâmiyah by Husain al-Jasri, a scholar in the land of Sham. Mama Sempur, in the quote above, emphasizes the nature of Islam that should be known by the public so that they do not misunderstand it. If categorized based on modern theology, it shows the universality of Islam.

Then, Mama Sempur revealed the essence of monotheism by quoting the following views of Al-Gazali:

Kanyahokeun ku maneh saenya-enya na netepkeun tauhid éta nyaéta lima perkara dina ushuluddin henteu weunang ka sakur-sakur jalma ‘aqil balig nga i’tikadkeun anu lima perkara…(Bakri, n.d.)

What is meant by the five things as a statement of monotheism which is the theological basis is the belief that Allah is omnipresent, omnipotent, immaterial, and omniscient. The five basics of faith are the essence contained in the sentence lâ ilâha illa Allah. Therefore, the meaning contained in the sentence is to believe in the essence of Allah with these five things. The quote shows that Mama Sempur teaches the essence of absolute monotheism or absolute monotheism. In that case, the style of theology is Asy’ariyah, namely moderate theology according to Al-Gazali’s view (A. Kosasih & Fahrullah, 2019).

Mama Sempur expressed the necessity to be a role model and role model for intellectuals in life in the wider community. Intellectual life must be accompanied by high moral integrity in order to realize scientific charity and scientific knowledge. This quote is taken from the view of al-Suythi in Jami Al-Shagir. Mistakes committed by knowledgeable people, followed by many and audiences, so it is likely that this error will continue. Therefore, the consequences of a knowledgeable person who make mistakes are very dangerous. So should try to avoid the various possibilities in this behavior. Mama Sempur took this view, in particular, from Al-Gazali. However, Mama Sempur, adopts this view by providing a picture that is in accordance with life in her environment, so it is very relevant. In that context, intellectuality must be more advanced among the people. This proves that his theological thinking is intellectual in nature (A. Kosasih & Fahrullah, 2019).
In addition to the dangers of bad deeds committed by knowledgeable people, Mama Sempur also reminded about the habit of fanatical or exclusive debate. Two terms are used, namely munazarah 'arguing' and ta'ashshub 'fanatic' in arguing. In debates, there are often corners of people, not even a little bit of hatred, not showing the truth. This is Mama Sempur's inclusive attitude (A. Kosasih & Fahrullah, 2019).

As for the impact of this dynamic, universal, intellectual, inclusive, and moderate theological thought, Mama Sempur revealed five articles related to life that must be implemented. The five articles are matters of charity, the essence of God and the nature of His perfection, the urgency of warning about life in the hereafter, moral integrity, and the obligation to take care of oneself (A. Kosasih & Fahrullah, 2019).

In the first article, the charities that must be abandoned are individualistic, avoiding goodness, lying, splitting, fighting each other, hostile, and inciting. In the second article, the essence and perfect nature of Allah proven by establishing the argument that Allah is most just with the gift of reason for humans, so that humans can achieve their glory. The third article, warning of the coming of the hereafter so that humans can do good and avoid the slander of the world. The fourth article, Allah's pleasure can only be done by leaving friendship with people who behave badly and must be willing to gather with people who behave well, avoid the hustle and bustle of the world's life, avoiding greed and excessiveness, leaving excessive love for the world, leaving the habit of sleeping in a state of zeal and having to have ablution forever, avoiding greed, not feeling irritated with situations and circumstances, punishing oneself to obey and remind yourself to be obedient and refrain from following your lust, sleep less, especially at dawn, because at that time prayers are answered, be patient for the sake of happiness in the hereafter and remain worship even if you are tired so that you will rest in the hereafter, really eat Halal food if you want to be safe, therefore, do not associate with people whose work is mixed with haram, and get used to eating a little food in order to produce a spirit of obedience and eliminate shyness. The fifth article, the five obligations to take care of oneself, namely body, religion, reason, property, and lineage (Descendants) (A. Kosasih & Fahrullah, 2019).

CONCLUSION

Mama Sempur was a figure who combined Islamic teachings with the local rural context in Pasundan. His long intellectual adventure has inspired him as a scholar whose understanding of Islamic teachings is very deep. His reading of texts, both the Al-Quran and Hadith as well as the books of the scholars, has produced works as a reception of quite a lot of Islamic teachings. By exposing the arguments of the Qur'an and the Prophet's Hadith as well as a number of Sunni thinkers from the Middle East and the Indonesian Archipelago, the philological and textological research of MIFIT critically produced the model of theological thinking that is particularly Ahlussunnah-centric. The ramifications are at the level of applying religious precepts in daily life, which frequently stress tolerance but also have a tendency to be restrictive.
REFERENCES


Bakri, T. A. (n.d.). MASHLAHAH AL-ISLAMIYAH FI IHKAMI AL-TAWHIDIYYAH.


