



Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of *Kampung Arab*, Madura: A Perspective on the Theory of Utilitarianism

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Abstract: Divorce in families is caused by conflict, while conflict is caused by the fallacy of the postmodern society's perspective that believes that the logic of science by ignoring God's function as a supernatural force. This study aims to reaffirm that Sufism is a value as well as a discipline that can create harmony in postmodern society. The research method used is qualitative-phenomenological, analyzed using the theory of utilitarianism. Data collection techniques through interviews, observations and documentation. The findings of this study are that 1) sufism is internalized to society as a basis of value. Marriage is a sacred and accountable covenant with the Lord. Marriage is seen as a means of achieving God's pleasure, not merely a relationship between man and man; 2) the rule of law is the process of achieving a goal, not a final rule that cannot be contextualized in a postmodern context. The rights and obligations of husbands and wives can be adjusted to the sufistic attitudes of postmodern society that has a high work ethic, is optimistic and pro-active in making a family living. As a process, the rule of law is subjective and the existence of other processes with the same purpose becomes common. 3) the law aims at creating happiness whose ultimate goal is harmony. Then the process on any basis, culture, character, customary law, if it can bring happiness is socially valid.

Keywords: Sufism, marriage law, postmodern, utilitarianism theory

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Abstrak: *Perceraian dalam keluarga disebabkan oleh konflik, sementara konflik disebabkan oleh kekeliruan cara pandang masyarakat postmodern yang meyakini bahwa logika ilmu pengetahuan dengan cara mengabaikan fungsi Tuhan sebagai kekuatan supranatural. Penelitian ini bertujuan untuk menegaskan kembali bahwa ilmu tasawuf adalah nilai sekaligus disiplin ilmu yang mampu menciptakan keharmonisan pada masyarakat postmodern. Metode penelitian yang digunakan bersifat kualitatif-fenomenologis, dianalisis menggunakan teori utilitarianisme. Teknik pengumpulan data melalui wawancara, observasi dan dokumentasi. Temuan dari penelitian ini adalah 1) ajaran sufi diinternalisasikan kepada masyarakat sebagai basis nilai. Perkawinan merupakan perjanjian dengan Tuhan yang sakral dan penuh pertanggungjawaban. Perkawinan dipandang sebagai sarana mencapai keridhaan Allah, bukan sekadar relasi antara manusia dengan manusia; 2) aturan hukum adalah proses mencapai tujuan, bukan aturan final yang tidak dapat dikontekstualisasikan pada konteks postmodern. Hak dan kewajiban suami dan isteri dapat disesuaikan dengan sikap sufistik masyarakat postmodern yang memiliki etos kerja tinggi, optimistis dan pro-aktif mencari nafkah keluarga. Sebagai proses, maka aturan hukum bersifat subyektif dan adanya proses lain dengan tujuan yang sama menjadi hal yang umum. 3) hukum bertujuan menciptakan kebahagiaan yang tujuan akhirnya adalah keharmonisan. Maka proses dengan basis apapun, budaya, karakter, hukum adat, jika dapat mendatangkan kebahagiaan adalah sah secara sosial.*

Kata Kunci: *Tasawuf, hukum perkawinan, postmodern, teori utilitarianisme*

Introduction

As a value, Sufism leads a person to achieve peace of mind, peace of heart and closeness to God. Relationships in the family that are based on and developed with Sufism values give birth to harmony.¹ The purpose of marriage as stated in Article 1 of Law Number 1 of 2016 concerning Marriage, actually contains a high value of Sufism.² The value of Sufism can be seen in the concept of happiness and eternity as the purpose of marriage. Happiness and eternity are *maqam* of Sufism at the *level of essence*.³ This is an indicator that Sufism is not just a value, but also a scientific discipline that can be integrated into a wider space.⁴ Sufism

¹ Nozira Salleh et al., "Pendekatan Tasawuf Dalam Pembangunan Sahsiah Generasi Z di Malaysia," *International Journal of Social Science Research* 4, no. 2 (2022), <https://myjms.mohe.gov.my/index.php/ijssr/article/view/18530>.

² Haerunnisa Yunus, Rusli Rusli, and Abidin Abidin, "The Concept of a Marriage Agreement in the Compilation of Islamic Law," *International Journal of Contemporary Islamic Law and Society* 2, no. 2 (December 7, 2020): 33–45, <https://doi.org/10.24239/ijcils.Vol2.Iss2.20>.

³ Husna Nashihin et al., "Pancalogi of Integrative Elderly Islamic Education Based on Tasawuf-Ecospiritualism," n.d., <https://doi.org/10.33258/birci.v5i4.7108>.

⁴ Royan Utsany, Afrizal Tw, and Khamim Khamim, "Women's Rights and Gender Equality: An Analysis of Jasser Auda's Thoughts and His Contribution to Renewal of Islamic

became the goal, as well as the process in achieving the legal goals of marriage. It is in this context, when Sufism is integrated with the law of marriage it is termed “sufistic marriage”.

Such a dual position, makes Sufism bear the title of a spiritual revolution to create family harmony and be conflict-resistant. As a value-based revolutionary, Sufism extends into marital jurisdictions such as aspects of monotheism and the contextualization of rights and obligations. The aspect of monotheism is related to the sufi principle of promoting justice and making family relations a means to God. While the contextualization element of rights and obligations is related to the "theory of limits", where the performance of obligations and the granting of rights are adjusted to each other's capabilities, not to the "coercion" of aborting obligations. In this context, sufistic marriage is also a solution to the spiritual crisis that now afflicts postmodern society and causes the rate of divorce and family conflict to rise dramatically.⁵ In other words, Sufism can be used as a value base for the family harmony of global century society as a reference in solving family problems, which cannot be solved by reason, technology, and science.⁶

This indicates that the existence of Sufism in the postmodern era is still relevant and a solution to the problems faced by the family, so this will give birth to a real contribution of Sufism in reducing the divorce rate ignited by the spiritual crisis in the family relationships that are built. Without realizing it, the pattern of family relations in postmodern society has been spoiled by logical, positivistic and normative thinking patterns as a result of the darkness of the heart's eyes so as to indirectly deny divine power and existence.⁷ From the data repository of the Supreme Court of the Republic of Indonesia, suggests that the highest motives for family conflict are caused by quarrels and disputes.⁸ The main cause of quarrels

Family Law in Indonesia,” *JIL: Journal of Islamic Law* 3, no. 1 (February 7, 2022): 54–73, <https://doi.org/10.24260/jil.v3i1.530>.

⁵ Sumarkan Sumarkan, Ifa Mutitul Choiroh, and Basar Dikuraisyin, “Distingsi Trilogi Hukum Terhadap Legalisasi Poligami Masyarakat Madura,” *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam* 13, no. 2 (December 31, 2022): 159, <https://doi.org/10.21043/yudisia.v13i2.16216>.

⁶ Syuaib Syuaib, M. Taufan B., and Ermawati Ermawati, “The Role of Executors in Mariage Properties Sharing Based on Islamic Law,” *International Journal of Contemporary Islamic Law and Society* 3, no. 2 (December 31, 2021): 19–31, <https://doi.org/10.24239/ijcils.Vol3.Iss2.32>.

⁷ M Alvi Syahrin, Harry Budi Artono, and Faisal Santiago, “Legal Impacts of The Existence Of Refugees And Asylum Seekers In Indonesia,” *International Journal of Civil Engineering Ant Technology (IJCIET)* 9, no. 5 (n.d.): 9, <http://www.iaeme.com/ijciet/issues.asp?JType=IJCIET&VType=9&IType=5>.

⁸ Suhadi, “Pernikahan Dini, Perceraian, Dan Pernikahan Ulang: Sebuah Telaah Dalam Perspektif Sosiologi,” *Komunitas: International Journal of Indonesian Society and Culture* 4, no. 2 (April 4, 2013), <https://doi.org/10.15294/komunitas.v4i2.2412>.

and disputes is an economy that refers to demands for the fulfillment of rights and obligations.⁹ The position of rights and obligations is based on normativeness and there is no tolerance so that when there is a "normative gap" there will be quarrels and disputes.

The normative-textual thinking pattern in carrying out the fulfillment of rights and obligations is influenced by the positivistic flow which leads to two components, namely first, the tendency to logical-normative thinking, a rational way of looking at it that demands reasonableness. The first component describes the subconscious's understanding that rights and obligations cannot be changed under any circumstances. Second, logical-empherical thinking that demands self-similarity with the reality that occurs in society. In a sense, one of the parties makes social reality a measure of truth.¹⁰ If the social reality that occurs is normativity, then the understanding of rights and obligations follows the standards of reality, culture and phenomena. So if it goes against reality, it is claimed to be a mistake that has an impact on family quarrels. This is where the importance of the sufism value base is able to eliminate these two components.

The two components above are positivistic which is far from the value of Sufism. The positivistic flow removes the divine element as the basis of value, while Sufism makes God the basis of value. Sufism is also an attempt to build people in terms of speech, deeds and gestures of the heart either on a small scale, i.e. personally or on a larger scale by making the relationship to Allah swt the basis for all of it. This is a signal that the path to God 'must' focus on the essence (core; intention) in the process of 'ubudiyah ilallah. Likewise, in family relations, rights and obligations, the rule of law and other norms about pekawinan are processes to achieve goals. To achieve the goal, an element of Sufism is needed as a base and a sign to maintain harmony.

This explanation is made clear by Abu Bakr al Kattani quoted by al Imam al Ghazali, saying that Sufism is ethics, whoever gives ethical provisions, means that he gives you provisions for you in Sufism. Abu Bakr al Kattani focused on moral, behavioral family education through Sufism. So, Sufism as the value of the right effort to cultivate the family becomes a harmonious relationship. So that the understanding of Sufism is not only about the spiritual journey but also as an

⁹ Ainur Mila Rofika and Iswari Hariastuti, "Social-Cultural Factors Affecting Child Marriage in Sumenep," *Jurnal PROMKES* 8, no. 1 (May 6, 2020): 12, <https://doi.org/10.20473/jpk.V8.I1.2020.12-20>.

¹⁰ Erie Hariyanto et al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 26, 2021): 619, <https://doi.org/10.22373/sjhc.v5i2.10965>.

effort to improve and cleanse family relationships from all impurities that prevent it from reaching its destination.¹¹

This gives affirmation that Sufism is a spiritual journey (*rihlah al-ruhaniah*) towards closeness to the Creator¹² through a series of processes, exercises and inner struggles¹³ by abandoning all sorts of excessive forms of worldly pleasures as the ultimate goal, the seduction of contemptuous passions and the whispering of *shaitan* who misleads and excuses himself from bad deeds: *maksiat* forbidden by Allah swt by increasing his sense of obedience, submission, obedience to Him and decorating him with noble deeds as his will in purifying his soul so that his relationship with God grows closer until it is connected to Him. Sufism provides a way to God, that is to say, marriage is used as an introduction to God as a medium (process) and God as a goal then what becomes the standard is harmony, not emphasized on the fulfillment of rights and obligations.

Thus, to form a noble person both his nature, thoughts, behaviors and speech in family relations to create harmony without conflict must go through a sufi process that has mystical nuances.¹⁴ Sufism as a science oriented towards the improvement of mind, purification of the heart and cleansing of the soul towards the starting person who is always close to the Creator until the end of his life. The orientation of building a family to achieve the pleasure of God is a sufi thinking pattern that is able to maintain the harmony and stability of the anti-conflict family. The spiritual value embodied in Sufism, makes the spirit to ground the sufistic values of the family paeda in the postmodern as an effort to restore family relations from a spiritual crisis.¹⁵ It started with an increasingly advanced and sophisticated current of globalization, so that they were confident that they could

¹¹ Sukaenah Sukaenah, Rusli Rusli, and M. Taufan B, "The Effectiveness of Indonesia Supreme Court Regulation Number 1 Year 2016 Concerning Mediation of Marriage Disputes," *International Journal of Contemporary Islamic Law and Society* 2, no. 1 (August 1, 2020): p. 63–80, <https://doi.org/10.24239/ijcils.Vol2.Iss1.15>.

¹² Sugeng Riadi and Emzir Emzir, "Sufistic and Transformative Pedagogic Values in Syaikh Siti Jenar Novel by Agus Sunyoto Genetic Structuralism," *Ijlecr - International Journal of Language Education and Culture Review* 1, no. 1 (June 1, 2015): 79–86, <https://doi.org/10.21009/IJLECR.011.08>.

¹³ Husnaini, Rovi. "Hati, Diri dan Jiwa (Ruh)." *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 1, 2 (2016): 62-74.

¹⁴ Abdul Munir Mulkhan, Mifedwil Jandra Mohd Janan, and Aminudin Hehsan, "The Sings of Sufi in Javanese Songs in Kitab Bayan Budiman," *UMRAN - International Journal of Islamic and Civilizational Studies (EISSN: 2289-8204)* 3, no. 2 (June 14, 2016), <https://doi.org/10.11113/umran2016.3n2.57>.

¹⁵ Riadi and Emzir, "Sufistic and Transformative Pedagogic Values in Syaikh Siti Jenar Novel by Agus Sunyoto Genetic Structuralism."

take care of and meet all their needs with their own hands without God's help.¹⁶ They understand that marriage is a worldly affair that can be harmonious without God's intervention, so that all problems and goals are directed to the rationality-normative realm. As a result, if it is not in line with these goals, then there is a conflict between family relationships that eventually occurs in divorce.

This is a sign that postmodern societies born of renaissance 'ideologies' (the period of resurrection) that put forward rationality (reason) and forget the role of 'revelation', so that they experience intellectual and spiritual lameness that is far from divine values.¹⁷ As a result, they fall into the interpretation of hedonism, materialism, individualism in navigating the household and resolving conflicts through modern means. This is what causes spiritual problems for families in the era of disruption.

This problem encourages the rise of Sufism as an alternative way to overcome and alleviate family conflicts in postmodern society to become a harmonious family as stated in law number 1 of 2016 that the purpose of marriage is to achieve eternal and harmonious life.¹⁸ This religious phenomenon is particularly interesting to note, as there has also been a tendency to 'reconciliation' between sufistic values and the law of marriage.¹⁹ Marital sufistics are very necessary to continue to be promoted for the process of forming the spiritual dimension of the family as some previous studies have explained that Sufism is a "tool" for therapy for spiritual problems in family relationships.²⁰ Sufistic marriage is the integration of positivistic values in a more lauas direction of utilitarianism. A pattern of legal objectives that prioritizes the value aspect rather

¹⁶ Andi Ayu Frihatni, "The Existence of Modern Mini Markets amidst Traditional Retail Market," *International Journal of Science, Technology & Management* 1, no. 3 (September 30, 2020): 244–50, <https://doi.org/10.46729/ijstm.v1i3.57>.

¹⁷ Abdulazeez Shakirullah, Hasanulddin Mohd, and Wan Mohd Khairul Firdaus Wan Khairulidin, "Civil Marriage in The Light of Fiqh Al-Maqaasid, Nigeria as a Case Study," *International Journal of Academic Research in Business and Social Sciences* 9, no. 4 (April 23, 2019): Pages 54-60, <https://doi.org/10.6007/IJARBSS/v9-i4/5817>.

¹⁸ Eko Saputra and Busyro Busyro, "Kawin Maupah: An Obligation to Get Married After Talak Tiga in The Tradition of Binjai Village In Pasaman District A Maqâsid Al-Sharî'ah Review," *QIJIS (Qudus International Journal of Islamic Studies)* 6, no. 2 (August 24, 2018): 181, <https://doi.org/10.21043/qijis.v6i2.3738>.

¹⁹ Nirmalasanti Anindya Pramesi, "Implementation of Maqasid Syari'ah in the Concept of Reforming the Indonesian Marriage Law Based on Gender Equality: Study of the Counter Legal Draft Compilation of Islamic Law," *International Journal of Advanced Research and Development* 3, no. 1 (2021): 10, <https://myjms.mohe.gov.my/index.php/ijarih/article/view/12461>.

²⁰ Nizaita Omar and Zulkifly Muda, "Change of Mazhab (School of Thought): The Effects on Inheritance in Islamic Family Law," *International Journal of Academic Research in Business and Social Sciences* 7, no. 11 (December 14, 2017): Pages 633-642, <https://doi.org/10.6007/IJARBSS/v7-i11/3504>.

than a process. All hypotheses lead to questions that are answered in this study, namely, 1) how is the internalization of Sufism dimensions in creating family harmony in postmodern society? 2) How is the concept of ideal family relations in the context of post-modern society? Then, 3) what is the pattern of Jeremy Betham's utilitarianism theory in interpreting family relations that prioritize Sufi aspects in community marriage? To answer these questions, an in-depth and specific study of the sufistic utilitarianism of marriage is needed to prevent family conflicts and create family harmony.

Studies on the contribution of Sufism in marriage to create harmonious family relations in postmodern societies have not been comprehensively studied in previous studies. For example, research on the shift in the role of women in the family in the 4.0 era in the context of harmony reveals that the division of roles in the family does not have to be in accordance with formal rules, but is contextual.²¹ This research does not examine even Sufism in postmodern societies, so the research appears to be partial and local. Likewise, Muhammad Ngizzul Muttaqin, examined family harmony in post-modern society using a socio-anthropological approach.²² This study released elements of Sufi culture in Javanese and Madurese peoples, making it seem odd. Therefore, this study contains a high side of the news and restores the existence of the family according to the sufistic tradition.

This research is qualitatively designed to be descriptive,²³ where researchers reveal the sufistic value of marriage of postmodern societies in *Kampung Arab*, Madura. Informants as primary data were carried out to head of the Arab tribe, the masjid takmir of the *Kampung Arab* and the community around the *Kampung Arab*. To dig up the data, researchers use interview and observation methods.²⁴ The interview was conducted in a guided manner by proposing a focus on interview guidelines to the Arab village community in Sumenep Regency, Madura which was taken randomly. While observation, the researcher acts as a

²¹ Khoiruddin Nasution and Syamruddin Nasution, "Implementation of Indonesian Islamic Family Law To Guarantee Children's Rights," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (2021): 28, <https://doi.org/10.14421/ajis.2021.592.347-374>.

²² Muhammad Ngizzul Muttaqin, "Unregistered Marriage Between Indonesian Citizens and Foreign Citizens With The Legal Perspective Of Marriage In Indonesia," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 7, no. 2 (September 30, 2020): 149, <https://doi.org/10.29300/mzn.v7i2.3396>.

²³ Muri Yusuf, *Metode Penelitian Kualitatif, Kuantitatif Dan Penelitian Gabungan*, ke-2 (Jakarta: Kencana, 2016), 12.

²⁴ Wijaya, H., *Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik*. (Jakarta: Sekolah Tinggi Theologia Jaffray., 2016).

non-participant observer,²⁵ where the researcher observes incidentally the portrait of household harmony of the Madurese community.

The Existence of Sufism in the Postmodern Era

Sufism is present in modern society to free them from the aridity of the *ruhani* that holds them hostage, which keeps them away from the Divine *nur* so that they experience a state in which anxiety, turmoil, confusion and innocence always surround them even though they are materially surrounded by considerable or even abundant treasures, high honors, luxurious houses and good vehicles and charming careers. This indicates that they do not draw him closer to his God, but rather keep him away from Him. Possessions, titles, careers, vehicles, mansions and a life of luxury made him a slave to the world, drowned with him and ensnared by the glare of the mirage of the world. Perhaps from a physical point of view, but the *ruhani* aspect is empty (zero), this is what causes the *ruhani* to dry, wither and die slowly. Because, in fact, man consists of the physical (gross element; physical) and *ruhani* (subtle element; spirit).²⁶

If it is likened to *ruhani* like fresh green plants, while treasures, worlds, positions, careers, various luxuries that forget God and so on are like pests (viruses) that can make these plants wither, even die. This is what happens a lot in modern society today, not making property, position, career and other materials closer to their God so that the *ruhani* is more holy and shining, but instead making it farther away so that the *ruhani* withers and dies.²⁷ Why can't all of that be a vitamin for *ruhani*, instead it becomes a virus that kills human's *ruhani* (spiritual)? This is due to several factors according to the author's analysis, namely *first*, because they do not realize in earnest who gave such facilities and grace to him that they fall into manifest negligence. *Secondly*, the various achievements of the world they achieved did not make him a king so that he could govern, but made him a slave so that they were deceived by the world which caused him to be easily driven by lust, *shahwat* and shaitan seduction. *Thirdly*, the various achievements of the world that he achieved as physical needs were not accompanied by the achievements of *ukhrawi* as their *ruhaniah* needs, this resulted in an imbalance between the needs of the world and the hereafter,

²⁵ Umar Sidiq and Moh. Miftachul Choiri, *Metode Penelitian Kualitatif Di Bidang Pendidikan* (Ponorogo: Nata Karya, 2019), 76.

²⁶ Khodjamkulov U.N, "The Issue of Spiritual and Patriotic Education of Young Generation in the Scientific, Political and Literary Heritage of Central Asian Thinkers," *International Journal of Psychosocial Rehabilitation* 24, no. 5 (May 25, 2020): 6694–6701, <https://doi.org/10.37200/IJPR/V24I5/PR2020657>.

²⁷ Shamreeza Riaz, "Shariah Perspective on Marriage Contract and Practice in Contemporary Muslim Societies," *International Journal of Social Science and Humanity*, 2013, 263–67, <https://doi.org/10.7763/IJSSH.2013.V3.241>.

physical and spiritual. So, it gave birth to problems in him. In this case the *ruhaniah* (spiritual).²⁸

It should be for modern society in the era of disruption that is successful in achieving its life career so that the various needs of life are met even more, aware that all of it is inseparable from the grace of Allah Swt the Almighty and Almighty Substance. Where the law is obligatory for a servant to always remember Him the favors, gifts and all the gifts given to him. In order, not to make it far from Him. Then, the various world gifts he achieved, did not make him a slave but as a king. That is, all positions, possessions, careers and so on must be his slaves, so that they are able to manage, direct and carry them out properly in accordance with the commands of Allah swt. For example, the position he holds, is used to help the weak, needy and for the benefit of other ummah. He used his abundant wealth to help the poor', mosques, *madrastas*, pesantrens, orphans and various other social activities. It's one example of a person who is not enslaved to the world.²⁹

Then, it must also be accompanied between the success of the world and the success of the afterlife, not only focusing on beautifying the physical but also beautifying the spirit, always; (1) chanting zikir throughout the day and night (oral bil or *bil qalb*), if in a state of activity then it is better to use zikir hati (mentioning *God's* asthma in the heart), if when praying to Allah, then it is better to combine oral zikir and heart zikir. (2) chanting the holy verses of the Qur'an should not be abandoned even if it is only one verse or one sheet per day. (3) take the time to face Allah through sunnah prayers. (4) All our movements, must always give birth to good deeds, actions, attitudes and utterances as a form of pious charity.³⁰ That is, pious charity is not limited to thinking, reading the Qur'an and praying only but good words, smiles to friends, help/help friends, pity solutions to friends' problems, reconcile hostility and so on, all of which are part (form) of pious charity that we should not ignore, especially when we are working or doing activities (socializing).

To be a good and close and noble human being by the side of Allah swt cannot be directly, it all requires a process that usually starts from small things or light things like the explanation above. From these small things, if they are always

²⁸ Rahmad Yulianto, "Tasawuf Transformatif Sebagai Solusi Problemetika Manusia Modern Dalam Perspektif Pemikiran Tasawuf Muhammad Zuhri," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 1 (2014): 56–87, <https://doi.org/10.15642/teosofi.2014.4.1.56-87>.

²⁹ Ning Ratna Sinta Dewi, "Tasawuf Dan Perubahan Sosial: Kajian Tokoh Umar bin Abdul Aziz," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 1 (June 8, 2020): 61–70, <https://doi.org/10.35961/rsd.v1i1.127>.

³⁰ J. Spencer Trimingham, *The Sufi Orders in Islam* (London: Oxford University Press, 1973),

https://books.google.com/books?hl=id&lr=&id=NhXqWld_AMQC&oi=fnd&pg=PR7&dq=The+Sufi+Orders+in+Islam&ots=6MohrjgtQ1&sig=Vg6IAexLHEj1F1kO1ZBXmE2a6xU.

done, they will form a positive habit that over time will propagate to the next good things. The positive impact experienced will lead them to a piety, goodness, good ethics and obedience to Allah Swt. Teachings of zikir, reading the Quran, doing sunnah things, and doing good istiqamah are part of the teachings of Sufism which are derived from the Quran and alHadits so that they can be easily practiced by modern society. This is an attempt to revive the ruhani element of those who have long been dead (dry). For this reason, Sufism still plays a role in this modern era as a spiritual and social revolution. That is, here Sufism will still exist to continue to provide positive solutions to every problem faced by humans this century.³¹

This, in accordance with Amin Syukur's explanation, indeed the impact of modernity mostly makes humans forget their true identity, unconsciously enslaved by the modernity of science that increasingly encompasses and imprisons their souls.³² Modern man makes work and matter the actualization of his life. He will try to get what he wants in order to fulfill and realize the desire to 'have' in any way. These desires are more driven by lust and pseudo-desires (shahwat) rather than out of necessity. This is what brings them closer to the earthly (material) than to the Creator of the world. Modern human civilization today in particular increasingly seems to want to rule, dominate, and exploit. So the symptoms that we can witness from this modernity such as the increasing number of crimes accompanied by various acts of violence, crime, robbery, begal, drug abuse (drugs), rape, obscenity, corruption, abuse of authority (position), online prostitution, suicide, depression, despair, psychic disorders, delinquency and brawls between teenagers, and other immoral acts that chasten society and the millennial generation of the 21st century.³³ It is argued by experts, that the above psychosocial symptoms are caused because the more modern a society increases the intensity and existence of various disorganizations and social disintegrations of society.

Meanwhile, according to Erich Fromm modern man will be increasingly anxious, restless in relation to himself due to the inability to pursue desires from the spiritual side and make him hate himself. In other words, whether we realize it or not, the world is currently experiencing a very concerning problem in the form of an outbreak of mental illness or what is called a spiritual crisis as a disease

³¹ Márquez-González, M., López, J., Romero- Moreno, R., & Losada, A, "Anger, Spiritual Meaning and Support from The Religious Community in Dementia Caregiving," *Journal of Religion and Health* 51, no. 1 (2012): 171–98, <https://link.springer.com/article/10.1007/s10943-010-9362-7>.

³² Zakiyah Zakiyah, "Manuscripts in Sumenep Madura; the Legacy of Pesantren and Its Ulama," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 6, no. 1 (June 30, 2017): 21–42, <https://doi.org/10.31291/hn.v6i1.133>.

³³ A Gani, "Pendidikan Tasawuf Dalam Pembentukan Kecerdasan Spiritual Dan Akhlakul Karimah," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (January 30, 2020): 275–86, <https://doi.org/10.24042/atjpi.v10i2.5847>.

of existence (*existential illness*).³⁴ For modern man, the problem of spirituality is not easy to solve. The difference between spirit and body in the view of modern man exists only in logic alone, not in reality, because it is a unit of psychosomatics.

This spiritual illness occurs as a result of the existence of the self experiencing alienation (alienation) of the self, both with itself, with the social environment and alienation with the Supreme Creator God. Such a condition, caused by the 'actions' of modern man who has a will driven by lust to simply cut off his communication with his God and even deliberately commit various kinds of rebellions and defiances against God Almighty. Man has violated God's signs too much whether he realizes it or not.³⁵

The above presentation shows that the spiritual crisis and the dryness of the human spirit element are as a result of modernity whose development cannot be stopped and cannot be controlled comprehensively, so that they cannot feel the essence of life, the beauty of life, the joy of living deeply is what causes them not to feel grateful for the affection and grace given by their Creator. On the one hand, it is also one of the main factors that caused him to abandon his devotion to Allah swt, they were already lulled and 'addicted' to glamorous, magnificent and uplifting worldly luxuries.³⁶ At first, he thought it was all a way to enjoy life and achieve happiness, over time his ruhani and psychic elements dried up and withered which caused his life to be empty and unappetizing, despite being surrounded by treasures, houses and high positions.

They began to feel that something was missing that caused him to be so, a servant's and restless atmosphere already surrounded him at the moment when his soul had dried up. Then, they find a way to animate their ruhani and psychic side, awaken their hearts and souls in order to feel the happiness and enjoyment of life above the success of the world he achieved, and in fact most of them run to majlis zikir, majlis ta'lim and other majlis of science to treat his spiritual disease.³⁷ These places are noble places and one of the places where the values of Sufism are taught that can later help them to get out of the 'red zone' to the white

³⁴ Rosliza Ahmad and Siti Aishah Hassan, "Tazkiyatun Nafs (Purification of the Soul): A Psycho-Spiritual Approach in Strengthening Marriage Relationships," *Elixir International Journal* 12, no. 2 (2015): 5, <https://doi.org/at:https://www.researchgate.net/publication/32715598>.

³⁵ Martin Lings, *Membedah Tasawuf, Terj. Bambang Herawan Dari Sufisme: An Account to the Mystic of Islam* (Bandung: Mizan, 1989).

³⁶ Limas Dodi, "Antara Spiritualitas dan Realitas Tarekat Shiddiqiyah dalam Bingkai Fenomenologi Annemarie Schimmel," *Prosiding Nasional Pascasarjana IAIN Kediri* 1, no. 1 (2018): 29–54, <http://iainkediri.ac.id/prosiding/index.php/pascasarjana/article/view/2>.

³⁷ Abdul Khaliq al Hilali, *Durrat as Salikin Fiy Dzikr al Silsilat al Thariqah al Syadziliyah al Mu'tabarah Li al Qutb al Rabbani al Syaikh Abu al Hasan al Syadzili* (Kairo: tp, 2001).

zone i.e. return to God's way, return to His arms and return to serve Him by being preceded by a prayer to Him for all the mistakes, errors and omissions that have been committed before.³⁸ This is an indicator that the existence of Sufism is very important and relevant to the situation and condition of postmodern society.

Portrait of *Kampung Arab*, Sumenep Madura

Pong Arab (Kampung Arab) is the name of the Sumenep people for an area or region inhabited by middle-eastern ethnicities. Not only in the Sumenep regency area, throughout Indonesia, this middle-eastern ethnicity spreads in every corner of the city. Generally, they, do business and trade. The residences and businesses of these ethnic middle-eastern communities also come together as a community in the middle of the city, a strategic place to develop their business. Religiously, their religious ways are very devout and *istiqamah*. From this religious pattern, it greatly influences the business model applied. So this way of doing business in the middle-east ethnicity is theological-centric.

In Sumenep-Madura, Middle Eastern ethnicities are scattered in urban centers as a place to gather and develop business. So there is a special area called the "*Pong Arab* area" (*Kampung Arab* area) located in Pajagalan Village, Kapanjin Village and Pangarangan as a crowded area that is the center of trade in Sumenep City.³⁹ Historically, these three areas were strategic areas that became the center of government during the royal period and even the house of the king's family. The ethnic people of the Middle East control the business in the fields of property, furniture and handicrafts.

The number of ethnic Middle Eastern population in Sumenep Regency is quite large, there are 2,348,000 people spread throughout the district. This number is certainly not small, considering the total population of Sumenep 1,124,436 in 2022. Although not up to 2% of the indigenous population, research reveals that the wheels of property and mibel trade are controlled by these ethnic Middle Eastern communities.⁴⁰ They were able to control the business premises of almost one-third in the center of the trading city of Sumenep. Even in social patterns, they belong to the advanced community and have a constructive-modern mindset. This can be proven by business management that is already based on technology, marketable business and modern daily life.

³⁸ Mahmuddin Yasin, "The Role of Prophetic Leadership on Workplace Spirituality At sufism-based Islamic Boarding School." *Journal of Business and Behavioural Entrepreneurship* 4.1 (2020): p. 122-129.

³⁹ Zakiyah, "Manuscripts in Sumenep Madura; the Legacy of Pesantren and Its Ulama."

⁴⁰ Limas Dodi, "The Hidden Resolution Approach by Madurese Ulama as A Community-Based Model of Religious Conflict Prevention and Resolution," *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 2 (November 2, 2021): p. 285–314, <https://doi.org/10.21154/altahrir.v21i2.2685>.

The Middle Eastern ethnic community type (Arab kampong) has three patterns, namely: 1) in terms of business, transforming the production sector into the utilization of services. They organize business by means of using the services of indigenous employees. Utilizing the services of craftsmen to be polished into special items. 2) logical-positivistic thinking patterns. The religious system that is believed to be rational, where religious traditions such as *slametan*, burning frankincense (*kemenyan*), flower *tabor* are not carried out because they do not make sense. 3) the mindset of constructivism, that is, ignoring illogical classical cultures, past religious traditions and the habits of people who are no longer willing by measuring relevance through logic and science.⁴¹ It is these three mindsets that ensure that the arab type of society is postmodernism.

However, this type of Arab kampong society in the aspect of social relations still prioritizes high spiritual value. It is noted that ethnic Middle Eastern people have never experienced divorce and marriage according to state rules - Law number 1 of 1974 - which adheres to the monogamous system. Their family life is harmonious, where on the one hand they do business together (husband and wife) and on the other hand there is also a wife who does business or a husband who does business. In any context and pattern of family relationships, it can still create calm and harmony.

Sufism Spirituality: Shaping the Harmony of Postmodern Society

The *de jure* purpose of marriage in law number 1 of 2016, Presidential Instruction (Inpres) of 1991 Compilation of Islamic Law is the realization of a *sakinah, mawaddah wa rahmah* family, which is integrated into the form of family relations, namely harmony. In order to create harmony, the state formulated articles to "force" each party to carry out obligations and obtain rights, regulate about the principle of monogamy, marriage registration and so on. "Coercion" in the form of rules in the legislation is a process towards, while harmony is the value of the goal.⁴² Because of a process, the legislation does not provide for impunity or sanctions. That is to say, "contextualization" as another avenue with the same goal is considered a process. That contextualization is what is called "the sufistic law of marriage".

⁴¹ Zainal Abidin Achmad et al., "The Synergy of Islamic Da'wah and Madura Culture Programmes on Nada FM Sumenep Radio, Indonesia," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 2 (June 30, 2021): p. 111–129, <https://doi.org/10.17576/JKMJC-2021-3702-08>.

⁴² Fitri Mawaddah, "The Meanings of The Philosophy of Symbol of The Patuaekkon Tradition in The Mandailing Muslim Bataknesse Community on The Northern Border of West Sumatra," *Islam Transformatif: Journal of Islamic Studies* 5, no. 2 (December 31, 2021): p. 172, <https://doi.org/10.30983/it.v5i2.4893>.

The contribution of Sufism in this regard is better known as ruhani therapy or spiritual medicine (*sufi mering*). Where today's society believes in the values of Sufism taught by religion as the foundation of family. *Sufi mering* is emphasized at the time before the building of the family and the social principles vaguely agreed upon by the society of *Kampong Arab*. The element of Sufism became the principle basis for building a family through *petuah pengeseppu*, namely the Sufi tradition taught by Sufi religious leaders that marriage is not only a muamalah, but a serious agreement between a being and his God who created. The wife for the husband is an entrustment that must be maintained just like an inheritance from God, rights and obligations are only formal rules that can be adapted to ability and harmony.⁴³ Such sufism is firmly held by the Arab kampong community in Madura.

“It is our tradition, if you have a family, it is guided by *pangaseppu* here. From the ancestors of the past, to the parents, all the way to us. Marriage is not only a matter of man but also of God. Our partner is an entrustment, we together reach for harmony, calm and tranquility. Either way. It doesn't have to be as standard as in the rules of the country, we can create with our patterns. Rights and obligations are just rules, in practice we can be anyone. Neither sue, nor blame. God has given us grace, to live and to help others. Building a family is like building a palace in God's heaven. If it is messy, the building will not be built, let alone divorced.”⁴⁴

With this, the existence of Sufism as a force and capital in the formation of the spiritual dimension in the family of postmodern.⁴⁵ Then, the contribution of Sufism as a place for a revolution in the contextualization of the rule of family law to the formation of the spiritual dimension of the family that will make a barometer for Sufism itself, that it is a spiritual capital in building a harmonious family and also as an Islamic civilization, especially Indonesia,⁴⁶ who are inexhaustible to continue to play a role, contribute and contribute diamond ideas for the realization of harmony, integrity, spiritual and social piety and husbands

⁴³ Nibras Syafriani Manna, Shinta Doriza, and Maya Oktaviani, “Cerai Gugat: Telaah Penyebab Perceraian Pada Keluarga di Indonesia,” *Jurnal Al-Azhar Indonesia Seri Humaniora* 6, no. 1 (March 26, 2021): 11, <https://doi.org/10.36722/sh.v6i1.443>.

⁴⁴ Maimunah, *Interview* (Sumenep, Desember 19, 2022).

⁴⁵ Lina Kushidayati, “The Development of Islamic Law in Indonesia,” *QIJIS (Qudus International Journal of Islamic Studies)* 1, no. 2 (2013): p. 18, <http://dx.doi.org/10.21043/qijis.v1i2.185>.

⁴⁶ Asep Usman Ismail, *Tasawuf Modal Spiritual dalam Membangun Manusia dan Peradaban Islam Indonesia Abad Global* (Jakarta: UIN Syarif Hidayatullah, 2015), p. 8-9.

and wives who always contribute to the family.⁴⁷ It is an indicator of a family whose spiritual life, its psychic is healthy, its heart is holy, its mind is clear and its spirit is illuminated by divine light.

The following is described about the formation of sufistic spirituality in marital relations to create family harmony in the Arab Village, Sumenep-Madura, below:

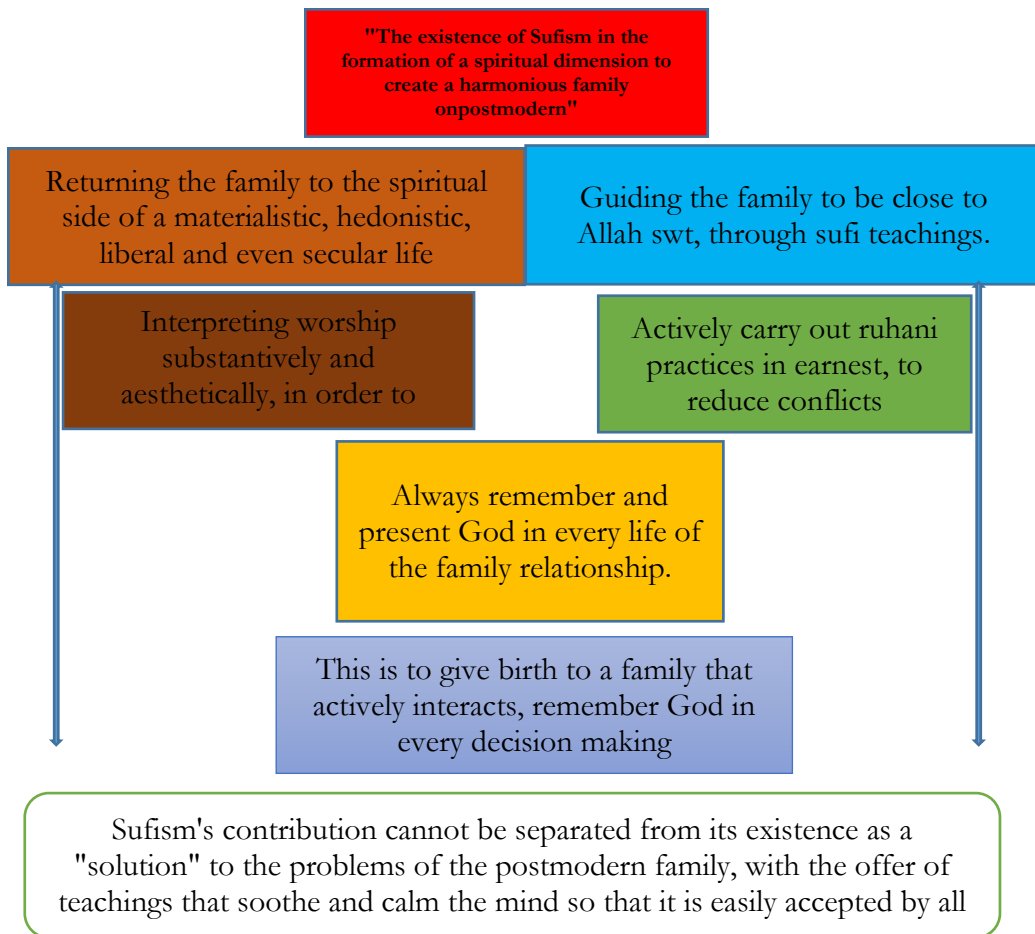


Figure 1: Concept map of Sufism spirituality creates family harmony in postmodern society

From the picture above, it illustrates that the pattern of family relations of postmodern society in the Arab kampong makes God the goal to achieve harmony. Every family process starts from before the marriage contract, the

⁴⁷ Sonny Dewi Judiasih et al., "Women, Law and Policy: Child Marriage Practices in Indonesia," *Notariil: Jurnal Kenotariatan* 3, no. 1 (July 6, 2018): 47, <https://doi.org/10.22225/jn.3.1.647.47-55>.

process of fulfilling rights and obligations to preventive efforts to prevent conflict based on theological-centric values. Making the existence of God presented on every side of building a family, thus abdicating obligations is akin to violating the existence of God.

“For us marriage is not only a responsibility to man, but to the Lord God. It's not just on marriage, all life, commerce, neighboring, it's a responsibility to God. If we transgress, we also hurt God. A harmonious family because there is a God in each of our lives. Nothing we return to God. Make decisions, work, provide for, everything is as God wants it to be. Not that God hates. We have been guided by our parents, our culture, *pangeseppu*, and ancestors, otherwise twice in marriage”⁴⁸

With this recognition, the spirituality built by the Arab village community is theological-centric, which is to recognize and present the existence of God as an invaluable authority. Whatever God pleases (commands), is an absolute and what is hated (forbidden) is also an absolute. The following sufi teachings of the Arab village community as a postmodern society in creating family harmony that have been successfully revealed-summarized from the interview results- can be seen in the table below:

The Value of Sufism	Interview Quotes
Trust is the responsibility of the servant to his Lord, a sacred covenant that must not be broken;	“ <i>when the marriage contract was spoken, we testified that it was an agreement with God to live peacefully with a spouse. Allah is like being present in every ijab qabul. When there is an agreement, not an agreement like any other, it is not the same if we do business or trade. This is obviously the sacral one, because previously haram later became halal. If the goods are not, from things that can be halal. After agreeing to the agreement, responsibility arises. This is what we hold as a form of obedience to God</i> ”.
A wife or husband is a entrustment from God to be happy and to keep his life;	“ <i>God gives us the blessings of wealth, health and family. To be kept as God's entrustment, if our mandate includes those of mu'min, on the contrary, if we are negligent, we are among</i>

⁴⁸ Haji Sama'un, *Interview* (Sumenep, Januari 2, 2023).

	<i>those whom God has harmed. So our spouse has the effect of a mandate to God".</i>
Anything can be done to achieve the goal, it does not have to follow formal rules, if there is another "other way" that goes directly to the goal, just do it;	<i>"We are a country, there are rules in marriage. We must obey, we obey. But in other positions, we are like violating, but it doesn't matter, as long as the goal is the same. The sufism of our ancestors and the traditions of elders are also firmly held. We just walk, as God expects."</i>
Rights and obligations are processes, goals are harmony. Likewise, to achieve the pleasure of God, there are many processes to achieve;	<i>"For us, there is no standard of rights and obligations, everything can meet obligations and receive rights. We just walk, as long as we can help each other and build a calm family. Not demanding or asking for each other, just do it as much as you can. We work together. For every thing we do, is seen by God"</i>
Marriage is part of religion, when marriage is broken then the religion is also broken;	<i>"Religion teaches to get along well, take care of feelings, exert the ability to achieve harmony, and so on. When we are able to achieve harmony, then our religion has been practiced. Conversely, if we are unable to be fair, our religion is broken. Religion has to do with piety to God."</i>
Marriage leads to the pleasure of God, if the marriage is broken it is undoubtedly difficult to achieve the pleasure of God;	<i>"God commands to marry and only one person because man will not be able to do justice. God's command is a reward if it is carried out. And sin if violated. "</i>
Family relations are contextual, the most important thing is harmony;	<i>"It doesn't have to be the same as the rules, if the husband doesn't know how to do business, while the wife knows, why not the wife who makes a living. Let the husband do the other work. Working together is also not a problem. The important thing is that there can be no conflicts. get along well and peacefully. We trade is commonplace, anyone can make a living. Not demanding either party, the important thing is that obedience to God is the key".</i>
God is always present in all patterns, characters, paths and decision-making in the family;	<i>"It must be based on a sacred and clean heart. The purity of demands and expectations can be a problem. Clean from the properties of envy,</i>

every decision has a direct responsibility to God;	<i>spite in others. From the beginning of marriage, we are taught that God who marries, God who marries, God who desires marriage. So don't ignore it. This is a responsibility to God."</i>
Divorce is what God hates, so it's not worth it;	<i>"God hates divorce, that means God also hates family conflicts. So avoid those that can make God hate us. Muted with our faith."</i>

Sufism Utilitarianism in Shaping the Harmony of Postmodern Society

The theory of utilitarianism was originated by Jeremy Betham, simply put, this theory holds the view that the law must be able to give happiness to those who carry out the law and to society.⁴⁹ The emphasis of this theory, is on the element of happiness, so to measure the extent to which the legislation is said to be fair or not, depends on the degree to which the rule gives happiness to individuals and society.⁵⁰ Every article of the law, not only contains benefits, but a sense of happiness. That means, if there is a conflict between reality and the rule of law, but if that reality is able to give the effect of happiness, then the law can be said to have been effective.

The relevance between utilitarianism and Sufism converging at the point of legal impact can provide calm and harmony, whatever process must be passed. Arguably, punishable happiness a la utilitarianism is the culmination of family harmony that Sufism also hopes for in the context of marital law. Because of the emphasis on utilitarianism at the point of providing the effect of happiness, tranquility and family harmony, the aspect of happiness also needs to be interpreted in the form of indicators. As in the inevitability of inner Sufism as the embryonic basis of law enforcement, there are two indicators of the achievement of happiness, namely: First, the fulfillment of desires.⁵¹ In the tradition of the postmodern society of the *Kampung Arab*, the desire to have a family is happiness and harmony. So it is this goal that is firmly held during marriage as a value commitment. Even if the family experiences problems, the commitment to achieve the goal is stronger. So that sufistic teaching is so powerful.

⁴⁹ Pragalbh Bhardwaj and Rishi Raj, "Legal Positivism: An Analysis of Austin And Bentham," *International Journal of Law and Legal Jurisprudence Studies* 1, no. 6 (2021): 88, <https://gyansanchay.csjmu.ac.in/wp-content/uploads/2022/08>.

⁵⁰ Dodi, "The Hidden Resolution Approach by Madurese Ulama as A Community-Based Model of Religious Conflict Prevention and Resolution."

⁵¹ Khairuddin Hasballah et al., "Identifying 'Illat through Munasabah in Islamic Law: A Perspective of Imam Al-Ghazali," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 26, 2021): 598, <https://doi.org/10.22373/sjhk.v5i2.10914>.

The meaning of "desire" in each society is different, depending on the character, principles and traditions that develop in that society. Madurese society, as described by Dzafier, has two characters as traditions, namely 1) religiosity, Madurese society strongly upholds its religion, even approaching apathy-fanaticism. This attitude of religiosity has an impact on the realm of law, including marriage law.⁵² Everything related to the religiosity of the Islamic religion is also cultivated as a living role model. Kiai or clerical figures who stand in the middle of people's lives, are poles that direct where the community moves. The formulation of the law, which was born from the fatwas of religious figures, is believed to be true and sacred. So that truth and sacredness are, in the end, incarnate as "desires" that can cause happiness. 2) cultural lag, namely Madurese society is included in the layers of society that highly uphold culture. Even the existence of culture, closely side by side with religion and morals (ethics).⁵³ The culture of the Madurese people is timeless, culture is a heritage that is guarded by every generation.

Second, satisfaction with life. Where happiness can be felt more than just achieving goals, but being able to exceed the expectations of material goals to the aspect of spirituality.⁵⁴ That means, as John Stuart Mill revealed, that happiness rests on aspects of human psychology, not in realistic material forms. When referring to these two figures, happiness in marriage lies in the element of achievement or creation of *sakinah mawaddah wa rahmah* as also stipulated in Law Number 1 of 1974 concerning Marriage.⁵⁵

That way, the satisfaction of life in carrying out marriages in the Arab village community does not lie in the area of administrative order, marriage registration or regularity, but lies in the aspect where the marriage can create tranquility, affection and happiness in the household. Such a sacredness of marriage built by the postmodern society of the Arab village was able to survive in the midst of the shock of the logic of science and technology. A spirituality that has been strongly awakened genetically, unaffected by any element.

“There is a law that lives in our community (*Kampung Arab*), an unwritten law, which is a spiritual belief in God that marriage is happy, raises degrees and blessings. Whatever we can get from the law, it has to be happy. If the law is coercive, the name is not a just law. So we create peace

⁵² Syaiful Bahri, “Peran Kyai Dalam Mediasi Untuk Penyelesaian Konflik Pasca Pernikahan Dini di Madura,” *Al-Manhaj: Journal of Indonesian Islamic Family Law* 2, no. 1 (June 1, 2020): 18, <https://doi.org/10.19105/al-manhaj.v2i1.3419>.

⁵³ Rofika and Hariastuti, “Social-Cultural Factors Affecting Child Marriage in Sumenep.”

⁵⁴ G. Myers David, *Social Psychology* (Jakarta: Humanika, 2012): 120.

⁵⁵ Achmad et al., “The Synergy of Islamic Da’wah and Madura Culture Programmes on Nada FM Sumenep Radio, Indonesia.”

through the divine nur, through the values of uluhiyah. Honesty, justice, benefactor, dhikr, charity, and istiqamah spiritual rituals. All that is to achieve the pleasure of Allah....”⁵⁶

The principle of utility it offers: the greatest happiness of the greatest number can be achieved only if we obey the law. Laws are used to increase overall happiness for the community, and this should be done by weakening actions with negative effect consequences. But how to maximize happiness? Sanctions are justice. Sanctions are what bind the forced bond to the law, and the four sanctions include the physical, the political, the moral and the religious.⁵⁷

Bentham explained thus:

A man's good, or his person, are consumed, by fire. If this happened to him by what is called an accident, it was calamity; if by reason of his own imprudence (for instance, from his neglecting to put his candle out), it may be styled a punishment of the physical sanction; if it happened to him by the sentence of the political magistrate, a punishment belonging to political sanction; that is, what is commonly called a punishment, if for want of any assistance which his neighbor with held from him out of some dislike to his moral character, a punishment of the moral sanction; if by an immediate act of God's displeasure, manifested on account of some sin committed by him a punishment of the religious sanction.⁵⁸

Utilitarianism in the context of Sufism is also a method (tool) for modern society to be able to live actively and optimistically, not the other way around. Remembering, the basic references of Sufism are the Koran and as Sunnah as well as the fatwas of sufi scholars and their life examples that hint that Sufism does not invite life to be passive and pessimistic but invites humans (modern society) to live dynamically, actively, reactively and full of strong desires (optimistic). This is the real face of Islam wrapped in the teachings of Sufism. Family life, although it considers the rule of law of marriage as a process, the Sufism school teaches about hard work, example for the husband and active living.

Thus, the role of Sufism for the family as a tool to live an active and optimistic life is an appropriate breakthrough, especially in the 21st century, to prevent family rifts that lead to divorce. Thus, a developed, moderate, religious, humanist and virtuous Islamic community will be obtained. This is the goal of the socio-sufistic trend in the family that must be held, lived and inspired well,

⁵⁶ Abdul Hakim, *Interview* (Sumenep, Januari 23, 2022)

⁵⁷ Meraj Ahmad Ahmad, “The Importance of Marriage in Islam,” *International Journal of Research-GRANTHAALAYAH* 6, no. 11 (November 30, 2018): p. 1–6, <https://doi.org/10.29121/granthaalayah.v6.i11.2018.1082>.

⁵⁸ G. Myers David, *Social Psychology*..., p. 122.

earnestly and responsibly by the society of this postmodern century disruption era.

The following is illustrated about the map of sufistic utilitarianism of postmodern society in the Arab village of Sumenep regency in envisioning happiness and harmony below:

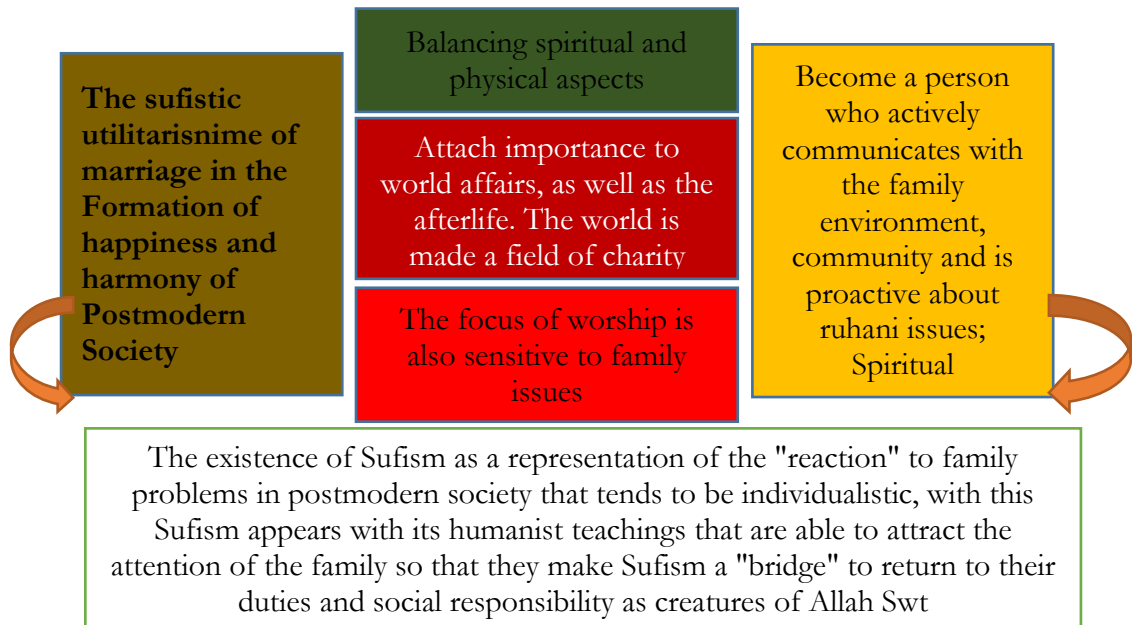


Figure 2: Concept map of marital sufistic utilitarianism in shaping the happiness and harmony of Arab village communities

Conclusion

From the discussion and research above, it can be concluded that several important things, namely that sufism is internalized to society as a basis for value. Marriage is a sacred and accountable covenant with the Lord. Marriage is seen as a means of achieving God's pleasure, not merely a relationship between man and man; Second, the rule of law is the process of achieving goals, not final rules that cannot be contextualized in a postmodern context. The rights and obligations of husbands and wives can be adjusted to the sufistic attitudes of a postmodern society that has a high work ethic, is optimistic and pro-active in making a family living. As a process, the rule of law is subjective and the existence of other processes with the same purpose becomes common. Third, the law aims to create happiness whose ultimate goal is harmony. Then the process on any basis, culture, character, customary law, if it can bring happiness is socially valid.

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