

DA'WAH TASAWUF: CONCEPT AND IMPLEMENTATION IN BETAWI SOCIETY

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Abstrak:

This dissertation aims to find out how far the role of the da'wah of Sufism in improving the quality of faith of the Indonesian people, especially the Betawi people. Where the Betawi people experience moral decadence, the erosion of identity associated with the decline in religious values. And with its geographical location, namely the Metropolitan City, the Betawi community is infected with a hedonistic and materialistic lifestyle. It is hoped that this da'wah of Sufism can fortify the ummah from moral depravity and become a means of fostering human relations with its Lord, and fellow communities around it, as well as forming believers with noble character who are loved by Allah and His Messenger. The method used in this study is to use the theory used in this research is to use the theory of the sociology of knowledge, while the approach is to da'wah-sufism in the Betawi community in Indonesia. The hypothesis to be achieved in the dissertation puts forward humanist da'wah thinking. The sociology of knowledge is a theory, while on the other hand the sociology of knowledge is a sociological-historical research method. As a theory, the sociology of knowledge takes two forms, namely: first, a purely empirical investigation through the exposure and structural analysis of how social interactions in fact influence thought. Second, epistemological research that focuses on how social relations and thought affect the issue of validity. In other words, as a theory for purely empirical inquiry, the sociology of knowledge examines the living forces and actual attitudes that underlie theoretical attitudes. Strength is not seen as a mere individual thing, but rather on the collective goals of a group that underlies individual thinking.

Keywords: dakwah, tasawuf, betawi

INTRODUCTION

The major problems that arise among Muslims today are spiritual crisis, moral decadence and moral decline (Gani, 2019). Whether we realize it or not, the majority of people are in a state of love for the world and do not like death (wahan) (Polka, 2013). This was experienced by the Betawi people with its geographical location as a metropolitan city, then experienced a shift in religious values in the form of moral decadence (erosion of identity) (Alhusban et al., 2019). This wahan disease then causes a decline in religious values, love of the world with a realistic life and hydonism (Tajab et al., 2019). In addition, there has been a condition where the spiritual value of the generation (hereditary) of the Betawi community tends to be increasingly eroded by the

times, so it needs a wise and polite touch through da'wah and socialization with various methods, in order to provide insight into Islam.

Today Sufism not only attracts the attention of Muslim and Orientalist researchers, but also attracts the attention of ordinary people, such as the flourishing of Sufism study assemblies everywhere in Indonesian society . Because Sufism has positive principles that are able to grow the future of society in a more moral direction (Makhasin, 2015).¹

So da'wah through Sufism thought is considered as da'wah that is very successful in improving the quality of Islam of the world community, especially the people of Indonesia (Thaib, 2020). Sufi da'wah is full of *tasamuh*, tenderness, and touching (Nurhayati, 2019). Sufism da'wah in social life has a very significant influence in solving social problems and ills that exist in society and can improve the quality of Islam (Bensaid, 2013). Thus, Sufism proselytizing places the position as a solution to the moral crisis (Werbner, 2010).

1 Abu Al-Wafa Al-Taftanjani, *Madkhal ila At-Tasawuf Al-Islami* (Cairo: Dar Al-Saqafah lilltibaa'ah wa Nasr, 1979), and see, Asmaran As, *Introduction to Sufism studies* (Jakarta: tp, tt), 9.

Sufism is one of the Muslim intellectual treasures whose presence is increasingly felt (Munandar, 2022). Historically and theologically, Sufism appears to guard and guide the journey of people's lives in order to save the world and the hereafter (Anjum, 2006). It is no exaggeration that the main mission of Muhammad's apostolate was to conform noble morals, and history records that the factors supporting the success of his da'wah were among others due to his excellent moral support, until this was stated by Allah in the Qur'an.

To mankind, especially those who believe in Allah, it is requested that the morals and nobility of the Prophet Muhammad PBUH be used as an example in life in various fields (Saihu, 2020). Those who comply with this request are guaranteed the safety of their lives in this world and the hereafter (Dusuki, 2008).

The wealth of thoughts and views in the field of Sufism and morals then found its development momentum in history, which among others was marked by the emergence of a large number of Sufism scholars and scholars in the field of morals.

They appeared at first to give correction to the journey of the people at that time which had begun to tilt in the wrong direction (Scherrer-Rathje et al., 2009). They tried to set the record straight, and it turned out that they were welcomed positively because they felt the benefits (Kavanagh & Hickey, 2013).

To preserve their thoughts and opinions, they wrote a number of books that specifically dealt with the issue of moral Sufism (Zaroug, 1999). *Kitab tahzib al-akhlak*, written by Ibn Miskawaih, *2 ihya'ulum al-Din* by Muhammad al-Ghazali and *khuluq al-muslim* by Ahmad Amin, the essay is evidence of the concern of scholars for the field of morality and Sufism.

Before that, the results of Islamic scholars' research on the Qur'an and al-Hadith showed that the essence of Islam is moral (Asni, 2017). There is a statement put forward by al-Mawardi in his book *Adab al-dunya wa al-din* is evidenced by saying that "religion without moral Sufism will not live, in fact it will dry and wither". He also said that "all the teachings of the Qur'an and al-Hadith ultimately require moral and mental spiritual improvement."

2 Abu Ali Akhmad Al-Miskawaih, *Towards Moral Perfection: The First Daras Book on the Philosophy of Ethics*, tr. Helmi Hidayat, Original Book: *Tahdzib Al-Akhlak*, cet. 3rd (Bandung: Mizan, 1997).

Attention to the importance of Sufism is now reappearing, namely when humans in modern times are faced with serious moral and moral problems, which if left unchecked will destroy the future of the nation concerned. Deviant life practices and abuse of opportunity by taking the form of sadistic acts and harming others thrive in immoral and Sufism-free territory.

Acts of corruption, collusion, gunfire, robbery, murder, rape, and deprivation of human rights in general are too much to see and witness. The way to overcome it is not only with money, science and technology, but must be accompanied by handling in the field of spiritual mentality and noble morals.

In line with the emergence of progress in the field of Modern Science and Technology (IPTEK), in addition to offering various conveniences and comforts of life, it is also an opportunity to commit more sophisticated crimes, if science and technology are misused.

The ability of technology in the field of genetic engineering, for example, has opened up opportunities for humans to produce humans for sale as well as animals or fruits. Similarly, advances in telecommunications in addition to providing convenience can also be misused to support network activities, crime, and so on. People expect science and technology with moral insight as presented by a number of experts at IAIN Syarif Hidayatullah in August 1996.

At the same time, technological developments in the field of anti-pregnancy devices, food, beverages, and drugs have opened up opportunities to create opportunities to make products, tools, food, beverages and illegal drugs that destroy the future of the younger generation. The places where illegal drugs are circulating are increasingly sophisticated. Likewise, the means by which people forget god, and tend to be immoral are wide open everywhere. All this further increases the burden of Sufism's da'wah duties.

Similarly, the existence of highly competitive life competition can bring humans easily stressed and frustrated, consequently increasing the number of mentally ill people. The lifestyle of materialism and hedonism is now increasingly popular, and when they are no longer able to face the problems of life, they tend to take shortcuts, such as suicide and so on. All these problems are rooted in the fact that the human soul has been divided (split personality). They need to be reintegrated through the teachings of the Almighty whose elaboration is in the morals of Sufism.

Seeing the importance of Sufism in this life, it is not surprising that Sufism morals in relation to the formation of national character are set as a subject that must be followed by all students in every department in Islamic Higher Education, both public and private.

This dissertation tries to solve the problems mentioned above with a tawasuf akhlaki approach using the sociological theory of knowledge³ which analyzes both epistemologically and intellectually. In this dissertation research, we will examine the building of moral concepts with various touches with ethics, morals and morals that develop in society, especially the Betawi community. How to judge a person's good and bad, give decisions and determine the steps in life can be found in this study. Islamic attention to morals is also the focus of this dissertation research study.

In the field of Sufism, it needs to be researched and studied in terms of the meaning of Sufism with its various nuances, the schools that develop in it, including the ideal human figure (Insan kamil). And its structure and development in Indonesia will be seen in this study. It is realized that there are still many fields of moral Sufism that can be presented, but the limitations

that exist cause this study not to cover all of them.⁴ This dissertation tries to approach the aspects of Sufism more deeply.

METODE

To arrive at the subject matter to be discussed in the dissertation to be made, the author uses a qualitative method, namely the "descriptive analytical" method by describing the subject matter based on data obtained from reading sources and then analyzed into a concept. The author wants to analyze the da'wah of Sufism thought and its influence in improving the quality of Islam of the Betawi community. Meanwhile, to obtain data, the author needs to obtain it through library observations, social media and the author's experience in teaching and fostering ummah in the Betawi community, as well as interviews with Sufism practitioners. For writing this dissertation, the author is guided by the guidebook for writing Thesis and Dissertation for Master and Doctoral programs of graduate schools (SP3) Syarif Hidayatullah State Islamic University Jakarta 2018.

RESULTS AND DISCUSSION

This dissertation research focuses on da'wah as the center of study, while Sufism is an indicator in the formation of the morals of the Betawi community. By using the sociological theory of knowledge, real evidence is obtained both empirically and epistemologically.

Based on observation, this dissertation research shows that forging life through Sufism Da'wah to produce good results. Thus reinforcing normative foundations, both in the Qur'an and the Sunnah. Sufism da'wah in Indonesia as a medium for Islamic education da'wah is very strict in implementing education with the aim of sharpening the heart and forged through the teachings of Sufism.

Islam was sent down by Allah Almighty to serve as a guide in life. All of his teachings are intended to bring about benefits, both primary (dhauriyyah), skunder (hajiyyat) and tertiary (tahsiniyat) benefits.¹ These benefits will be realized when religion, reason, property, honor/posterity and soul/life can be well preserved.² For this reason, education according to Islam must begin and lead to this.

1 Zakiyudin Sha'ban, *Ushul al-Fiqh al-Islami* (Dar an-Nahdhah al-Arabiyyah, 1967), 392-394.

2 Al-Ghazali, *Al-Mustasfa min Ilmil Ushul*, vol. 2 (Beirut: Dar al-Fikr, 1976), 253.

Da'wah Tasawuf in Indonesia as a teaching of Islamic education has done this. So that it can shape the intelligence of the brain and enrich various knowledge, but the heart also continues to be honed and forged with various worship practices, such as congregational prayer, wiridan, mujahadah, sunah prayer, sunnah fasting and others. Sufism da'wah in Indonesia in the Betawi community has had a lot of influence in delivering the Betawi community to be good and successful.

Da'wah Tasawuf is a highly recommended Islamic teaching. One of them is to lay out the evening prayer (qiyamu al-lail). In the Qur'an affirms in QS. al-Isra' (9), QS. al-Muzzammil (1-4), and the hadith of the prophet Imam Ahmad, at-Turmudzi, etc.).

For this reason, in some communities in Java, qiyam al-lail is used as a medium for Sufism da'wah which must be done by the Betawi community. There are several considerations for the importance of promoting qiyamul al-lail in the Betwai community, including the following:

First, train and familiarize the Betawi community to be trained and accustomed to doing qiyam al-lail considering so many fadillah and its virtues. Second, training in congregation will feel light. Third, as spiritual training and education with istiqamah. Fourth, by istiqamah doing qiyam al-lail, the Betawi community will get closer to al-Khaliq. Fifth, as a therapy for physical and spiritual diseases.

Mbah Abah Anom, the caretaker of the famous Suryalaya Tasikmalaya Islamic boarding school in West Java, also made qiyam al-lail as a treatment therapy for drug addicts and the results were very encouraging. In fact, this qiyam al-lail turned out to be very positive and beneficial.

Qiyam al-Lail of the Betawi community can have a positive impact, therefore qiyam al-lail can be a model of spiritual education for Muslims, especially the Betawi community in cultivating good character, behavior and morals, where this moral problem is now becoming a very serious issue faced by this nation, including the rampant involvement of ordinary adolescents in a number of acts of violence in the name of religion.³

This alarming symptom results in moral decadence, so moral formation is highly demanded for adolescents. This is where the role of da'i / da'iah (preacher), through qiyam al-lail can be a medicine and therapy for physical and spiritual diseases. Betawi people whose istiqamah qiyam al-lail, better morals than those who lack istiqamah do it. Betawi people who follow qiyam al-lail usually have better morals and awareness of worship.

Concern over the deterioration of morals as a result of modern life has occurred everywhere. In the household, teenagers do not receive moral education from their parents and family. In school, they also do not seem to have received a good education.⁴ Morals are taught only as knowledge and theory, but are dry by example and not practiced. Likewise, in society, they do not exemplify good morals, but quite the opposite, which is seen, heard, even felt to all lead to bad ones.⁵

3 Ahmad Syatori, Taufiq Ridwan and Sadari, "Implementation of the Concept of Education in MAN Model Ciwaringin Cirebon", in *Misykat Journal of Qur'anic Sciences, Hadith, Sharia and Tarbiyah*, Volume 01, Number 02, December 2016, 2.

4 Zakiah Daradjat, *Religious Education in Mental Development* (Jakarta: Bulan Bintang, 1975), 3. Zakiah Daradjat *Fostering Moral Values in Indonesia* (Jakarta: Bulan Bintang, 1975), 5. See, Musthafa al-Ghalayyini, *'Idlat al-Nasyiin* (Beirut: ttp, 1966), 10, 11 and 12.

5, Musthafa al-Ghalayyini, *'Idlat al-Nasyiin* (Beirut: ttp, 1966), 10, 11 and 12.

At least, there are several factors that cause the failure of religious education in fostering moral improvement, including the emphasis is limited to the process of transferring religious knowledge rather than the process of transforming religious and moral values to students, then the attitude of religious education is nothing more than a mere "curriculum decoration", or as a "complement" that is underestimated, and the lack of emphasis on instilling moral values (ethics) that foster feelings love, compassion, friendship, solidarity, care for others, helpfulness, peace, and tolerance.⁶

In addition, there is no ahklak formation through qiyam al-lail, even though this is very effective for moral formation.⁷

Plus social media is so intense that it presents things that are often very contrary to good values and morals. Ironically, it is so easily accessible anywhere and anytime. All of these are serious challenges and problems that must be solved.

This condition must certainly be a concern for all parties, considering that both the bad of the nation and the future of a country lie on the shoulders of young people. Of course, it is impossible for us to hope for the future success of the nation and country when there are many teenagers is not good morals. Shaykh Musthofa Al-Ghalay affirmed:

حَيَاتُهَا 8

إِنِ فِى يَدِكَ مَآلُ مَرَالٍ مِّمَّةٍ وَفِى إِقْدَامِكَ م

It means: "The future of the nation is in the hands of you (the younger generation) and the life of the nation lies in their progress".

6 Sumartana, et.al, Pluralism, Conflict, and Religious Education in Indonesia

(Yogyakarta: Pustaka Siswa, 2001), 239-240.

7 Musthafa al-Ghalayyini, 'Idlat al-Nasyiin (Beirut: ttp, 1966), 10, 11 and 12.

8 Musthafa al-Ghalayyini, 'Idlat al-Nasyiin (Beirut: ttp, 1966), 21.

Thus, qiyam al-lail, which has been widely used as a medium for da'wah for the Betawi community, needs to be raised. With the hope that this can be used as a way to foster and grow good morals of the Betawi community. This will have a positive impact on efforts to deliver the younger generation, becoming the khaira ummah generation who will be able to build and advance the nation and state of Indonesia.⁹ The value of a nation does lie in the morals of the nation. If a nation is of good character, then the nation is upright and victorious. On the contrary, if a nation has been corrupted morally, then at the same time the nation will be destroyed.

The Arab poet Shaqi Bik affirmed:

تَآخَّرَ لَقْدَهُمْ ذَهَبُوا 10

هَبْ

ذَهَبُوا

وَإِنْ *

وَإِنْ مَا أَلْ مِمَّ أَلْ مَخَلَقٍ مَا بَقِيَ مَت

It means: "The glory of a nation lies in the morals of that nation. If the morals of the nation have been damaged, the nation will be destroyed."

Sufism preaching in the Betawi community is important to practice qiyam al-lail as spiritual education to build morals. On the basis of the analogy of the sociology of knowledge, this dissertation will analyze the attitude of the Betawi community, related to loyalty and willingness to sacrifice in carrying out qiyam al-lail. Then this dissertation also tries to analyze how qiyam al-lail has relevance to the morals of the Betawi community.

9 Ali Shari'ati, Ummah and Imamate: A Sociological Review, tr. Al-Ummah wa Al-Imamah, cet. 2nd (Bandung: Pustaka Hidayah, 1995), 5. See, Ali Shariati, Building the Future of Islam: A Message to Muslim Intellectuals, Introduction: John

L. Esposito, terj. What Is To Be Done: The Enlightened Thinkers and Islamic Renaissance, cet. Ke-2 (Bandung: Mizan, 1989), 13.

10 Umar Baraja', Al-Akhlaq Lil-Banin, juz 1 (Surabaya: ttp, 1977), 19.

For this reason, the theory of the sociology of knowledge, considered appropriate to be used in this dissertation, as the originator of the sociology of knowledge, Karl Mannheim, said that: "the sociology of knowledge is one of the sciences that seeks to analyze the relationship between knowledge and existence, as sociological-historical research, this branch seeks to trace the forms taken by that link in human intellectual development".¹¹

Mannheim also argued that this could be achieved by using a logical and scientific way of thinking. If these rules of logical and scientific thinking are strictly followed, objective knowledge can be obtained.

Thus, the scientific debate revolves around whether human knowledge is objective knowledge or not, and how to achieve this objective knowledge through correct thinking methodologies. Only objective knowledge can be absolute and universal, meaning true for all ages and all places.¹²

However, if human knowledge has been interfered with by the feelings, interests, and other subjective factors of the individual sipemikir, his knowledge can no longer be absolute and universal, because it is subjective. Knowledge used, consciously or unconsciously, to deceive people for the benefit of the creator or adherent of that ideology, is subjective, and not right and wrong.¹³

11 Muhyar Fanani, Islamic Study Method: Application of Sociology of Knowledge as a Viewpoint, cet.ke-1 (Yogyakarta: Pustaka Siswa, 2008), 34. See, Karl Mannheim, Ideology and Utopia: Uncovering the Link of Thought and Politics, tr. F.Budi Hardiman (Yogyakarta: Kanisius, 1991), 104.

12 Kuntowijoyo, Islam as a Science: Epistemology, Methodology and Ethics, cet. 1st, ed.2 (Yogyakarta: Tiara Wacana, 2007), 9.

13 Karl Mannheim, Ideology and Utopia: Uncovering the Link of Thought and Politics, tr. F.Budi Hardiman (Yogyakarta: Kanisius, 1991), 104.

The social and psychological background of individuals who know cannot be excluded in the process of knowledge. Says Mannheim: "In short: the approach to a problem, at the stage of abstraction and the stage of concreteness that one hopes to achieve, all and in the same way related to social life".¹⁴ But, would it not fall into the trap of the relativism of the truth of knowledge? The relativism of the truth of knowledge occurs, when it assumes that there is absolute truth, as Mannheim states "the statement becomes relativism only when it is related to the ancient static ideal of eternal truths that lack the independent perspective of the observer's subjective experience, and when it values with the ideal of absolute truth that is alien this".¹⁵

If you only want to illustrate the interconnection between knowledge and the perspective of the observer, then what happens is not relativism, but relationism. Understanding the relationship between the observer's perspective and his knowledge is very useful knowledge.

14 Karl Mannheim, Ideology and Utopia: Uncovering the Link of Thought and Politics, tr. F.Budi Hardiman (Yogyakarta: Kanisius, 1991), 104.

15 Karl Mannheim, Ideology and Utopia: Uncovering the Link Between Thought and Politics, tr.

F.Budi Hardiman (Yogyakarta: Kanisius, 1991), 104.

A. The Concept of Sociology of Knowledge in Da'wah Tasawuf Akhlaki

A theory is a collection of logical and interconnected ideas that help explain and make predictions.¹⁶ The theory to be used in this dissertation is to use the theory of sociology of knowledge, while the object of study is Da'wah Tasawuf in Indonesia Concept and Implementation (Study of Sociology of Knowledge in Betawi Society).

The prediction to be achieved in this dissertation is that moral formation can and is greatly influenced by spiritual education through the application of Sufism da'wah through qiyam al-lail. In other words, to know how the concept of moral spiritual education, it must be seen through the lens of sociology of knowledge about the level of formation and its implementation, because a control system holds in shaping the personality of society.

The control exercised by the da'i/da'iyah is usually expressed in the form of teachings, recommendations, advices, fatwas, and rules. In addition, all the figures (big names), aromas owned by the teacher also helped shape the personality of the Betawi community.

The theory of the sociology of knowledge focuses on trying to understand the relationship between science and the structure and social consciousness of society.¹⁷ So this is where the critical study of the use of the sociology of knowledge for the development of Islamic sciences is very reasonable and indispensable.

16 John W. Santrock, Child Development, eleventh edition, tr. Child Development by Mila Rachmawati, Ana Kuswanti, volume 1 (Jakarta: Erlangga, 2007), 42.

17 Peter L. Berger, and Thomas Luckmann, "The Sociology of Religion and the Sociology of Knowledge", in Roland Robertson (eds), Religion in Sociological Analysis and Interpretation, tr. Achmad Fedyani Saifuddin (Jakarta: Raja Grafindo Persada, 1995), 72.

It must be admitted that at present, Islamic sciences are experiencing an acute crisis. Many humanitarian and Indonesian problems cannot be touched by Islamic sciences due to too many anomalies¹⁸ they have.

Call it, for example, corruption, collusion, nepotism, and various other forms of oppression such as violence against women, namely in the form of violence both physically and psychologically which leads to sadistic murder cases, this is evidence of helplessness – which has been taught and practiced in Islamic boarding schools – moral science and jurisprudence in guiding people to behave obediently to social norms and legal norms.

Therefore, the crisis of Islamic sciences that has occurred so far has actually produced a kind of irrelevance (no harmony) between Islamic sciences and contemporary reality in a severe degree. Islamic sciences are seen lively in study forums and even studies, but they contribute little to community empowerment. In this framework, the use of Western humanities social sciences for the development project of Islamic sciences is important.

The main reason for this is that breaking the scientific ice of the Islamic sciences must be done with scalpels and analytical tools from anywhere. The social sciences of the Western humanities proved dynamic. While Islamic sciences are so static. In order to dynamize these Islamic sciences, the use of sociology of knowledge for the development of Islamic sciences is very promising.

18 Anomalies are scientific problems that the old paradigm could not answer, then they accumulate and eventually lead to crises.

After describing in detail how the perspective of the sociology of knowledge views a problem, the aim of this dissertation is to focus on Islamic science, related to qiyam al-lail. The object of this dissertation is the Betawi community by applying qiyam al-lail for moral development, of course with sociological analysis of management.

B. Moral Philosophy in Betawi Society

This article also analyzes that spiritual education applied by the Betawi Community in moral formation cannot be separated from the ideas of philosopher Ibn Miskawaih (330-421 H/941-1030 AD).¹ Where Ibn Miskawaih was a philosopher who lived during the golden age of Islam, his thought combined theoretical philosophical studies and practical guidance by emphasizing aspects of education and moral formation.² Correspondingly, through the qiyam al-lail program, the Betawi community also expects moral perfection.

Ibn Miskawaih was one of the leading Muslims in the field of moral philosophy and also a historian who lived during the reign of the Buwaihi dynasty.³ As a figure, Ibn Miskawaih obtained many titles. 'Abd al-'Aziz 'Izzat states that Ibn Miskawaih was the first Islamic thinker in the field of morals. Therefore his perspective can be classified as the third teacher (al-mu'allim al-thalis) after al-Farabi and Aristotle.

According to M.S. Khan, the figure of Ibn Miskawaih has managed to well combine Greek thought with the Qur'an and hadith in his book *tahdzib al-Akhlaq wa Tathir al-A'raq*. Then Majid Fakhry named Ibn Miskawaih as "Chief moral philosopher of Islam and The most important ethical writer in Islam".

1 Abu Ali Akhmad al-Miskawaih, *Tahdzibul al-Akhlak* (Beirut: Dar al-Kutub al-'Ilmiyyah Lebanon, 1405 AH/1985 AD).

2 Abu Ali Akhmad Al-Miskawaih, *Towards Moral Perfection*, tr. Helmi Hidayat, *Tahdzibul Al-Akhlak wa Tathhir Al-A'raq*, (ed.) Al-Khathib (Cairo: tp, 1398 AH). 3 Suwito, *Maybe Everything Is Possible: Suwito's Autobiography*, cet. 1st (Pondok Cabe, Young Progressive Muslim/YPM, 2016), 181.

In line with M.S. Khan, Muhammad Yusuf Musa also stated that Ibn Miskawaih had succeeded in compromising religion and philosophy.⁴ One of Ibn Miskawaih's books entitled *tahdzib al-Akhlaq wa Tathir al-A'raq* was used as a handbook by Muhammad 'Abduh (d.1905) in teaching morals in his home.

According to the assessment of Rashid Rida (d.1935), the book by Ibn Miskawaih underlies the behavior of Muhammad 'Abduh. Ibn Miskawaih's moral thought can be classified as rational moral thought. This rational moral thinking can have consequences for the growth of creativity and innovation because rational moral education approaches Islamic teachings through a humanitarian approach and not merely as an absolute doctrine.⁵

In line with the understanding of moral education according to Ibn Miskawaih, then the Betawi Community also does the same thing, namely moral education, but the process taken is very different, namely by emphasizing the qiyam al-lail program for the Betawi community.

So that the path of mujahadah is a step that must be taken, this is a way to build the spirit, strengthen faith, strengthen the heart, provide enlightenment and cultivate praiseworthy qualities in the Betawi community. With this activity, it is hoped that the Betawi community will be mentally and physically healthy to support success.

4 Suwito, *Maybe Everything Is Possible: Suwito's Autobiography*, cet. 1st (Pondok Cabe, Young Progressive Muslim/YPM, 2016), 181.

5 Suwito, *Maybe Everything Is Possible: Suwito's Autobiography*, cet. 1st (Pondok Cabe, Young Progressive Muslim/YPM, 2016), 181.

This qiyam al-lail program which is carried out in the Betawi Community consists of twelve (12) rakaat, every two rakaat salam. Then closed with witr three (3) rakaat, and carried out every night. Qiyam al-lail does have a positive impact on moral formation. This can be seen from the conditions before and after participating in the qiyam al-lail program. After the Betawi people follow the qiyam al-lail program, the average morals are good, religious observance increases, the enthusiasm for learning is high, loyalty to follow the rules is better than the conditions before they joined the qiyam al-lail program.

Based on these expectations, the qiyam al-lail (tahajud prayer) program is the night circumcision prayer performed after sleep. Minimum consists of 2 rakaat. The maximum has no limit. The first rakaat after al-Fatihah read surah al-Kafirun and the second rakaat after al-Fatihah read surah al-Ikhlas.

There are several benefits in carrying out qiyam al-lail, including: forgiving his sins, gaining the pleasure of Allah SWT, obtaining the mercy of Allah SWT, away from physical and spiritual diseases, being physically and mentally healthy, being close to the people of preaching, achieving a commendable position in the hereafter and prospective residents of heaven.

The impact of the success of the qiyam al-lail program, in the Betawi Community in fostering morals in order to succeed in their studies, based on the perspective of sociology of knowledge, it was found that the culture of the Betawi community was rooted in the ethics of the Betawi community who had a culture of sincerity, patience, learning with sincerity, reducing eating, sleeping and playing, choosing good friends, who were diligent, who could be exemplified by their kindness, loving knowledge, ta'dzim, and have good practices.

The culture of the Betawi community that has a positive impact is what the Indonesian people expect in the character education program, which emphasizes moral, ethical and moral values, so that the qiyam al-lail program launched and has been implemented consistently by the Betawi Community in the perspective of sociology of knowledge has a positive impact and brings the nation's generation towards modernity and has noble national dignity and ethics that are jointed in Islamic values namely the Qur'an, as-Sunnah within the framework of the Republic of Indonesia.

Thus a glimpse of the uniqueness of the Betawi community which is very different, so that from all the uniqueness possessed, this dissertation chooses from several communities with the object of the Betawi Society. The unique side is that the Betawi community is already very plural, but in its plurality it applies qiyam al-lail, as a teaching in the moral development of the Betawi community.

C. Implementation of the Concept of Sociological Theory of Knowledge based on Sufism Akhlaki in the Betawi Society

By using sociological theory, knowledge is related to the object of the qiyam al-lail program that forms moral formation in the Betawi Society. With this, it can be analyzed how the sociological theory of knowledge can find out how the moral level, as a result of the influence of the qiyam al-lail program.

Because of the charismatic influence of a figure (leader) through the teachings applied can be in control in shaping the leadership through a teaching, advice, advice and rules in the institution he leads.

The workings of the sociological theory of knowledge focus on efforts to understand the relationship between science and the structure and social consciousness of society.¹ So this article is a critical study of the use of sociology of knowledge for the development of Islamic sciences, in finding a new format in the development of Islamic sciences is very important and indispensable.

1 Peter L. Berger, and Thomas Luckmann, "The Sociology of Religion and the Sociology of Knowledge", in Roland Robertson (ed.), Religion in Sociological Analysis and Interpretation, tr. Achmad Fedyani Saifuddin (Jakarta: Raja Grafindo Persada, 1995), 72.

The concept of sociology of knowledge must be understood as a theory of knowledge that takes two forms, namely:

a) Purely empirical inquiry through exposure and structural analysis of how social interactions in fact influence thinking

As a theory for purely empirical inquiry, the sociology of knowledge examines the living forces and actual attitudes underlying theoretical attitudes. The power is not seen as something individual, but rather the collective purpose of a group that underlies individual thinking.

Sociology of knowledge sees the individual as merely participating in the view of seeing the individual as merely participating in the view that the group has outlined. Therefore, most thoughts and knowledge cannot be properly understood as long as their relation to life or to the social implications of human life are not taken into account.

Based on this empirical investigation, then conducted a direct interview, the interview was conducted as many as four individuals, namely to Betawi Community leaders.

The interview is a theory of purely empirical inquiry, a sociology of knowledge that examines living forces and the actual attitudes underlying theoretical attitudes. The power is not seen as something individual, but rather the collective purpose of a group that underlies individual thinking.

Sociology of knowledge sees the individual as merely participating in the view of seeing the individual as merely participating in the view that the group has outlined. Therefore, most thoughts and knowledge cannot be understood properly as long as their relation to life or to the social implications of human life are not taken into account.

b) Epistemology that focuses on how social relations and thought influence issues of validity

After the sociology of knowledge portrays itself as an empirical research theory, then it is time to portray itself as an epistemological research theory. As an epistemological article theory, the sociology of knowledge focuses on how the interrelation of social interaction with thought affects the issue of validity. Situational truth or locational truth is a central theme studied in the sociology of knowledge. In ideology and Utopia, Mannheim illustrates this clearly.

In previous years, studies on the Betawi community were a place to get a forge of life as the center of the national capital.

Da'wah Sufism as Islamic education and education with the aim of sharpening the heart and forged such as tahajjud prayer (qiyam al-lail). The tahajjud prayer is a highly recommended evening circumcision prayer. The servants of Allah (swt) who pretext are always working. The hadith of the Holy Prophetsa is closely related between tahajjud prayer and moral formation.

2 Karl Mannheim, *Ideology and Utopia: Uncovering the Link Between Thought and Politics*, tr. F. Budi Hardiman (Yogyakarta: Kanisusu, 1991), 290.

Rasalullah (peace be upon him) said, meaning: "You should perform qiyam al-lail, for it is the custom of those who preceded you. He can draw you closer to Allah Almighty, remove evil, prevent sinful deeds and reject physical diseases" (Imam Ahmad, at-Turmudzi).

CONCLUSION

This dissertation entitled *Da'wah Tasawuf: Concept and Implementation in Betawi Society* can be drawn a common thread that Betawi society still holds sacred values in social life. The traditions and culture of the Betawi people always maintain local wisdom. This is important for the Betawi people because of the current globalization and transmigration of the city of Jakarta, which is the homeland of the Betawi people, has been eroded by ideology and local wisdom values towards Betawi values in general. Through the values of local wisdom that have been embedded will be maintained and preserved together throughout the rolling time so that ancestral relics do not fade by the times.

But unfortunately Islamic values in the Betawi community that should continue to be maintained and adopted until now lack a meaningful social role, because only for the benefit of the afterlife, very little impact is shown for the benefit of the world. Even the diversity of traditions and cultures in Betawi society is only used as a portrait. So it can be concluded that the Betawi community is still far from 'theomorphist' humans, as a result the Betawi community itself is marginalized and isolated by the current of globalizati on in Jakarta.

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