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Sufi Archipelago: Biography and Thoughts of Hamzah Fansuri

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This research aims to explore the ulama tradition through the biography and thoughts of Hamzah Fansuri, a leading scholar and writer during the Aceh sultanate in the 16th century AD. Through a qualitative and historical approach, this research analyzes Hamzah Fansuri's works and explores his Sufism thoughts. includes the concepts of metaphysics, ethics and theology. Data was collected from a variety of primary and secondary sources, including classic manuscripts and contemporary academic studies. The results of this research show that Hamzah Fansuri not only played a role as a propagator of Sufism but also as a pioneer in Malay literature who succeeded in integrating local and Islamic elements in his work. It is hoped that this research can make a significant contribution to the study of Islamic intellectual history in the archipelago and inspire further research on other classical scholars.

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1. Introduction

The spread of Islam in the archipelago cannot be separated from the role of the ulama, especially the Sufis of the archipelago. It is not an exaggeration to say that the first form of Islamic teachings to develop in Indonesia was Sufism taught by Sufis. History has recorded that Aceh was the initial seedbed for the growth of Islamic teachings in the archipelago. From Aceh, Islamic teachings then spread throughout the archipelago, especially through the study of books written by Acehnese ulama.

Around the 16th to 17th centuries AD, Aceh reached the peak of its glory, under the leadership of Sultan Iskandar Muda Mahkota Alam. At that time, Aceh had become a center for the spread of Islam as well as a reference for Indonesian and even foreign scientists. According to research by historians, Southeast Asia around the 16th century was colored by the thoughts of four Indonesian ulama figures, namely Sheikh Hamzah Fansuri, Sheikh Syamsuddin as-Samatrani, Sheikh Nuruddin ar-Raniri, and Sheikh Abdurrahman as-Singkily.

Hamzah the Fansuri person or who is called Hamzah Fansuri is a phenomenal Sufism figure and has received the attention of seekers of the path of truth (Sufis). Even though the name Hamzah Fansuri is not as famous as the names of other figures in the archipelago, in fact his name is almost unknown except only by some Sufi philosophy activists who want to understand his teachings, his works are very widely known not only in the archipelago but also abroad. even in Western countries. Hamzah Fansuri's poetry works are also very popular among the Malays in Malaysia, In stark contrast to the Acehnese and the Indonesian people in general, perhaps because of the ungodly and heretical verdict handed down by the rulers of their time for their ideology of form, their names seemed to be buried and unknown like those of great figures in general.

Hamzah Fansuri is actually a scholar, ulama, He is also known as a writer and beginner of Indonesian Malay literature. His literary works may be the initial foundation for the Indonesian language. Hamzah Fansuri was also the first person to teach Sufism through poetry using the Indonesian Malay language. In his works he also

expressed the ideology of Sufism which he believed in, which is known as Hamzah Fansuri's ideology of wujudiyah.

This article will describe the history and biography of Hamzah Fansuri and a glimpse of his thoughts. This article will not discuss the entire scientific field controlled by Hamzah Fansuri, because it is impossible to study a figure whose many scientific fields are studied in a short time. Therefore, this article is only limited to his biography, thoughts and works in general.

2. Research Method

The main focus of this research is to analyze the history and intellectual traditions of the ulama Hamzah Fansuri. This research uses a qualitative approach with historical methods to explore and analyze the biography and thoughts of Hamzah Fansuri.

To obtain research results that can be accounted for, there are five steps that will be carried out in this study as stated by Kuntowijoyo and Dudung Abdurrahman. The steps for historical research in general consist of: 1) Determining the research topic, 2) collecting sources (heuristics), 3) verifying sources, 4) interpretation or interpreting, and 5) writing history (historiography). With this historical method, it is hoped that we will obtain a picture of the continuity of Islamic boarding school traditions in various alumni networks of the Musthafawiyah Purbabaru Islamic boarding school, as is the focus of research in this study.

Through this research method, it is hoped that a comprehensive understanding of Hamzah Fansuri's biography and thoughts can be obtained, as well as his contribution to the scholarly tradition in the archipelago.

3. Result and Discussion

1. Short Biography of Hamzah Fansuri

Hamzah Fansuri's life cannot be separated from the history of the spread of Islam in the archipelago. As a person whose thoughts and scientific contributions have been great in the spiritual traditions of the archipelago, Hamzah Fansuri is a name that should not be forgotten, let alone omitted from the list of names of Muslim scholars in the archipelago. His contribution was enormous to the development of Islamic culture in the archipelago, especially in the

fields of science, spirituality, philosophy, language and literature. The names of Hamzah Fansuri and his student, Sheikh Syamsuddin as-Samatrani, are now often mentioned in various literature, their struggles are widely studied and discussed by scientists and academics.

There are not only clear clues about Hamzah Fansuri's history. However, it is estimated that he lived before 1630 AD. There are no reliable sources of information that explain the place and date of his birth and death. In fact, to understand the construction of a character's ideas and thoughts, we must know his life background, education, teachers, culture and the structure of the society in which he grew up. Fortunately, there are several of his works that can be used as references.

Some say he was born in Barus or Fanschor (which in Arabic is called Fansur), a small town on the West coast of Central Tapanuli Regency in North Sumatra. Syed Naquib al-Attas and Teuku Iskandar believe that Hamzah Fansuri was born in Barus or Fansur approximately the 16th century AD. Apart from that, there is also an expert opinion which states that Hamzah Fansuri came from Fansur and grew up in Syahr-Nawi, and there are also those who state that he came from Syahr-Nawi in a village called Nawi in Siam, namely Thailand Now.

This is different from Hawash Abdullah's statement, which states that Syahr-Nawi is another name for the land of Aceh as a memorial to a Siamese Prince named Syahir Nuwi who came to Aceh in ancient times, he built Aceh before the arrival of Islam.

The following Rubaiyat or poetry of Hamzah Fansuri is one of the clues that many experts use to explain his birthplace:

Hamzah nin is originally from Fansuri
 Founded form in the land of Shar-nawi
 Obtain the 'ali' knowledge of Khilafat
 From the century of 'Abd al-Qodir Jailani

Hamzah in Malay country
 The chalk is in the wood
 Originally, the manikam never wilts
 With ancient knowledge in eating breast milk

"The poetry in the first stanza confirms that Hamzah Fansuri comes from Fansur, namely from the camphor producing area, namely Barus."

Meanwhile, the second line which reads "found existence in the land of Shar-Nawi" is interpreted by historical writers as existence in the sense that it is not physical, but can mean existence. Shar-Nawi is one of the regions in Thailand.

The Barus area is famous in historical records as a producer of camphor which was visited by many traders from the first centuries AD to the 7th century AD. Barus District is located at coordinates 020 02'05"-020 09'29" North Latitude, and 980 17'18"-980 23'28" East Longitude.

There are no books that clearly reveal traces of his history, including the names of his father and mother. There are no sources that provide detailed information regarding the year of his birth and death. However, in his poetry it is alleged that he lived during the reign of Sultan Alauddin Riayah Syah IV Saiyidil Mukammil (1589-1606 AD) right up to the beginning of the reign of Sultan Iskandar Muda Darma Wangsa Mahkota Alam (1607-1636 AD). This is as stated in his poem:

Servant tied this verse
Under the presence of the guardian king

Shah Alam is a just king
Kamil's perfect polar king
Wali Allah is perfect washil
Raja Arif and Mukammil

Hamzah Fansuri is a phenomenal Sufism figure in Islamic civilization. During his life, Hamzah Fansuri traveled almost throughout the archipelago, from Sumatra, Java, Johor, Siam, India, Persia, Iraq, Jerusalem, to Mecca and Medina.

This is what he also mentioned in a poem:
Hamzah Fansur in Makkah
Searching for God in Baitul Kaaba
From Barus to Kudus it's too bad
Finally got in the house.

As is the custom of other Sufis, his journey was to seek the ma'rifat of Allah SWT. When his journey was finished he returned to Aceh and taught his knowledge. His journey was not only to seek knowledge but also for the sake of religious practice, especially related to the teachings of Sufism which he adhered to.

Initially Hamzah Fansuri lived in Barus and then went to Banda Aceh, then he founded a dayah (Islamic boarding school) in Oboh with his brother Ali Fansuri, in Simpangkanan, Singkil. During his lifetime, Hamzah Fansuri was little known, in fact he was often attacked because his teachings were considered heretical. He is better known today as one of the archipelago's ulama, he is known as the first Malay writer, and a Sufi whose understanding of wujudiyah Sufism was controversial, especially among Acehnese ulama at that time.

Hamzah Fansuri became more widely known after he died. His works have now been widely researched not only in the archipelago, but have become material for study by academics across countries. One of the intellectuals who was interested in conducting in-depth research and study on Hamzah Fansuri was Syed Muhammad Naquib al-Attas (1970), a scientist from Malaysia who was writing a dissertation in his doctoral program at a university in England.

Hamzah Fansuri is thought to have become a writer during the Sultanate of Aceh ruled by Sultan Alauddin Riayat Syah Sayid al-Mukammal. Hamzah was not a person who was interested in position, he was more interested in scientific development with a number of works which were widely distributed thanks to the services of Sultan Iskandar Muda who sent Hamzah Fansuri's books, among others, to Malacca, Kedah, West Sumatra, Kalimantan, Banten, Gresik, Kudus, Makassar and Ternate. Thus, it can also be estimated that he was born at the beginning of the 16th century.

The place and year of his death are not known with certainty, some say that he died in Aceh at the end of the reign of Sultan Iskandar Muda Meukuta Alam in the Singkel area, near the small town of Rundeng in the upper reaches of the Singkel River. However, there are also those who say that Hamzah died in Calau Sijungjung, West Sumatra, and his tradition is still adhered to by people there. In contrast to the opinion above Guillot¹⁰ and on the other hand there is also an opinion which says that Hamzah Fansuri was buried in Mecca which is confirmed by the presence of a tombstone with the inscription Hamzah Fansuri in the Ma'la cemetery complex, Guillot is

of the opinion that he died and was buried in Mecca on April 11 1527. The inscription is as follows:

God willing م يحزنون (قران: 10.62) الى الله تعالى سيدنا الشيخ العابد الناسك
 الزاهد الش يخ المرابط معدن الحقيقة الشيخ حمزة ابن عبداللهالفنصورى تغمد
 الله برحمته واسكنه فسيح جنته أمين انتقل بالوفاء الى رحمة الله تعالى فجر
 يوم جب الفرد الحرام عام ثلاثة وثلاثين وتسعمائة من الهجرة النب^م

Meaning: In the name of Allah, the Most Gracious, the Most Merciful. He is the one who lives. Remember, indeed the saints of Allah have no worries for them nor do they grieve (al-Qur'an, 10: 62). This is the grave of a person who depended on Allah Ta'ala. Sayyidina al-Sheikh al-Salih who serves Allah, the zahid person, al-Sheikh al-murabit (the person who fights on the border or who is determined, the person who binds himself). Mine of the Divine Essence, al-Sheikh Hamzah bin Abdullah al-Fansuri. May Allah grant him His love and place him in His vast heaven. Amen. He was sent home by faithfulness to the mercy of Allah Ta'ala on the morning of the blessed Thursday, the 9th of the special and holy month of Allah Rajab, the year 933 of the Prophet's Hijrah (ie April 11, 1527). To his friends the best blessings and the highest congratulations, may they come.

The wujudiyyah ideology of Hamzah Fansuri and his student Syamsuddin Samatrani, which was considered deviant, often became a source of contention among the ulama in Aceh at that time. . The error in seeing the wujudiyyah ideology preached by Hamzah Fansuri as a deviation from Islamic teachings seems to stem from the fact that this ideology gave birth to zindiq people who deviated from Islamic teachings. The assumption that Hamzah Fansuri was the same as the zindiq people caused the books he wrote to be burned. Only a few of his works could be saved from destruction at that time. So it is not surprising that Sufi scholar Hamzah Fansuri will experience some difficulties in studying his works.

Apart from Malay, Hamzah Fansuri also masters several other languages, such as Arabic, Persian, Javanese and others. This language ability is clearly visible in the expression of his poetry.

2.Hamzah Fansuri's Intellectual Journey

As already mentioned, as a person who wanted to seek perfection, during his life Hamzah Fansuri did many wanderings to seek knowledge, not only in the archipelago. It is not known for certain from whom he obtained his knowledge. However, what is certain is

that initially he learned Sufism from Abdul Qadir Jailani. Furthermore, he went on an adventure in search of truth, even reaching Baghdad, Jerusalem, Mecca and Medina, seeking knowledge from its sources. Hamzah Fansuri is not the type who seeks worldly honor by becoming an official in the kingdom, he prefers to be a Sufi who always tries to find the truth.

After he wandered and returned to the archipelago, he then developed his own teachings of Sufism. The teachings of Sufism that he developed were heavily influenced by Jalaluddin Ar-Rumi and Ibn Arabi with their understanding of *wihdatul form*.

From his poetry, it is known that Hamzah Fansuri studied Sufism from the Qadiriyyah order in Baghdad which was founded by Abdul Qadir Jailani. However, in the field of jurisprudence, he is an adherent of the Shafi'i school of thought.

This can be seen from one of his poems:

Hamzah is originally Fansuri,
 Founded in the land of Syahr Nawi,
 Acquire the true knowledge of knowledge,
 Than Abdulqadir Saiyid Jailani.

In this poem it is known that Hamzah gained knowledge of Sufism after joining the Abdulqadir Jailani order, but in his poetry and works he also quotes many opinions from Ibn Arabi, al-Junaid, Mansur Hallaj, Jalaluddin Rumi, and Shamsu Tabriz. Thus he was considered the developer of Sufism *wihdatul wujud*, *al-hulul*, and *ittihad* for which he was often criticized and even considered *zindiq* or even an infidel.

Through his works, Hamzah Fansuri's influence quickly spread throughout the archipelago, especially through the teachings he gave while overseas to various places, and through his works spread throughout Southeast Asia. His students were also scattered everywhere. The ideology of *wujudhiyyah* Sufism as taught by Hamzah Fansuri is also known as the study of body, dignity, in Java it is known as *Kawula Gusti* and in Makassar this teaching is known as *Tharikat Haji Palopo*.

Hamzah Fansuri is not only known as a leading Sufism scholar and writer but also a pioneer and pioneer of enormous reform for the development of Islamic culture in the archipelago. Especially in the fields of spirituality, science, philosophy, language and literature. This shows that the rapid process of Islamization first hit Malay

language, culture and literature in the 16th century, where at that time, before Hamzah Fansuri's work appeared, people learned about Islam from writings in Arabic or Persian.

Regarding his Sufi teachers, Hamzah Fansuri always associated himself with the teachings of Arab and Persian Sufis before the 16th century, especially Bayazid Busthami, Mansur al-Hallaj, Fariduddin 'Attar, Sheikh Junaid al-Baghdadi, Ahmad Ghazali, Ibn 'Arabi, Rumi, Maghreb, Mahmud Shabistari, 'Iraqi and Jami. While Bayasid and al-Hallaj were Hamzah Fansuri's idol figures in love ('ishq) and makrifatt, on the other hand, Hamzah Fanzuri often quoted statements and poetry from Ibn 'Arabi and 'Iraqi to support his Sufi thinking. In other parts, especially in his poetry, Hamzah Fansuri drew a lot of inspiration from the works of 'Attar Mantiq al-Thayr (Bird Deliberation), the works of 'Iraqi Lam'at and lawa'ih.

3.Hamzah Fansuri's Works and Books

Many of the scholars are known for their monumental written works spread throughout the Islamic world. Among the Indonesian scholars who are widely known for their writings is Hamzah Fansuri. In the scientific field, Hamzah Fansuri has pioneered the writing of Sufism or religious treatises that are systematic and scientific in nature. Before Hamzah Fansuri's works appeared, Malay people studied matters of religion, Sufism and literature through books written in Arabic and Persian.

In the field of linguistics, Hamzah Fansuri has pioneered scientific writing in Malay which has never been done before. Due to his services, the process of Islamization and the spread of Islamic teachings developed rapidly in the archipelago. Hamzah Fansuri has succeeded in raising the level of the Malay language from just a lingua to an intellectual language and scientific expression that is difficult to match.

In the field of linguistics, Hamzah Fansuri has contributed his thoughts. First, as the author of the first scientific book in Malay. He has succeeded in elevating the Malay language to become a great intellectual language and scientific expression. Thus, the position of the Malay language in the field of disseminating knowledge and correspondence became very important and surpassed other Indonesian languages at that time. Therefore, in the 17th century Malay became the language of instruction in various Islamic educational institutions. It was even used by the Dutch East Indies

Government as an administrative language and language of instruction in government schools. This provides a great opportunity for the Malay language to develop further and be chosen and established as the language of Indonesian unity and nationality today.

In the field of literature, Hamzah Fansuri has also succeeded in laying the foundations of Malay poetry and aesthetics. The basics of this poetry are recorded in Hamzah Fansuri's poetry, which is known to consist of no less than 32 strands. This poem is considered to be the first Malay poem written in Malay, namely a four-line poem with the final sound pattern aaaa in each line.

Syamsuddin as-Samatrani called these poems ruba'i, namely four-line poems with two misra'. The prominent characteristics of his poetry which ultimately became a kind of classical Malay literary or poetry convention were First, the use of authorship markers such as faqir, anak trade, 'asyiq, etc. Second, there are many quotations of verses from the Qur'an, Hadith, proverbs, and Arabic words, such as nur, bait al-ma'mur, kuntu kanzan, 'alam al-lahut, etc., Third, in each last stanza the bonds The Sufi's poetry always includes his own name and takhallus, namely his nickname which is usually based on the name of the poet's birthplace.

Syeikh Hamzah Fansuri's poetry is collected in famous books, in Malay/Indonesian literature his poetry books include:

- a. Poetry of the pingai bird
- b. Trade poetry
- c. Back poetry
- d. Faqir court poetry
- e. Tuna fish poem
- f. Boat poetry

Sheikh Hamzah Fansuri's essays in the form of scientific books include:

- a. Asrarul 'arifin fi bayaani 'ilmis suluki wat- tauhid(This book discusses the issue of monotheism and tarekat knowledge; in this book the teachings are stored)

- b. Syarbul 'asyiqiin(This book discusses tarekat, sharia, essence and ma'rifat)
- c. Al-Muntahi(is a guide for humans who are wise in the teachings of wujudiyah)
- d. Ruba'i Hamzah al-Fansuri(a collection of Hamzah Fansuri's poems)

In the fields of philosophy, exegesis and literary studies, Sheikh Hamzah Fansuri has also pioneered the application of the method of takwil or spiritual hermeneutics. Sheikh Hamzah Fansuri's expertise in the field of hermeneutics can be seen in *Asrar al-'arifin* (the secret of makrifat experts), the most important classic treatise on Sufism. was produced by an Indonesian Sufism expert, where Sheikh Hamzah Fansuri gave interpretation and tawwil of his own poetry, with sharp analysis and a broad knowledge base including metaphysics, theology, logic, epistemology and aesthetics.

*Asrar*Not only is it one of the most original treatises on Sufism ever written in Malay, but it is also a classic religious book that is clear and brilliant in its language by giving tawwil to its own poems. Sheikh Hamzah Fansuri succeeded in compiling a treatise on Sufism that is both deep in content and broad in its horizons. the problem.

One example of Hamzah Fansuri's work in the poem he wrote entitled "Suluk Expert Session" in part I in verse 1 is:

The Faqir congregation has the word
Your God Zahir is too real
If you really have eyes
Look at your average self

According to Sheikh Hamzah Fansuri, God's presence is very real (Zahir). Therefore, the Sufi, or known as Faqir, is a person who has abandoned his attachment to everything outside himself, and began his spiritual journey by "seeing" or knowing himself at all times.

Furthermore, Sheikh Hamzah Fansuri emphasized that to know the true self, a Sufi must start with a certain method of contemplation, a certain practice. A method or exercise that is actually widely used by various mystical religious or spiritual schools in various parts of the world, which is better known as meditation. So far, the meaning of meditation or contemplation is often misinterpreted as just breathing exercises, or chanting, or chanting mantras.

But Sheikh Hamzah Fansuri correctly explains the essence of tafakur or meditation or Sufi practice in the poem entitled "Sedang Ahli Suluk" in part I in verse 9:

Erase your thoughts and feelings
 Abandon your body and life
 Close your eyes
 There you see your beautiful appearance

Sheikh Hamzah Fansuri very clearly states that every tafakur or any Sufi training method must start with "abolish your thoughts and feelings", which means a way to go to the state of "No-Mind", the condition of being in "Pure Awareness" or "Awareness Divine." To achieve this "No-Mind" state, a Sufi must "eliminate your body and life", which means letting go of attachment to the body and various thoughts or desires (life). After that, the Sufi closed his sensory eyes, to activate his "spiritual eyes", in order to see the appearance of his true self which was always in a state of glory, a state of "eternal happiness". This is actually the essence of tafakur or meditation according to Sheikh Hamzah Fansuri.

4. Wujudiyah Hamzah Fansuri's Sufism Thoughts

In the early days of the spread of Islam in the archipelago, especially in Aceh, the science of Sufism, mysticism, was one of the religious studies that received a lot of attention from sultans or kings. According to Azyumardi Azra, as quoted by Ismail, the Sufism that first spread and was dominant in the archipelago was philosophical, namely Sufism which was very philosophical and tended to be speculative. This understanding of the wujudiyah style of Sufism actually developed in Arabia and its surroundings, namely around the 9th and 10th centuries AD. This teaching was pioneered by Abu Yazid Al-Bustami with his ittihad ideology, Al-Hallaj with his al-hulul ideology, and , Ibn Arabi with his understanding of Wahdatul Wujud.

One of the famous figures of philosophical Sufism in Aceh who was a follower of the teachings of al-Junaid and al-Hallaj was Hamzah Fansuri with his student Syamsuddin as-Samatrani. One of his most famous thoughts in the field of Sufism is Wujudiyah Sufism. The ideology which states that "there is no existence apart from God", there is only one essential existence that must exist, namely Allah SWT. Everything other than Allah is not an essential existence. Nature is the locus of God's self-appearance, and perfect humans are the most perfect appearance of God.

Hamzah Fansuri's Sufism teachings are called wujudiyah because they discuss the nature of God's form and the form of humans or other His creatures. Hamzah Fansuri saw that there was only one form even though it looked like there were many. Of this form, some are skin (madzhar, outer reality) and some are content (inner reality). All objects in this world are actually emanations (manifestations/tajalliyat) from the ultimate, which is called al-Haqq Ta'ala (Allah Swt. Himself).

Hamzah Fansuri described God's form as a deep ocean that does not move. Meanwhile, this universe is an ocean wave of God's form. He likens the flow or overflow of the Absolute Essence to the movement of waves which give rise to steam, smoke and clouds, which then become a world of phenomena. That is what is called ta'ayyun from the Essence that is la ta'ayyun. That is also what is called tanazul. Then everything returns to God (taraqqi), who is described as steam, smoke, clouds, then rain and rivers, and back again to the ocean.

Hamzah Fansuri's understanding of Sufism is an understanding of philosophical Sufism or Sufism which is rich in philosophical thoughts. One of the general frameworks of philosophical Sufism is that Sufism is unclear, has its own languages and understanding it requires an unusual sense of power, and therefore philosophical Sufism is not considered philosophy because it is based on intuition, nor is it pure Sufism because it is expressed in philosophical languages. which leads to the formation of a school of thought in the discussion of "being" .

Hamzah Fansuri's mindset was heavily influenced by Ibn Arabi in his understanding of wahdat al wujud, namely that Allah is an absolute and qadim substance because He (Allah) is the creator, and that Allah is immanent and also has no place, the essence of existence, forms only appear many but the essence is only one, all existing objects are actually images of the essential being, Humans, humans are the last level of existence, the most important level, the most full and perfect incarnation. Man is a direct emanation of the absolute Essence. Then according to Hamzah Fansuri there is unity between humans and God.

Hamzah Fansuri's wujudiyah teachings include the following: First, essentially the substance and form of God are the same as the substance and form of nature. Second, the natural tajalli of God's substance and form at the initial level is Nur Muhammad who is essentially God's Nur. Third, Nur Muhammad is the source of all the

essence of Allah, which in essence is the essence of Allah or Allah's creation which is also the substance and form of God as well. Fourth, humans as a microcosm must try to achieve togetherness with God by tark al-dunya (eliminating connection with the world and increasing longing for death). Fifth, human endeavor must be led by teachers who have perfect knowledge. Sixth, humans who succeed in achieving togetherness with God are humans who have achieved ma'rifatthe real one, who has succeeded in reaching the level of selflessness (fana fi-Allah).

Hamzah Fansuri often uses symbolic parables in explaining his ideology. The parable between God and nature is illustrated by Hamzah Fansuri through the following expression: "The sea is not separated from its waves, the waves are not separated from its sea." Likewise with Allah SWT, he is not divorced from nature, but is not in nature and is not outside nature and is not under nature and is not on the right of nature and is not on the left of nature and is not before nature and is not behind nature and is not divorced. with nature and not meeting nature and not being far from nature.

From Hamzah Fansuri's expression, it can be seen that he is a consistent practitioner and developer of wujudiyah Sufism. Other expressions as can be seen from his poetry:

Our Lord is called Qadim
 In all the creatures are too handsome.
 The sign is that the qadir is the judge
 Making nature from al-Rahman al-Rahim

Rahman is what is called nature
 There is no divorce from kunhi Essence

He said that existence is one, even though it appears to be many. One form has skin and flesh. Form is also madzhar (outer reality) and inner. All existing objects are actually mere expressions of the essential being and this being is only Allah. This form has seven dignities, but its essence is one, which in thoriqot terms is called seven dignities. This dignity is:

1. Ahadiyah, is the true essence of Allah
2. Wahdah is the essence of the Prophet Muhammad SAW
3. Wahidiyah is the essence of Adam as
4. The spirit realm is the essence of life
5. Mystical nature is the essence of all forms
6. Alam ajسام is the essence of the body
7. The human nature is the essence of humans themselves.

And all of it is united in one thing called Ahadiyah. That's God.

According to Hamzah Fansuri, Allah is the Absolute and Qodim Essence, the first cause (musabbibal asbab) and creator of the universe. In his work, young Asrarul Arifin states that "before the earth and sky did not exist, heaven and hell did not exist, nature had not yet been created. What's there first? The first is Essence, which is in itself, has no properties and no name, is a name.

According to Hamzah Fansuri, the essence of the essence of Allah itself is absolute and cannot be determined or described (la ta'ayyun). This absolute essence reveals Himself in a process of incarnation, where the flow comes out of Him (tanazzul) and the flow returns to Him (taraqqi).

It is concepts like these that make Hamzah Fansuri's "opponents" and his followers accused of being a clanpantheist, and because it has deviated from the true teachings of Islam. Therefore, Hamzah Fansuri's teachings and doctrines are often seen as heretical or heretical Sufistic teachings (heterodox) which are contrary to the teachings and doctrines of Sunni Sufis (orthodox). However, such accusations need to be reviewed, considering that Hamzah Fansuri also stated that there was a connection between Sufism and Shari'a in various stages of the Sufism experience.

After Sultan Iskandar Muda died, the teachings of Hamzah Fansuri and Syamsuddin received heavy attacks from other great scholars, namely Nuruddin Ar-Raniri and Abdurrauf al-Singkili. The form and nature of this conflict stems from the existence of two schools of Sufism which are difficult to compromise on. The first school as already mentioned is wujudiyah, this theory is monisma (all in one). According to Sufism experts from that school, the world is only an emanation or emission from an uncreated essence. The second sect, wihdatussyuhud, is the ideology of unity of witness adhered to by Nuruddin Ar-Raniry.

During the reign of Sultan Iskandar Muda, there were actually seeds of conflict between the two schools of Sufism, but with Sultan Iskandar Muda's wisdom, this conflict did not cause chaos in the field of religious life. After Sultan Iskandar Muda died, Sheikh Nuruddin Ar Raniri succeeded in influencing Sultan Iskandar Sani to eradicate the teachings of Hamzah Fansuri and Syamsuddin as-Samathrani which he considered heretical teachings. Books by Hamzah Fansuri and Syamsuddin as Samathrani were burned and destroyed.

The people of Aceh are prohibited from adopting the ideology of these two figures. Many of Hamzah Fansuri's works and thoughts are difficult to understand, therefore this has resulted in different interpretations of his thoughts.

The accusation that Hamzah Fansuri has a heretical understanding in recent centuries has been proven by experts to be untrue. In several statements in his poetry, Hamzah Fansuri actually criticized the attitude of false Sufis or their followers who had deviated or deviated from the true teachings.

Everyone is young and polite
 All the Lords wear hair
 Uzlatnya for months
 Looking for God in the forest

Everything becomes "Sufi"
 Everyone becomes "shaqwi" (loving lover)
 Everything becomes ruhi (spirit)
 Angry and sour above the earth (rejecting the world)

It can be seen in this quote that Hamzah Fansuri does not approve of the attitudes and actions of false Sufis who distance themselves from society or from muamalah, by meditating or isolating themselves in the forest. According to Hamzah Fansuri, God can be sought within ourselves (humans) by carrying out deep understanding and reflection. An encounter with God does not come by itself, but must be realized through self-formation and self-discovery. The great belief that a Sufi has is based on the hadith of the Prophet which says:

من عرف نفسه فقد عرف ربه

This hadith states that if someone wants to know God, then he must first know himself. In his symbolic expression, Hamzah Fansuri said that "his being is the same". This expression should be interpreted as the final stage of a Sufi's journey, namely ma'rifat. In ma'rifat God's will and human will are united. The word "wujud" does not always have to be interpreted as physically existing, but rather as existence or existence. A person who has reached the stage of ma'rifat will be able to radiate the divine qualities given to him, God's will has become one with his own will and is not separate from God.

Throughout Hamzah Fansuri's statement in the verses of his poetry, he is a person who still adheres to the creed and shari'ah, he really encourages the ummah to have the correct faith and practice the shari'ah as in his sya'ir:

Seek knowledge excessively
 In the grave lay a man
 Munkar wa Nakir there come
 Ask if there is prayer

According to Bahrum Rangkuti, as quoted by Edward, Hamzah Fansuri actually wanted to realize that all of nature is centered on Allah. Hamzah Fansuri stated emphatically that Allah encompasses the universe, and humans can have a personality and reach God only by taraqqi, that is, trying to cultivate God's qualities in themselves seriously.

La ilaha illalloh is the final word
 Monotheism ma'rifat alone
 Eliminate all things
 Servants and God are no different

Bahrum Rangkuti states that this poem quote requires the alignment of the will, thoughts, deeds and ideals of human beings with God's will so that all movements of human ideals are also movements of God's desires.

5. The Influence of Wujudiyah Hamzah Fansuri Sufism in the Archipelago

Hamzah Fansuri is a Sufi who is very active in teaching Sufism according to his beliefs. Hamzah Fansuri not only has influence in the Sumatra region, but its influence also reaches almost all regions in the archipelago, even Perak, Perlis, Kelantan, Terengganu, and others in the archipelago and abroad.

At the peak of his influence - according to Hawash Abdullah's report - a Sunni cleric emerged who opposed Hamzah Fansuri's Sufism views, making ordinary people confused because both of them were famous clerics and had extensive knowledge. However, for people who understand it, they will understand that different views are normal because each view is based on mature arguments.

The influence of Hamzah Fansuri's wujudiyah in Java can be seen from the works of Syarab al-'Asyiqin and al-Muntahi which have been translated into Javanese. This shows that as a wandering figure, Hamzah Fansuri is thought to have traveled to the island of Java, after he visited other places that were considered important.

There are two works that have been very influential in Buton, Southeast Sulawesi, namely Asrar al-'Arifin and Syarab al-'Asyiqin. Including the influence of wujudiyah teachings brought by Hamzah Fansuri, which have also been studied by the people of Buton.

Thus, it can be said that if the understanding of Sufism emerged and developed in this archipelago—especially wujudiyah—until now, it can be said that the first person who has the right to be called the initiator of the basis/foundation of Sufism in the archipelago is Hamzah Fansuri. He was a pioneer of Sufism in the archipelago, especially Wujudiyah Sufism.

Not only that, in the scientific treasures, Hamzah Fansuri has succeeded in attracting the attention of Islamic intellectuals and even inspiring scientists for his extraordinary achievements, so that his expertise and expertise as outlined in his various monumental works have now become important study material by both Eastern and Western scholars (orientalist).

4. Conclusion

Hamzah Fansuri was a Sufi cleric, writer and great Indonesian intellectual who lived in the mid-16th and early 17th centuries AD. From his various statements in his poetry, it is believed that he was born and raised in Fansur (Barus), North Sumatra Region, died and was buried in Oboh Village, Rundeng District, Aceh Singkil Regency.

As a great cleric, Hamzah Fansuri has made a major contribution to the process of Islamization of the archipelago. He expressed his thoughts on the relationship between God and humans in his Sufism thinking based on the ideology of wujudiyah. His teachings have been well explained in the lyrical poetry of Malay literature and a number of books he wrote.

Hamzah Fansuri is a reformer in the field of Indonesian Sufism whose works continue to be interesting to research. Hamzah Fansuri is also known as the first person to pioneer Malay literature in the archipelago, making Malay the language of education, as well as the language of science after Arabic and Persian.

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