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THE COMPARISON OF CONCEPTS BETWEEN FUTUWWAH IN THE DISCIPLINE OF SUFISM WITH FITUA IN BIMA SUFISM EASTERN INDONESIA

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Abstract

The people of Bima only know Fitua as a tradition—which some Muslim groups use Fitua as a forum or space for interpreting Islamic values through religious philosophy discourse with one term "ngaji tua", as well as a space for deepening practice worship at the level of essence (haqiqah). This article attempts to trace and re-identify texts in the discipline of Sufism that are related to Fitua. Considering that the text does not stand alone, the study of this article is also built on the assumption that every text is a mosaic; absorption quotations, and the transformation of other texts, so that the new text allows for absorption and transformation of the previous text. The author places Fitua as a new text, then reads it and relates it to the concept of Futuwwah as the previous text to find the relationship between the two. Through qualitative descriptive research, this article explains as deeply as possible the relationship between Fitua as Bima Sufism and the concept of Futuwwah as one of the disciplines of Sufism. From the results of this interpretation and analysis, this article is able to show that Fitua is a local Islamic spiritualism (Sufism) of Bima with the concepts and teachings of Futuwwah which was built based on the advice of Maja labo Dahu with the five pillars of the life principles of the Bima Muslim community, namely maja, 'dahu, su'u sawa'u sia sawale, ngahi rawi pahu, and toho mpara nahu, sura dou labo dana—as a way (tareqah) in Sufism.

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A. INTRODUCTION

Fitua as Bima Islamic spiritualism as well as the local Islamic treasure is getting tightly stretched day by day and causing conflicts in the middle of the religious life. The tension occurs due to the progress of the conservative transnational Islamic ideology in Bima, which managed to attract the interest of many milenial muslim generation. The ideology has been widespread to many isolated villages and towns in the district of Bima, East Indonesia. The tension between the local Fitua-muslim-cluster on one side, and the conservative-Muslim-cluster on the other side, was actually caused by the incapability of both clusters to see the difference substancial of each other in expressing the teaching of Islam. The conservative-Muslim-cluster emphasizes the exoteric (syariah) aspect of the religion. On the other hand, the Fitua-muslim-cluster inclines to emphasizes on the esoteric (haqiqah) aspect of the religion.

Eventhough the Fitua tradition contains many philosophical values, and its researchers has been using Fitua as a way (tariqah) to approach oneself to the God, but some muslim groups in Bima still regard the Fitua rituals are against the Islamic aqidah values due to its tendency towards the mystic-pantheistic things, which created the bid'ah, syirik, sesat, kafir, zindīq claims by the conservative-Muslim-cluster towards the Fitua-muslim-cluster. In fact, these allegations towards the practitioners of Fitua are unsubstantiated, and merely fanatic expressions and sentiments by the conservative-Muslim-cluster through the religious purification arguments. Furthermore, the conservative-Muslim-cluster does not look at the Fitua tradition through the haqiqah perspective but only syariah perspective. Subsequently, they made assumptions that the religious ritual practices in Fitua tradition are against the syariah values.

The misunderstandings by the conservative-Muslim-cluster to the Fitua Islam are reasonable, mostly because, Fitua, which has been recognized as the Islamic spiritualism tradition (sufism) has yet to be concluded with a clear concept as one of the Tasawuf discipline. The lack of this clear concept has made Fitua known as a deviant teaching by the conservative-Muslim-cluster, whose Islamic concepts are based on a clear source, which are the al-Quran and al-Hadits. The easiest step to explain about the origin of Fitua is to reidentify the terms or concepts in the same knowledge discipline of Tasawuf and Fitua. To date, the researchers of Bima Tasawuf have done the efforts, and a few terms related to Fitua have appeared such as fiqh, fatwa, petuah until "fikitua" and "falsafah tua", which were assumed as the short form of the word Fitua itself. Sudirman H. Makka and Alan Malingi quoted;

petuah is part of Fitua, and it can be proven with the Fitua tradition inheritance which are progressing and still surviving to date in the form of oral literature such as syair, falsafah, dan peribahasa (nggahi bale), that has been part of the Bima community oral customs (Makka dan Malingi, 2022: 11, 37).

Petuah as part of Fitua is strengthened with a few sources which has claimed that the term “tua” in the end of the word Fitua is originally derived from the Malay language which means “wisdom”. The term “tua” or “matua” in Bima philosophy means “welfare” or “wisdom”, and Fitua is a welfare ideology from the elders as the life principles which are hold on tightly by the Bima Muslim community. Hence, this statement is suitable with the meaning of the word “tua” in the term “Fitua” which contained guidance (petuah) on welfare and wisdom. It means, only people with wisdom are able to create live guidance (petuah). Fahrurizki in his definition of Fitua said;

in terms of terminology, the word Fitua was derived from two words, which are Fiki (thinking) and “Tua” (old). Fiki itself was derived from Arabic language which is “fiqh” (thinking) and “Tua” itself was derived from Malay Language which is “Tua” (old). In Bima philosophy, the word “Tua” means welfare. Hence, Fitua is an ideology of welfare for the livings, (Rizki: 2020).

Based on the opinions of a few Bima Tasawuf researchers on Fitua, there are still matters to be debated. It’s obvious that people will inquire if Fitua is the local sufism, hence, how is the concept and the teaching?. However, certainly as one of the local islamic spiritualism tradition, the Fitua islamic concept is a religious pattern that emphasizes on esotheris aspects rather than the exotheris aspects. In this case, Fitua is similar with a few local Islamic spiritualism traditions such as Java Sufism through the teaching of Manunggaling Kawula Gusti, or Sasak Sufism with its teaching of Wetu Telu, and others.

Both local Islamic spiritualism traditions (sufism) have their own teaching and concepts, which at the same time becomes their Islamic identity in general, and sufism specifically. Hence, Fitua which has been known as local sufism is responsible in giving out the explanation on its teaching and concept as a sufism knowledge discipline, until this Bima local spiritualism inheritance able to be freed from negative accusations such as bid’ah, syirik, zindiq and others by some Bima conservative muslim clusters.

Prior to elaborating the features and concepts of Fitua teaching as Bima local sufism, this article will try to reidentify Fitua as text by tracking back all the texts which contained in the Tasawuf knowledge discipline for further interpretation and analysis of the relation(s). It’s due to the assumption by the researcher that text is not independent; every new text will allow the absorption and transformation of the previous text(s). Hence, Fitua as the new text will also need to be read and related to the other text, especially the one that relates to the tasawuf knowledge discipline itself.

B. METHODS

This research article is made on the assumption that every text is like a mosaic; with citations of the absorption, and other texts transformation. Realizing that a text is never independent, and every new text has a possibility to be made from the absorption and transformation of the previous text(s). The researcher put Fitua as a new text, which then be read and related to the previous text which is the Futuwwah concept. The type of research approach that has been used in this article is qualitative descriptive, with in-depth explanation on the relationship between Fitua as Bima Tasawuf and Futuwwah as one of the concept and teaching in the Tasawuf knowledge discipline. The data sources used were secondary datas, with some literature reviews from the books, which elaborate the concept of Futuwwah as well as the books on Bima Fitua. The results from the interpretation and analysis of both concepts will be the basic materials for the researcher to conclude and redefine Fitua as one part of the Tasawuf knowledge discipline.

C. RESULTS AND DISCUSSION

In this results section, there are four discussion sub-chapters which have been arranged systematically based on the findings data obtained, namely: (1) The Islamic Concept of the Bima Muslim Society, (2) Futuwwah According to Tasawwuf Experts, (3) Futuwwah According to the Quran and Hadith, (4) Comparison of the Concepts between Futuwwah and Fitua, as follows:

1. The Islamic Concept of the Bima Muslim Society

Before we debate further on the comparison of the concept between Futuwwah, as part of the Tasawuf knowledge discipline, and Fitua, as Bima local Tasawuf, the researcher would like to conclude briefly the overview on Islamic concept and sufism of the Bima Muslim in East Indonesia. Firstly, the thing that need to be known is the outspread of islam in Bima was done in a cooperative manner through the haqiqah approach by the sufi's scholar (ulama) from a few districts like Gowa Makasar, which was pioneered by ulama named Datu ri Bandang and Datu ri Tiro, until Islam and Tasawuf in Bima live and widely spreaded within the society's locality values, (Ismail, 2008).

The Islamic global aspect in general, and Tasawuf specifically was absorbed into the Bima locality values, and it's not a surprise that many terms, religion discourses, tips, philosophies or even manteras (spells) and doas (prayers) in Bima religious context were combination between global civilization (Islam) and Bima local civilization. For example, the researcher took one of the mantera or doa for safety purpose which has been practiced by the Bima society whenever they wanted to go out from the house, "...inaku dana, amaku langi, bareka laillaha illallah, bareka muhammadasulullah..., (Makka, Interview: 2022).

Literally, "inaku dana, amaku langi" means "my mother is the earth, my father is the sky". While the last phrase "barekka la illaha illallah bareka muhammad Rasulullah" was derived from Arabic language, which is "barakka lailaha Illallah barakka Muhammadarrasulullah" which means request and hope so that the prayer will be accepted by the God (Allah SWT) and the Prophet (Muhammad SAW). The mantra or doa was once a compulsory prayer for the Bima people whenever they wanted to start a long-distance journey. In contrast, if the mantra or doa was not read, the person would be considered as disobedient to the mother (dana) and father (langi), and would be cursed and experiencing unwanted events.

The above mantra or doa has a very deep philosophical value. Whenever the Bima people step-out of the house (lao londo di uma), it will be compulsory for them to always remember and aware (kawara weki or bae ade) whenever they touch the ground (mother earth or inaku dana). It was done to pray for blessing or protection from the universe (Allah SWT and Muhammad SAW) so as to stay humble and not "taqabur" (sombo ro takabu). It is due to the fact that people will never know when he comes (alive) and when he will leave (died). The Bima society was demanded to always being in the state of "aware" and "conscious" (kawara weki ro bae ade) as a human being, which originally came from the sperm, and developed into a lump of soil.

The mantra or doa "inaku dana, amaku langi" became a strong cultural symbol in the life of the Bima community in the era before and after Islam entered Bima. The two sentences in the mantra above at the same time also represent the belief concept of "religion of the earth" (ard') and "religion of the sky" (samawi). Because before the Bima community embraced Islam as a (globality civilization), the belief in animism-dynamism as a (locality civilization) used to be a very strong hold for the Bima community. The clash between the two concepts of "belief" in global civilization and in local civilization is what gave rise to the mantra "inaku dana, amaku langi, baraka la illaha illallah, baraka muhammadarasulullah". From the two verses in this mantra we can see each representation of the concept of Bima locality belief (Makakamba-Makakimbi) as an "earthly religion" (ard') on the one hand, and globality belief (Islam) as a "religion of the sky" (samawi) on the other side. If the sentence inaku dana amaku langi is a representation of the local belief (Makakamba-Makakimbi) while the sentence bareka laillaha illallah bareka muhammadarasulullah is a representation of the global belief (Islam).

The tendency as stated above, not only applies to the concept of Islam in general, but also influences the concept of Sufism in particular. For example, generally the Bima Muslim community is more familiar with the term Fitua than Sufism. Similarly, Sufism discourse in the context of Bima Sufism more often uses locality terms than using terms in the discipline of Sufism as a direct previous text. As an example of a sufistic discourse that is generally said, "pata wa'upu weki

ndaimu, ampomu pata Ruma". Literally, the expression from the sentence above has the meaning, "know yourself then you will know God" which we know that the expression (text) is certainly sourced from one of the phenomenal scholars in the discipline of Sufism which reads, "man arafa nafsahu faqad arafa Rabbahu" [whoever knows himself, then he will know his Lord]."

The above texts are a portrait of how aspects of Islamic globalization in general, or Sufism in particular, have been absorbed into the local values of Bima. From the strengthening of the influence of the value of the locality, this is what causes the Bima people to be far more familiar with the Fitua terminology than the Sufism terminology, especially by the Bima Muslim community who live in the agrarian-inland region. The global aspect of Islam in general, or Sufism in particular has been absorbed into the locality values of Bima, so the birth of Sufism discourse in the context of Fitua's Islamic spirituality tradition is the impact of the clash between global civilization (Islam) and local civilization (Bima). One of the articles that examines the indigenous religion of Bima alludes to the issue of Fitua, writing;

the science of "Fitua" or "Ngaji Tua" is philosophical, spiritual and religious values as a result of creative negotiations between the teachings of the original religion and the teachings of the official religion. The philosophical and spiritual values in "Ngaji Tua" are still practiced and expressed in the religious practice official religion, (Sabara: 2021, 3698).

The study of the article above provides a finding that Fitua is the result of the transformation of the spiritual values of the Makakamba-Makakimbi faith. The influence of the belief of the locality has given an understanding of Sufism that has a philosophical pattern in the tradition of Fitua Bima, and at the same time caused a negative evaluation from conservative Muslim groups—who have a formal-legalistic understanding of Islam and Sufism. While the Fitua tradition itself tends to be mythical and syncretic; combining various practices of Islam and Sufism with elements of religious locality. So it can be said that the birth of Fitua as a local Sufism of Bima is the result of the clash between the global civilization (Islam) and the local civilization of Bima.

Alan Malingi said that, "the spread of teachings and poems with the meaning of Sufism prove that Bima in the olden days was the center of Islamic civilization. So it is not surprising that there are a few people who say that the term "Ilmu Bima" means studying Islam in Bima with the nature of Sufism embodied in what is known as Fitua and Ngaji Tua, (Malingi, 2022: 35-37). The statement indirectly asserts that Fitua Islam is a form of Sufism of the Bima Muslim community. Other scholars of Bima Islamic spirituality, agree with each other and affirm that Fitua is one of the tareqat sects of Bima land or Sufism itself. But from those two statements, the researcher found two general questions, as follows:

a) Fitua as Sufism as said by Bima's Sufism researchers is no more than mere arguments, because it is not accompanied by evidence in the form of a comprehensive study and analysis about the presence of Sufism in Bima's poems and teachings.

b) Fitua as Sufism and at the same time Fitua as one of the tareqat sects that developed in Bima are statements that are still ambiguous and inconsistent because between Sufism and tareqat are two clearly different things.

Thus, the statement about Fitua as one of the teachings of the tareqat and Fitua as part of the discipline of Sufism is not strong enough to be justified. At least there must be a comparative study between the Fitua tradition and a concept in the discipline of Sufism itself. So that the researcher in this case will be able to clarify the concept and doctrine of Sufism in Fitua Bima by presenting a term that according to the researcher is more representative than the terms *fatwa*, *petuah*, *fiqh*, *fikritua* and *filsafat tua* associated with the previous Fitua. The intended term is *Futuwwah*, which is one of the concepts in the discipline of Sufism. When compared to Fitua, the term *Futuwwah* in the text, as well as its pronunciation, sounds closer than the terms associated with Fitua before. Until the researcher guessed that there is a similarity and connection between *Futuwwah* and Fitua.

By using the basic assumption that "the text does not stand alone and the text is a mosaic", then *Futuwwah* as an earlier text is very likely to be absorbed and transformed into Fitua as a new text. Even further than that, as will be discussed in the study of this article, that it is not only the text that allows the similarity between the two, but also in terms of meaning and value, where *Futuwwah* seems to also very much represent the values of Bima-an. However, before explaining more about the relationship between *Futuwwah* and Fitua, the researcher will first describe the concept of *Futuwwah* definitively, both according to Sufism researchers and according to the Qur'an and Hadith.

2. *Futuwwah* According to Tasawwuf Experts

The study of *Futuwwah* as one of the disciplines of Tasawwuf is still rarely done. Even so, the term and concept of *Futuwwah* is always found in various Sufism literature. Therefore, the researcher only included some general opinions from Tasawwuf experts about *Futuwwah* as well as according to the Quran and the Hadith, as follows:

First, is according to Abu Abdurrahman Ibn' Husayn al-Sulami that *Futuwwah* etymologically comes from the word *fata* or *fityan* (in its plural form in Arabic Language) meaning handsome, brave, and full of philanthropic youth who brings together several characters, such as generous, philanthropic, officer, trust, honest, loving, knowledgeable, humble, piety, and so on, (Husayn, 1992: 10). *Futuwwah* in this sense is the view of the knight's life as one of the positions that are passed by those who walk the path of truth (*salik al-haqq*) with a tendency to be poor (full of hope in God), as well as the whole in serving others, (Gulen, 2013: 15).

Second, is Futuwwah according to Annemarie Schimmel explaining that the term *fata* is used in hagiography for many Sufis, and is often associated with those who belong to the sincere *Malamatiyah* group. While in the world of Sufism itself, Futuwwah means the generosity of a fighter, or commendable and noble behavior and manners that follow the example of the prophets, guardians, sages, friends, and beloved (*awliya*) of God. Futuwwah is like a tree; its branches are honesty, its leaves are decent etiquette and self-control; the roots are words of affirmation of faith; the fruit is enlightenment and watered by God's mercy, (Schimmel, 1997: 56, 87).

Third, it is according to Seyyed Husein Nasr to explain that the attitude of chivalry (fighter) in Futuwwah combines selfless deeds, actions without worldly motives or tainted by anger, greed, lust for power, or thirst for revenge. It is not a coincidence in Islam, that the order of chivalry is integrated into some sects of Sufism, and that in the Sufi tradition, those who aspire to walk towards the "Garden of Truth" are expected to possess the qualities of Futuwwah, (Nasr, 2010: 117).

Fourth, it is Futuwwah according to ibn 'Arabi's view that *fata* is a person who respects those who are older than him, who gives or shows forgiveness to those who are younger or lower than him, and prefers those who are equal to him. Ibn 'Arabi said that he had a friend who was also a Sufi figure named Sheikh Abdullah Ibn Ibrahim al-Malaqi from Tarifa, Spain who was very famous for his extraordinary Futuwwah or generosity. According to Ibn 'Arabi's confession, his friend always kept himself busy for the benefit of others, and his house was always open to anyone, (Addas, 2004: 19).

Fifth, is according to Sahl bin 'Abdullah as quoted by Abd al-Karim Ibn Hawazin al-Qusyairi in his book explaining in detail, "Futuwwah means faithfully following the Sunnah and not breaking the limits that God has set". It is also said that "Futuwwah is a wise act that you have done without seeing yourself in that act." It is said, "Futuwwah means you do not turn away when a person in need approaches you" and "Futuwwah means you do not hide from those who are looking for you," "Futuwwah means you do not accumulate your wealth and do not look for excuses [if asked to give charity]" ; "Futuwwah means being generous with whatever has been bestowed upon you, and hiding your difficulties." "Futuwwah means if you invite ten guests, then you will not be affected if nine or eleven people come"; "Futuwwah means not giving preference [tendency]". Futuwwah is a person who should always show concern for others, (Hawazin, 1990: 121).

Futuwwah, as conveyed by various Tasawwuf experts above, is a kind of "social piety" of a Muslim youth who has a high level of faith and piety to Allah SWT and the Prophet SAW who then realizes the values of faith and piety in community life. Certainly in this regard, Futuwwah as one of the disciplines of

Tasawwuf is a renewal movement for the world of Sufism - which today tends to be ascetic (zuhud) by avoiding the noise of worldly life.

3. Futuwwah According to the Quran and Hadith

The concept of Futuwwah is not an invented term (heresy) without a clear reference. This is because for the Sufis themselves, the Qur'an and the Prophet's Sunnah remain the most authentic and authentic source of spiritual inspiration in Sufism. Likewise, the concept of Futuwwah in the discipline of Sufism, according to Hasan al-Bashri, (Hawazin, 1990: 637), that the entire meaning of Futuwwah is gathered in the Qur'anic verse which means, "indeed God commands (you) to act justly and do good, give to relatives, and God forbid from abomination, evil and enmity. He gives you lessons so that you can take lessons, (QS. An-Nahl: 90).

Not only gathered in the Quran, Futuwwah is also gathered in the Sunnah of the Prophet Muhammad SAW. Sheikh Abu Abdullah Ibn' Abi al-Makarim in his book entitled Futuwwah, as quoted by Muhammad Ja'far Mahjub said that in many sunnahs of the Prophet SAW can be found various hadiths related to Futuwwah. However, what is more widely used as a reference is the one given by Imam Ja'far Sadiq which he narrated on the authority of his father and his father obtained it from his own ancestor. According to the hadith, the Prophet SAW said;

People who make Futuwwah from my group have ten characteristics. "Ya Rasulullah," the Companions asked, "what are those characteristics?." He replied, "honesty, keeping one's word, being trustworthy, abandoning falsehood, donating to the orphan, helping the poor and the needy, alms yielding, great charity, hospitality, (Hawazin, 1990).

According to al-Sulami, "fata has no enemies, and does not care whether it is with the Prophet or the infidels. Prophet Muhammad SAW is a perfect fata, because on the Day of Judgment, the Prophet will say, "ummati ummati (my people... my people)" when everyone say 'nafsi... nafsi "I only take care of myself", (Hawazin, 1990: 268). Apart from the Prophet, Ali AS is often referred to as a youth (fatâ), until the Prophet SAW said, "There is no youth but Ali, and there is no sword but Dzul Fiqar", (Gulen, 2013: 162). It is not surprising that the Prophet is said to be the perfect al-fata, due to his simplicity. But it's not simplicity for simplicity's sake, but an exemplary picture of steadfastness and not giving up easily, especially to wealth, power or anything other than God who is in power, (Haikal, 1994: 212-213).

The Prophet SAW is a truly honorable figure and good example (uswatun hasanah), humble, gentle, compassionate, generous, and shy, (Hendrawangsyah, 2021: 234). Futuwwah as defined by Sufism experts is actually what is attached to the Prophet SAW as the best role model for mankind. Thus Hasan al-Bashri when explaining that of all the definitions of Futuwwah is about chivalry (fighters) who have commendable behavior and manners, generous, generous, trustworthy, honest, compassionate, knowledgeable, humble, taqwa, and most

importantly, shame, and modesty (Mahzub, 2022: 638)—which at a certain level will lead to noble morals, (Hawazin, 1990: 269).

The concept of Futuwwah exemplified by the Prophet SAW is a discipline of Sufism that perfectly integrates the practice of Sharia with reality, outwardly and inwardly. So if that is the case, there are actually no more teachings of Sufism that set aside sharia practices such as prayer and the like, because the Prophet SAW himself was known to be very strong in worship and to do itikaf in the mosque to perform night prayers which caused his feet to often swell (Shaleh & Dahlan, 1986: 321) until later God SWT reprimanded him by revealing one of the verses in Surah 'Thaha which means, "We did not reveal this Qur'an to you so that you would be in trouble, (Q.S., 20: 1-2).

This verse can also be a reference for the practitioners of Islamic spiritualism (Sufism) so that they do not trouble themselves by isolating themselves (asceticism) for a long time until they do not care about worldly lives. On the contrary, the discipline of Sufism in the context of Futuwwah is a neo-Sufism concept that provides a new challenge to the practitioners of Sufism to be able to practice asceticism in the midst of community life. In situations and conditions like this, the quality of their faith and piety is really tested to the extent that they are able to resist temptation, even more to the extent that the essence of Islam that they have learned during the discipline of Sufism is able to be applied in various aspects of life.

4. Comparison of the Concepts between Futuwwah and Fitua

This section is the content of the discussion from articles which contained interpretations and analysis of the relations between Futuwwah concept in Tasawuf knowledge discipline and Fitua as Bima's Islamic spiritualism. Due to the vast interpretation of Fitua, the writer will limit this research by providing one of the syair (a traditional singing poem) that has been the life moral principles of the Bima Muslim community, and its sufism principles at once.

In the history, the Bima community was a spiritual society which upheld their traditions and local cultural in their daily life. It was reflected in the local wisdom discourse through oral literature such as syair, petua, philosophies, semboyan, pantun, idioms and others that based on the Islamic traditions and teaching values as the life guidance.

Among the syair that representing the Futuwwah values in Bima context is known as maja dabo lahu which indirectly becomes the sufism principal (Fitua) for the Bima Muslim community. Literally, maja dabo lahu means "ashamed and afraid", but this phrase philosophically has a deeper meaning from its literal meaning for it has been used as the moral and life guidance by the Bima community. Ashamed or "maja" means the act of feeling ashamed when doing bad things or bad behaviours, while afraid of "dahu" means feeling afraid if they disobey the Islamic path, or being disobedient to Allah's commands.

The feeling of “afraid” in “dahu” context not to be used in war and defence. Traditionally, Bima community was always known as the knights’ community. “Afraid” or “dahu” in their religious life context was more related to self management in immoral actions, such as disobedient to Allah’s laws and tradition’s laws that placing the social life in order. The conclusion made from these two values of *maja labo dahu* (afraid and ashamed) was a manifestation of the faithfulness and piety (*iman* and *takwa*) which are parts of the Almighty God.

The most important explanation regarding the relation between Futuwwah concept as Tasawuf knowledge discipline and the meaning of *maja labo dahu* as Bimas’ sufism principles (*Fitua*) was explained by Alan Malingi in his book entitled “*Petuah Tanah Bima* (2022)”. He wrote that *maja dabo lahu* was one of the most important *petua* in the life of Bima community, and was not just a *petua* but a “*Pancasila*” or a country’s principles of the Mbojo people for centuries, and was developed based on the five living attitudes of ‘*dou Mbojo, whis were maja, ‘dahu, su’u sawa’u sia sawale, nggahi rawi pahu, dan toho mpara nahu, sura dou labo dana.*” (Malingi, 2021: 52).

Literally, *su’u sawa’u sia sawale* means upholding the trust, *nggahi rawi pahu* means “combining words and actions”, *toho mpara nahu, sura dou labo dana* means “let it be/ it’s not important for me”, “what is important is to the people and country”, and the last one *maja labo dahu* means “ashamed and afraid”, (Malingi, 2021: 53). All these five attitudes contained the Futuwwah principles as the knights’ life point of view which include good manners and behavioural (noble), generosity, philanthropy, trustworthy, honesty, loving, knowledgable, humble and piety.

When referring to Hassan al-Bashri expression that stated all the Futuwwah definitions are the feeling of ashamed and unpretentious, it shows that the definition is almost similar to the Mbojo life principles which applied ashamed and afraid (*maja labo dahu*) as one of the principles that was held firmly by the Bima community. Moreover, unpretentiousness and moderation are the basic characters or identity that has been implemented in oneself of every Bima people in the community together with the other knight’s genuine characters.

Al-Taftazani, who classified the sentences (*Ayat*) in al-Quran stated that there are around 25 sentences identified to have sufistik aspects (Taftazani, 1997: 36) including sentences about the characters of ashamed and afraid (*maja* and *dahu*) that has been the most important part in the sufism tradition. From all the sentences that was classified by Al-Taftazani, all of them seems to be referring to the concept of Futuwwah, such as the characters of good manners, noble, generosity, philanthropy, trustworthy, honesty, loving, knowledgable, humble, piety and others. It’s not a surprise if Annemarie Schimmel claimed that Futuwwah was one of the characters and behavior which became the starting point of the sufism tradition.

If Futuwwah in Schimmel's analogy looked like a tree, Futuwwah in Fitua context as the Bima local sufism is "Fu'u ma tua" which means a matured tree for shelter (Rizki, 2020), or an analogy of a firm knight (al-fata') characters. Futuwwah atau "Fu'u ma Tua" (a matured tree) when its root is maja labo dahu (ashamed and afraid), the trunk is su'u sawa'u sia sawale (upholding the trust), the twigs are nggahi rawi pahu (combining words and action), and the leaves and fruits are toho mpara nahu, sura dou labo dana (let it be/ it's not important for me", "what is important is to the people and country").

The Futuwwah concept within Bima community values is not something that was fabricated (bid'ah), but was there since its early existence. As far as the research made by the writer from all concepts in Tasawuf knowledge discipline, only Futuwwah concept able to representing Bima values comprehensively. Besides, Futuwwah as the knight's character within Bima context, has been written in the history of Bima when there was a group of Fitua researchers (al-fata') existed and involved in the people's war against the cruelty of the The Dutch East Indies Colonist between 1909-1910 for the sake of justice.

Anyone who did the research on Bima Tasawuf, was facing the fact that sufism in Bima had coexist with the history of the crusade against the colonist, (Hamka, 1951: 9-10). Consequently, Futuwwah which means the knights (crusaders) in Bima context non only emerged from the spaces of s (personal-divine), but was also from the situation of the social-politic foreground, (Wahid, 2021: 233). It was proven by the involvement of sufi-philosophy scholars (ulama) that was widely spreaded outside of the palace of Bima's Kingdom. The war between the people of Bima against the colonist were happened within three timelines and involving three villages, which are desa Ngali (1908-1909), desa Dena (1910), and desa Donggo Kala (1909-1910).

The above statement describes the meaning of esoteric at once, in the context of Bima Fitua Tasawuf that isn't closed-off like the classic sufism, which in general tends to isolating themselves from the social-politic cavity. In contrary, Fitua Tasawuf never retreat from the crowded world or keeping a distance from the supremacy. This is due to the Mbojo's nation-state principles that were developed based on the petua values that has been part of Fitua itself. If Futuwwah concept in Tasawuf knowledge discipline has the generosity and friendly characteristics, and not keeping ownership including own live for the sake of other people's interest, then the same goes to Bima Fitua with its sufism concept and ability to be "zuhud" in the middle of the living social; it is a Tasawuf concept which is unselfish as described in the philosophy "toho mpara nahu, sura dou labo dana" (let it be/ it's not important for me", "what is important is to the people and country").

Based on that, the Tasawuf concept in the context of Fitua is commonly known in the modern Tasawuf as neo-esoteric or neo-eschatism (Syukur, 2012: 109), which is a Tasawuf discipline that is not limited to the God appreciation,

but also appreciation towards the teaching of Islam which was then converted into actions. Fitua as Bima local Tasawuf are full of petua and advices has been used as “the quotes of life”, not only to be understood by the individuals but also to be widely planted on the land of Mbojo (Bima).

As a matured Islamic concept, Fitua will never be lost or disappeared by the civilization eventhough it's in the gripped of multiple Islamic transnational streams which regard it as bid'ah and heresy stream or way of religious practicing. Bima Fitua is an assurance and will always stay, because the Mbojo nation basic living principles were developed from Fitua itself. Fitua is not only acts as the sufism way of the Bima community, but also stands as the Islamic identity of Bima Muslim community.

As an Islamic identity of Bima Muslim community, Fitua is certainly able to be the modern era guardian of religious morality, especially to the Bima millennial Muslim generation that are currently hit by the identity crisis due to the weakness of local values. Hence, it encourages the millennial generations of Bima Muslim to combine together with the radical Islamic groups. Therefore, the Islamic strengthening of Fitua is important, whereby its role not only to fend off multiple beliefs of the radical Islamic Transnational which teaching are non-contextual with the Bima's values, but also to be able to bring back the proper Islamic face of Bima.

E. CONCLUSION

Based on the above elaboration, the researcher concludes that Fitua in the land of Bima is an Islamic spiritualism (sufism) with the concept and teaching of Futuwwah as the way (tareqah) that was built based on the petua of Maja Labo Dahu which includes five Bima Muslim community life principles, which are maja, 'dahu, su'u sawa'u sia sawale, ngahi rawi pahu, and toho mpara nahu, sura dou labo dana." As a Tasawuf with some Futuwwah patterns, Bima Fitua is a neo-zuhud concept that is able to be “zuhud” in the middle of the living community with open characters, not like the general classic Tasawuf, which has the tendency to isolating themselves from social life (zuhud). This is due to the early existency of Fitua Tasawuf in the land of Bima which was based on the socio-politic condition background, through the crusade history of a group of young men (al-fata) who also the practitioners of Fitua (Sufism), and fought against the cruelty of the colonists. Bima Fitua Sufism didn't come from a personal-ilahiyah, or Tasawuf concept that only emphasized on the appreciation to the God, but also appreciation towards the teaching of Islam itself which later converted to “social righteousness” as a manifestation of the Futuwwah values.

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