



Zuhud Practice among ASN Ministry of Religion Tanjungbalai City

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Abstract:

This paper deals with Zuhud Practice among ASN Ministry of Religion Tanjungbalai City. Zuhud in Islam appeared at the time of the Prophet Muhammad and his companions which was reflected in the form of behavior. The author places zuhud on the second criticism, namely the practice of zuhud in the context of modern life which is influenced by the economic, social, cultural, scientific and so on. This research uses qualitative research by conducting field research and supplemented with library research. The research approach is a sociological approach and constructivism. The sociological and constructivist approach is carried out by observing the zuhud activity in religious policies in public spaces carried out by ASN (State Civil Apparatus) at the Office of the Ministry of Religion of TanjungBalai City in their daily social life. Based on the classification of zuhud, it can be stated that with zuhud a person can control himself from unlawful acts. That is the level of zuhud of ordinary people. If a person is able to live a zuhud lifestyle, then he will not commit corruption even though the opportunity is possible because his heart is filled with love and Allah's supervision of him. Leaving things that are forbidden requires people to seek wealth sincerely through hard work, and professionals who will prevent them from bribery, manipulation, corruption, oppressing the weak and so on. So that its existence will provide peace and happiness for others and the environment.

Keywords:

Zuhud Practice; ASN; Ministry of Religion Tanjungbalai City

I. Introduction

Zuhud in Islam appeared at the time of the Prophet Muhammad and his companions which was reflected in the form of behavior, such as modesty in dress, not excessive in terms of food, distributing wealth to people in need, prioritizing the interests of others over personal interests, and commendable behavior more like *Aṣḥāb al-Ṣuffah*, although most of them (*Aṣḥāb al-Ṣuffah*) are poor people who struggle in the way of Allah, unable to work so they have no income, but they do not want to beg from others, and they spend their time reading the Qur'an and dhikr.

In the Sufi view of life, the world with all its material life is a source of disobedience and the cause or impetus for evil deeds that cause damage and sin. This temporary world is considered a barrier to always remembering Allah, so that a person will be farther away from Him. Therefore, Abd al-Qadir Mahmud saw zuhud as an attitude of avoiding worldly luxuries, controlling lust in all its kinds. In Sufism terms, zuhud (asceticism) is a level in which a person hates the world or leaves the life or pleasures of this world and prefers the hereafter, or leaves the pleasures of the world because he hopes for the pleasures of the hereafter. Zuhud is one of the *maqam* in Sufism.

Zuhud is one of the substances in Sufism (Islamic mysticism), so it is not surprising that Zuhud in its development has always been an interesting debate to listen to. Many Islamic figures participated in responding or responding to this matter of zuhud with various arguments. For example, Muhammad Iqbal said that zuhud cannot be separated from the context of the situation and conditions at each time. According to him, in this modern era, there is a need for a re-examination of Sufism, especially regarding zuhud.

Excessive zuhud practices and attitudes in the hereafter make zuhud by some Muslims considered a cause of Islamic decline. They do not care about the collective interests of Muslims to build economic, educational and social advantages. The zuhud behavior that completely leaves world affairs makes Muslims passive and even fatalistic, so that this pattern of life has received criticism from various modern Islamic circles.

Syafiq Mughni then summed up the criticisms from various circles of modern Islamic scholars regarding the excessive practice of zuhud, he said:

Criticism of zuhud gave birth to two kinds of alternative attitudes. The first is an attitude that condemns Sufism or asceticism, because it is considered a deviation from the authentic teachings of Islam and at the same time is the cause of the decline of Islam. Zuhud was criticized for neglecting human duties as caliphs in this world whose task was to build civilization on the principles of Islamic teachings. Second, in an effort to contextualize it with modern life, there is an attitude that takes the path of reform towards the concept and practice of zuhud. Zuhud is defined as a concept that encourages Muslims to work hard to achieve world progress and use it for the benefit of society.

The author places zuhud on the second criticism, namely the practice of zuhud in the context of modern life which is influenced by the economic, social, cultural, scientific and so on. So after all, the practice of zuhud actually has a complex impact and is not easy to implement. In addition, there are many qualities that are not commendable, which are often displayed by society, especially in the face of this dazzling material and worldly pleasure. The impact in modern life can be seen that today's society is becoming more materialistic and individualistic.

In the context of the Ministry of Religion environment which is part of the context of modern life which is carried out by the State Civil Apparatus (ASN) in carrying out its duties and functions, one of which is to build a good religious life in accordance with the times and developments of today's era. ASN at the Tanjungbalai Ministry of Religion Office as human resources in government institutions is obliged to foster the religious life of the people, so they are required to play an active and even proactive role in efforts to maintain and foster religious communities.

So it is important to study how the relationship between the ASN of the Ministry of Religion as part of a society living in modern times is in applying the zuhud attitude. Because after all, zuhud as an inseparable part of Islamic spirituality (Sufism), can shape the attitude of modern Muslims towards the world. Therefore, the reformulation of zuhud in the practice of empiricism among the State Civil Apparatus of the Regional Office of the Ministry of Religion of North Sumatra Province through electability in realizing the five cultural values of the Ministry of Religion as well as extension and protector of the community must be able to answer the interests of plurality and dynamics. All the challenges faced are continuous so that they become a barometer for the future attitudes and persuasion of ASN.

So the focal point of the problem studied here is the reformulation of the concepts, meanings, contexts, and values contained in *zuhud* implemented in the values and roles of the ASN (State Civil Apparatus) through the practice of empiricism as an analytical study based on Sufism values (the textuality is the value of spirituality) in realizing it (five values of work culture) in the form of the roles and responsibilities of the State Civil Apparatus at the Ministry of Religion of Tanjungbalai City in their services, guidance, and efforts to embrace the community, especially the people of North Sumatra through these spiritual values based on the values and meanings as well as the context of *zuhud* in their daily lives.

II. Review of Literature

The word '*zuhud*' has become standard Indonesian according to the written information in the latest Big Indonesian Dictionary. In the dictionary, it is stated etymologically that *zuhud* comes from the Arabic زُهْدٌ (*zuhd*), which means "a nonchalant attitude towards the worldly", or "about leaving the world; hermitage." Then in the Arabic dictionary *al-Munjid*, etymologically *zuhud* means *raghaba* 'an syai'in wa tarakahu, means emptying oneself of the pleasures of the world for worship. People who do *zuhud* are called *zâhid*, *zuhdan* or *zâhidun*. *Zâhidah* plural *zuhdan* which means small or little.

In addition, according to another definition *lafadz zahida fihi wa 'anhu*, *zuhdan wazaha datan* means turning away from something, leaving it because of its humiliation or out of anger towards it or to kill it. If it says *zahida fi ad-dunyâ* means leaving the lawful things from the world for fear of reckoning and leaving the unlawful things from the world for fear of punishment.

Tazahhada means to be a person of asceticism and worship. *Az-Zâhid* is a worshiper. The plural is *Zuhâd*. *Lafazh az-zahadah fi asy-syai'i* he opposite of pleasing him, being pleased with that which is little and clearly halal, leaving more than that for the sake of Allah alone. That is the meaning of *zuhud* if judging from the meaning of the word *zahadah*. *Zuhud* linguistically means disinterest, and *zâhid* means people who are not interested in his heart. This is based on the meaning of *alzâhidîn* contained in the Qur'an, namely:

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

Meaning: And they sold him for a reduced price – a few dirhams – and they were, concerning him, of those content with little. (Surah Yusuf: 20)

According to another scholar, Sufyan Ats-Tsaury (d. 760) *zuhud* in the world means not to give hope, instead of eating something dry and wearing bad clothes. People who are *zuhud* are not happy because they have gained the world and are not sad because they have lost the world.

As for the companions of the Prophet. Ali ibn Abi Talib (d. 661) explains, as quoted by Amin Syukur, that *zuhud* is summed up in two sentences in the Qur'an, so that you do not grieve over what has slipped out of your hand and not be proud of what has been given to you. Verily Allah SWT does not like people who are haughty and arrogant.

From the views of some experts on the meaning of *zuhud*, the writer concludes, *zuhud* is to leave things that are not useful for the sake of the hereafter, to prioritize things that are permissible which lead to special obedience to Allah SWT. In other words, there is human involvement with worldly things that are permissible, keep working hard and trying, but this worldly life does not control the inclination of the heart and does not make a person *zâhid* deny God. As stated by Ibn Taimiyah and Abu Wafa al-Taftazani.

Meanwhile, Muzakkir agrees that the zuhud factor is more influenced by the teachings of Islam itself. Various reasons can be put forward that in Islam there is no priesthood system (rahbaniyyah), as there is in other religions. The similarity of zuhud with rahbaniyyah and so on in Christianity, as well as other religions does not mean that Islam has taken it from them, because such a life as zuhud is a universal tendency that exists in all religions or it can be said because the source of Islam is one, although different in details.

Then in terms, the meaning of zuhud in the view of the Sufis, that this world and all its contents are a source of disobedience and evil that can keep it from God. Therefore, a person's desires, desires, and passions have the potential to make worldly luxuries and pleasures the goal of life, thus turning them away from God. Therefore, a Sufi is required to first turn all his activities both physically and spiritually away from worldly things. Thus everything he does in life is nothing but in order to get closer to God. This behavior in Sufi terminology is called zuhud. Although there are many definitions given by Sufi figures regarding zuhud, the Sufis' expressions lead to the above descriptive meaning. So in the Sufism tradition, the position of zuhud is one of the stations that will determine the continuation of a Sufi's worship. So that almost all Sufis and Sufism experts put zuhud in every concept of Sufism, just with a different concept.

Talking about zuhud terminologically in the context of modern life, several opinions can be summarized. Referring to Amin Syukur's opinion, zuhud cannot be separated from 2 (two) things. First, zuhud is the maqamat or station of a salik in the journey of Sufism, and secondly, zuhud is a moral (morals) of Islam and a protest movement against worldly aspects. From the first understanding, it is understood that if Sufism is defined as awareness and direct communication between humans and God as the embodiment of ihsan, then zuhud is a station (maqâm) towards achieving "encounter" or makrifat to Allah SWT. In this condition zuhud means avoiding the will of worldly things or mâ siwa Allah. Because the world is seen as *hijâb* (barrier) between the Sufi and God. In the second sense, in Amin Syukur's view, there is a very interesting condition that zuhud is an attitude that can be interpreted as Islamic morality or character, which is a moral that must be possessed by Muslims in viewing and dealing with the glitter of material life, namely the condition of self not interested in the love of the world and trying to stay away from its pleasures.

From the paradigm above, it can be interpreted that sociologically a salik who behaves zuhud is nothing but a social protest movement over the socio-historical and socio-cultural conditions in modern times with many social inequalities occurring in the joints of people's lives, government systems and others. In the nineteenth and twentieth centuries, known as modern times, the situation and circumstances were different from life in the past. If in the past the world was seen as a despicable life and should be shunned, then in modern times this is not something despicable, but a means to increase piety to Allah SWT.

III. Research Methods

This research uses qualitative research by conducting field research and supplemented with library research. The research approach is a sociological approach and constructivism. The sociological and constructivist approach is carried out by observing the zuhud activity in religious policies in public spaces carried out by ASN (State Civil Apparatus) at the Office of the Ministry of Religion of TanjungBalai City in their daily social life.

This research approach is multidisciplinary with a socio-philosophical based approach. The multidisciplinary approach method is a research method that has interconnections

between one science and another but each works based on their respective disciplines and methods. This multidisciplinary approach is the merging of several relevant disciplines together to solve a problem or to overcome a particular problem that will be used as a knife in dissecting scientific studies related to research. This is in line with the mainstreaming of integration or unity of knowledge (wahdat al-'ulum) initiated by UIN North Sumatra which states that a multidisciplinary approach is one of the approaches in the Wahdat al-'Ulam mechanism.

The location of the research was carried out at the Office of the Ministry of Religion of Tanjungbalai City which represented the demographic situation of the ASN (State Civil Apparatus) at the district/city level office. Meanwhile, the effective time of this research was for 6 (six) months, starting from February to July in 2021. While the research data sources were ASN of the Ministry of Religion of Tanjungbalai City as many as 60 from the Office of the Ministry of Religion of Tanjungbalai City and the Head of KUA throughout Tanjungbalai City.

From the 60 people, the researchers selected and identified to determine the number of 20 people randomly by making the following criteria:

1. 1 (one) Head of Sub Division of Administration of the Ministry of Religion of Tanjungbalai City.
2. 3 (three) people representing 5 Section Heads in the Ministry of Religion of Tanjungbalai City.
3. 3 (three) people representing 6 Heads of KUA in the Ministry of Religion of Tanjungbalai City.
4. And 13 (thirteen) employees and staff in the Ministry of Religion of Tanjungbalai City.

20 ASN (State Civil Apparatus) from the four research objects above are primary sources, this is needed to find out how the State Civil Apparatus responds to the existence of these zuhud values in their practical and empirical life in the office where they work.

IV. Result and Discussion

In general, it can be understood that humans have two dimensions, namely the *malaku>ti* atau *rahma>ni* dimension, which is called spirit, and the material dimension, which is called mass or physical. So in this regard, just as the physical needs food day and night, so does the spiritual dimension. Spiritual food is of course spiritual as well, as indicated by Allah for example in Qs al-Hud (11): 14:

فَالَّذِينَ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

It means:

"And establish the prayer on both sides of the day (morning and evening) and at the beginning of the night. Verily, good deeds wash away (sins) bad deeds."

The sentence "indeed, good deeds erase bad deeds" means that "establish prayer to remove the rust from your heart." The point is that the Muslim man must try to remove the dirt that pollutes his soul. And one of the elements that can pollute his soul in the context of *taqarrub ilallah* (get closer to Allah) is *hub al-dunya* (love of the world).

Starting from the verse above, the researcher bases efforts to minimize and even erode the love of this world in the heart of a servant, especially the ASN of the Ministry of Religion

of Tanjungbalai City in carrying out their obligations and rights, which can lead to misperceptions, namely by reason of maintaining the purity of their heart or soul, one must leave all activities. Worldliness at all, or even that the ASN cannot perform zuhud. Of course, this is a wrong view that identifies zuhud with misery.

Starting from this, does Islam teach this kind of zuhud? The answer is no. Zuhud in Islam does not mean that a person should isolate himself from society and worldly activities and only be busy worshipping for his own sake. People who are zuhud (za>hid) are people who do not have anything that binds them, not people who do not have property. Zuhud people are people who are not bound by the love of power, not forbidden to be leaders. A person who is zuhud is one who breaks all ties so that he can leave the world easily at the time of his death. Perhaps this view is very appropriate to be used by the ASN of the Ministry of Religion of Tanjungbalai City.

Thus zuhud in Islam does not have to live in poverty because the essential meaning of zuhud in Islam is the absence of dependence on something that can turn the heart to Allah. Relevant to this, Hamka stated that zuhud means "not wanting and not having a fever for the world, splendor, possessions and rank." And in a short sentence Abu Yazid al-Bustami defines zuhud as "having nothing and having nothing."

That means that the ASN of the Ministry of Religion of the City of Tanjungbalai who is zuhud may be rich, but his heart is not attached to his wealth. Likewise, he can appear wearing clothes with trendy fashions according to his time, wearing luxury vehicles but these facilities do not cause liver diseases to nest in him.

In other words, the zuhud practiced by the Prophet Muhammad and his companions, was not self-isolation and an exclusive attitude towards the world, but had the meaning of being actively involved in the life of the world in the context of the hereafter. There is no dichotomy between the life of the world and the life of the hereafter, in fact they have a close relationship with each other, especially since the world is a field for doing good deeds that will be enjoyed in the hereafter.

Even Allah confirms in QS al-Qashash verse 77: 77:

وَابْتَغِ فِيمَا ءَاتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

It means:

"But seek, through that which Allah has given you, the home of the Hereafter; and (yet), do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

This verse actually means that enjoying the happiness of worldly life is a natural thing in harmony with human nature. What is forbidden is to love the world or property. Because it turns out that the main factor that causes humans to fall into sin is driven by their excessive love for the world or wealth. This verse also implies that God's gifts to His servants in this world include health, strength, offspring and material pleasures. That is the source of the happiness of living in the world. But the Qur'an emphasizes that God's gift is used to achieve happiness in the afterlife. So, what is forbidden is excessive love for wealth, or considering the world and wealth as the ultimate goal.

Thus zuhud aims to turn the soul away from all inclinations towards things that are oriented to the present (the world) towards things that are oriented tomorrow to an eternal tomorrow (the hereafter). Zuhud is not turning away and leaving the world in a material sense, but turning away from current desires and orientations. Therefore, the appearance of a zahid towards closeness to Allah can be done in the midst of the modern world. He is a believer again zahid, but can appear at the same time as an entrepreneur, bureaucrat, technocrat and even a conglomerate, including of course the ASN of the Ministry of Religion of Tanjungbalai City.

Strictly speaking, the zuhud person is a person who has wealth, rank and fame, but his throne and fame are used as a means to achieve the pleasure of Allah, prosper the earth and create benefits in the dynamics of this life. Such is the meaning of zuhud taught by Islam so that it remains relevant to the times, as well as provides a religious nuance that remains up to date in contemporary conditions to achieve success in the life of hereafter. The following are 2 (two) matters of zuhud reformulation obtained from the results of the interaction of researchers with ASN of the Ministry of Religion of Tanjungbalai City:

1) Unpretentious and Simple Life

Dynamic Zuhud is not only beneficial for oneself and others. strictly speaking, the attitude of zuhud life will radiate concern for the difficulties of others. This is driven by the perception of zuhud people who view all the worldly facilities they have are not a goal but merely as a means to gain the pleasure of Allah swt and achieve closeness and ma'rifah with Allah.

Because to achieve closeness and ma'rifah to God it takes a pure soul (not controlled by lust). Zuhud is essentially manifested by resistance against the tendency of the soul to love the world and possessions that have the potential to pollute the human soul. One of the characteristics of the love of property is miserliness. As a form of zuhud too, the method against being stingy is to disobey it, by removing some of its wealth, for alms (circumcision and obligatory) even though his lust wants otherwise. Continuous resistance to miserliness is a process of purifying the soul and it is in harmony with the essence of zuhud (freed from shackles and lustful impulses).

The embodiment of the holy soul led Abu Bakr, Umar and Usman as zuhud persons who on the one hand have material wealth but on the other hand they are willing to give their wealth to Allah. Even after becoming caliph, they still live a simple life. Thus the zuhud attitude which is the emanation of a holy soul will make a person willing to sacrifice and place his wealth as a way to reach the pleasure of Allah so that his presence on the stage of life will have double implications, individual success as well as social worship value.

The dynamic zuhud attitude can be likened to the mode of "becoming." Happiness is found in giving, not in taking. Like glass that looks blue, because it absorbs all colors and gives off blue. In this case the identity of the glass is determined by what it gives, not what it receives. In order to perform the "mode of being", one must free oneself from attachment to possessions.²⁵ That is zuhud. The dynamic zuhud lifestyle is indeed marked by a willingness to give, share and sacrifice. With alms, like blue glass, he has determined who he is from what he spends. Thus he has shifted the center of attention from himself to others.

Thus, a positive and dynamic and interactive zuhud attitude is actually very strategically developed in overcoming the problems of poverty and ignorance that surround Muslims today, including in Indonesia. It is clear that zuhud is very much needed, so that the human

tendency to love property in particular and love the world in general can be changed and replaced with a penchant for using wealth for the benefit of the people, especially the poor. Assistance to the mustadl'afin (poor) will also have positive implications in establishing a harmonious relationship between the rich and the poor. On the other hand, if the people below the poverty line are left alone, sooner or later the rich will be threatened with peace of mind, thus "forcing them to pay huge costs to protect themselves and their property."

The use of zuhud in overcoming poverty can be expected as a solution by living a simple and simple life. The assumption is that if the wealthy Islamic people in Indonesia have a zuhud attitude and each of them can support the poor, it is predicted that the number of poor people in our country will decrease. Maybe this idea is idealistic at the level of thought (theory) but difficult at the level of application. However, it is clear that Islam actually shows mankind how the zuhud attitude of the wealthy is able to raise the dignity of the poor so that poverty can be reduced and even during the caliphate Umar bin Abdul Aziz it was very difficult to find people willing to accept zakat because they were already economically prosperous.

2) Overcoming the Corruption Problem

One of the small animals that is immortalized as the name of a surah in the Qur'an is al-Naml (ant). In reality, ants collect food bit by bit without stopping. It is said that these small animals can gather food for years when they are not more than a year old. Greed is so great that he tries and often succeeds in carrying something bigger than his body, even though it is of no use to him.

The attitude of human life is often compared to various types of animals. Obviously, there are humans who behave like ants, namely collecting and accumulating treasures without being adjusted to their needs. The behavior or culture of ants is a piling culture that is fostered by the mumpung culture. The concrete form in society, nation and state is the strengthening of a corrupt culture starting from the lowest level officials to high officials. So it feels difficult to eradicate. The proof is that various efforts to eradicate corruption that have been promoted by the Indonesian government have not shown significant results. In fact, the state money that was corrupted by the big-name thieves continues to grow and it is not certain how long it will end.

The greed of this corrupt mental ruler is identical to the ancient Greek legend known as the Tragedy of King Midas, a greedy ruler who always tries to accumulate wealth for himself and his family. So greedy, his possessions have not satisfied his heart, so he asked for guidance (spell) to Dionysus, one of the Greek Gods; so that he has magical hands that can turn anything he touches into gold. Although his wish came true but in the end he went crazy. Because no one wants to approach him for fear of being touched by his magical hand which is the source of the tragedy. Behind the symbolization of the tragedy of King Midas, there is a message that is quite basic that the greed inherent in a person, especially a corrupt ruler, will bring disaster, both to himself, society and the environment. Moreover, if he is a ruler who has the facilities of knowledge and political power, then the principle of aji while is often applied to extract state money in order to be able to prosper his family for up to seven generations.

The emergence of the phenomenon of humans who are mentally corrupt and oppressive and exploits each other is essentially a bias from hubb al-dunya (love of the world) in general and love of property in particular. The irony is that most of the corruptors are actually Muslims and some have even fulfilled the fifth pillar of Islam (pilgrimage). It is within this framework that the existence of zuhud which is oriented towards purifying the soul from

the love of the world and wealth in order to achieve pleasure and ma'rifah to Allah can be utilized to overcome the problem of corrupt mentality among Muslim officials.

The ASN of the Ministry of Religion of the City of Tanjungbalai view zuhud as a business and work to seek sustenance in a lawful way and halal goods will pollute the soul if the effort and wealth will shackle their soul and neglect them from remembrance (remembrance) of Allah. Especially if the business being undertaken is clearly illegal. Relevant to this matter from Imam Ahmad bin Hanbal as quoted in this dissertation earlier, classifies zuhud into three levels: (a) zuhud for lay people, i.e. leaving the forbidden; (b) Zuhud khawwash, which is to leave things that are not important even though they are lawful; and (c) Zuhud of the wise, which is to leave everything that can be busy from other than Allah.

Based on the classification of zuhud, it can be stated that with zuhud a person can control himself from unlawful acts. That is the level of zuhud of ordinary people. If a person is able to live a zuhud lifestyle, then he will not commit corruption even though the opportunity is possible because his heart is filled with love and Allah's supervision of him. Leaving things that are forbidden requires people to seek wealth sincerely through hard work, and professionals who will prevent them from bribery, manipulation, corruption, oppressing the weak and so on. So that its existence will provide peace and happiness for others and the environment.

IV. Conclusion

From this research, the following conclusions are obtained:

1. That the State Civil Apparatus (ASN) in the Office of the Ministry of Religion of Tanjungbalai City is aware that zuhud is one of the morals (Islamic morals) and maqam contained in Sufism. According to them, this Zuhud is important to be practiced in daily life, including in carrying out their main duties as ASN at the Office of the Ministry of Religion of Tanjungbalai City.
2. The meaning of zuhud for them also does not mean leaving worldly life and only focusing on ukhrawi affairs, but it is an inner appreciation and practice of all life activities to rely solely on Allah, not on worldly things. Including the practice of the world and the hereafter, it must be intended as worship only to Allah, so that whatever is done is submitted to the will of Allah SWT, including in terms of the results; whether to gain or fail. The concept of zuhud must be dynamic and not static in looking at the world and worldly activities, which are more oriented towards social piety rather than individual piety. So according to ASN that zuhud must be able to free humans from their attachment to worldly affairs or pleasures without having to leave them.
3. The reformulation of the concept of zuhud for ASN of the Ministry of Religion of Tanjungbalai City is expected to at least achieve 2 (two) things, namely: The birth of an awareness of living a simple and simple life; and solving the problem of corruption. To achieve this, in the practice of zuhud, ASN is expected to carry out the following attitudes: patient, tawadhu', not hasad, sincere, qana'ah, not greedy, being i'tidal, having good morals in socializing, living a simple life, and avoiding things that are doubtful.

Thus, this dynamic zuhud is expected to have positive implications in overcoming the problems faced by ASN at the Ministry of Religion of Tanjungbalai City and others, namely overcoming corruption. Because zuhud gives birth to a consistent paradigm in finding wealth through halal (legal) businesses while avoiding various illegal businesses (syubhat, and haram). So the zuhud will avoid bribery, manipulation, corruption and various other abuses of power. Zuhud can be used as a preventive solution in overcoming corruption.

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