

# The Sufistic Thoughts of Nashruddin Hodja In The Works of Comical Tales

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**Abstract.** This research describes the sufistic thoughts which can be used as a medium for spiritual therapy. The object of this research is focused on examining and analyzing the moral and spiritual messages implied in Hodja's comical tales. The objective is to understand the sufistic thoughts which are then formulated as a science to cleanse the soul and increase the piety towards God. In general, sufistic thoughts are divided into two; Sunni tasawwuf which examines the purification of the soul and a philosophy based on philosophical tasawwuf. Tasawwuf teaching is often found in literature. Literature and tasawwuf are two things which possess a mutualistic relationship. Nashruddin Hodja, a Sufi from Turkey, had been implementing his tasawwuf science in comical literature. Thus, the formulation of the problem are 1) what are the moral messages implied in the tales?, and 2) how does the influence of Hodja's Sufistic thoughts towards psychological treatment? In order to answer these questions, this research uses qualitative method, which is by examine the religious texts that tells about the spiritual life of Hodja. The result of this research shows that Nashruddin Hodja has a mindset which is oriented in morality and ethics. He raised topics regarding attitudes toward God as well as individual and social ethics. His comical tales contain high moral and spiritual values for moral education of the society.

**Keywords:** *Nashruddin Hodja, sufism, Islamic literature, comical tales, human ethics.*

## 1. INTRODUCTION

In the track record of Islamic civilization, literary works have a very important position. This is based on the history at the time Islam firstly emerged as religion in the middle of Arab society that has been holding strong literary tradition. Muhammad, a prophet who was born among them, also introduced the teachings of Islam with literary works. Through the revelation of the Quran, he taught Islamic values regarding life, morals and spiritual, which aimed to improve the quality of a person and the society. Therefore, Islam and literature have an inseparable bond.

Religion and literature are two parts which can be related one to another. Even, literature is a part of religion itself (Atmosuwito, 1989). In Islamic teachings, literature is used to socialize

the moral ideas of a text and the spiritual experience of human life. Literature can also serve as a tool for expressing the inner condition of a person, so that it can produce meaning and valuable lessons.

For Arab society, the ability to create literature at that time had become representation of intellectual, social and cultural status. Those who were able to make and memorize literature works (poetry) would gain social recognition as having high level of intellectual (adib) and good social status as well as being recognized as having high level of culture (ethics and moral).

Literature has become their identity since pre Islamic until contemporary times. Many Ulama (Islamic religious scholar) from the Middle East have high literary ability, although their knowledge is not in literary field, but instead in fiqh (Islamic jurisprudence), tasawwuf or general science. For them, literature is a like legacy of ancestors which must be maintained.

Arabic literature entered a new chapter; it had religious and transcendent quality since Islam began to spread the teachings of the Quran. This Muslim holy book gave significant influence on the Arabic language and literary world. Even more widely, it also influenced the Arabic culture.

The beauty of the literary side of the holy book Quran prompted the classical and contemporary Muslim scholars to study Arabic language and culture more seriously. The sufistic life of Muhammad PBUH which is very riveting also encourage the development of literary works which bring morals, ethics and religiosity theme.

In the period of Umayyad Dynasty (661 AD - 750 AD), Muslim society was very fond of making and reciting poems with music. Literature was increasingly sparkling and became the measure of intellectuality in the era of Daulah Abbasiyah in Baghdad in the 8th century. In that era, Arabic prose began to be developed. This new model immediately gained a position aligned with poetry (Arabic poems) which was exalted in the previous dynasty.

Different genres of Arabic literature re-emerged in the mid of the 10th century. The genre is called maqamah. Maqamah is an Arabic literary tradition characterized as having short narrative anecdotes. It was discovered by Badi 'al-Zaman al-Hamadani (d. 1008 AD). Maqamah includes religious elements into a comical tales to entertain readers and presenting a clever puzzle at the same time.

Literature with religious style continues to develop in the Middle East region, even it has been known throughout the universe as one of the literature genre with strong character. This literature genre appears as an answer to the drought of the inner life of modern humans. It is not infrequently that social criticism is raised as the topic.

The aesthetics of literature have always related with epistemology, cosmology, psychology and metaphysics, especially as what proposed by Sufi philosophers, such as, Ibn Sina, Sahl Al-Tustari, Mansur Al-Hallaj, Imam Al-Ghazali, Suhrawardi al-Maqtul, Ibn 'Arabi , Ayn al-Qudhat al-Hamdani, and Jalaluddin Rumi. They built a literary theory based on hermeneutic and aesthetic forms which are closely related to their spirituality and perennial philosophy (Hadi, 2016).

This article will examine the thoughts and spiritual experiences of a famous Turkish Sufi figure which are painted in the narrative of the maqamah literature. His name is Nashruddin Hodja. He has many characters, such as, playing role as spiritual figures, judges, teachers and even ordinary people.

Turkish folklore encompassed number of generic names. Such hikdye (a story, novel, narrative, rather like the romance; fikra (the anecdote); niikte (an anecdote involving a witticism); and many others. Hodja's tale includes in niikte (Jansen, 1961).

An important feature of this Sufistic literature relies on its prophetic messages, which is the center of social and transcendental dimension. The social dimension of Hodja's tales points out the human life. Meanwhile, its transcendent dimension points out human dignity which is spiritual values culminating in God.

### **1.1. Theoretical Framework**

Sufism and literature are related to each other. Speaking of transcendental Sufistic values, it will also examine about the literature. In this context, literature serves as a medium which helps translating the inner language and experience of a Sufi into writing. The struggle of Sufism teachings and literary works is simplified by the term Sufistic literature.

### **1.2. Sufistic Thoughts**

As for the meaning of Sufi, it cannot be separated from the word "tasawwuf" which consists of verb khumasi (5 letters) which derived from letters shad, wa, and fa becomes shuf (lamb wool) which shows the meaning of wearing wool. This is related to the situation of the Sufi's life. Schimmel (2000) states that wool coat or lamb wool is one characteristic of Sufi in the early period of Sufism. Although this characteristic is only a material quality which only expresses the external aspect, it does not necessarily reflect the true nature of Sufi.

As etymologically examined, the meaning of tasawwuf above regarded disputes from experts and muhaditsin (the experts of hadith) about the origin of this word. Some claimed that *sufhiyyah* is related to *ahlu as-shuffah*, which refers to the group that performs worship in the surrounding of Nabawi Mosque in Medina in the prophetic era. Some also argued that Sufism means the initial shaff (first line) of Muslim ranks while praying. Some people also believed that it is originated from Bani Shufah (the people of Shufah), which is a kabilah (tribe, ethnic group) name in Dawiyah. Thereafter, some said it derived from the word *shufanah*, a name of wood which can survive growing in the desert. Some also believed that it means *shafa-shaffin*, which means clean or clear. The use of this terminology was used in the 8th century as an expression meaning that Sufi is a worshiper who dressed in a wool clothes (Bakr, 1998; Kalsum, 2002).

Therefore, it can be concluded that the origin of the word *tasawwuf* is based on the point of view of the observation. It is called *shuf* (lamb wool) because it is seen from the outward aspect, which is the clothes made of wool that is usually used by *tasawwuf* experts. Meanwhile, the meaning of the word *shafa* (clean/pure) because Sufism experts are trying to cleanse their soul from contemptible and bad characters.

The term *tasawwuf* perceived by the Western scholarship is aligned with the terms "mysticism," "spiritualism" and "esoterism". This is due to the various theories regarding the emergence of *tasawwuf*; it derived from Islam, from the asceticism of the Christians, and from the regions in India through Persia. However, the three terms are still too simple to be aligned with the term *tasawwuf* which possesses in-depth teaching regarding moral ethics and supernatural metaphysics.

The people who are doing *tasawwuf* practice are called Sufis. Sufis are people who want to be close to God, so that most of their activities is directed to the purification of self in order to get close to God (Sudardi, 2003). Sufistic elements are always associated with religion because religion is a sign of the existence of the literature itself. The beginning of all literature is religious (Mangunwijaya, 1995). In history, the emergence of the word "Sufi" as a nickname occurred in the second half of the 8th century, which was based on Jabir ibn

Hayyan, a chemist who was a resident of Kufa. He also introduced the concept of *zuhud* (a teaching of putting aside the temporary wordliness business and favor a simple life) as his *mazhab* (Islamic jurisdiction). The similar this is also based on Abu Hashim, who is a well-known Sufi figure from Kufa (Siregar, 2002).

In the history of Sufism development, sufistic thought is divided into two; Sunni *tasawwuf* and philosophical *tasawwuf*. Sunni *tasawwuf* is a Sufism which underlies its followers to follow the values contained in Al-Quran and hadiths. This thought is also often called as *tasawwuf akhlaqi* because the teaching emphasizes the practical moral insight, and it is oriented in moral improvement as well as seeking the essence of truth and controlling bad behavior. Therefore, *tasawwuf* thought of this model is always related to *ahwal* (the psychological state of a person) and *maqam* (spiritual level) (Alba and Cecep, 2012).

In addition, philosophical *tasawwuf* is a thought which teaching is to combine between mystical rational vision. This *tasawwuf* uses philosophical terminology in its disclosure, which derives from various philosophical teachings that influence some of the characters (Sobirin and Anwar, 2000).

The analytical review toward Sufism shows that Sufis, with various cults that they submit to, have one conception regarding the path of Sufism (*tareeqah*) toward God. *Tasawwuf* is also called the science of wisdom because the Sufis use spiritual movements to teach the total approach toward God. The worship which is only based on Sharia law becomes a drought without deep comprehension of wisdom (Hamka, 1994).

Willam C. Chittik (2001) categorized Sufi teachings into three dimensions, which are science, charity and attaining upon God; or spiritual theory, practice, and consciousness. A person who walks in the Sufi path and has entered *tareeqah* will undergo a mental transformation which leads to spiritual perfection through a climbing. The climbing is not easy because it has to go through many stages of *ikhtiar* (endeavour or effort) to achieve the highest glory. All of that is closely related to morality.

Sufism is considered as the deepest content of Islamic teachings. *Tasawwuf* can serve as a medium of *da'wah*. The value of *tasawwuf* is often inserted into religious or literary texts (poetry) which is used as a remedy that overcomes the spiritual crisis of modern human who have detached from the center of themselves, so that they no longer recognizes who they are and the meaning and purpose of their lives. As it is originally meaning clear, *tasawwuf* plays a role to refine the character or morals of human being. Sufis and Sufism played a crucial role in Islamic society (Elias, 1998). Sufism offers multivalent vision morality that includes both moral character and fraternal etiquette. It is moral formation of Islamic Society (Paul L, 2006).

Sufis is politic power in society that influences on spiritualism (Torsten, 2012). In the literary context, *tasawwuf* internalizes as a method to overcome moral crisis of the society, and the literary text is often in the form of criticism of bad behavior, so that the mission of *tasawwuf* can be realized.

### **1.3. Sufistic Literature: Relations Between Literature and Sufism**

The intersection between Sufism and literature is very close. The Sufis need media to express their religiosity experiences, so that they can spread benefit to the others. Although language is not completely able to describe the content inner feeling, but its sufistic journey should be written in the form of text in order to give wisdom.

Literature comes from the Latin *Litteratura*. This word is a translation of the Greek word *grammatika*; each of *litteratura* and *grammatika* has a root word from *littera* and *gramma* which means alphabet (letter). In Greek culture, *litteratura* is often used for grammar and

poetry. As for in Indonesian, literature (*Sastra*) comes from Sanskrit language; *sas* means to direct, give direction while *tra* refersto tool or medium. Thus, it can be understood that literature is an instructional tool or textbook (Teeuw, 2003).

Literature is often interpreted as a creative activity in an artwork (Wellek and Warrem, 1989). A literary work always tells everything about human life in its interaction with fellow human beings, environment and God. Although the events in literature are sometimes considered imaginative, many literary works also tell about the story of experiences of human life.

Sufistic literature is a literary work containing Sufi teachings. It is an expression of sufistic experience, so that the contents of this literature express reflections and philosophy which aims to boost the level of the relationship between human souls with its Creator (Hadi, 2001). This literature is a type of literature which is influenced by Islam. In this genre, it is found teaching, expression, experience, symbolization, parable and figurative Sufism concept. Sufistic literature tends to reveal a personal mystical experience of getting close to and united with God. Due to the existence of a person is related to a particular culture, the sufistic expression in literature often reflects the colors of a particular local culture (Sudardi, 2003).

Braginsky (1994) mentioned that the Sufistic literature does not prioritize the beauty of the language formation, but rather implies the purpose indirectly through expressions which can open the eyes of the heart as well as bring the readers to carry out *musyahadah* (seeing the presence of God).

Sudardi (2003) categorized Sufi literature into four groups. First, the story of the prophets or the Sufis who can be a good role model for the Sufis. The story is an essay of made up and modified story, which contains many amazing supernatural events. Second, it contains the teachings or conception of Sufism. This kind of work usually discusses the nature of God and the origin of humans. Third, it contains the expression about experience in the search of God. The journey of encountering God is narrated through symbols because sometimes experiences are difficult to describe through language (words). Fourth, the story contains expression of unity with God (*Ittihad*). This is the most difficult event to be explained in the form of literature. That is why it only contains symbols and the parables. From the above categorization, it can be concluded that the function of Sufistic literature is to give lessons, entertainment, and hope as well as increase the confidence.

## 2. RESEARCH METHODS

This research utilized qualitative method. This type of research uses methods to explore and understand meanings, in which some particular people or groups assume that those derive from social or humanitarian problems (Creswell, 2013).

The above method is used by researchers to explore and understand the meaning of Sufism contained in the tales texts. The focus of this research is to find the Sufistic thoughts and moral teachings in Hodja's tales.

The researchers collected data using primary data sources which consist of book "Ketawa-Ketiwi Bareng Nasruddin Hodja" (Laughing together with Nasruddin Hodja) by Dian K. in 2012 and "Kitab Humor Nasruddin Hoja" (Nasruddin Hodja's Book of Humor) by Muchlas Al Farbi in 2015. The secondary data is obtained from books, journals, articles, results of research and magazines which have correlations with the Hodja tales.

The analysis of this research is using descriptive analytical method, which is a research method with techniques of collecting data that is in accordance with the actual reality.

Therefore, the data is being processed, compiled, and analyzed, so that it can describe the problems in the research objectively (Sugiyono, 2016).

In this context, the researcher firstly searches for a collection of Hodja tales in a book. After that, the researcher selects certain texts (sampling) and describes them. The final step is to analyze it to find the teachings of Sufism which is contained in the tales. Thus, it can be known Hodja's Sufistic thoughts and his contribution to the improvement of human mentality.

### **3. DISCUSSION**

#### **3.1. Getting Acquainted With Nasruddin Hodja**

Nashruddin Hodja is a legendary Arab character (Marzolph, 1995). Nashruddin Hodja is a Sufi scholar who was born in Khortu Village, Sivrihisar, Eskisehir (Konya Province, Turkey). Hodja's oldest manuscript "Saltukname" was written in 1480 AD, it explains that Hodja is a native of Sivrihisar. The same information is also mentioned in the handwritten storybook which is stored in the national library of Paris. This document can be considered as evidence of his birthplace.

In the manuscript, it is explained that Nashruddin Hoja lived around the 1208-1284 AD and died at the age of 76 years old (Bakar, 2010). The year of 1284-1285 AD is the same as 683 H in Islamic year. Number 386 is inscribed in his tombstone. Because it is considered as his symbol of humor, the way of reading it has to be reversed, which is 683. One of the reliable documents is number 1383 (which is 796 H in Islamic calendar) is found on the wall of his grave in Aksehir; this indicates that he died before that year. There is also a gravestone which belongs to his daughter Fatima, written number 1327.

His nuances of humor are also written on the gate to his grave; "Sometimes you do not need a key to enter a gate. You just have to walk around it, because there's no wall there".

According to the above evidence, Hodja is a true Sufi figure who once lived in the Turkish society as how Marzolph (1996) believed. However, various circles believed that he is just an imaginative character in the folk tales. This is because the stories which often appear in Sufism story with judicious and wisdom themes are wrapped with humorous jokes which make the stories seem silly.

The name of Nashruddin actually appears in various versions which depends to the regional spelling. There are Nasruddin, Nashruddin, Naseeruddin, Nasreddine, Nusrettin, Nasrettin, Nasr-Ed-Dine, Nostradin and so on. Hodja is actually a title or honor, which in Indonesian society is the similar to Kyai title. Some versions of the term are Hoxha, Khawj, Hoca, Hogeia, Hojja, Hodscha, Khoujah, Khoja and others. In Uighur region (one of the tribes in China which submits to Islam), he was given the additional title of "Avanti" or "Effendi". In his birthplace as well as in the Persian region, he was given the title "Maulana", "Mullah", and "Shaikh". These titles are the titles of honor for religious authorities.

His education record begins from within his family. His father was an Imam (a religious leader) in his hometown. It is said that he studied tasawwuf and fiqh to a famous prominent Ulama named Jalaluddin Ar-Rumi (1207-1273) in Konya. He studied under Sayid Mahmud Hayrani and Sayid Hajj Ibrahim as his teachers. His intelligence and humor have been seen since childhood, so that his teacher at school had prophesied: "Later, when you're grown up, you will be a wise man. But, how wise your words are, people will only laugh at you". After finished taking education, he was appointed as a judge in Akshehir city and the surrounding areas. At that time, he was known as a distinguished teacher and had established several universities and madrasah (Islamic schools) in several cities (Farbi, 2015).

Hodja is Jokester-Wiseman in Turkish folklore (Wall, 1949). He is a wise Sufi teacher and is known having an intriguing sense of humor. As a teacher, he had given many advices and directions through strange and comical tales to the rulers and judges who were deviated from religious values.

The folk stories and legends concerning Hodja categorized as a type of the "wise fool". Stories describing the antics of wise idiots combine humor with moral lessons in Muslim countries to the present (Zebiri, 2012). Although behaves like a fool but gradually develops into the "folk philosopher" (Karabas, 1990).

The stories of Nashruddin Hodja are known in almost all over the world. Nashruddin's story is widely spread by word of mouth on the territory of the Ottoman Empire and in Turkish-speaking areas until it develops in the film and printed media industries (Dumus, 2017). Soviet of Central Asia, a film about Nashruddin had been produced under the title "The Story of Affanti" which has a total of 13 episodes. In Beijing, a folklore book containing the stories of Nashruddin was published. In France, a social film with made him as the object was produced. Meanwhile, in the United States of America, there is also a film which made him as the object.

The story of Nashruddin Hodja is universal. It is not only rich in moral and spiritual messages, but also contains criticism and satire for the despots, corruptors, intellectuals, as well as for the greedy, stingy, and other bad characteristics of human nature. His tales are more enlightening to the readers, it can even change the behavior to better.

### **3.2. The Analysis of Hodja Tales**

Nashruddin's sufistic features in comical literature can be found through text analysis; which includes the language style, the story content and the religious terms. At a glance, the stories are seems ridiculous, but when those are examined carefully, Hodja's stories contain many religious values. The message of the stories contains lessons which can inspire people to carry out self-improvement.

After examining the bibliography of books, journals and articles related to Hodja, the researcher could not find the original text of Nasruddin Hodja's anecdotes collection which is still written in Turkish. His works have been translated into various languages. Therefore, in this research, the researcher uses book references in Indonesian version.

#### **3.2.1. "Thankful in All Situation"**

*"When he was busy gardening, Nashruddin Hodja shouted, "Ouchhh!!" Apparently, a large thorn was stuck in his legs. Blood was pouring. "Oh God, thank you. How lucky that I did not wear my new shoes!"*

The topic of the story above is grateful. Nashruddin invites the reader to always think positively about the disaster given by God. Although in the humanitarian view, disaster seems harmful, painful and even dangerous. However, in the conception of God, disaster is His way of improving the degree of the humans. God has a plan beyond human's logic. Every tests in human life are given by God because He has prepared a more beautiful blessing after that.

This Hodja tale indirectly tell that humans should always be grateful for all sunnatullah (the ordinance of God), both good or bad. Because of that, humans can feel the wisdom and the beauty of God's destiny behind the calamity.

### 3.2.2. The Ancient Grave

*"If I die, can you please burry me in the ancient grave?" Nashruddin Hodja pleaded to his family. "What's wrong?" They asked. "If an angel comes to question me, then I can that say I died hundreds of years ago and had answered all of his questions." So, do not ask me again. They would surely believe it, right? Nashruddin replied.*

From the above tale, it can be learned about the value of faith toward the unseen. Nashruddin believes in the existence of Angels who are in charge of questioning the responsibilities of the inhabitants of the grave. Although the narrative tale invites laughter, the substance cannot be separated from the value of spiritualism, so that humans can prepare for the coming of death. In the ideology of Islam, it is only the good deeds which can ease the torture inside the grave and can help answering the questions of the Angel's interrogations. The duty of Muslims is to believe in the unseen as defined in the pillars of faith which is explained in QS. Al-Baqarah [2]: 3.

### 3.2.3. The Dates

*Nashruddin and his wife were enjoying the night byeating dates. "My husband, why do you eat dates and the seeds? Weird!" shouted his wife. "Why weird? If I do not eat with the seeds, I lose a lot. The seller weighed these dates with the seeds too, right? I've paid for these dates seeds, how could I don not eat them too? You are the weird one! "Yumm, Nashruddin swallowed another dates, complete with the seeds too.*

The story is about the Middle East locality, which its unique fruit, dates. An individual's life experience is often shaped by the circumstances in the surrounding environment. The value which is contained in this tale is the teaching of *mubadzir* (a life style which prohibit humans to eat all of their foods without any left over). The *mubadzir* topic is also written in the hadith of the Prophet "Verily the *mubadzir* people are the friends of shaitan (satan)."

### 3.2.4. Fire

*Friday, Nasruddin became the imam of Friday prayer. However, not so long after he preached, he saw his congregations are drowsy, and even some fell asleep. So the Mullah shouted out. "Fire! Fire! Fire!" Immediately, the entire mosque awakened, wide-eyed with shocked eyes, turning left and right. Some were directly asked. "Where is the fire Mullah?" Nasruddin continued his sermon, as if he is ignoring the person who asked, "A terrible fire in Hell, for those who are neglectful in worship."*

This tale takes place in the mosque worshipping place. The lessons learned are that Hodja conveys religious messages to the Friday prayers. The substance of this tale is the duty of da'i (someone who engages in da'wah) to give advice to fellow Muslims to remember the punishment in hell. Inside the story, there is also a moral value of social criticism of the habit of Muslims who sleep at the time of the sermon. The teaching of giving advice from one to another is recorded in the QS. Al Ashr [103]: 1-3.



### 3.2.5. The Bird language

*In his wandering, Nasruddin stopped in the capital city. There immediately appeared rumor that Nasruddin has mastered the bird language. The king himself finally heard the news. So, he summoned him to the palace. At that time, there happened to be an owl that often shouted near the palace. The king asked Nasruddin, "Tell me what the bird said!" "He said: if the king does not stop the misery of the people, then his kingdom will soon collapse like their nests."*

In this tale, Hodja uses a very good religious preach techniques. The momentum is when he gained recognition as a bird flu expert, even though in reality, it is not the case. This opportunity is used to frighten the tyrant king. He criticized the power of the king which makes many people miserable. Through this method, he conveys a moral message to awaken the King to stop acting like a tyrant to his people. In that era, myth is still strong; so that, the society believes toward the bird behavior is also strong. Therefore, Nasruddin considers his religious message to be well communicated.

From several quotes of Nasruddin Hodja tales above, it can be concluded that the Hodja tales are always related to the morality of humanity. It is in both forms of invitation and social criticism. In the world of Sufism, the topic which is related to morality and ethics are the characteristics of Sunni Sufistic thought. The above tale represents the Hodja's Sufism characteristic. The character of Hodja tales always describes a religious and spiritualistic life experience, both for the improvement of personal qualities and the social environment. The tales promote many moral educations and a refinement of human psychology, as well as encourage people not to intend bad things to God's creatures.

### 3.3. The History Sufistic Thoughts

Hodja's Sufistic thought from his tales content can be classified into three values of human ethical forms, which are ethics towards oneself, ethics towards fellow human beings and ethics to God.

In general, Munawar (2005) has also divided human ethics into two major points. First, individual ethics which includes maintaining self-respect and worshiping God. Second, social ethics which includes manners empathy towards others.

In relation to the social context, the teaching of Islam is actually filled with high social awareness. It is not only about human relationships with God, but also about building a harmonious social relationship (Rachmat, 1991).

The values contained in the teaching of Islam are practiced by Hodja in his daily behavior, which is then narrated into a comical sufistic literature. Here are the three religious elements of human ethics which permeate in the verses of Hodja's tales:

The First is ethics towards God (transcendental). In the above tales, it is found in the title "Gratitude in all circumstances". The expression of gratitude can be realized with *husnudzan* (positive thoughts) towards the destiny of God. In the teaching of Islam, gratitude is a thankful expression towards God over his abundance grace. Sometimes God gives you good gifts. However, it can also be something bad and sad. Humans have to see both as manifestations of God's love towards them.

Ethics to God is a necessity for humans as his servants. When human is grateful, then God will add His blessing. On the contrary, if human is not grateful for God's blessings, the human will get reward according to their deeds. This is stated in the Quran Surah Ibrahim verse 7.

Second is the human ethics toward self. This form of ethics is manifested by the efforts to improve the quality of personality. Humans must have a noble character towards themselves. This value in the above tales is listed in the title "ancient tomb". The story tells about the principal of Islamic teaching of faith. In Islam, faith is the key to all spiritual activities. Humans who has faith means that he has loved themselves because they believe that they were created by God with various potentials.

Teaching regarding human ethics toward self is also contained in the tale titled "The Dates". The tale teaches us not to do anything exaggeratedly. In the teachings of Islam, humans have to live simple and sufficient. Islam does not teach us to use something excessively because it will harm ourselves and others.

In the Quran, there are a lot of moral virtues which can be used to distinguish the behavior of a Muslim, such as the command to do good (al-birr), to keep the promise (al-wafa), to be patient, to be honest, to give charity, to do justice, and to forgive.

Third is human ethics towards others. This ethics is also called social Sufism. Humans are created by God as social beings, which means that they cannot live alone. Humans need others. Therefore, humans should not live only to think of themselves, they also have to care for the others.

Hodja tale with titled "The Fire" contains social principles of giving advices in goodness to each other. Although the narrative is about social criticism, but the substance is always to invite others to do good deeds. It is similar to the tale titled "The Bird language" above, it shows the importance of giving good deeds to others.

#### **4. CONCLUSION**

After examining the stories above, it can be concluded that the Sufistic thoughts of Nashruddin Hodja is Sunni tasawuf. This Sufism style is oriented on moral values and ethics. This thoughts contributed significantly to moral education of human. The method of moral education is not only obtained from formal lessons in college, but also can be learned from the comical tales. Nashruddin Hodja is a Sufi figure who is able to put religious teachings into humor stories in order to be easily understood by the readers. This moral education is so important that human beings can have self-introspection and can encourage them to do good deeds both to themselves and to the social environment. Prophet Muhammad was not born except to teach morals and virtues to others.

Hodja's Sufistic thought in his story is divided into three human ethics: 1) Ethics towards the self (individual), 2) Ethics towards others (social), and 3) Ethics towards God (transcendental). When these three components are implemented in human life, these will form a religious personality, will improve the quality of life, and can build a harmony society. In the teachings of Islam, humans are required to spread goodness and peace for themselves and others. The substance of human life is worship, which is carrying out the command of God in the Quran and following the command of the Prophet. All the teachings of God and the Prophet show that humans should always put forward good moral values. Humans are not enough to just live with the material, but they also require the spiritual aspect. Life will feel a drought if not given spiritual nutrition. This aspect can regulate a person's psychological state.

Therefore, the substantial intelligence is when a person is able to manage the heart. The science of tasawwuf can be used for the treatment of human minds.

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