Faith Level of Humans to God

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Abstract

This study aims to determine the Faith Level of Humans to God. This study used qualitative research. The result of study shows that the level of human belief in going to God is strongly influenced by the reality of his daily religious life. Broadly speaking, it can be classified into three groups, namely the lay class, middle class and elite class. Each group has a different level of belief in Allah according to what he believes to be the standard or perception of Allah that he knows. This lay group is also classified into three groups, namely the lowest lay class, middle class and upper class. The Lowest Laity Group is called Muttabi, namely followers who only act taqlid without thinking. What is said by his religious guide is accepted raw, as it is. In the reality of religious life, the muttabi' group is the largest group. While the Confidence Level of the Middle Lay Group has the characteristic of merely understanding around mental problems to the extent that they can understand but not yet understanding the meaning and nature of inner knowledge itself. The limited space for movement in mental problems has increased to the hobby stage and has begun to not enable the mind for worldly things, it is not functioning properly. Meanwhile, the beliefs of the upper class Laymen are generally carried by the kiai. At this level the kiai have advantage because he has little ability guide the people in terms of the study of fiqh and monotheism physically and mentally. The knowledge of a kiyai only has the nuances of charisma, which is typical, namely obeying and doing all movements according to what he got from the previous teacher.

I. Introduction

The discussion on the concept of divinity which is one of the main studies in the philosophy of divinity is considered important to conduct a more in-depth study. The history of thought about God must also recognize the existence of forces which according to the Qur'an why God forbade Adam and Eve to approach a tree in heaven As in QSAlbaqarah/2:35

Meaning: do not approach this tree, which causes you to be among the wrongdoers. This is to find a more complete and comprehensive history of thought about God.

Discussion about something that is considered almighty can bring good or evil and can grant prayers and wishes. This shows that knowledge about God has been possessed by humans from an early age. Monotheistic religious people agree with God that Adam was the first human being.

How the story of the prophet Adam according to religious teachings, and how the history of the prophet Abraham in his odyssey in search of God is a story that cannot be separated from the philosophy of divinity. There are many similarities between the Quraan and the other three holy books. But why are there still human divine concepts that are different from the divine concepts in the scriptures?

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Prof. Dr. H. Kadirun Yahya says Scientific now began to touch the fields of scientific boundaries between Scientific Philosophy and Religion and in general science began to seem to fail in its mission, when faced with the problems mentioned above, because in fact the highest essence of this natural form must be penetrated through the religious sciences (especially in the field of religion Sufism) together with modern and refined modern technology6, so that religious humanist views are opened so that human freedom is not dictated by dogmas that have so far enveloped people's knowledge of their religion.

The difference between belief and aqidah will not be a matter of debate because this time with the philosophy of divinity, it is presented by analysis through the field of metaphysics so that the meeting point for the emergence of divine concepts according to human opinion will be clear where the meeting and separation points will be. The divine philosophy which is originally the result of thoughts and reflections that have very basic, deep and widespread universal philosophical values and understandings based on divine human nature with a presentation method that directs the reader to distinguish the concept of God which will be able to create humans into human beings completely. Students are expected to have broad divine insight, and have knowledge of rational arguments about several things related to God, so that you will not feel confused when you hear divine discourses circulating and being debated in the community. And be able to appear as a generation of people who can maintain and defend the country and its life with the challenges of life in this millennial super modern century.

II. Review of Literature

2.1 Confidence

Confidence that is an attitude shown by humans when he feels he knows enough and concludes that he has reached the truth. Because belief is an attitude, one's belief does not always hold -- or, belief alone is not a guarantee of truth.

2.2 Human

Human or people can be interpreted differently in terms of biological spiritual, and the term culture, or in a mixture. Biologically, humans are classified as Homo sapiens (Latin language meaning "human who knows"), a species primate from group mammal equipped brain highly capable. In terms of spirituality, they are explained using the concept soul which varies which, in religion, understood in terms of divine power or living things; in myth, they are also often compared to other races. In anthropology culture, they are described by usage language, their organization in society compound and development the technology, and mainly based on his ability to form groups, and institution for each other's support and help.

The most important classification of humans is based on gender. Naturally, the gender of a newborn child is unknown man or girl. The young boy known as son and adult male as Men. The young girl is known as Princess and adult women as woman.

Another classification is based on age, ranging from fetus, baby, toddler, children, teenager, come back, young man/i, adult, and (person) old.

In addition, there are many other classifications, based on physical characteristics (skin color, hair, eyes; nose shape; height), socio-political-religious affiliation (followers of XYZ religion/belief, XYZ citizen, XYZ party member), kinship relations (family: close family, distant family, step family, adoptive family, foster family; friends; enemies) and so on.

2.3 God

God understood as an almighty Spirit and the principle of a belief. There is no mutual agreement regarding the concept of divinity, so there are various concepts of divinity including, theism, deism, pantheism and others. In the view of theism, God is the creator as well as the regulator of all events in the universe. According to deism, God is the creator of the universe, but does not interfere in the events in the universe. According to pantheism, God is the universe itself. Scholars consider the various attributes of God to be derived from different concepts of divinity. The most common, among them are Omniscient (knows everything), Omnipotent (has unlimited power), Omnipresent (present everywhere), Supreme (contains all perfect good qualities), no one is equal to Him, and eternal. Adherentsmono theism believed that there was only one God, as well as being intangible (without matter), having a person, the source of all moral obligation, and "the greatest thing that can be contemplated". Many prominent medieval and modern philosophers have developed arguments for and against the existence of God.

There are many names for God, and different names are attached to cultural ideas about who God is and what attributes he possesses. Athenismin the era Ancient Egypt is most likely the oldest monotheistic religion ever recorded in history that teaches a true God and creator of the universe, called Aten. Sentence "I am me" in Hebrew Bible, and "Tetragrammaton" YHVH used as the name of God, while Yahweh, and Jehovah sometimes used in Christianityas a result of YHWH's vocalizations. In Arabic, name Godis used, and because of the predominance of Islam among Arabic speakers, the name Allah has connotations of Islamic beliefs and culture. People Muslim know 99 holy names for Allah, while the Jews usually refer to God by the title Elohimor Adonai (the second name is believed by some scholars to come from the Ancient Egyptian language, Aten). In Hindu religion, Brahman usually considered as God monistic.

III. Results and Discussion

The level of human belief in going to God is strongly influenced by the reality of his daily religious life. Broadly speaking, it can be classified into three groups, namely the lay class, middle class and elite class. Each group has a different level of belief in Allah according to what he believes to be the standard or perception of Allah that he knows. For more clarity can be understood through the information below.

3.1 Level of Confidence of the Layer

This lay group is also classified into three groups, namely the lowest class, middle class and upper class. The Lower Laity Group is called Muttabi, namely followers who only act taqlid without thinking. What was said by his religious guide was accepted raw, as it is. In the reality of religious life, the muttabi' group is the largest group.

Generally, Islamic boarding schools and assemblies of remembrance or recitation are dominated by the majority by this group. The muttabi group learns the understanding of divinity can be learned from anyone, depending on their respective tendencies. Can learn with ustadz, kyai of the cottage pesantren, waliyullah or ulama. If he studies with fellow laymen, he is limited to an ustadz or teacher of the Qur'an, the maximum target can only be muttabi' with his level of understanding about God just a matter of dzohir.

However, there is also a level of belief in the layman who studies with a waliyullah who has karamah or a qualified cleric, so the maximum target is he can become a kyai (religious teacher status recognized and appointed by the community). The description of

the level of belief of the muttabi' (lower class lay class)? It can simply be described as follows:

a. Stage of Confidence in the *Muttabi* Group

The stage of belief in the *muttabi'* group is only limited to what he sees and feels about his surroundings, that's nothing more. He was taught to pray, so he prayed. Taught and told to fast join fasting. Understanding and knowledge of science is only limited to the basic level. Something that he believes in science is analogous to what he sees and feels in him. Example: land is only understood as a place to live, a place to grow crops. Water is understood only to be limited to drinking, washing and watering plants, without water people will become thirsty or die. Fire is understood as a tool for burning, cooking and so on, without fire one cannot live. Air is understood to be limited to breathing, without air people will die.

b. Stage *Ainul* Confident *Muttabi* Group'

The stage of *ainul* sure for the *muttabi'* group, is to believe and understand something that is outside nature around him. Objects within the range of vision are not only things on earth but also in the sky, such as the sun, moon or stars. If he looks at the sky, even though it can't be touched, he is sure that what he sees is real. When you see the sun, although it is difficult to approach, but believe in its existence, and can make day and night happen. If you look at the moon, even though it is far away, you are sure that the moon is there, where every change of day, there is also a change in the radiance of the moonlight, and so on. If you see the stars scattered even though they are small, but the belief in what you see is a sure thing.

c. *Haqqul* Convinced Stage of the *Muttabi'*

The *haqqul* stage believes in the *muttabi'* group, this is believing that what is around him and outside himself, can be proven and felt directly for him. Example: even though sleeping on the ground is sick, but by reading remembrance and prayer it turns out to be healthy without catching a cold. The water that the Qur'an reads, the prayer or remembrance of the teacher is drunk to cure disease, so that later he believes that the Qur'an, the remembrance and prayer earlier are a cure for disease. Even though the fire is hot, with the teacher's blessing it will feel cold. Metaphysical things began to stick to him even staring at the sun by reading a prayer does not cause blindness, and there are many other examples. However, the *haqqul* level believes that the *muttabi'* group is passive, that is, the results of the evidence carried out rely on the prayers and blessings of the teacher, not self-evident. But generally they believe in the "truth and greatness of God" through the teacher.

3.2 Confidence Level of the Middle Layer

The confidence level of the middle class Lay hasthe hallmark is merely understanding around mental problems as far as he can understand but does not yet understand the meaning and nature of inner knowledge itself. The limited space for movement in mental problems has increased to the hobby stage and has begun to not enable the mind for worldly things, it is not functioning properly. What is more highlighted and liked is about the issue of inner whispers. Usually to start a job waiting always conveys his inner feelings even though the reasoning considerations are well controlled. However, to do something is still waiting and depends on the inner command.

The process of inner journey depends on the guidance (teacher) where he learns. If he learns from someone who only knows inner problems, then the maximum results achieved are still only inner, so it is easy to slip about the mind itself, can go astray and lead to the deviation of monotheism. But if he studies with a kyai or ustadz, then his inner insight will have a double nuance, not only inner but also zahir. Not only understand the nature of metaphysics, but also understand the Shari'a. And when studying with a scholar or guardian or known as a person known as the lover of Allah, then he will get the inner meaning itself which is called entering into the divine realm according to religious lines.

a. The Stage of Confident Knowledge of the Middle Class

Step science sure group awam medium is to have a limited understanding of what is around him and also includes the outside around him. Examples: knowing the prayers or verses of the Qur'an to make water a cure for disease. Knowing the prayers and verses of the Qur'an to reject magic or exorcise the devil, and so on.

b. The Stage of Confident Knowledge of the Middle Class

The ainul sure stage is a stage where the knowledge learned is tried to be put into practice. From the results of the practice, then it has started to bear fruit. Although the result is that there is still no standard that meets certain criteria, it means that there are still deviations. However, this stage of ainul believes that spiritual experts are analogous to supernatural powers. For example, drinking water that has been prayed for makes the disease curable and the written verses of the Qur'an can be used as a blessing, and so on.

c. Stage of Haqqul Convinced Group Middle Class

The haqqul stage believes this middle class layman is the stage where the combination of faith and belief is Ainul believes in the proof that is entering the stage of which is often also called the expert stage. This stage is applied using prayers, wirid or verses of the Qur'an that are written and read, already getting blessings that make requests come true. Reaching the stage of haqqul sure for the middle class is much more difficult than the muttabi' group. Because sometimes it works and sometimes it doesn't. When you succeed, the ladder to enter the *haqqul* stage is sure to be wide open, but when you don't succeed, you feel disappointed and not infrequently scape goating prayer, thus using a path outside of religion. Therefore the profession of spiritual experts, if not guided intensively, will undermine faith and lead to shirk. The hallmark of an inner expert who reaches the haqqul stage is sure when he has received blessings and peace from what he knows and practices, without any tendencies and acts solely to help and please others.

3.3 Levels of Confidence of Upper Class Layer

Confidence   group Lay   class   on   generally carried by the kiai. At this level the kiai have advantage because he has little ability guide the people in the study of fiqh and monotheism physically and mentally. The knowledge of a kiyai only has the nuances of charisma, which is typical, namely obeying and doing all movements according to what he got from the previous teacher. The kiyai generally do not dare to deviate from the teachings and messages of their teachers, even though they are smarter than their teachers in terms of Islamic knowledge. Something that is relied on is "blessing or tawasul to the teacher", without trying to make a blessing yourself. If he studies with fellow kyai, then his blessing is only limited to the knowledge given by his teacher.

If he learns from a wali (beloved of Allah) or a Sufi figure, his blessings can extend to the level of ma'unah, so that he can give blessings to the kiyai who are under him, and so on. The level of belief of this group of kyai varies but can be classified into three levels.

a. The Stage of Confidence for the Kyai

Science believes that the kyai have two dimensions. Both include zahir science and inner science (sufism) are passed through the learning process with kiyai or to saints or scholars (sufi figures). The limit of belief in science is limited to what he received from his teacher. The tendency is usually to classic books that discuss the science of interpretation, hadith, Arabic, monotheism, fiqh, Sufism and so on.

The knowledge obtained is believed to be a science that is memorized and acted on, without protest. Belief in these sciences is the extent to which they can be mastered and able to teach the community. The knowledge gained is taught properly and correctly and should not deviate. Understanding of God, humans and nature is obtained not from the process of searching, contemplating and contemplating, but merely fixating on the arguments in the book that has been learned from the sources taught by the teacher. The scientific stage is sure that these kiai are said to be knowledgeable if they have mastered and memorized the arguments in the Qur'an and hadith.

b. Stage *Ainul* Convinced the *Kyai*

The ainul stage is sure that the kiyai, when their knowledge has begun to be useful for themselves and others. In general, at this level, the *kiyai* have an Islamic boarding school with a large number of students. The kiyai generally establish *dhikr* assemblies, and from these remembrance assemblies the kiyai are able to attract the public to follow their teachings, and recognize their identity as teachers and protectors of the community. With remembrance assemblies, generally, many kiai succeeded in transferring knowledge to his students, and so on.

c. The *Haqqul* Stage Believes the *Kyai*

At the *haqqul* stage, they believe these *kyai,* if their effortsIn teaching science, they get "a special gift" or *"maunah"* from Allah. The form of *maunah* can be a blessing for the santri or in other forms. As with his perseverance he served God in teaching sincerely his students, so "God gave him his sustenance".

The kiai in general always receive blessings and graces in the form of health, calm, grace and gratitude. All these gifts are considered as "God's help". Assuming his knowledge has been useful so that it is natural to get God's help. Believe that God will protect and protect him.

3.4 Medium Levels of Confidence

The confidence level of this middle class is categorized as belonging to the companions of the prophet, scholars and saints. The level of belief of this middle class is not the same as that of the common people. This middle class is not easy to measure the degree of height of their belief. Because each other has its own privileges which are very secret and private. The confidence level of this middle class consists of:

a. Stage of the Companions of the Prophet

Especially for the companions of the prophet, there is no doubt about their level of belief, because they are friends close and helper of the prophet. In themselves, they have been integrated in such a way between sure science, ainul sure and haqqul sure. The

knowledge they get directly from the prophet and practice it with the prophet. If there is an error in their behavior and belief (faith), then the prophet will correct it. Their level of belief in Allah is obtained by seeing firsthand the example of the prophet. So we are too stupid to judge and give special criteria to them. The companions of this prophet are no longer bound to the outer and inner aspects, their belief in Allah is unquestionable because they continue to coexist with the apostle full of respect, love and faithfulness. They have experienced and seen firsthand how the revelation process was revealed. Their faith and love for Allah is as sure and their love for the Prophet Muhammad.

b. The Stage of the Scholars and Waliyullah
The level of confidence at the level of the scholars and waliyullah is generally close to and some exceed the level of belief of the companions of the Prophet. Between ulama and waliyullah generally have the same vision and mission but sometimes there are also differences in delivery. Ulama means people who are bestowed various knowledge or religious understanding by Allah and then practice that knowledge so that it is beneficial for themselves and others. The stage of these scholars has reached mastery of knowledge that can be applied to behavior according to the Qur'an and hadith. The scholars are the inheritors of the prophets who prioritize the hereafter over the world in which it is in.

Closest and afraid to disobey Allah's commandments. While waliyullah is where the position or degree is given by Allah because of proximity (taqarrub) servant to Allah. Anyone can be appointed by Allah to be waliyullah (His lover). It can be from the clergy and ordinary servants. Ulama can be a waliyullah, and waliyullah can be a cleric. Ulama who are appointed as waliyullah or waliyullah who are appointed as clerics will behave like ordinary people, live in the midst of people's lives, and guide people to obey Allah. Meanwhile, there are also scholars who are not predicated as waliyullah who only claim to be dressed as clerics in general and live erratically, sometimes together and sometimes alone. He acts freely from the norms of society, is not bound by time and place and often behaves strangely and irrationally.

IV. Conclusion

The level of human belief in going to God is strongly influenced by the reality of his daily religious life. Broadly speaking, it can be classified into three groups, namely the lay class, middle class and elite class. Each group has a different level of belief in Allah according to what he believes to be the standard or perception of Allah that he knows. This lay group is also classified into three groups, namely the lowest lay class, middle class and upper class.

The Lowest Laity Group is called *Muttabi*, namely followers who only act taqlid without thinking. What is said by his religious guide is accepted raw, as it is. In the reality of religious life, the muttabi' group is the largest group. While the Confidence Level of the Middle Lay Group has the characteristic of merely understanding around mental problems to the extent that they can understand but not yet understanding the meaning and nature of inner knowledge itself. The limited space for movement in mental problems has increased to the hobby stage and has begun to not enable the mind for worldly things, it is not functioning properly. Meanwhile, the beliefs of the upper class Laymen are generally carried by the kiai.   At this level the kiai have advantage because he has little ability guide the people in terms of the study of *fiqh* and monotheism physically and mentally. The knowledge of a kiyai only has the nuances of charisma, which is typical, namely obeying and doing all movements according to what he got from the previous teacher.

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