The Role of Sufism in Overcoming the Problems of Modern Society

Moch. Hilman Taabudilah[1*], Abdullah Rafi Maemun[2]
Sekolah Tinggi Agama Islam Sebelas April Sumedang, Jawa Barat, Indonesia
Email : mochtaabudilah@gmail.com

Abstract
The rapid growth and rotation of globalization in life has a significant impact on various aspects such as shifts in lifestyle patterns and lifestyles of today's society where moral and ethical principles are starting to be abandoned because they are considered incompatible with modern values. The purpose of this study is to analyze the role of Sufism in overcoming the problems of modern society. This study uses a qualitative research methodology through a literature review of primary and secondary sources relevant to this theme. The results of this study indicate that by applying Sufi principles to everyday life will have an impact on peace of mind by prioritizing the commands of Allah SWT over the lust for love of the world. Because Sufism in essence seeks to guide humanity towards a deeper closeness to Allah SWT. Sufism is very important for modern society because it can serve as a reminder for humans not to run away from their nature, thus making them more humane.
Keywords: Problems, Modern Society, Role of Sufism

INTRODUCTION

The negative impact of modernization can cause rapid moral change, because the role of humans as drivers of technology causes changes in the perspective of society itself, until humans begin to lose their existence as servants of God and tend to prioritize worldly affairs so that not infrequently when faced with problems they will experience deep spiritual sadness. Modern society deifies science and technology, pushing it to the fringes of existence, far from Allah SWT, by abandoning religious ideology based on revelation and living in a secular state (Azizah, 2022). The modern world has created a spiritual crisis, a multidimensional crisis, a moral crisis, social inequality, crime and other problems that are raging in modern society. Nasr shows that this spiritual crisis is the result of the secularization process that has long damaged the souls of modern humans. The impact of the modern worldview in its various manifestations, such as naturalism, materialism, and positivism. The problems of modern humans seem to not stop at the optimal balance between the spiritual and material dimensions (Fadlatunnisa, 2022). The reason is, spiritual drought has given birth to another problem, namely a social crisis that is no less dangerous and very real in human life today. In this situation, the role of Sufism is very much needed because Sufism is one of the Islamic disciplines that emphasizes the heart and purification of one's heart by valuing the afterlife more than worldly life. However, in the modern era, with the increasing pace of globalization, science and technology have had an impact on life, causing changes in lifestyle, lifestyle, and moral and ethical values. Virtue began to be abandoned because it was considered incompatible with modern values. Therefore, Sufism is very necessary for modern society because its values can guarantee balance in human life (Maryana, Deden, & Hidayatulloh, 2022). The concepts of Sufism are very important and should be used as a reference in today's world, because today's Islamic society has been greatly influenced by Western materialist traditions, meaning that Islamic society only thinks and acts based on a worldly perspective and not from a spiritual perspective. Therefore, this article will examine the importance of Sufism in meeting the needs of modern humanity,

including providing alternative solutions to the spiritual and moral problems of today's society (Nilyati, 2015). a view of life that requires a person to practice faith and worship (ihsan), always want to feel close to God (taqarrub), be able to speak and interact directly with God (munajah),and being able to do good (akhlaq al-karimah) towards others is the result that will be obtained by someone who practices Sufism in himself. So in this case, Sufism must distance today's society from what is called the perspective of "human problems". Inner suffering is caused by the unclear meaning and purpose of life. By increasing spirituality, which is a spiritual need that is a necessity of human life because it can bring peace and tranquility to the human soul, as well as unity with the Creator so that it brings meaning to life (Fadlatunnisa, 2022). Here are some previous research literature with a similar theme to this study: Article written by Dhita Fadhilatul Azizah (2022), "Society's Perspective on the Role of Sufism in the Modern Era in Indonesia". The results and discussion in this study show that the community's perspective on the role of the outer and inner Sufism framework is understood as a solution to overcoming the problems of the modern era. This study concludes that Sufism plays a role in overcoming various problems of the modern era according to the perspective of society in the country. This study recommends that Islamic religious institutions and organizations develop the role of Sufism broadly and provide solutions in overcoming the problems of society in the modern era in Indonesia (Azizah, 2022). Then, an article written by Nuraini and Nelly Marhayati (2019), "The Role of Sufism in Modern Society". The results of the study of the values contained in Sufism will be able to shape their souls and minds so that they can live a balanced life between worldly influences that are material and pleasant in submission to God. creation. This study concludes that those who have entered spirituality will find and practice the values of Sufism in their lives in the form of wara' (tawadu'), humility, ta'abbud (piety) and zuhud (not bound by luxury) (Nuraini & Marhayati, 2019). The similarity between previous research and current research is in terms of the discussion that mentions that Sufism is very much needed by modern society. The difference between previous research and the current research is that the previous research discussed the role of Sufism in modern society, while the current research discusses the role of Sufism in overcoming the problems of modern society, by explaining the role of Sufism related to the problems that occur in modern society. The main problem of this study is the role of Sufism in overcoming the problems of modern society. The problem of this research is how society experiences changes in patterns and lifestyles that are influenced by technology.Inner suffering is caused by the unclear meaning and purpose of life. By increasing spirituality, which is a spiritual need that is a necessity of human life because it can bring peace and tranquility to the human soul, as well as unity with the Creator so that it brings meaning to life (Fadlatunnisa, 2022). Here are some previous research literature with a similar theme to this study: Article written by Dhita Fadhilatul Azizah (2022), "Society's Perspective on the Role of Sufism in the Modern Era in Indonesia". The results and discussion in this study show that the community's perspective on the role of the outer and inner Sufism framework is understood as a solution to overcoming the problems of the modern era. This study concludes that Sufism plays a role in overcoming various problems of the modern era according to the perspective of society in the country. This study recommends that Islamic religious institutions and organizations develop the role of Sufism broadly and provide solutions in overcoming the problems of society in the modern era in Indonesia (Azizah, 2022). Then, the article written by Nuraini and Nelly Marhayati (2019), "The Role of Sufism in Modern Society". The results of the study of the values contained in Sufism will be able to shape their souls and minds so that they can live a balanced life between worldly influences that are material and enjoyable in submission to God. creation. This study concludes that those who have entered spirituality will find and practice the values of Sufism in their lives in the form of wara' (tawadu'), humility, ta'abbud

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which is increasingly rapid, therefore this is the main issue of the research. The purpose of this study is to place the role of Sufism for society to overcome spiritual problems in the modern era. Appreciation and application of scientific research in general are theoretical and practical. Society towards the role of Sufism, this study should be able to provide a positive and beneficial impact. Hopefully this research can provide a positive and beneficial impact for more significant progress.

RESEARCH METHODS

This research is qualitative using library research methods, namely a study that examines more deeply by examining literature related to the discussion of this research, collecting data or information with various sources of material, such as books, documents, magazines, journals, and articles related to the discussion of this research. (Agustianti et al. 2022) library study is a series of activities related to the method of collecting library data, by reading, taking notes, photographing, and managing research materials. research that produces information in the form of notes and descriptive data contained in the text being studied Data analysis in the form of content analysis. This study analyzes the Role of Sufism Morals in Overcoming the Problems of Modern Society comprehensively so that the meaning and understanding of how to solve the problems that exist in modern society with Sufism morals can be known.

RESULTS AND DISCUSSION

The Role of Sufism Morals Etymologically, the origin of the word Sufism comes from shafa which means pure and clean. This is because the Sufis are those who have pure and straight hearts before Allah SWT. Shuf which means coarse wool. The terms Sufiism and Sufi refer to the habit of wearing coarse wool or clothing typical of poor people in the Middle East at that time. According to a different hypothesis, the origin of the name Sufi can be traced from the word shaff which means row. This is because the Sufis always choose the front row to achieve perfection in congregational prayer.

Some people argue that the origin of the name comes from the word Shuffah. This word refers to the porch of the Prophet's mosque in Medina which was used as a residence by the poor Muhajirin companions of the Prophet. Although living in poverty, they had noble hearts, and that is why they were given the nickname Ahl al-shuffah (Ghaffar, 2015).

Sufism is an expression of Islamic spirituality through the teachings of a spiritual path or order, as well as a philosophical movement, literature, and art. Sufism refers to the structure of spiritual life as spiritual knowledge, including themes such as the unity and existence of the One and the interaction of God with the created universe. Sufism is essentially a spiritual religion, but it is also a science that studies nature and other worldly orders in addition to spiritual matters and the human soul. Depending on the perspective used, Sufism is described in technical terms or professional judgment. The idea that humans are limited creatures, struggling creatures, and creatures close to God are some of the views used by experts to characterize Sufism (Mannan, 2018). Sufism can be understood as an effort to purify oneself by avoiding the influence of material life and focusing only on Allah SWT, because humans are limited creatures. Junaid al-Baghdadi said that Sufism and in fact

cleanse the heart from everything that disturbs the emotions of some   big   creature
life,   todesire   For   increase   quality,eliminating   weak   human qualities, transforming into an ordinary human being, avoiding all attraction of lust, longing for spiritual qualities. sacred and dependent on knowledge, then guiding others, keeping Allah's promises in all things and imitating the Messenger of Allah in all Islamic law
(Ilallah, Ali, & Fakih, 2022).

Sufism has a role in educating the human soul and spirit through various direct and subtle ways that can free humans from the influence of the outside world. The goal is to restore spiritual values in human life which are sometimes hampered by advances in science and technology which are often not balanced with high ethics and religion which are the basic principles of human behavior. When applied, Sufism values can show human morality and a strong relationship with God, even in the face of unavoidable circumstances. The way is to reject a hedonistic lifestyle and embrace a spiritual lifestyle expressed through simplicity, fear, zuhud (freedom from luxury), wara' (tawadu') and other principles that help people live a better life. Therefore, Sufism is considered as one of the forms of spirituality that is important for human existence (Faishol & Hanifuddin, 2019).

Understanding the Problems of Modern Society

Problematics is a controversial issue that must be resolved to achieve the expected results. The discrepancy between the desires and the reality of the desired results is also a problem, because there is no belief in an action needed to close the gap in a problem (Imron, 2018). Two words in modern society consist of the words society and modernity.

The Great Dictionary of the Indonesian Language A number of societies that are broadly defined and connected together by a culture that they consider similar is the definition of society given in. While contemporary refers to "what is the oldest, most modern and has views, ways of thinking and acting in accordance with the demands of the times". The word "modern" which means present, new or present is the root of the word "modern". This concept emerged from modernism (Wahyudi, 2019).

Modernity describes the time and way of thinking about novels. It is recognized that progress has brought many changes in the fields of science and innovation, in human life and behavior. The most important milestones of modernization are realism, independence, and pleasure. Therefore, it is not surprising that the measurement of progress focuses more on material things than other worldly values. Modern discussions in various fields of life, such as mass media, scientific writing, dialogue, class meetings, and consultations in several fields of life emerged through the method of "globalization" which has become stronger since two decades before. a thousand years of modernity.

The statement about "globalization" is increasingly widespread, especially in Indonesia, although in reality the use of other terms such as "universalism" seems insufficient to meet all the nuances and implications summarized in the statement. Globalization (Nurhaidah, 2015). Simply put, globalization is a word used to refer to the unification of many countries in the world into one unit. Compared to globalization itself, globalization includes additional changes in the lives of all countries, which affect important issues in controlling human relations, world bodies and social organizations. The impact of globalization will have an impact on global civilization and its impact will be global (Imron, 2018).

Furthermore, the openness of data flow due to increased knowledge and innovation in the current era of globalization will have a significant impact on the environment and society. Various forms of progress and advancement of science and innovation, such as progress in innovation in the fields of communication, data, and other social components that originate from current global progress, will be effectively experienced by all levels of society without

exception. Based on the explanation related to the problems of modern society, there are at least eight problems that exist in modern society, including:

1) Inflexible separation between special disciplines and other sciences, which arises due to social limitations due to external influences on humans. thoughts that tend to integrate into society; 2) Partial identity (separate identity) comes from living with characters who do not have sacred values and do not have highly specialized knowledge; 3) A way of life that is too individualistic and rational, stemming from self-confidence, dedication, and shallow humanity; 4) A life that is too oriented towards the common good because of the materialistic concept of socializing; 4) The idea of satisfaction pervades human life because of the tendency to legitimize everything contained in it; 6) Being too confident and proud of one's abilities, without confidence in leadership abilities and self-confidence, makes individuals easily focused and confused; and 7) Sadness or feeling trapped in a crowd (Rahmawati, 2021).

The Role of Sufism in Overcoming the Problems of Modern Society Sufism in social life has a great influence on the understanding of existing social problems and diseases. Every thing contained in the wisdom of Sufism inspires someone to explore the world in order to become an intelligent, healthy, and competent individual in social life. Sufism itself can connect it not with external reality but with internal reality so that it is harmonious, harmonious and appropriately associated with Ubudiyah and Muamalah based on the values of piety in Islam (Nuraini & Marhayati, 2019). For example, individuals who are controlled by personal desires and have no control over their interests are often driven to do negative things. Protecting something means achieving the goals and joys of life.

In agreement with the Sufis, healing mental conditions will not be good if the therapy is only based on external views, therefore in the early stages of Sufism, sincerity or thoroughness is needed, to filter the soul from bad lusts. Driven by desire, human behavior seems to be in line with mutual pleasure, which is a veil between humans and God (Ilallah et al., 2022).

Thus, the process of sharpening the soul of the Sufi experts takes place in three stages, namely: Takhalli, Tahalli and Tajalli. Takhalli implies choosing unforgivable qualities, external and internal indecency. The disgusting qualities that pollute the human soul (heart) include envy, prioritizing profit, arrogance, egoism, hypocrisy, being critical, and other bad qualities. Allah says "Indeed, he is successful who purifies his soul. and indeed he is a loser who pollutes it" (QS. Ash-Syams: 9).

The consideration of bad thoughts or behavior in Sufism or moral traits is more important than the study of praiseworthy thoughts or behavior because it includes takhliyah (cleansing bad qualities) as well as practices full of praiseworthy qualities (tahliyah) (Nilyati, 2015).

In agreement with the Sufis, purification of bad qualities is considered important because these qualities are Maknawi Najis. The proximity of despicableness within oneself makes it impossible for a person to get closer to God, as with Zati Najis (Najash Suriyah), he cannot perform worship that is pleasing to God. The dialogue about despicable attitudes or behavior in Sufism or ethics turns into a dialogue about commendable attitudes or behavior because of the effort of tahliyah (cleansing bad qualities) by filling (tahliyyah) with commendable qualities. There is physical and otherworldly immorality that continues to disturb the human soul. Especially the feeling of lack of humility which is part of mental illness creates a strong barrier between humans and their God. In this way, to achieve true happiness, humans must first remove internal and external bad qualities and replace them with commendable qualities. State of mind or behavior in Sufism or ethics (Thohir, 2017).

In this case, talking about a mental state or behavior that is quasi-praiseworthy is preferred over talking about a mental state or behavior that is not praiseworthy. Usually this

is because the effort of takhliyah or eliminating bad traits must be done first by filling them with praiseworthy traits.

Um. Amin Syukur then explained the bad traits or heart diseases that need to be eliminated in humans: (Amin Sukur, 1996: 45-46) Hasad or jealousy is one of the bad traits that can harm oneself and harm others. People with hasad tend to be jealous of other people's victories or happiness and try to belittle those victories or happiness (Faishol & Hanifuddin, 2019).

The dangers of hasad are very great, including causing negative activities such as defamation, slander, and interpersonal hostility. In addition, hasad can damage social relationships, weaken family ties, and reduce a person's mental health. Al- Hirshu Al-hirshu or greed can be a bad trait that can harm oneself and others. People who are too greedy tend to constantly need more goods, money, or possessions than they actually need. As a result, greedy people can do activities that harm others, such as cheating, blackmailing, or even taking money.

The dangers of al-hirshu are quite large, including its ability to trigger negative activities such as blackmail, insults, or violence. In addition, greed can also damage social relationships, create unfavorable competition, and disrupt the balance of life. Al-Takabburu Takabur or egoism can be a bad trait that can harm oneself and others. Selfish people tend to feel superior or better than others and look down on others. This can cause somebody

become selfish, No Want to rememberhis mistakes, and does not want to apologize if he makes a mistake (Mannan, 2018).

The risk of being selfish is very high because it can cause negative actions such as insulting or belittling others, and make others feel uncomfortable being around selfish people. In addition, selfishness can prevent someone from being creative and learning modern things, and worsen social relationships Al- Ghadlab Al-ghadlab being angry can be a bad trait that can harm yourself and others.

A person who is easily angered tends to have difficulty controlling his emotions and reacts strongly to situations or individuals that make him angry. This will cause a person to do activities that are unpleasant for others, such as saying harsh words or even committing physical violence. The threat of Al-Ghadlab is very large, including its ability to trigger negative activities such as cruelty, inability to overcome, and even murder. In addition, anger can damage social relationships and interfere with a person's mental health. However, al-ghadlab can also be overcome by controlling emotions and learning to react correctly and calmly to situations (Handoyo, 2021).

Some strategies that can be used to control anger include reflection, exercise, and mental processing, because this needs to be learned by every human being because processing oneself well will have an impact on lifestyle and lifestyle. It should be noted that Riya and Sum'ah are two bad traits related to a person's sincerity and determination in doing something. Riya is characterized by the need to appear good or perfect in front of others to gain recognition or praise. A person who is characterized by riya always does great deeds that are seen and known by others as something natural, and not because of sincerity to achieve the pleasure of Allah SWT.

On the other hand, Sum'ah is a trait that is needed to encourage sensitivity and support from others in repenting for the disasters or difficulties faced (Nilyati, 2015). People with humble traits tend to always complain and lament their fate, so they seek attention and input from other individuals. Both of these bad traits can harm themselves and others, because the purpose of doing great things is not for Allah SWT but to achieve worldly ideals or desires.

In Islam, what is prioritized is doing good deeds with all sincerity because you want

to get the pleasure of Allah SWT. Ujub or Ta'jub Ujub can be a sign of arrogance or a feeling of satisfaction with yourself because you feel you have a certain focus or achievement (Mahdi, 2012).

This trait of ujub can appear in various forms, such as feeling wiser than others, feeling richer, or feeling much better than others in various ways. The trait of ujub often causes someone to look down on others and feel better than others. As a result, someone with the trait of ujub tends not to understand the opinions and suggestions of others and has difficulty accepting their own shortcomings.

In Islam, ujub is an evil trait that is strictly prohibited, because this trait can harm the heart and progress of a person's life. On the other hand, Islam teaches us to always be grateful to Allah SWT for all the gifts given to us and not to underestimate others in anything (Khoiruddin, 2016).

Tahalli, The purpose of the previous tahalli stage is to establish and increase knowledge about the material that has been discussed in the previous stage of intellectual education. In this context, what is meant by "tajalli" is the revelation of heavenly light that is felt by a pure heart but cannot be seen. To gain a deeper understanding of the nature of existence and the purpose of life, people are asked to open themselves up and have a deeper spiritual experience during the tajalli period (Rofi, 2019). Through spiritual education in the Tajalli phase, people can improve their mental and spiritual health. The book "Al Insanul Kamil" by Sayyid Abdul Karim bin Ibrahim Jaelani explains the four stages of tajalli. The first level is Tajalli Af'Al (deeds), which is the stage of the loss of a servant's activity and only the deeds of Allah SWT are valid (Ubabuddin, 2018). Human activity is essentially only subject to the sunnah of Allah SWT.

The third level is Sunnah Tullah which refers to the sunnah or customs of Allah SWT which are the source and effect of all events. Finally, the fourth level is Tajalli Asma (name), where Allah SWT reveals Himself through the beautiful names He has given. Individuals are expected to develop a deeper understanding of the existence of Allah SWT and a way of living a devout life by following His sunnah by knowing the four levels of tajalli (Zubaedi & Utomo, 2021).

The third level is Sunnah Tullah which refers to the sunnah or customs of Allah SWT which are the source and effect of all events. Lastly, the fourth Tajalli Asma lev refers to the spiritual stage where a servant experiences death (fana) by worshiping or praying to one or more Asma of Allah SWT. In Islam, there are 99 names of Allah, including Asmaul Husna. Whoever feels afraid of one of Asmaul Husna's words and then expresses his feelings to Allah SWT by changing his name, Allah SWT will punish him (Halimah, 2020).

For example, if someone has Asma Al-'Alim (The All-Knowing) or Ar-Razzaq (The Provider of Sustenance) and does not want to seek knowledge or sustenance, then Allah SWT will punish that person. Alam Tajalli is a spiritual stage where a servant experiences death while maintaining the attributes of Allah the Most Perfect. When someone experiences death that is philosophically certain, he feels the greatness of God's attributes.

Alam Tajalli and Tajalli Asma both refer to the level of spiritual experience where a person experiences death while worshiping or praying to Allah SWT. In Islam, the experience of dying with the attributes of Allah SWT is considered a means of getting closer to Him and improving the quality of one's worship and faith (Rozi, 2017).

Tajalli is the highest level of spiritual experience, where the servant feels the transience of the existing essence, especially Allah SWT. When someone meets death in the Essence of Allah SWT, then the Nur (light) that only Allah SWT possesses shines in him. Only Allah SWT is Absolute and Perfect according to Islamic doctrine. Therefore, awareness of death in the Essence of Allah SWT is considered the peak of spiritual experience in Islam

(Rahmawati, 2021). Facing the symptoms of modern society which are full of problems and end in spiritual emptiness, it is time to find solutions to improve all aspects of people's lives, and this is where the morality of Sufism plays an important role, which can play its role.

Sufism helps eliminate anxiety and spiritual emptiness to achieve steadfastness in seeking God. Because, the basis of Sufi teachings is the establishment of a direct, conscious relationship with God, so that humans feel the presence of God and are free from feelings of fear, despair, and confusion. The most basic principle of Sufism that can be used to overcome the problems of modern society is introspection, or also known as self-reflection (Rahmawati, 2015).

CONCLUSION

The role of Sufism in modern society is very much needed because today's Sufi values need to be instilled in society because these values are very urgent and play an important role in human happiness. Sufism teaches the search for awareness of the soul and spiritual patterns of humans as servants of God. When someone has been educated in Sufism, then he has a strong fortress to fight the dynamics of the chaotic times. He will not be easily swayed by stress or other possible spiritual illnesses. By incorporating Sufism morals into humans, modern society will be able to balance life and the afterlife, because the afterlife cannot be achieved without life and life is meaningless without a goal for the afterlife. This is where the importance of the role of Sufism morals lies in controlling excessive love of the world which results in the problems of modern society that cannot be resolved. Allah has clearly stated in the Qur'an that by remembering Allah, humans no longer suffer from tension and anxiety, because remembering Allah calms the mind. All kinds of experiences, both pleasant and unpleasant, must be returned to the Creator so that humans do not easily fall in love with the world or are disappointed when what happens does not match their expectations. Sufism teaches that everything in this world is nothing but the implementation of God's provisions for the lives of all mankind.

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