

Development Islamic Thought In The Field Sufism (Solution To Sufism For Modern Society)

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Abstract:

Background: In modern times, Islam is faced with context the latest ones that don't discovered in previous times that is modernization. This modernization led to individual and social crises, including the legal crisis of imitation, identity, participation, penetration, distribution, and moral crisis resulting in rampant corruption, collusion, nepotism, which is so deep-rooted. Therefore, alternative ways are needed to answer these various problems, namely using the Sufism method that is method For get closer self to Allah. Studying Sufism is the right solution to overcome the modernization crisis. According to Amin Syukur, who said that the practice of Sufism must be carried out by modern society because only Sufism can provide solutions to their spiritual needs. Sufism is a teaching that encourages people to live actively and be involved in community work. Because the afterlife cannot be achieved without life, and life is unimportant without the afterlife. This means that life must balance the two, not prioritize the world and ignore the afterlife.

Key Word: Sufism; Development Islamic Thought; Modern Society.

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I. Introduction

Modernization has played an important role in decisive events, both globally and in Islamic society¹. Modernization is not related in a period, but related to a form of consciousness that is tied to the reformer (newborn). Modern society is currently experiencing various kinds of crises which arise from the psychological problems of modern society, and sometimes develop into endemic collective crises. Modern society has become a society whose Sufi spirituality has experienced erosion. Therefore, it is not surprising that corruption, collusion and nepotism are so deeply rooted. Data on crime and violence, rape, juvenile delinquency, narcotics, gambling, drug abuse, prostitution, mental disorders, suicide, moral decadence, and students' moral behavior towards teachers are serious problems that have not been identified and resolved at this time.

An alternative way to answer these various problems is to use the Sufism method. Studying Sufism is the right solution to overcome the modernization crisis. The science of Sufism introduces various terms, including sharia, tarekat, and essence. These three terms cannot be separated, because these three things are 3 names with one meaning. The perfection of the Shari'a will be seen in the tarekat and the perfection of the tarekat will be seen in its essence. Between the Shari'a and the Tari'at cannot be abandoned because the Shari'a without the Tari'ah will be empty, and the Tari'ah without the Shari'a will be invalid.

II. Material And Methods

Method used in writing article This is literature review, ie bullet points main and analysis critical about development thinking Islam in the field Sufism provides solution For overcome problem modern society. This matter used as description comprehensive For identify problems that arise that is individual and social crises, imitation legal crises, identity, participation, penetration, distribution, moral crises and incidents of corruption, collusion, nepotism is so deep-rooted. The data analysis technique used in the research is by comparing two theories, namely Sufism according to Al Ghazali and Amin Syukur.

III. Result

Development Sufism

The birth of Sufism coincided with the birth of the religion of Islam which was embedded in the soul of the founder of Islam, the Prophet Muhammad SAW. Therefore, the Al-Qur'an and Hadith are the foundations of Sufism, but Sufism's laws are sunnah, not the same as the pillars of faith and Islam which are obligatory. Historically, Sufism has developed as follows:

Embryology of Sufism

According to historian of Sufism, *Zuhud* is the stage before Sufism. Harun Nasution stated that *Zuhud* is a state of leaving the world and living with material things as well as being the most important place for prospective Sufis. Someone who is said to be a Sufi must become *an ascetic* first, after that he can be said to be a Sufi. Not all ascetics are Sufis, however each Sufi Already Certain *zuhud*². *Zuhud* try avoid deliciousness worldly and rejecting deliciousness That even though it is halal, with fasting sometimes done beyond religious boundaries. Everything done for get benefit in the hereafter and attainment objective from Sufism, that is blessing, meeting, and knowledge³. *Zuhud* as one of the most important schools of Sufism, as explained by Sufism scholars that Sufism always include *zuhud* in discussion they about *maqamat* , though they do it with different ways ⁴. Therefore , whoever studies it spirituality and outlook Islamic living is also a must consider How his best friend for centuries previously develop Sufism⁵.

Sufism in the First and Second Hijri Centuries (Zuhud or Asceticism Phase)

Zuhud more liked rather than Sufism at this time. To become a Sufi, you must first become *zahid*. However, not every *zahid* is a Sufi. Nowadays, they are better known as *zuhhad* (ascetic people), *nussak* (people who worship), *qurra'* (people who read), *qushshash* (people who write wisdom), *bukka'* (people who cry over sins), *urafa'* (people who those who read *ma'rifat*), and *darawisy* (people who are homeless) ². Connection between man with God has become the motif of love without fear of punishment or reward emerging which is illustrated through self-purification and abstraction as the end century second Hijriyah by Rabi'ah al- Adawiyah

Sufism in the Third and Fourth Hijri Centuries (Phase of Sufism)

According to Nicholson, Abu Yazid is considered the originator of Persian Sufism, which incorporated the idea of *wahdatul* as an original Eastern idea, such as Theosophy was a branch of Greek thought.⁶ Sufism has develop rapidly in the century This is proven with appearance a group of Sufism scholars who are trying understand the core idea teachings Sufis who emerged at that time⁷. Sufis start pay attention to related issues with soul, and practice. Then, they finally develop become knowledge religious ethics or science religious morality. Sufism Once seen as moral, which develops during around one century. The other Sub- section about Sufism that focus on reasoning managerial start appeared in the century third Hijri⁸.

Sufism of the Fifth Hijri Century (Moderate Sufism Phase)

Sufism moderate or commonly called Sunni experienced development in the 5th century Hijriah. At the same time, other semi-philosophical tendencies, which usually used odd and distorted expressions of the state of the world, began to experience a lack of progress or decline. The decline of the second school in the 5th century Hijriah, which was largely caused by the success of the theological school of Ahlus Sunnah Wal Jama'ah through the superiority of Abu Al Hasan Al-Asy'ari over other schools. Sufism then reformed itself by returning it to the Al-Qur'an and Sunnah. In this century, figures such as Al-Qusyairi, Al-Hawari, and Al-Ghazali². Al- Qusyairi , one of them Sufi important in the 5th century Hijriah with his work is known with designation Al- Qusyairiyah treatise . He often support theological Ahlal Sunnah wal wal Jama'ah who has the ability to compromise between essence and law. He criticize two things related sharia of sufism philosophy and about how they get dressed like the poor, temporary deed they opposite with what are they wear it

Sufism in the Sixth Hijri Century (Philosophical Phase)

Meanwhile Imam Al- Gazal has perfected Sunni Sufism (morality). Besides that, philosophical Sufism reached its "peak" perfection in the Andalusian Sufi teachings by Ibn Arabi. Ibn Arabi wrote many books, including *al-Futuhad al-Makkiyah* and *Fushush al-Hikam*, thanks to his rich knowledge of Islam and philosophy. Thus, almost all the thoughts, practices and teachings were developed by the Sufis at that time. So it can be studied and explained thoroughly⁸.

Sufism philosophical in a way it is generally said to be a Sufism teaching that combines mystical and rational views. To express this, Sufism uses philosophy in a terminological way that comes from various philosophical teachings that influence its character and this teaching is more oriented towards complex theories and demands understanding and prioritizing reason, as well as a combination of mystical and rational insights. The categories of Sufism philosophy are: *Fana'* and *Baqa'*, *Ittihad*, *Hulul*, *Wahdah al-Wujud* and *Isyraq*⁹.

Sufism from the Seventh Hijri Century to the Present (Tarekat Phase).

Sixth and seventh centuries saw the growth and development of the tarekat, with Sheikh Abdul Qadir al-Jilani as the first founder at the beginning of the sixth century AH, followed by other tarekat. All the tarekat that have emerged today are a continuation of Al-Ghazali's Sunni Sufism and have gone through a new phase of development until now with the emergence of various tarekat¹⁰.

At this time the term "*tariqah*" in the Sufi context began to refer to Sufi personalities who joined a

teacher (sheikh) and adhered to specific guidelines of the spiritual path. According to etymology, tarekat comes from Arabic, called Tariqah which is al-khat fi al-syai (path), al-shirat and al-sabil (path). This word also means al-hal (state).

Islamic thought and solutions in the field Sufism in Modern Society

Problem difficult life resolved it turns out Still There is in mind modern society. Secularism, materialism, and rationalism it turns out no will increase happiness and tranquility life someone; however, actually caused them nervous. Circumstances this is what makes it everyone living in the modern era can responsible answer.

Thought Solutions Modern Sufism according to Hamka

Hamka create idea modern Sufism, which is very important for modern society. One aspect of Sufism conveyed by Hamka is that the issue of asceticism has modern value because the definition of asceticism given by Hamka is different from the definition of general Sufis, which focuses on leaving the world.

Hamka state that Asceticism in Islam does not represent laziness and/or weakness. On the other hand, asceticism which truly comes from Islam teaches hard work and sacrifice rather than being weak, lazy and tired. Worldly pleasures are not to be completely rejected or hated, let alone to abandon them. This world should be given according to its portion and not used as a goal of life¹.

Therefore that, society will successful and prosperous without depends on a glamorous lifestyle, selfish, promiscuous, lives without value, does not know religion and God. So, Hamka's goal in this situation seems to be to encourage everyone to understand Sufism in theory and use the meaning of modern Sufism in everyday life. Sufism has the aim of purify the soul, refining feelings, enlivening the heart, worshiping God, and increasing one's status. This suppresses all greed and combats excessive lust as need for security self Alone.

According to Hamka, Sufism contemporary aim combines Islam and science in addition to concentrating on special topics related to the purification of the soul. Internalizing contemporary Sufi ideas aimed at synergy, integration and integration is one of the characteristics and benefits of Hamka Sufism. Therefore, Sufism is very relevant in producing moderate people who maintain harmony, balance and integration between one part and another. others, as well active, dynamic and spiritual.

Thought Solutions Sufism according to Amin Gratitude

In this modern era, responsibility Sufism can manifested in various fields¹¹, as following:

Spiritual Responsibility

People who understand the meaning of not quite enough This spiritual answer will realize that human rationality cannot overcome all life's problems, so one must balance it with spirituality. M. Amin Syukur believes that the practice of Sufism must be carried out by modern society because only Sufism can provide solutions to their spiritual needs¹¹.

Moral/ Ethical Responsibility.

Furthermore, not quite enough moral or ethical responsibility man sometimes experience moral decline as consequence from industrialization and modernization, which can remove dignity and price self they. M. Amin Syukur give advice to humans always remember faith and worship, do exercise with truly, and always evaluate self they Alone. This matter called in Sufism with Name takhallī, which means clean soul from various characteristic bad, tahallī, meaning decorate self with characteristic praiseworthy, and tajallī, meaning reach ray divine.

Political Responsibility

M. Amin Syukur say that modern Sufism no more avoid power as the Sufis do classic. On responsibility answer this enter to in "power". Avoid from him show weakness and helplessness.

Responsibility of Religious Pluralism

Current society This must recognized that become public plural and varied variety, include his religion. As a result, Sufism will see man as creature Originating God from one, Adam as.

Intellectual Responsibility

Although Sufism use Intuitive epistemology, this does not mean that Sufism rejects intellect. As shown by M. Amin Syukur, al-Farabi and Ibn Arabi were not only extraordinary intellectuals but also Sufis. So that the intellectual aspect does not conflict with the spiritual aspect and remains side by side, the five social responsibilities must be understood according to their portions¹¹

Level of understanding this produce a mindset unaffected by the evils of modernity. On the contrary,

this understanding will give color to the obligation in all its aspects. Furthermore, M. Amin Syukur stated, more practically, this current problem must be responded to with self-preparedness, namely always maintaining a positive outlook, having a good attitude, and carrying out all noble intentions and actions only for the benefit of society. the aim of worshipping Allah and helping fellow creatures. M. Amin Syukur recommends always remembering (dhikr) Allah whenever and wherever besides preparation self.

With remember Allah then makes calm (sakīnah) the soul and mind. This will have an impact on the nerves and glands, which will affect the healthy secretion of fluid from the glands. People will have "antibodies" against all diseases because the liquid has a calmer mental effect. The medical term is psychoneuro endocrine immunologi¹¹

IV. Conclusion

Hamka said that effort for arrange return life modern society through its wasathiyah Sufism thinking where society has already entered into a lifestyle that elevates rationality, materialist, empirical and secular teachings. Hamka strives to create a civilized life, prioritizing the principles of social and individual piety, having the qualities of tolerance among others, and having good morals, without forcing people to separate from social society. This contemporary concept of Sufism also expects humans to understand their role as servants of Allah and caliphs of Allah in this world.

H.M Amin Syukur said that Sufism is something teachings that encourage people to life active and involved in work society. Because of the afterlife no will achieved without life, and life become unimportant without afterlife. That means, alive must offset both, no prioritize world only and neglectful afterlife. If too visit tall principle rationalization that is not balanced with spiritual aspect, then will appear problem new ones will threaten well-being humans in the modern era. Attitude modernity Alone cause hedonic, permissive, hedonic, free, and rational. Sufism is very important as controller ratio excessive.