PUBLIC PERSPECTIVE ON THE ROLE OF SUFISM IN THE MODERN ERA IN INDONESIA

Eep Sopwana Nurdin[1], Alifia Salsabila Nur Koswara[2]
[1,2]Sunan Gunung Djati State Islamic University Bandung
sopwanaeep79@gmail.com[1], alifia.08200@gmail.com[2]

ABSTRACT

This study aims to discuss the community's point of view on the role of Sufism in the modern era in Indonesia. This study uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the theory of Sufism, while the material object is the reality of modern society. The results and discussion in this study indicate that the community's perspective on the role of the outer and inner Sufism framework is understood as a solution in overcoming the problems of the modern era. This study concludes that Sufism plays a role in overcoming various problems of the modern era from the perspective of the people in the country. This study recommends Islamic religious institutions and organizations to develop the role of Sufism widely and as a solution in overcoming the problems of society in the modern era in Indonesia.

Keywords: Modern era; Public; Role; Sufism

ABSTRAK

Penelitian ini bertujuan untuk membahas sudut pandang masyarakat terhadap peranan tasawuf pada era modern di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan menerapkan metode deskriptif-analitis. Objek formal penelitian ini adalah teori tasawuf, sedangkan objek materialnya ialah realitas masyarakat modern. Hasil dan pembahasan dalam penelitian ini menunjukkan bahwa sudut pandang masyarakat terhadap peranan kerangka tasawuf *lahiriyah* dan *batiniyah* dipahami sebagai solusi dalam mengatasi problematika era modern. Penelitian ini menyimpulkan ternyata tasawuf berperan dalam mengatasi berbagai problem era modern menurut sudut pandang masyarakat di tanah air. Penelitian ini merekomendasikan kepada lembaga dan organisasi keagamaan Islam untuk melakukan pengembangan peranan tasawuf secara luas dan solutif dalam mengatasi problematika masyarakat pada era modern di Indonesia.

Kata Kunci: Era modern; Masyarakat; Peranan; Tasawuf

INTRODUCTION

The role of Sufism emphasizes the nature of nature in humans. Sufism is understood as a divine potential that functions to design world civilization and historical patterns. Sufism also gives color to various activities, such as political, economic, cultural, and social. In addition, Sufism plays a role as a human controller so that the human dimension is not polluted by the stains of the modernization era which seem to lead to anomalies in values and moral deterioration, and Sufism is believed to be able to usher in human life to achieve excellence and glory of morality (supremation of morality) (Ubabuddin, 2018). In addition, Sufism is important for the life of modern

society because Sufism can function as a human controller and controller so that the human dimension is not reduced by modernization that leads humans to anomalies in values so that it will lead humans to achieve moral excellence. In addition, Sufism is also able to be a balancer and calming the mind. However, there is also an assumption that Sufism is a classical teaching and far from modernity, because it cannot be separated from the role of the tariqat which is formal, empirical, and tends to be less rational. Therefore, Sufism must get out of the classical problems that exist in him by looking at modern social sciences that can be used as a basis for thinking other than the Qur'an and Hadith in order to answer the challenges of the times (Falach & Assya'bani, 2022). Therefore, this study considers it important to discuss the community's perspective on the role of Sufism in the modern era in Indonesia.

The results of previous research related to Sufism in the modern era have been conducted by a number of researchers. Among others, "The Role of Sufism in Modern Life," Tajdid: Ushuluddin Science Journal. Sufism or Sufism is the fruit of a very old Islamic civilization, but it has undergone revitalization in this modern era. His presence became even more meaningful when he was able to become an "oasis in the desert" for modern society experiencing a spiritual crisis. In the form of a certain tarekat or in a modified form, Sufism is a cure for the disease of modernization with all its negative impacts. Sufism with its spiritual teachings and noble morals is increasingly playing an important role (Turwanto, 2023). He was once accused of causing the decline of Islam, and was negatively dealt with by some Islamic experts, such as Fazlur Rahman and al-Faruqi, now gaining a place in society modern. In fact, it has become a long-awaited solution to the problems of modern society (Annisa Safira, 2022).

The results of previous research and current research have similarities and differences at the same time. Previous research and current research both examine Sufism in the modern era. The difference is that previous research only discussed the role of Sufism in the modern era, while the current research discusses the perspective of society and its role in the modern era in Indonesia. The framework needs to be arranged as a logical flow in terms of the outline of the research. This logical flow will be directed to overcome the main problem in this research, namely there is a public perspective on the role of Sufism in the modern era in Indonesia.

The point of view according to Sumaatmadja and Winardit is a way view and behave towards a problem, event or activity. This means that humans will always have a perspective that is used to understand something. Meanwhile, society is a system of customs, customs and rules, a system of power and cooperation, a system of grouping people and their groups, a system of supervision of human behavior and all its habits (Kusmanto, 2013). Thus, the perspective of society means the way of human beings to understand the habits of their class. The role of Sufism in Islam is to try to deepen the direction of spirituality, ubudiyah, and attention is poured out around this problem (Mahmud, 2018). Sufism is essentially a path that a person takes to recognize the traits of lust and lustful behavior, both commendable and bad. Therefore, Sufism in Islam is recognized as religious knowledge related to behavior and morals that are the substance of Islam. Where philosophically, Sufism was born from the basic components

of Islam, namely Iman, Islam and Ihsan. If faith gives birth to Islamic theology (kalam), Islam gives birth to sharia science, then the last one is ihsan gives birth to moral science or known as Sufism. The era of modernization is something that cannot be avoided by countries in the world in various aspects of life. Rejecting and avoiding modernization and globalization is tantamount to alienating ourselves from the international community. This condition will certainly make it difficult for the state to establish relations with other countries. The inclusion of these two things has a positive and negative impact, of course. The concept of modernization in particular in the 1950s and 1960s agreed upon by theorists is classified in three ways: historical, relative and analytical (Melitasari, 2022; Thaheransyah et al., 2023).

The main problem of this study is that there is a public perspective on the role of Sufism in the modern era in Indonesia. In line with the main problem, the formulation of this research problem is how the community's perspective on the role of Sufism in the modern era in Indonesia. This research aims to discuss the community's perspective on the role of Sufism in the modern era in Indonesia. A common scientific research has benefits and uses, both theoretical and practical. Theoretically, this study is expected to have implications for benefits and usefulness as a preliminary study of people's perspectives on the role of Sufism in the modern era in Indonesia. Practically, this study is expected to have implications for benefits and usefulness for more serious development in the study of people's perspectives on the role of Sufism in the modern era in Indonesia.

METHOD

The research method includes five things, namely approaches and methods, types of data and data sources, data collection techniques, data analysis techniques, and analytical research time and place (UIN Sunan Gunung Djati, 2020). This research uses a qualitative approach by applying descriptive-analytical methods. This type of research data is qualitative data that is not statistical figures. The primary sources of this research include literature on the perspective of society, the role of Sufism, and the modern era. Secondary sources of this research include references related to the main topic sourced from articles, books, and other research documents. The data collection technique in this study was carried out through social media studies and literature studies. Data analysis techniques are carried out through the stages of inventory, classification, and data analysis (Darmalaksana, 2020). This research is not an experimental research so it does not determine the time and place of the research.

RESULTS AND DISCUSSION
Problems of Modern Era Society

A problem is something that requires action, but it is difficult or confusing. The problem is also the gap between the current situation and the goals we want to achieve, while we do not know what to do to achieve these goals (Nurhikmah, 2024). Meanwhile, in the article "Modernity versus Postmodernity," Jurgen Habermas explained, the term modern is a term used to refer to a new era, which serves to

distinguish it from the past (the ancient). Bertrand Russel revealed that there are two most important things that mark modern history, namely the collapse of the authority of the church and the strengthening of the authority of science. These two things basically explain other things. Discourse It is only in a number of fields of life, such as mass media, academic literature, discussions, seminar forums, and discussions in several institutions that have emerged through the process of "globalization" which has increasingly found its momentum since the two decades leading up to the new millennium.

The mention of "globalization" is increasingly widespread, including in Indonesia, although the reality is that the use of other terms such as "universality" does not seem representative enough to accommodate all the nuances and meanings that are summarized in the mention of globalization. In simple terms, globalization is a word used to refer to the unity of various countries in the globe into a single unit. In terms of globalization itself, it means structural changes in the entire life of a country that affect the basic foundations of the regulation of human relations, worldviews and social organizations. The impact of globalization will have a lot of influence on world civilization and this influence will become global. Similarly, the openness to the flow of information related to the development of science and technology in the current era of globalization will have a wide impact on the environment and society.

Various forms of development and progress in the field of science and technology, such as advances in communication technology, information, and other cultural elements as a result of the sophistication of the modern world will be easily known by all levels of society without exception. From various literature, at least eight diseases can be found in modern society, including: 1) The separation of rigid specialized science from other sciences so that it results in the appearance of cultural isolation from external influences in human reason which tends to confuse society;   2) Split personality (personality that fragmented) as a result of a life of disposition without divine values and science that is too specialized; 3) Life that is too individualistic and rationalistic which results in a shallow sense of faith, katakwaan, and humanity; 4) Excessive life in the orientation of worldly pursuits as a result of materialistic patterns of relationships; 5) The understanding of hedonism that plagues human life is due to the tendency to justify all means; 6) Too much trust and pride in one's own abilities, without being accompanied by belief in the provisions and attitude of tawakal so that people are easily stressed and frustrated; and 7) Loneliness or feeling isolated in a crowd (Rozi, 2017).

The Role of Sufism from Time to Time

Initially, Sufism can be understood as a development that proceeds from an understanding of the meaning of Islamic institutions. Since the past, namely the era of the Companions and *Tabiin*, basically the tendency of people to view Islam in a more analytical way has emerged. In this case, Islam can be viewed from two aspects, namely inner (*spiritual*) and external (*ceremonial*), or inner and outer aspects. Then, the deepening and practice of the "inside" aspect began to be seen in the most important attention, of course

without ignoring the "outside" aspect that manifested for soul cleansing. The rest, contemplation is more oriented to the inner aspect, namely a way of life that prioritizes the majesty of God, emphasizes more feelings, and is free from selfishness (Taufiqur Rahman, 2019).

The character of Sufism in the Islamic classical period emphasized Sufism as the meaning of the inner aspect (*esoterist*) in the form of concepts and transcendental experiences. The devices are in the form of methodical concepts, such as spiritual journeys (*suluk*), spiritual rank posts or spiritual levels (maqamat), perfect human beings (*insan kamil*), the essence of one unity (wahdatul-wujud), compassion or love (*mahabbah*), knowledge of consciousness (*marifat*), and so on. At this level, Islamic Sufism in the classical period still tends to be exclusive and chooses an individual orientation. Despite the efforts of the training master, the cult of saints, and the intersection with the socio-political world, the individual and exclusive orientation still seems dominant. According to historical records, the main characteristics of classical Islamic Sufism can be explained as follows: a) From the third century H./IX A.D., Sufi terms began to arise for Sufism practitioners, no longer Zahid (*ascetic*) as in the first and second centuries AH; b) Concentration on the concepts of soul, morals, behavior, *maqamat* (level) and spiritual things (circumstances), knowing God (*ma'rifat*) with methods include monotheism, mortality, and wahdatul wujud (union between servants and God); c) Since the fourth century AH/X AD, the tarekat system began to be pioneered in line with the initiative to develop Sufism outside the city of Baghdad; d) Metaphysical and philosophical styles dominate Sufism; and e) Since the fifth century AH/XI AD, there has been a movement to renew the teachings of philosophical Sufism that seeks to restore these teachings to the main foundation of Islam, namely the Qur'an and al-Sunnah.

In the classical century of Islam, in reality, it can be traced further back to the first and second centuries H. In these two centuries, the teachings of classical Sufism seem to have displayed their main characters, namely: 1) It has an ascetic pattern where the perpetrator is called zahid); 2) Amaliyah (practical); 3) Asceticism arising from the fear of God (fear); 4) Love for God (love); and finally 5) The concept of mahabbah to know God (gnosis). It appears that the character of Sufism in the first and second centuries H. ini provide the earliest foundation for Sufism teachings rooted in the tradition of the Prophet and later the Companions. Furthermore, this foundation developed in the formative period, namely the III-VII AH centuries and in subsequent periods with various variations of perspectives and responses to the challenges of the times (Huda, 2017).

The transition of Sufism teachings that are more personal to the teachings of the tariqat that are more institutional cannot be separated from the development of Sufism teachings themselves. It can be said that the wider the influence of Sufism, the more people have a desire to explore it. Therefore, they try to meet people who are seen as having extensive knowledge and experience in practicing Sufism so that they can guide them. This is because learning from a spiritual guide (teacher) with a method that is arranged according to practical experience is a must. However, it is undeniable that most Muslims study Sufism theory which emphasizes more on methods that seem

orthodox, as a form of trend in the teachings of the institutes whose direction and purpose are not clear, and may only be oriented to stay away from the nature of materialism, in turn many of the Ummah then run away from their obligations as caliphs on this earth and even stay away from things in the form of the position of the Ummah as social beings. This certainly makes Muslims far behind other ummah because of their Sufism method which is more away from the affairs of life in the world and prioritizes life in the hereafter (Didin Komaruddin, 2019).

The importance of Sufism in people's lives is as a balancing of life, because based on the existing reality, life Urban society has been colored by various behaviors resulting from the misuse of technological advances and the busyness of worldly activities. While in real life, Sufism is considered unnecessary because it does not provide benefits in their lives which are mostly materialistic, which only benefit for a moment, whether the moment has an advantage or not for him, and vice versa. Sufism in this sophisticated era, it is very necessary and even recommended to control oneself from this globalization current. Sufism trains the soul and mentality with various activities that can free oneself from the influence of the world, so that it is reflected in noble behavior and close to Allah SWT. In other words, Sufism is spiritual mental coaching so that we are always close to God (Nuraini & Marhayati, 2019).

Sufism according to the Perspective of Society in the Modern Era

In modern times, where the orientation of life is focused on materialistic things, and the clarity of heart begins to fade. Only the spiritual path as a way of purifying the heart can overcome modern culture that is increasingly moving away from religious values. To provide guidance to humans on the spiritual journey, it is of course very common for people to first know the meaning of the spiritual path itself. The spiritual journey is one part of Sufism. In the view of Sufism, people who practice spirituality are those who return to their original place by getting closer to Allah and devoting themselves to Allah. Therefore, approaching God is not easy, man must purify himself by releasing the spirit from the material bondage. So in the process, it must be done under the guidance of a truly experienced spiritual guide (spiritual guide) who may be familiar and very familiar with the travel procedure and have gone through all the stages of the journey by himself (Nur Azizah & Miftakhul Jannah, 2022). Sufism is urgent for modern society because Sufism is biased to function as a tool to control and control human beings so that their human dimension is not reduced by modernization which leads to anomalies in values so that it will lead humans to achieve moral excellence. In addition, the significance and relevance of Sufism to the problems of modern society because Sufism in a balanced manner can provide inner coolness and sharia discipline at the same time. Through the Sufism approach, akhlâqî can be understood as a behavior shaper, while through philosophical Sufism it can quench thirst intellectuals in accordance with the rational tendencies of modern society (Haryati & Kosim, 2010).

If we examine the symptoms of humanity in this contemporary era which is full of various problems and the emergence of spiritual vacuums, then it is time to find

solutions for improvement in aspects of people's social life. This is where Sufism morality has a very urgent role. At this level, Sufism has a role to release things such as emptiness and spiritual misery to gain steadfastness in the search for God. This is because the core of Sufism is oriented to have a direct relationship with God, so that people can feel present in His presence and be free from sadness, sadness, anxiety, and uneasiness. The most basic teachings of Sufism can be a solution to overcome the problems of people's lives in the modern era, especially by creating improvements in oneself which in the language of Sufism is known as muhasabah or self-evaluation.

In line with this, Komaruddin Hidayat is of the view of the need to convey Sufism values in the wider community with the aim that Sufism values ultimately play a role in saving humanity from spiritual misery, and the need to introduce Islamic spiritual values as a reference, especially for society in the Western world. These efforts will produce self-resilience and can avoid the possibility of personality deviation.

The result of this attitude is nothing but humility, in other words, not arrogant. The teachings of Sufism view that the completion and improvement of society cannot be achieved optimally if humans only aim to seek life of birth, because life of birth is only limited to an image or result of human life which is basically driven by the three main forces contained in humans, namely orgasm, intellect, and lust for anger. Therefore, to be able to produce optimally in improving the state of modern society, Sufism has the potential to offer spiritual freedom, can provide answers to spiritual needs, arm human beings with spiritual values that will fortify themselves when facing materialistic life problems and try to realize the balance of the soul so that the ability to face existing problems arises. invite people to know themselves and finally Sufism invites them to know their God through their teachings that are able to provide solutions for humans to face crises world crisis (Rahmawati & Fatimah, 2015).

With the teachings of Sufism, humans can be free from modern human diseases, such as hypocrisy, spiritual emptiness and others, so that a complete human being is created. It is hard to believe, a civilization that negates God will be able to give birth to peace and tranquility as the dream of every human being. This peace can be created from a healthy person, who has noble morals (Robaeah et al., 2023, 2024; Supriatna et al., 2023). Indeed, the fact is that this world is in dire need of Sufism, because in Sufism not only peace is born, but also the future of humans and the universe. Of course, the Sufism we want is Sufism as practiced by Muslims in the classical era, with which they are able to match the progress of other Ummah (Zar, 2019).

CONCLUTION

This study concludes that Sufism plays a role in overcoming various problems in the modern era from the perspective of people in the country. The results and discussions in this study show that the community's perspective on the role of the outward and inner Sufism framework is understood as a solution in overcoming the problems of the modern era. Theoretically, this study is expected to have implications for benefits and usefulness as a preliminary study of the community's perspective on the role of Sufism in the modern era in Indonesia. Practically, this research is expected

to have implications for benefits and usefulness for more serious development in the study of people's perspectives on the role of Sufism in the modern era in Indonesia. This research has limitations without conducting field studies through interviews, so this is an opportunity for further research for empirical studies in a more measurable way. This study recommends Islamic institutions and organizations to develop the role of Sufism broadly and solutive in the modern era in Indonesia.

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