

SUFISM AS A THERAPY IN THE MODERN LIFE

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Abstract

Sufism or *Taşawwuf* is an ancient fruit of Islamic civilization, but experienced revitalization in this modern era. His presence was increasingly meaningful when he was able to become an "oasis in the desert" for modern people who are experiencing a spiritual crisis. In the form of a particular *tarekat* (*ṭarīqah*) or a modified form, Sufism has become a medicine for modernization with all its adverse effects. Sufism with spiritual teachings and noble character increasingly plays an important role. He who was once accused of the cause of Islamic decline, and negatively addressed by some Islamic experts, is now increasingly gaining a place in modern society. It is a solution that is anticipated for the problems of contemporary society. By using a literature study, this article was written to contribute to the phenomenon. Its findings, in addition to using scientific and technological instruments, modern life should also be accompanied by mental, spiritual instruments and morality, which are explained in Sufism.

Keywords: Sufism; modern society, spiritual crisis, moral character

A. INTRODUCTION

The progress of science and technology that has penetrated in various aspects of human life (Burke, Asimov, & Bergman, 2012, p. 2), both social, economic, cultural, and political, requires individuals to adapt to changes that occur quickly and inevitably (Grey, 2010, p. 55). Even though in reality, not all individuals can do it, so what happens in society or people who save a lot of problems (Phelps & Hased, 2012, p. 89). Not everyone can adapt; the result is individuals who store a variety of psychological and physical issues, so an effective way to overcome them is needed (Galipeau, 2011, p. 49). In this context, Sufism is one of the treasures of Muslim intellectuals whose presence is now increasingly felt. Historically and theologically Sufism escorts and guides the life journey of the people to survive the world and the hereafter (Nata, 2012, p. xiii).

Sufism is one of the fields of Islamic studies that focuses on cleansing aspects of human spirituality (Nasr, 1991, p. 70), which in turn raises the virtues of noble character (Frager, 2013, p. 31). Cleansing the spiritual aspect of man is then known as the esoteric dimension of the human self (Muhaimin, 2006, p. 247). Through Sufism someone can find out about ways to do self-cleansing and practice it, and appear as a human who can control himself, can maintain the honesty of his heart, sincerity, and responsibility.

Now, there is a tendency for people to take part in spiritual activities or Sufism. Sufism, as the core of Islamic teachings, emerged by giving solutions and therapies to human problems by bringing closer to the creator of Allah (Siroj, 2006, p. 49). Opportunities in dealing with this problem are increasingly widespread in this modern era (Ridgeon, 2015, p. 279).

This paper departs from a social phenomenon of society that now lives in the modern era, with rapid social change and borderless communication, where life tends to be oriented towards materialistic, scholastic, and rationalistic with the advancement of science and technology in all fields. This condition does not always provide comfort, but it gives birth to the age of anxiety (Danner, 2005, p. 154).

B. METHOD

This article was written using the literature survey method, especially Sufism sources (Shaikh, 2012, p. 45). These sources are tracked, to be used as a basic framework for discussion, especially those related to Sufism therapy (Lewisohn, 1999, p. 5). The analysis used is descriptive, by looking at the exposure contained in these sources, then concluding.

C. RESULT AND DISCUSSION

Human life in modern times is full of material content, dragging anyone who is not keen to keep away from the Creator (Stanfield, 2008, p. 175). Environment, friends, relatives, and everything around is urgent in giving the color of one's life. The human heart cannot be bright when it is full of images of the world. At that time, there is no 'drop of water' in the form of happiness and peace of life that comes to the heart. It needs to be believed that the influence of association and the environment is influential in shaping one's attitude, mental, and personality (Haddock & Maio, 2012, pp. 171–200).

A person will not be able to become a close friend if there are no similar hobbies and behaviors (Siegel & Welsh, 2017, p. 330). Even the quality and level of one's religion is not far from the variety of the doctrine of his friend. So there is adage which explains, to find out a person's personality see his friends. Therefore, in living life should not be friends with dead people: namely, people who are greedy for the world, blind eyes of the heart certainly not able to see the truth, deaf ears unable to hear the screams of people whose lives are below the poverty line morality (ad Daduh, 2002, p. 20).

God's call is no longer heard, they are confused by their thoughts, and all their steps and movements are oriented towards this mortal worldly goal. The more severe the disease that grows in a person's heart, the more it will make land forgetfulness. The role of Sufism in Modern Life in the pursuit of world affairs. The world is considered to be something eternal. This kind of situation will form a pretentious luxury and mental attitude. All actions and reactions will give birth to efforts to get as much wealth as possible, regardless of government or religious rules and regulations (ad Daduh, 2002, p. 20)..

The rise of corruption and collusion cases, which are diseases and obstacles to National Development is the result of excessive love of the world. It indicates the existence of advanced scientific and technological advancements without being based on faith and devotion that can have a negative impact by being marked by the abuse of science itself. Poverty is disseminated in five-star hotels, food served is not just rice *lodeh* or *pecel*, but European-style cuisine that has never been kissed (smelled) and is known by poor people (ad Daduh, 2002, p. 20)..

One question that must be sought is the answer: how can they love and fight for the fate of impoverished people while they have never felt pain and misery hungry? Even though we are obliged to support and succeed the program launched by the Government to eradicate poverty,

it is not just economic poverty but also covers the fields of science, faith, and morality (ad Daduh, 2002, p. 20).

It is undeniable that the progress of science and technology is increasingly felt by all people in all parts of the world. So that the world feels smaller, more global, and change continues to occur everywhere in every corner of life. This condition, in no small extent, influences life, so that an enduring grip is needed so as not to be dragged down by the harmful currents of globalization and modernization that might arise namely by holding fast to religion and carrying it out continuously in life (Ngafifi, 2014)

Sufism, in this modern era, placed as a rational perspective following normative reasoning and human-sociological reasoning. Social, environmental (natural) sensitivity and various other fields of life are part of the measure that Sufism in the modern era is not just spiritual fulfillment, but more than that can produce results for those on this earth (Sorgenfrei, 2018).

Sufism is a way or was taken by someone to know the behavior of lust and the traits of desire, both bad and praiseworthy. Therefore the position of Sufism in Islam is recognized as the science of religion, which is related to moral aspects and behavior, which are the substance of Islam. Where philosophically Sufism was born from one of the essential components of Islam, namely Iman, Islam, and Ihsan. If faith gave birth to theology (*kalam*), Islam gave birth to the science of shari'a, then Ihsan gave birth to the knowledge of *akhlāq* or *taṣawwuf*. (Syukur, 2003, p. 112).

Although in the science of Sufism discourse is not recognized because of its "Adi Kodrati" or given nature, but its existence amid society proves that Sufism is a separate part of a community's life; as a movement, religious belief, organization, networking and even healing or therapy (Sholeh, 2005, p. 35).. Sufism or Sufism recognized in history has had a profound influence on the moral and spiritual life of Islam throughout thousands of years ago.

During that period, Sufism was so closely related to the dynamics of the life of the wider community, not merely a small group that was exclusive and isolated from the outside world. So the presence of Sufism in the modern world is essential, to guide humans to continue to miss their God, and it can also be for people who were initially glamorous and have fun to become ascetic (*Zuhd* to the world). The process of modernization that is increasingly widespread in the modern age has now ushered in human life becoming more realistic and individualistic. The rapid development of industrialization and the economy has put these modern humans into human beings who no longer have independent individuals, their lives have been regulated by the automation of all mechanical machines so that daily activities have been trapped by the tedious flow of routines.

As a result, humans are indifferent, if the role of religion becomes increasingly displaced by the interests of worldly material (Suyuti, 2002, pp. 3–5). According to Amin Syukur, Sufism for humans today, it should be more emphasized in Sufism as morals, i.e., teachings about morality that should be applied in daily life to obtain optimal happiness. Sufism is good behavior, has ethics and good manners towards oneself, others and to their God (Syukur, 2003, p. 112)..

According to Omar Alishah, which is one of the essential teachings in Sufism is an understanding of the cosmic totality, the earth, the sky, and all its contents and potentials, both gross and not, both spiritual and physical, are basically part of a single cosmic system that is mutually related, influential and related. So that humans have the belief that, any disease or disorder that affects our body must be seen as purely physical or psychological symptoms of the body, so that whatever the level of severity will still be handled medically (medical care) (Ali-Shah, 2002, p. 11).

The opinion of the Alishah is in line with what is explained by God in the Qur'an, that every time there is communication with him someone will obtain spiritual energy that creates psychological vibrations in the aspect of the soul of the body, like rainfall soaking the earth which then creates waves earthly vibrations and causes plants to flourish. "When we lowered the rain on it, it moved and flourished, growing various beautiful plants (pairs) QS. Al-Hajj: 5.

Sufism offers an Islamic way of treating psychiatric disorders experienced by humans, namely through Sufism therapy. It is not intended to change the position or replace the place that has been dominated by the medical, precisely the way Sufi therapy has character and function complement. Because Sufism therapy is an alternative treatment, the therapeutic tradition in the Sufi world is unique and unique. It has been practiced for centuries, but it is strangely new in these days to draw full attention both in medical circles in general, as well as among general therapists in particular. Because according to Omar Alisyah, Sufi therapy is a way that cannot be underestimated in the world of treatment and treatment of diseases (mental disorders), it is an essential alternative (Ali-Shah, 2002, p. 5).

Sufi tradition is not at all aimed at changing the patterns of psychotherapy and medical therapy with spiritual therapy. It is full of spirituality; on the contrary, what Omar does is complementary and petrified existing therapeutic concepts by optimizing one's individual power opportunities healing himself. Some of the techniques used by Omar Alishah in therapeutic efforts originating from Sufism traditions include the methods of "energy transmission and metaphorical techniques." (Ali-Shah, 2002, p. 151). Thus, the therapy of Sufism or often referred to as Sufis healing, is the healing of Islamic ways practiced by Sufis hundreds of years ago. The basic principle of healing is that healing comes only from God the Healer, while Sufis as therapists only act as intermediaries (An-Najar, 2004, p. 195)..

The concept of *zuhd*, which basically does not want to be enslaved or trapped by temporary worldly influences, or avoiding the tendencies of hearts that love the world too much (As-Sya'rani, 1997, p. 9). If this attitude has been established, then he will not dare to use all means to achieve the goal. Because the goal to be completed in Sufism is to go to God, then the way must be taken in a way that is favored by God. Furthermore, frustration, despair can be overcome by the pleasure that is taught in Sufism, which is always accepting all of God's decisions after trying to the maximum extent possible (Johnson, 1983, p. 189). The teachings of Uzlal contained in Sufism, namely the attempt to isolate themselves from being trapped by worldly deceit, can also be used to equip modern humans not to become secretaries of their life machines, who do not know where to go (A. T. A. Rahman, 2010, p. 7).

Sufism, with its concept of *uzlah*, seeks to free humankind from the traps of life that enslave it. It does not mean that a person must be an ascetic, he is still involved in various lives, but still in control of his activities by divine values, and not vice versa dissolves in worldly influence. Psychiatric disorders suffered by modern humans, it turns out can be treated with Sufism therapy, offers an Islamic way in the treatment of psychiatric disorders experienced by humans, namely using Sufi therapy (Sabry & Vohra, 2013). Sufism therapy is not intended to change the position or replace the place that has been dominated by the medical, precisely the way Sufi therapy has character and function complement (F. Rahman, 2014).

Because Sufism therapy is an alternative treatment, the therapeutic tradition in the Sufi world is unique and unique. It has been practiced for centuries, but it is strangely new in these days to draw full attention both in medical circles in general, as well as among general therapists in particular. Because according to Omar Alisyah, Sufi therapy is a way that cannot be underestimated in the world of treatment and treatment of diseases (mental disorders), it is a significant alternative (Ali-Shah, 2002, p. 151).

C. CONCLUSION

Sufism recognized in history has had a profound influence on the moral and spiritual life of Islam throughout thousands of years ago. During that period, Sufism was so attached to the dynamics of the life of the wider community, not limited to an exclusive small group and isolated from the outside world. So the presence of Sufism in the modern world is essential, to guide people to miss their Lord still, and also for people which was initially a glamorous life and likes to become an ascetic person (*Zuhd* of the world). Besides that, modern Sufism is also a healing therapy for heartache in longing for God.

Sufism or Sufism recognized in history has had a profound influence on the moral and spiritual life of Islam throughout thousands of years ago. During that period, Sufism was so closely related to the dynamics of the life of the wider community, not merely a small group that was exclusive and isolated from the outside world. Sufism can be an alternative solution to the spiritual needs and fostering of modern humans because Sufism is a living tradition and rich in metaphysical, cosmological and psycho-religious therapies that can lead us to perfection and tranquility of life that is almost lost or even never learned by modern humans.

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