

Contribution Of Contemporary Tasawuf As An Alternative Solution To Overcoming Religious Spiritual Drought

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Abstrak

<i>Article History</i>	<i>Contemporary Sufism was born as one of the solutions for</i>
<i>Received :27-08-2024</i>	<i>modern society in the global era, full of the problem,</i>
<i>Revised :10-09-2024</i>	<i>conflicts, problems, and spiritual, social, and moral</i>
<i>Accepted :17-09-2024</i>	<i>phenomena that have hit his nation. Contemporary</i>
Keywords:	<i>Sufism understanding always brings oneself closer to</i>
<i>Contribution, Modern</i>	<i>Allah SWT without forgetting one's social duties as a</i>
<i>Sufism</i>	<i>creature, and one lives actively and optimistically</i>
<i>Spiritual Drought</i>	<i>following the development of the times. Utilizing</i>
	<i>worship as medium for Sufism, a positive attitude</i>
	<i>towards life in the form of a high social ethos, a burning</i>
	<i>fighting spirit, willingness to sacrifice for the benefit of</i>
	<i>the people, and working hard. The world is something</i>
	<i>tangible as a place for devotion so that the world is</i>
	<i>valuable and meaningful. It is just that every Muslim</i>
	<i>must acknowledge and be aware of the importance of</i>
	<i>religious spirituality, which can provide peace, comfort</i>
	<i>and tranquillity. In living this life, it is necessary to</i>
	<i>synergize worldly and spiritual interests. A worldly life</i>
	<i>that pays little attention to spiritual and religious</i>
	<i>feelings can lead to a materialistic-hedonistic and</i>
	<i>consumeristic personality contemporary Sufism bridges</i>
	<i>the balance between the demands of physical needs</i>
	<i>while simultaneously providing spiritual needs and</i>
	<i>reviving religious/spiritual feelings.</i>

Introduction

Humans as social creatures have a tendency towards a luxurious lifestyle resulting from the expansion of capitalism, modernism and liberalism in the hearts and minds of humans. These things not only give rise to a materialistic-hedonistic lifestyle, but also give rise to feelings of insecurity, threat and anxiety in society. The recent phenomenon of life full of cruelty, sadism and a crisis of morality makes it increasingly clear that modernism is considered to have failed to provide a more meaningful life for humans. The suffocating atmosphere of life based on moral and religious values provides information that Sufism is really needed by humans in living their lives in the world. In general, humans in facing life in this era do not seem to be enough to be presented with mere religious doctrine and literacy. Society in the modern era requires a deeper experience of religiosity to find the true meaning of being a religious being.

As a revealed religion, Islam has been proven to prioritize the use of reason in humans, many verses in the Koran discuss the importance of using reason. Islam is also open to new things, progress, innovation and science. However, at the same time, Islam also invites humans to purify their souls and improve their morals and uphold the truth. Islam always emphasizes the attachment between humans as creatures towards Allah as Robb so that Islam does not only talk about practical and economic theory but is broader and deeper than all that. Islam regulates all human life from small things to big things. Islam is a light for human life and the universe because Islam brings guidance for salvation to the universe.

Sufism can be used as a solution to answer various problems, especially in fostering an appreciation of human religiosity so that in religion humans have a strong foothold for acting and behaving. In this way, love for Allah becomes the reason for carrying out commands, both sunnah and obligatory, behaving in a role as a religious human being, avoiding actions that are prohibited by Allah, such as disobedience. Although on the other hand, there are still very complex problems that must be corrected in Islamic society and this is very urgent, for example the obligation to pray five times a day. Performing the five daily prayers must of course be accompanied by knowledge related to the implementation of the five daily prayers. (W Sopiyan, 2024:18)

To make neo Sufism the best alternative will become a reality if Sufism is understood in the context of contemporary Islam. The importance of spirituality in Islam must be realized by every Muslim, but it must also be remembered that this world is real as a means for devotion, not virtual and not without meaning. This article provides ideas about Neo-Sufism, the researcher considers it important that Neo-Sufism is emphasized by laying out teaching formulations and a formation system so that Sufis have a clear direction. Remembering that in the past Sufism was quite popular among people because Sufism offered clear values and systems. Sufism is believed to be a solution to living life and solving increasingly complex problems. Ideas related to Neo-Sufism as an alternative as an effort to realize Rahmatan Lil'alamin Islam must be concretely formulated in the form of teaching and coaching.

Research Methods

In this research, researchers used the library research method or library study. Library research is a type of research that prioritizes library study or the study of books and books and refers to the opinions of experts who are experts in their field. (Sopiyan W., et al, 2023:115) In this study, researchers explored information, data and opinions from experts in the field of Sufism and themes related to the theme of Modern Sufism/Neo Sufism. The researcher explored data and information from the Al-Quran, the Book of Hadith, the Book of Tafsir, journals, documents and books needed to complete this research.

Discussion

Contemporary Sufism

Contemporary Sufism departs from the reality of modern society in the global era, which is able to answer various social problems that hit society in the current millennial era. Contemporary Sufism offers a different pattern from the Classical Sufism that we know. Classical Sufism tends to be inclusive, while contemporary Sufism in its view must always be positive in facing a very

dynamic world. Contemporary Sufism teaches humans to fight against the worldly world and not stay away from worldly things, humans must play an active role in it. These contemporary Sufism thoughts are also Sufism movements.

It was Fazlur Rahman who coined the term Neo-Sufism in the study of Sufism. Fazlur Rahman aims to renew Sufism by binding and subordinating Sufism to return to the Shari'a which is in accordance with the Koran and Sunnah. In practice, Neo-Sufism has led to a tendency to revive Salafi activities and re-instill a positive mindset towards the world (Simuh, 1996:273). The neo-sufism referred to by Fazlur Rahman is a more modern teaching of Sufism, not trapped in the Sufism teachings that are popular today. Neo-Sufism was brought to standard teachings such as Sufi teachings and understanding in the orthodox system

As we all understand in Ghazaliah's Sufism system, the current views of Sufism believe that science is essentially placed above the Shari'a. In this system, Sufism is ordered from syari'at, tariqat, essence and makrifat. Meanwhile, in Neo-Sufism, the opposite applies, namely that Sufism must be subject to the control of Sharia. The practice of Sufism emulates what was exemplified by the companions of the Prophet and Salaf scholars, namely being diligent and disciplined in worship and practicing asceticism.

Hamka offers the concept of modern Sufism or positive Sufism based on the principle of monotheism, not the Sufism phenomenon that we have seen so far which is more inclined towards muskasyafah practices. Hamka with his modern Sufism introduced forward-oriented Sufism with the characteristics of Sufism whose elements include: the principle of monotheism in the sense of maintaining God's transcendence and at the same time feeling close to God, utilizing worship as a medium for Sufism, producing reflections of wisdom in the form of a positive attitude towards life. in a form that has a high social ethos. The spirit of Islam is the spirit of struggle, the spirit of sacrifice, work, not the spirit of being lazy, weak and sluggish. (Hamka, 2003:15)

Hamka or commonly known as Buya Hamka is popular in Indonesian society as a scholar who is very familiar with the thoughts of classical reformer figures such as Ibn Qayyim al-Jauziyah and Ibn Taymiyah. Until now, Hamka is believed by the public to be a figure who shows consistency in his thoughts with the thoughts of the figures mentioned above. Human life today really needs an understanding of what is called modern Sufism, especially in terms of the spiritual dimension. The spiritual condition of society seems to be trapped in a rational mindset. So it has an impact on the discarding of the inner world, another impact is the materialist and hedonic lifestyle of society. So that people's mindset is filled with worldly things only, busy looking for and accumulating wealth but forgetting about everyday life. Humans, who consist of body and spirit, certainly need nutritional intake. If the nutrition of the body is food and drink, the nutrition of the spirit is worship and efforts to get closer to Allah as God.

However, the phenomena in Sufism that have been running in people's lives have also shifted a lot from the rails of Sufism itself. Some people are lulled by Sufistic mystical traditions. Those who are complacent have the belief that leaving worldly life is the way to gain mental peace and can lead them to happiness in the afterlife. Researchers believe that things like this can make Sufism groups very vulnerable to deviations in understanding. Mystical things come into understanding, are believed and practiced so that they escape from the world which is the closest reality that must be resolved in life as a human.

Neo Sufism seeks to return human understanding of the true meaning of Sufism to an understanding of *ihya atsar as-salaf*, re-actualizing Salafiyah understanding - by seeking to re-establish the legacy of previous Sufi piety, namely the friends and subsequent generations who continue to practice an outward religious life. (Siregar, 1999:237) Al-Quranul Karim has provided information about a balanced life between this world and the afterlife. All aspects are ordered to be in the condition of *wasatiyah* or in balanced portions, not to be biased. Because when the dynamics of life are not balanced, chaos will occur. Inequality will be a problem for humans because physical and spiritual needs are not met equally. Humans who fulfill too much of their physical aspects will be neglectful of fulfilling their inner aspects, resulting in internal dryness. Likewise, people who are too busy fulfilling their inner aspects will neglect fulfilling their outer aspects, resulting in problems in resolving worldly matters.

In the world of Sufism we are very familiar with esoteric things, universally in Islam things like this cannot be denied. that esoteric life in Islam does exist. Especially from the verses of the Qur'an itself as the basis that gives Sufis freedom of space and movement. Very popular verses from the Qur'an such as: Allah (Giver) light (to) the heavens and the earth. The parable of God's light is like an impenetrable hole, inside which there is a large lamp. The lamp is in the glass (and) the glass is like a star (which shines) like a pearl (QS. An-Nuur: 35). This is a very esoteric illustration, because esotericism in Sufism is different from kalam science. If kalam science emphasizes God as transcendental (Most High and very far away), and completely unlike anything, so that God is a being which, if misunderstood, becomes very far away, then Sufism, on the contrary, emphasizes *huduran* or omnipresence. Lord; not a transcendent God, but an immanent God. Therefore God is an all-present being (always there with us). Because of this, Sufi circles are interested in words whose meaning refers to something immanent.

"And indeed We have created man and know what his heart whispers, and We are closer to him than his jugular vein." (QS. Qaaf: 16)

In another verse Allah SWT says: *"It is He who created the heavens and the earth in six ages: Then He sat on the 'arsh. He knows what enters the earth and what comes out of it and what comes down from the sky and what ascends to Him and He is with you in your mother alone. and Allah is All-Seeing of what you do* (QS. Hadiid: 4)

The Quran contains instructions for mankind because the Quran covers all aspects of human life. The teachings in the Quran are universal so they can be practiced by all mankind so that humans can organize life on this earth towards goodness. (W Sopiyan, 2023:112).

Among Sufism, perceiving or experiencing intensely that God is here, in this space, is normal. This is in accordance with what Allah conveys in the Koran, such as: Wherever you turn, there is God's presence (QS. Al-Baqarah: 225). This is called omnipresent, God's omnipresence. Sufism, with spiritual training techniques such as *dhikr*, aims to intensify the awareness that God is omnipresent (*al-Huduri*). God also said, Pray to your God with humility and a slow voice (QS. Al-A'raaf: 55). Remember your Lord alone, you don't need other people to know, because what is expected is that we do *dhikr*, we remember Allah at all times; both when standing, when sitting and when lying down. Don't forget Allah SWT.

Whoever forgets Allah, He will make him forget himself and those are the wicked.

Sufism firmly stipulates that the most correct religious appreciation is the esoteric approach (inner approach). The impact of this approach is the emergence of lameness in the actualization of Islamic values, because it prioritizes only the inner meaning or only implied provisions and pays very little attention to the external, formal aspects. This is natural if in appearance he is not interested in thinking about social problems, it even seems to lead to the privatization of religion and is more focused on aspects of worship.

If you look at its history, the speed of development of Sufism itself was at least driven by three factors, namely: First; because of the glamorous-profanistic lifestyle and materialist-consumerist style of life exhibited by most of the country's rulers which soon spread among the wider community. Second; the emergence of apathy as a maximum reaction to the radicalism of the Khawarij and the polarization it caused. The violence of the power struggle at that time caused people who wanted to maintain their piety in an atmosphere of spiritual peace and closeness and love for each other, to be forced to choose an attitude of staying away from busy public life to solitude and at the same time avoiding direct involvement in political conflicts. Third, the codification of Islamic law (fiqh) and the formulation of dialectical-rational science (theology), lacking ethical motivation, which causes it to lose its spiritual value, becomes a kind of vehicle without content, thereby draining the spirit of Ruhuddin. (Siregar, 1999:233-234)

The three factors above gave birth to Sufism teachings such as: uzlah, bukasyafah, asceticism, fana and baqa, ittihad, wahdatul wujud, contemplative life and so on, so that these Sufis only choose a spiritual way of life. On the other hand, there are Muslim groups, there are Muslim groups who prioritize formal, external aspects of religious teachings through an exoteric, rational approach. This phenomenon focuses more on attention to aspects of the Shari'a, so this group is called the birth group. These two views became the motivation or emergence of neo-Sufism.

Neo Sufism means a new understanding of Sufism, or according to Fazlur Rahman's term, renewed Sufism. Sufism in this ideology seeks to balance sharia and Sufism. The method is that he tested various kinds of Sufistic experiences with empirical experience. Sufi external behavior is confronted and tested by referring to the external aspects of Islamic teachings. Neo-Sufism tends to refer to the life of the Prophet SAW. in full. There is no dichotomy between Shari'a and Sufism because the Prophet Muhammad combined both in one behavior and mirror of life.

Neo-Sufism places greater emphasis on human aspects of social moral reconstruction of society. Sufism is an effective therapy to make people more humane. Practicing Sufism does not mean leaving the world, but practicing Sufism actually places a high value on the world and views the world as a medium for achieving perfect spirituality.

From many attempts to unite the two views known as shari'a, tarekat and essence which are integrated as a whole. In this case, Al-Ghazali explained that religious appreciation must go through a process of ranking and combining sharia and Sufism. Before entering the world of Sufism, a person must first understand the Shari'a, but to be able to understand the Shari'a correctly and deeply, one must go through the tarekat process.

Al-Ghazali is considered the figure who was most instrumental in reforming previous Sufism and was a *tadjid* (renewer) of orthodox Sufism or Sunni Sufism. Sufism, which was originally a method of self-discipline to actualize Islamic values as a whole, was then pushed aside by a torrent of exoticism full of spices. The orthodox synthetic reform movement which reached its climax in the hands of al-Ghazali, aimed to localize and limit the excessive ecstasy (*fana*) of Sufism and reduce the scientific nature of Sufism. After al-Ghazali's death, this effort seemed to slow down in line with the emergence of a mass spiritualist movement in the form of *tarekat* (Sufi orders), and the emergence of philosophical Sufism or speculative Sufism through the work of Ibn Arabi. The terminology of neo-Sufism was first coined by contemporary Muslim thinker, namely Fazlur Rahman. According to Fazlur Rahman, the pioneer of what he calls neo-Sufism was Ibn Taymiyah, who was then continued by his student Ibn Qayyim, namely the type that was integrated with sharia.

The puritanical attitude of neo-Sufism supporters causes it to be at odds with the popular Sufism paradigm, which leads its followers to hate the world so that they are passive and at least shun the world, because the world is considered a *hijab* to obtain *musyafah*. This is different from neo-Sufism, which encourages and motivates its followers to be actively creative in life, both in practical works and in intellectual creativity. In this view, a Sufi is not actually one who isolates himself from society, but a Sufi who remains active in the midst of community life and carries out *amar ma'ruf nahi ungkar*, for the sake of progress and welfare of society. Before Fazlur actually came to Indonesia, Hamka had presented the term modern Sufism in his book *Modern Sufism*, but in this book the word neo-Sufism was not found. The entire contents of this book show parallels in its principles with al-Ghazali's Sufism except in terms of '*uzlah*'. If al-Ghazali requires '*uzlah*' in exploring the true quality, then Hamka actually wants someone seeking the ultimate truth to remain active in various aspects of social life. (Siregar, 1999:248)

Besides that, popular Sufism tends to be closed to the development of external thought, so that *uzlah* is not only in the external sense, but also in the sense of '*uzlah*' from various opinions. This is different from the view of neo-Sufism, in fact it strongly supports the diversity of religious understanding and living in the plurality of human society. The revival of Sufism (neo-Sufism) in the Islamic world seems inseparable from what is called the revival of religion as a rejection of excessive trust in science and technology as a product of the era of modernism. Modernism is considered to have failed to provide a meaningful life for humans, therefore people return to religion, because, one of the functions of religion is to provide meaning to life.

There are several things that we want to straighten out so that they are in line with neo-Sufism, namely returning the understanding of Sufism to that of the Salaf era. The forms of this shift include: The doctrine of asceticism, which was previously an encouragement to increase worship solely because of fear of their torment, has shifted for love and solely because of Allah, so that we can always communicate with Him; The concept of *tawakal*, which previously had the connotation of ethical piety, then became diametrically opposed to the denial of worldly life-profanism on the one hand and the central concept of the relationship between humans and God, which later became popular with the *al-Hubb* doctrine. (Siregar, 1999:235)

Some similarities and differences between Sufism and neo-Sufism include: first, the birth of classical Sufism and the rise of neo-Sufism were motivated by the same factors, namely a glamorous and materialistic lifestyle, formalism of religious understanding and experience as a result of the ferocity of rationalism, and the factor of violence. the struggle for hegemony of power that pervades all aspects of human life. secondly, the purity of the spiritual soul, that both of them equally desire and emphasize the urgency of silence and purity of conscience in all aspects of human life, the aspect of tazkiyah an-nafs. third, esoteric approach. Both of them share the belief that to understand and appreciate religious meaning, one must take an esoteric approach. It's just that while previous Sufism absolutely believed in the truth obtained through esoteric al-Kashfi, neo-Sufism will believe in this truth if it is in line with the Shari'a.

Fourth, Dzikrullah and muraqabah, both of which believe in how important this issue is in all situations in order to achieve Allah's pleasure. Fifth, the attitude of uzlah, if previous Sufism adopted a total 'uzlah way of life, then neo-Sufism adopted this method only when necessary just to refresh insight through muhasabah (introspection). Sixth, Zuhud (asceticism), if previous Sufism hated or avoided worldly life completely because it was considered to hinder the achievement of goals, but new Sufism believes that this worldly life is very meaningful and very important. (Siregar, 1999:255)

Based on the understanding above, the meaning can be taken that neo-Sufism gives positive appreciation to the world. So Sufis don't have to be poor, they can even be rich. Piety is not rejecting wealth and wealth, but using them according to Allah's instructions and the Sunnah of the Prophet. Neo-Sufism emphasizes moral purity and akhlakul karimah as an effort to strengthen faith and piety. In neo-Sufism there is activity and dynamics both in thinking and in acting, one must not be passive and aloof from society and more closely align Sufism with the Shari'a, giving meaning or value to worldly life, while still striving to achieve ukhrawi happiness.

Contribution of Contemporary Tawawuf as an alternative solution to overcome the religious spiritual crisis

Islam is a religion founded on three pillars, namely: Islam, if it looks at deeds, faith if it looks at the aqidah that moves, and ihsan if it looks at the perfection of the realization and goal of the combination of faith and deeds. These three pillars in their terminology may experience changes, including the most famous ones, namely the terminology of fiqh, monotheism and Sufism. However, throughout history Muslims have always tried to implement these three pillars. The early Islamic movements were those who united the breadth of knowledge and closeness to Allah SWT. Then from them, generations were born who had a love of God as well as knowledge that could illuminate their path to God. They are scientists (ulama/alim) as well as murabbun/murabby at the same time. (Bakhtiar, 2003:144)

Modern social life means a group of people living together in one place with certain up-to-date rules. Deliar Noer, for example, mentions the following modern characteristics (Hilal, 2007: 110): First, being rational, that is, prioritizing the opinion of the mind, rather than emotional opinion, before doing work, always consider the pros and cons first, and the work is logical. seen as profitable. Second, thinking about the further future, not just thinking about momentary

problems, but always looking at the social impact further afield. Third, respecting time, namely always seeing that time is something that is very valuable and needs to be used as well as possible. Fourth, be open, namely accepting suggestions, input, in the form of criticism, ideas and improvements wherever they come from. Fifth, think objectively, namely looking at everything from the point of view of its function and usefulness for society.

Based on the expression of modern society above, the conditions are formalistic, rationalistic, objective and full of material aspects or physical aspects (aspects that are more outwardly oriented). Meanwhile, it needs to be balanced with the inner (esoteric) aspect. Therefore, Sufism as an esoteric aspect plays a more important role in providing a sense of religion by: First, Sufism is involved in various roles in saving humanity from a state of confusion due to the loss of spiritual values. Second, Sufism introduces literature or understanding of the esoteric (batinan) aspects of Islam, both to Islamic communities who are starting to forget it and to non-Muslims, especially western communities. Third, to reaffirm that in fact the esoteric aspect of Islam, namely Sufism, is the heart of Islamic teachings, so that if this area is dry and does not pulse, then other aspects of Islamic teachings will dry up. (Hamka, 1994:113)

The emergence of Sufism movements such as modern Sufism, urban Sufism, contemporary Sufism, and neo-Sufism, to search for and explore the true meaning of life which has been eroded by the current of modernization which is solely concerned with the worldly but is dry of spiritual and religious needs. characterized by the emergence of crisis after crisis which is getting worse in various aspects of life, morality is getting worse and crime is becoming more rampant. The revival of religion has undoubtedly revived efforts to revive works with new approaches, including Sufism. One of the characteristics of neo-Sufism seems to be the reconciliation and accommodation between sharia and previous Sufism, so that a scholar can be considered an expert on sharia (fuqaha) and at the same time an expert on haqiqah (sufi). Therefore, neo-Sufism is not entirely new, because almost the same type of Sufism has already been developed, namely what is called Sunni Sufism or Orthodox Sufism. What is considered new in the message of Neo Sufism is shifting the center of observation to the socio-moral reconstruction of Muslim society, whereas previous Sufism was more individual and almost did not involve itself in social matters, therefore neo-Sufism is precisely reformed Sufism, Sufism that has been updated. (Fazlur Rahman, 2005)

The relevance of neo-Sufism to modern human problems is because Sufism in balance provides inner coolness and sharia discipline at the same time. It can be understood as shaping behavior through the suluki Sufism approach, and can satisfy intellectual thirst through the philosophical Sufism approach. (Fazlur Rahman, 2005)

It can be practiced by every Muslim, from any social layer and in any place. Physically they face one direction, namely the Kaaba, and spiritually they compete along the path (tarekat) through ahwal and maqam towards one God, namely Allah SWT.

The attitude in Sufism developed by neo-Sufism is the integration of the values of world life with the values of ukhrawi life. Motivate and encourage followers to be active and creative in this life, both in practical works and in intellectual creativity, by abandoning laziness and stupidity and making the best use of their time. The function of the human caliphate must be optimized in order

to fulfill physical and spiritual needs. A true Sufi is not one who isolates himself from society, but a Sufi who remains active in society and carries out *amar ma'ruf nahi mungkar* (islah) for the sake of progress and welfare of society. (Alqusashi, 1999:120)

Neo Sufism does not close itself off from developments in the world and human civilization, but instead really emphasizes the importance of intensive self-involvement in society, and condemns selfish attitudes that only care about themselves. The correct attitude to life is the attitude of *tawazun*, or balance within oneself, including in one's spiritual life and worldly and spiritual life. A person who directs himself only to fulfill his spiritual demands, then uses the day for fasting and the night for *qiyamul al-lail* (late night prayers), throughout his life just for contemplation while denying the good things of worldly life, does not eat except the food that is dry with the aim of making his external life force strong, he is also a person who is ignorant about the nature of life, neglects the *sunnatullah*, wastes the rights of his own body, or wastes one of the two aspects of his life. That was enough for him as a loss and a denial of Allah's command. (Madjid, 1999:253)

Regarding the role of neo-Sufism as an alternative solution to overcome the religious spiritual crisis that has hit modern society today, which is usually decorated with evil and deceit. One should not only care about the spirit and neglect things. Because it makes life weak and disappears. And don't be a materialist who sacrifices his life just to worship objects, because if that is the goal of objects, then there is no end to his desires, even though this life will end. A life that is only concerned with material life results in inner emptiness, as well as being the source of accidents.

For Hamka, *zuhud* behavior does not mean exclusion from worldly life, because it is prohibited by Islam. Islam encourages the spirit of struggle, the spirit of sacrifice and work, not laziness. Wealth does not control a person's life, but must be used for good, good purposes and spent proportionally. Accumulating wealth is not prohibited by Islam. A person's wealth can maintain honor, fulfill obligations, avoid begging and debt. (Saturday, 2001:130)

In modern life which is all material, Sufism can be developed in a constructive direction, both regarding personal and social life. When a society has been affected by what is called alienation due to the development and modernization process, that is when people need a deep spiritual way of life to maintain the integrity of their personality. (Syukur, 2001) In the last decade, the Sufi community has colored urban life. Not a few executives, technocrats and the general public are course participants or are involved in certain congregational communities. Their reasons for participating in these activities are varied. There are those who want to pursue inner peace (inner happiness), or to harmonize an uncertain life.

To overcome anxiety and moral aridity, as a result of life that is too concerned with this materialistic, consumeristic form of life, which plagues today's society, so that it does not provide a balance between physical and psychological, physical and spiritual needs, neo Sufism can be used as an alternative therapy to provide comfort and peace by providing spiritual offerings from Sufism that still adhere to the *Shari'a*.

Conclusion

Contemporary Sufism as a Sufi teaching that provides religious spiritual values to get closer to Allah SWT, without forgetting one's social duties as a creature who actively and optimistically follows the developments of the times. Living in a crowded atmosphere in the midst of society, giving a positive attitude towards life in the form of having a high social ethos, high fighting spirit, willing to make sacrifices for the benefit of the people, working hard. Viewing the world as something real as a place for devotion, so that the world is valuable and meaningful. It's just that every Muslim must acknowledge and be aware of the importance of religious spirituality which can provide peace, comfort and tranquility within humans themselves. In living this life, it is necessary to synergize worldly and spiritual interests. Worldly life that pays little attention to religious spiritual feelings can lead to materialistic-hedonistic-consumeristic individuals who can give birth to rational thought patterns that are not balanced with spiritual appreciation, as a result various deviations from humanity occur in all sectors of life, such as; corruption, oppression of the weak, abuse of power, abuse of illegal drugs, moral decadence and so on. Appearing with his Sufism which bridges the balance between the demands of physical needs and at the same time provides spiritual needs and revives religious/spiritual feelings. Sufis in this view are not those who isolate themselves from society, but Sufis who remain active in the midst of community life, carrying out *amar ma'ruf nahi munkar*, for the sake of progress and welfare of society. Sufis still wallow in the search for material possessions, but the possessions they own do not distance themselves in the slightest from Allah.

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