

## IMPLEMENTATION OF SUFI PSYCHOLOGY TOWARD MORAL DISORIENTATION IN THE ERA OF DISRUPTION FROM THE QURAN PERSPECTIVE

Ahmad Zulki<sup>1</sup>

Rizal Darwis<sup>2</sup>

Abdillah<sup>3</sup>

<sup>1</sup>Universitas PTIQ Jakarta, Indonesia, ahmadzulki02@gmail.com

<sup>2</sup>IAIN Sultan Amai Gorontalo, Indonesia, rizaldarwis@iaingorontalo.ac.id

<sup>3</sup>Universitas Muhammadiyah Makassar, Indonesia, abdillah@unismuh.ac.id

**Abstrak:** Artikel ini bertujuan untuk menganalisis implementasi psikologi sufi terhadap disorientasi moral di era disrupsi berdasarkan Alquran. Penelitian ini merupakan penelitian kepustakaan dengan menggunakan metode tafsir *mauḍu'i* yang mengacu pada ayat-ayat Alquran. Hasil penelitian menunjukkan bahwa psikologi sufi mengarahkan dan membimbing kemerosotan moral dan spiritual manusia modern menjadi manusia yang berkarakter Qurani dalam meningkatkan produktivitas dan kreativitas di era disrupsi. Psikologi sufi menghadirkan jalan keseimbangan antara jiwa dan raga. Pendekatan psikologi sufi dalam menyikapi kehidupan manusia modern di era disrupsi dilakukan dengan mengkontekstualisasikan ayat-ayat Alquran berdasarkan psikologi sufi. Ayat-ayat sufistik Alquran dalam berbagai istilah, seperti: *al-tawbah*, *al-sabr*, *al-faqr*, *al-zuhud*, *al-wara'*, *al-tawakkal*, dan *al-riḍa* menjadi dasar untuk menuntun dan mengarahkan perkembangan dan perubahan yang dinamis dan beragam. Artinya bahwa psikologi sufi berfungsi untuk merevitalisasi disorientasi moral dan spiritual di era disrupsi.

**Kata Kunci:** Psikologi Sufi; Spiritual; Era Disrupsi; Disorientasi Moral

**Abstract:** *This article aims to analyze the implementation of Sufi psychology towards moral disorientation in the era of disruption based on the Quran. This research is literature research using the mauḍu'i interpretation method that refers to the verses of the Quran. The results of the study show that Sufi psychology directs and guides the moral and spiritual decline of modern humans into humans with Quranic character in increasing productivity and creativity in the era of disruption. Sufi psychology presents a path of balance between body and soul. The Sufi psychology approach to addressing modern human life in the era of disruption is carried out by contextualizing Quranic verses based on Sufi psychology. Sufistic verses of the Quran in various terms such as al-tawbah, al-sabr, al-faqr, al-zuhud, al-wara', al-tawakkal, and al-riḍa become the basis for guiding and directing dynamic and diverse developments and changes. This means that Sufi psychology serves to revitalize moral and spiritual disorientation in the era of disruption.*

**Keywords:** *Sufi Psychology; Spiritual; Disruption Era; Moral Disorientation*

## INTRODUCTION

Modern society in the disruption era is classified as a post-industrial society, namely a society that has reached such a level of material prosperity, with mechanical and automatic technological devices. Modern humans are not getting closer to the happiness of life, but instead are experiencing a moral crisis due to a materialistic lifestyle, so that escape and search for other lives as contained in Sufism is possible. With Sufism, modern humans will release boredom and fill the void of the soul.<sup>1</sup> Given that Sufism also has human tendencies that are open and cosmopolitan-oriented.<sup>2</sup>

Naṣr said that the urgency of Sufism can be seen from four typologies, namely metaphysics, cosmology, eschatology, and psychology.<sup>3</sup> Among the four terms chosen as the subject of this paper is the typology of Sufism with a psychological approach, as Mahjuddin defines it as Sufism which examines the methods of preventing, maintaining, and overcoming a spiritual disease.<sup>4</sup>

At the stage of the development of Sufism, the response of modernist Islam, such as Jamāl al-Dīn al-Afḡānī (d. 1897 M), Muḥammad ‘Abduh (d. 1905 M), dan Muḥammad Rashīd Riḍā (d.1935 M) believed that Sufism was the cause of the decline of the civilization of the Islamic world.<sup>5</sup> Religiously, accused of being a source of heresy, and superstition. Socially, Sufism was blamed for drawing the masses of Muslims towards passivity and withdrawal (*‘uzlah*) from worldly matters. Sufism is considered to encourage escapism from social, economic, and political setbacks in Muslim society. As a result of these accusations, the Muslim community was unable to keep pace with the Western world which was increasingly distant, which since the early 17<sup>th</sup> century had increasingly disrupted *daʿr al-Islām*.<sup>6</sup>

Puritan Islamic groups regard Sufism as *bid’ah* and misleading as superstition, as seen recently by the emergence of radical-puritan Islamic groups or Salafi-Wahhabi. Furthermore, Siradj said that Sufism was accused of being a “virus” that hindered progress and caused the Muslim world to lag in the arena of

---

<sup>1</sup>Syamsun Ni’am, *Tasawuf Studies: Pengantar Belajar Tasawuf* (Yogyakarta: Ar-Ruzz Media, 2014), 204.

<sup>2</sup>Alwi Shihab, *Islam Sufistik: Islam Pertama dan Pengaruhnya hingga Kini di Indonesia* (Bandung: Mizan, 2001), 13.

<sup>3</sup>Hussein Naṣr, *Tasawuf Dulu dan Sekarang*, translated by Abdul Hadi W. M. (Jakarta: Pustaka Firdaus, 1995), 47-49.

<sup>4</sup>Mahjuddin, *Akhlaq Tasawuf II: Pencarian Ma’rifah Bagi Sufi Klasik dan Penemuan Kebahagiaan Batin Bagi Sufi Kontemporer* (Jakarta: Kalam Mulia, 2012), 254-255.

<sup>5</sup>Akhmad Rizqon Khamami, “Tasawuf Tanpa Tarekat: Pengalaman Turki dan Indonesia,” *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 6, no. 1 (2016): 1-28

<sup>6</sup>Fazlur Rahman, *Islam* (Chicago: Chicago University Press, 1966), 112-134; Deliar Noer, *The Modernist Muslim Movement* (Singapore: Oxford University Press, 1973), 10-21.

modern civilization.<sup>7</sup> The teachings and doctrines of Sufism are considered irrelevant to the spirit of the global era and modernism. Furthermore, it was exacerbated by the argument that Sufism in the historical records of Sufism hadiths was considered to have never been taught directly by the Prophet Muhammad.<sup>8</sup>

Sufism which is built in this discussion is different from the term which states that *tasawuf* must forget the world and its contents.<sup>9</sup> Al-Qusyasyi (d. 1661 H) states that Sufis are not only people who like to make *uzlah* (turn away from society), but true Sufis are those who are active and creative in social life and carry out *amar makruf nahi munkar* for the sake of progress and community welfare.<sup>10</sup> So, *tasawuf* in the current context requires its followers to continue to open themselves in response to an era that continues to develop dynamically. However, at the same time, the heart must always be awake from remembering Allah God Almighty, as the driving spirit of a social ethos that is full of love and kindness.

Contemporary Sufism is the same as Salaf Sufism, it does not recognize the terms *maqa>ma>t* and *ahwa>l* and does not recognize the terms *fana>* and *baqa>*. But the difference lies in terms of purpose. Salaf Sufism mentions the term *ma'rifah*, while contemporary Sufism refers to the meaning of a happy life (*sa'a>dah*).<sup>11</sup> This is in line with Hamka's modern Sufism. Hamka explained Sufism is defined as a desire to improve morals and cleanse the mind.<sup>12</sup> From this explanation, the authors state that the Sufi psychology in this study is in line with Hamka's opinion which states that the task of modern humans is to cleanse their souls while trying to achieve happiness and ultimately have implications for their lives in the era of disruption, namely always doing good, improving themselves and being beneficial to others, creature and universe.

The main characteristic of Sufi psychology and modern psychology is that the human soul is not physical or part of the physical, nor is it merely a neurological function of the brain, but is an immaterial substance (*al-jauhar al-ru>hani*) which will not be destroyed after the death of the body. He will be held

---

<sup>7</sup>Said Aqil Siradj, "Tasawuf sebagai Pendidikan Spiritual, Moral dan Sosial bagi Masyarakat Modern di Abad Global," Book Foreword in Muhammad Basyrul Muyid, *Tasawuf Kontemporer* (Jakarta: Amzah, 2020), v.

<sup>8</sup>Ikhwan Marzuqi, *Spiritual Enlightenment: Kenali, Cintai dan Sayangi Pencerahan Spiritual* (Jakarta: Elexmedia Komputindo, 2014), 2-3.

<sup>9</sup>Abu Bakar Ahmad bin al-Husain bin 'Ali bin Musa al-Husraujiri al-Hurasani, *Syu'ab al-Iman*, Jil. 11 (Riyad: Maktabah al-Rusyd, 2003), 46.

<sup>10</sup>Ahmad al-Qusyasyi, *al-Simt al-Majid* (Hacdrabat: Da'irat al-Ma'arif al-Nizamiyah, 1326 H), 199-200.

<sup>11</sup>Muhammad Yusuf Musa, *Falsafah al-Akhlāq fī al-Islām wa Šilātuha bi al-Falsafah al-Igriqiyah* (Kairo: Muassasah al-Kharyi, 1863), 250.

<sup>12</sup>Hamka, *Tasawuf Modern* (Cet. XIV; Jakarta: Yayasan Nurul Islam, 1978), 11.

accountable for his actions in the afterlife.<sup>13</sup> This is the point of difference between Sufi psychology and psychological approaches. The psychology of Sufism is expected to be able to answer these challenges as well as provide alternative solutions.

Sufi psychology whose teachings are “soaring” is expected to be “down to earth” in the disruption era, where modern humans are carried away by very dynamic changes and developments, resulting in spiritual alienation, decline, and moral decline. Creative re-interpretation and contextualization of Sufism have become a necessity, to move modern humans to carry out worldly activities but their hearts are still connected to God, and in the end, the benefits of Sufi psychology can be received and felt by everyone, especially the millennial generation in the disruption era.

## METHODS

This type of research is seen in terms of data processing, including qualitative research. Data sources are obtained from primary data and secondary data. Primary data come from Qur’anic verses and hadiths that share themes of Sufi psychology and responses to the era of disruption. Secondary data come from research related to Sufism and Sufi psychology. This research was analyzed using the *mawd}u>’i tafsir* method formulated by al-Farmawi. Al-Farmawi explained the steps that must be taken by the *mufassir* in using a thematic interpretation approach can be detailed as follows:

1. Establish the problem to be discussed (topic).
2. Track and compile Qur'anic verses related to the issues discussed.
3. Arrange the sequence of verses according to the time of descent, accompanied by knowledge of the background of the descent of the verse or *asba>b al-nuzu>l* (if any).
4. Understand the *muna>sabah* correlation of these verses in their respective surahs.
5. Arrange the discussion in a perfect, systematic, and complete framework (outline).
6. Complete the explanation of verses with hadiths, narrations of companions, and others that are relevant if deemed necessary so that the discussion becomes more perfect and clearer.
7. Study the verses as a whole by compiling verses that have the same meaning, or compromise between the general (*’am*) and the particular (*khas*), delimited

---

<sup>13</sup>Norhidayat, “Psikologi dalam Tradisi Ilmiah Islam,” *Jurnal Ilmiah Ilmu Ushuluddin* 12, no. 2 (2013); 195-212.

(*mutlaq and muqayyad*), or ultimately contradictory, so that they all meet in one estuary, without distinction or coercion.<sup>14</sup>

## RESULTS AND DISCUSSIONS

### The Qur'anic Term on the Psychology of Sufism

Yunus explained that *maqamat* is linguistically derived from Arabic which means a place where people stand or a noble base.<sup>15</sup> Nasution quoted Muhammad al-Kalabazy (d. 380 H/990 M) in his book *Al-Ta'arruf li> Mazhab Ahl Tasawuf* said the *maqamat*, there are ten of them, namely: *al-tawbah, al-zuhud, al-sabr, al-faqr, al-tawaḍu', al-taqwa, al-tawakkal, al-riḍ}a>, al-mahabbah* and *al-ma'rifah*.<sup>16</sup> Meanwhile al-Tu>si (d. 988 M) in his book *al-Luma'* mentions the number of *maqamat* only seven, namely: *al-tawbah, al-wara', al-zuhud, al-faqr, al-tawakkal* and *al-ri>d}a>*.<sup>17</sup> This research tends to follow the opinion expressed by al-Sarraji. Whereas Imam al-Gazali (d. 505 H/1111 M) in his book *Ihya> 'Ulu>m al-Di>n* said there are eight *maqamat*, namely: *al-tawbah, al-ṣ}abr, al-zuhud, al-tawakkal, al-mah}abbah, and al-ri>d}a>*.<sup>18</sup>

Seeing this opinion shows the condition of the variation in the mention of different *maqamat*, but there are *maqamat* which they agree on, namely: *al-tawbah, al-zuhud, al-wara', al-faqr, al-sabr, al-tawakkal, and al-riḍ}a>*. Whereas *tawa>du>, al-mah}abbah* and *al-ma'rifah* by them were not agreed upon as *maqamat*. For the last three terms, Sufism experts sometimes refer to it as *maqamat*, and sometimes call it *hal* (mental state) and *ittihad* (the attainment of oneness of spiritual being with God).<sup>19</sup> So, the selection of terms in this study describes the seven *maqamat* mentioned by al-Sarraji (d. 988 AD) with the consideration that those are the closest to the *maqamat* level as a medium to get closer to Allah God Almighty. These considerations are also adapted to the conditions and circumstances of today, namely the rational-spiritual approach.

#### 1. *Al-Tawbah*

Several verses in the Qur'an describe *al-tawbah* (patience), such as QS al-Baqarah/2: 54; QS al-Nisa>'/4: 17 dan 18; QS al-Ma>idah/5: 39; QS al-An'a>m/6: 54; QS Al-A'ra>f/7:153; QS at-Tawbah/9: 27 dan 112; QS Hu>d/11:

<sup>14</sup>Abdul Hayyi al-Farmawi, *Al-Bidayah fī al-Tafsir al-Mauḍū'i* (Kairo: al-Haḍarat al-Garbiyyah, 1977), 61-62.

<sup>15</sup>Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: Hidakarya Agung, 1990), 362.

<sup>16</sup>Harun Nasution, *Falsafah dan Mistisme dalam Islam* (Jakarta: Bulan Bintang, 1983), 62.

<sup>17</sup>Abū Naṣr 'Abd Allāh Ibn 'Alī al-Sarrāj al-Tūsy, *Kitāb al-Luma' fī al-Taṣawwuf* (Kairo: Maktabah al-Kulliyāt al-Azhariyyah, 1960), 68-80.

<sup>18</sup>Muḥammad ibn Muḥammad Abū Ḥāmid al-Gazālī, *Mukhtaṣar Ihyā' 'Ulūm al-Dīn* (Beirut: Dar al-Fikr, 1993), 162-178.

<sup>19</sup>Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Rajawali Pers, 2011), 194.

3; QS an-Nahl/16: 119. Al-Kala>ba>dzy argues that repentance means not forgetting your sins (*lā ansa dzanbak*), in the sense of being sorry for all your sins.<sup>20</sup> Meanwhile, according to al-Tu>si returning to the way of Allah (*al-ruju>' ila> Alla>h*), and he divides repentance into three groups of repentance, namely (1) repentance from sins (*min al-zunu>b*) for those who the layman, (2) repentance from negligence (*min al-gaflah*) for people who are *khawas*, and (3) repentance from everything other than Allah God Almighty (*min kulli syayin siwa> Alla>h*) for the *khawas al-khawas* group.<sup>21</sup>

Naşr said that humans must change the direction of their soul, which previously focused on the material world must be returned or reversed (repentance) to the reality of divinity. This step of repentance is the first station that must be taken by walkers to Allah (*salik*).<sup>22</sup>

Al-Gazali explained in more detail, that repentance is divided into three types, (a) repentance scientifically, namely knowing the consequences of sinful acts that have been committed, worldly consequences, eternity (*ukhrawi*) consequences, consequences for the body, the family, the community, nation, and state, (b) repentance in terms of things, that is, if there is regret in the heart, regret for having sinned, regret for violating Allah's commands, and became afraid of the coming wrath of Allah God Almighty, and the loss of Allah's love, and (c) repentance in action, namely leaving the sinful act, promising not to repeat it.<sup>23</sup>

## 2. *Al-Şabr*

Islam in self-control to practice patient behavior is the main pillar of noble character (QS al-Baqarah/2: 153; QS Āli Imra>n/3:146 dan 200; QS an-Nahl/16: 126; QS al-Kahfi/18: 28; QS Ṭa>ha/20: 132; QS as-Sajadah/32: 24). In the Qur'an, it is stated that patience is a commendable trait and behavior and is a religious order. Based on the existing arguments, it can be understood that patience is obligatory because it is half of faith. Patience is the most important part of faith. According to al-Gazali, faith consists of two parts, part of which is patience and part is gratitude.<sup>24</sup> The hadith of the Prophet Muhammad:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ (رواه مسلم)<sup>25</sup>

<sup>20</sup>Abū Bakr Muḥammad al-Kalābādzi, *al-Ta'arruf li Mazhab Ahl al-Taşawwuf* (Kairo: Maktabah al-Kulliyyāt al-Azhariyyah, 1969), 111.

<sup>21</sup>Al-Tūsy, *Kitāb al-Luma'...*, 65-80.

<sup>22</sup>Seyyed Hossein Nasr, *The Garden of Truth: Mereguk Sari Tasawuf*, translated by Yuliani Liputo (Bandung: Mizan, 2010), 130-133.

<sup>23</sup>Al-Gazālī, *Mukhtaşar Ihyā'...*, 198.

<sup>24</sup>*Ibid.*

<sup>25</sup>Imām Muslim ibn al-Hajāj al-Qusyairy al-Naisabury, *Şahīḥ Muslim*, juz 4 (Bairut: Dār al-Kutub al-‘Ilmiyah, t.th.), no. hadith. 2999; Aḥmad bin Muḥammad bin Ḥanbal, *Musnad Imām Aḥmad bin Ḥanbal*, vol. 4 (Al-Qahirah: Dār al-Ḥadi , t.th.), no. hadith. 332; Abū Bakar Abū

Rasulullah saw. said: it's amazing the affairs of the believer, all his affairs are good, and no one gets that except the believer. If he gets pleasure, he is grateful, that is good for him, and if he encounters difficulties he is patient, then that is good for him (HR Muslim).

Patience (*al-ṣabr*) means steadfast heart.<sup>26</sup> According to Zūn al-Nuḥ al-Miṣrī (d. 245 H/859 M) as quoted by al-Naisabury, patience means to stay away from things that are contrary to the will of Allah God Almighty, but to be calm when faced with trials, and show sufficient attitude even though you are actually in poverty in economics.<sup>27</sup> Lubis quoted Ibnu Aṭa'illah al-Sakandari (d. 1309 M) and Ibn 'Uṣma'm al-Hairi (d. 298 H) views that Ibnu Aṭa'illah said patience means remaining steadfast in facing trials with a good attitude. Another opinion says that patience means getting rid of the feeling of getting trials without showing resentment. Ibn 'Uṣma'm al-Hairi said a patient is a person who can restrain himself from anything that is not pleasant.<sup>28</sup>

Mubarok (d. 2023 M) states that patience is a steadfast heart without a sense of complaint in facing obstacles and various temptations in achieving goals.<sup>29</sup> Shihab added that patience is defined as limiting the soul and refraining from its desires to achieve something good or better (noble).<sup>30</sup> Among the Sufis, some argue that patience is an attitude of self-courage in the face of all kinds of difficulties. Humans must be patient in every condition and believe that patience is present because they feel confident that it comes from God or not from Him.<sup>31</sup> Deeper than this definition, Sahl al-Tustari (d. 283 H/896 M) argues as quoted by An-Najjar that stated that an action is not called if it is not accompanied by patience. There is no greater reward than patience, and no provision is the best except with piety.<sup>32</sup> Patience is accepting any trial or disaster willingly, without showing irritation or anger.

### 3. *Al-Faqr*

The word *al-faqr* can be interpreted as people in need people who have needs and people who are poor.<sup>33</sup> For the *salik*, this attitude is needed to go to

---

Ḥusain bin 'Ali al-Baihaqy, *Al-Arbaun al-Sugrā*, juz 1 (Beirut: Dār al-Kitab al-'Arabi, 1408 H), 93.

<sup>26</sup>Yunus, *Kamus Arab Indonesia* ..., 221.

<sup>27</sup>Abul Qasim Abdul Karim Hawazin al-Qusyairi al-Naisabury, *Al-Risālah al-Qusyairiy fi 'ilm al-Tasawuf* (Mesir: Dār al-Khair, t.th.), 184.

<sup>28</sup>Abdul Hadi Lubis, "Pendekatan Mistisisme dalam Pengkajian Islam," *Al-Irsyad: Jurnal Studi Islam* 1, no. 2 (2022): 95-109.

<sup>29</sup>Achmad Mubarok, *Psikologi Qur'ani* (Jakarta: Pustaka Firdaus, 2001), 73.

<sup>30</sup>M. Quraish Shihab, *Seccerah Cahaya Ilahi* (Bandung: Mizan, 2007), 165-166.

<sup>31</sup>Yasin Ahmad Hadi, *Dahsyatnya Kesabaran* (Jakarta: Qultum Media, 2009), 11.

<sup>32</sup>Amin An-Najjar, *Ilmu Jiwa dalam Tasawuf: Studi Komparatif dengan Ilmu Jiwa Kontemporer* (Jakarta: Pustaka Azzam, 2004), 241-243.

<sup>33</sup>Nata, *Akhlaq Tasawuf* ..., 200.

Allah God Almighty, that all human beings are poor before Allah God Almighty, the Most Rich. as stated in QS Fa>tir/35: 15. *Al-Faqr* based on the awareness of the heart that in essence humans do not have anything (QS al-Baqarah/2: 273).

Al-Ṭu>sy describes *al-faqr's* attitude by saying that humans are *faqir*, because wealth belongs to Allah God Almighty. How big and how much a person's wealth is, if Allah God Almighty wants to take it, then in a short time the treasure will be taken.<sup>34</sup> In other languages, the treasure is a trust. Therefore, a person who reaches *maqam al-faqr* sees that he has nothing, so he then does not ask or demand anything, but does not refuse something that is already his right. The middle or moderate level of *al-faqr* which can be applied at this time is not taking his rights in an immoral way, a problematic path.

The word *faqir*, which is taken from the letters ف (*fa*), ق (*qa*), and ر (*ra*), are original and valid letters that indicate the existence of something independent of its source, for example, a limb or something else. *Faqir* means broken spine. So linguists say that *faqir* is taken from the word *faqrun*, which implies that a person who is *faqir* is a person whose backbone is broken because he fell or slipped into humiliation and poverty.<sup>35</sup> Another opinion states that what he carried was so heavy, that it broke his spine.<sup>36</sup> *Al-Faqr* in the Sufi perspective is the poor, does not ask for more than what is already in themselves, and does not ask for anything except just to be able to carry out obligations. Don't ask even though you don't have it in yourself, if the given is accepted, don't ask but don't refuse.

#### 4. *Al-Zuhud*

*Al-zuhud* means not wanting anything worldly. *Zuhud* means the state of leaving the world and living a material life.<sup>37</sup> Furthermore, Al-Naisabury (d. 465 H) said that among the scholars differed in the meaning of *zuhud*. Some say that *zuhud* is a person who is in a state of lawlessness because what is lawful is permissible in the sight of Allah God Almighty, that is a person who is given the blessing of lawful property, then he is grateful and leaves this world with his conscience. Some also say that *zuhud* is forbidden as an obligation.<sup>38</sup>

Nasution stated that what first appeared was *zuhha>d*. The first and most famous *za>hid* is al-Hasan al-Basri (d. 728 M), who was seen by the Sufis as their priest (*imam*). He sees this world as a smooth snake in the hand but its poison leads to death, therefore he recommends that people stay away from worldly life.

---

<sup>34</sup>Al-Ṭūsy, *Kitāb al-Luma'...*, 75.

<sup>35</sup>Ibnu Faris, *Mu'jam Maqayis al-Lughah*, juz 4 (Bairut: Dār al-Jail, 1420 H/1999 AD), 444.

<sup>36</sup>Louis Makluf, *Al-Munjid fi al-Lughah wa al-'Alam* (Bairut: Dār al-Masyrik, 1987), 590.

<sup>37</sup>Nasution, *Falsafah...*, 64-67.

<sup>38</sup>Al-Naisabury, *Al-Risālah al-Qusyairy...*, 115.



He once said: “I am *zahid* towards this world because he wants and longs for the hereafter.”<sup>39</sup>

*Zuhud* is generally understood to mean leaving the world and leaving love for the world (essentially) means emptying the heart of love for the world, especially in today's modern times. *Zuhud* is a matter of the heart, not the physical, namely cleansing oneself and the heart from greed, greed, and love of wealth, and love of the world.<sup>40</sup>

*Zuhud* is also often interpreted with asceticism, namely the state of leaving the world and material luxuries. *Zuhud* is also understood as an attitude of breaking away from worldly dependence and all things that are material and all of its attributes, by prioritizing the interests of the hereafter. Al-Naisabury argues *zuhud* is an attitude of not feeling proud of the luxuries of the world that are in his hands and not feeling sad if those luxuries are lost from his hands. *Zuhud* emphasizes the priority of reducing the desire for a temporary worldly life, if someone is tempted by this temporary life he will be far from Allah God Almighty.<sup>41</sup>

##### 5. *Al-Wara'*

Al-Tūsī (d. 988 M) argue *al-wara'* is an inner attitude that reflects the cleanliness of the soul and the sincerity of the heart to carry out the law of Allah God Almighty. The *al-wara'* attitude is reflected in three concepts. First, stay away from anything doubtful. Second, stay away from anything that is doubted by their conscience, this of course can only be known by those who are pure in heart. In the current context, this effort can be taken by asking for the consideration of other people who are seen as having a clean and competent soul. Third, overprotective of something that is seen as doubtful and has no clear law.<sup>42</sup>

As with the other *maqams*, *maqam wara'* is also based on piety and fear of Allah God Almighty (*al-taqwa wa al-khasyiah*), so they are really careful in selecting the items to be used and the actions to be performed. Even though the level of doubt is very minimal, it is still abandoned, so there is no opportunity to use things that are doubtful or whose legal status is unclear, this attitude is always attached to each participant of Sufism.<sup>43</sup>

The definition of *wara'* according to Shari'a terms is to leave something that is doubtful, throw away things that make oneself reprehensible, take stronger things, and force one's self to do things more carefully. Simply put, *wara'* means

---

<sup>39</sup>Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, vol. 2 (Jakarta: Crescent Star, 1986), 74-75.

<sup>40</sup>Al-Tūsī, *Kitāb al-Luma'* ..., 72.

<sup>41</sup>Al-Naisabury, *Al-Risālah al-Qusyairy...*, 198.

<sup>42</sup>Al-Tūsī. *Kitab al-Luma'*..., 70.

<sup>43</sup>M. Sholihin, *Tasawuf Tematik: Membedah Tema-tema Penting Tasawuf* (Bandung: CV. Pustaka Setia, 2003), 221.

the act of staying away from things that are doubtful and always watching over the heart and the way of the mind to earn the pleasure of Allah God Almighty.<sup>44</sup>

#### 6. *Al-Tawakkal*

Linguistically, the term *tawakkal* or *tawakkul* from the word basic *wakala*.<sup>45</sup> While the expression رَجُلٌ وَكَلَّ (rajulun wakalun) and وَكَلَّةٌ (wakalatun) is like *humazah* and *tukalah*, meaning weak, leaving all his affairs to someone else, and he leans on that person.<sup>46</sup> Al-Azhari said رَجُلٌ وَكَلَّةٌ (rajulun wukalatun) is if people have handed over their affairs to others.<sup>47</sup> *Tawakkal* is breaking away from the attitude that one has power and effort. The attitude of a servant's trust in Allah God Almighty will be strong if he has the knowledge and belief that Allah God Almighty sees him and takes care of him. Then the attitude of resignation is located in the heart. While doing or doing causes with *zahir* members does not deny the attitude of resignation that is in the heart, of course, this is based on that all incidents that have occurred or bad things are the will and creation of Allah God Almighty.<sup>48</sup>

*Tawakkal* means submitting oneself only to Allah God Almighty after the efforts and endeavors that have been made. *Tawakkal* is a picture of the determination to only depend on all matters and efforts made to Allah God Almighty. Al-Jilani, in this case, explains that *tawakkal* is surrendering all his affairs only to Allah God Almighty, ridding himself of all dark and immoral choices for fear of not getting a gift from Allah God Almighty, and submitting to the law of Allah God Almighty, whatever is his right he will accept and will not pass into the hands of others, and whatever is not his right, he cannot and will not accept even if it is offered to him.<sup>49</sup>

*Tawakkal* is an attitude of submission to God's will; believing wholeheartedly in Allah God Almighty (in suffering and so on), or trying to surrender to Allah God Almighty.<sup>50</sup> *Tawakkal* can also be interpreted as an attitude of submission to the *qada* and the decision of Allah God Almighty. Forever in a peaceful state, if you get a gift of gratitude, if you don't get anything,

---

<sup>44</sup>Abu Talib Muhammad bin Ali al-Makki, *Buku Saku Hikmah dan Makrifat: Mengerti Kedalaman Makna Berilmu dan Bartauhid dalam Kehidupan* (Jakarta: Zaman, 2003), 127.

<sup>45</sup>Jamaluddin Muḥammad bin Mukram ibn Manẓūr, *Lisān al-'Arab*, vol. 11 (Beirut: Dār al-Ṣādir wa Dār al-Bairut, 1388), 734.

<sup>46</sup>Ismā'il bin Ḥammad al-Jauhari, *Tāj al-Lughah wa Ṣiḥḥah al-'Arabiyyah* (t.tp.: Maktabah wa al-Maṭba'ah Mustafā al-Bābi al-Ḥalibis, 1845), 5.

<sup>47</sup>Abu Manṣūr Muḥammad bin Aḥmad al-Azhari, *Tahzīb al-Lughah*, vol 10 (Kairo: Dār al-Miṣriyyah li al-Ta'lif wa al-Nasyr, 1384), 371.

<sup>48</sup>Kholilurrahman, *Mengenal Tasawuf Rasulullah: Representasi Ajaran Al-Qur'an dan Sunnah* (Tangerang: Nurul Hikmah Press, 2020), 51-51.

<sup>49</sup>Shaykh 'Abd al-Qādir al-Jāilāni, *Al-Gunyah li al-Ṭalabi Ṭarīq al-Haq fī Ma'rifat al-Adab al-Shari'yyah* (Egypt: Maktabah Mustafa al-Bābi al-Halabi wa Awlādih, 1375 H), 189.

<sup>50</sup>Ja'far, *Gerbang Tasawuf* (Medan: Perdana Publishing, 2016), 74-75.

be patient and surrender to God's making up and decree. Not thinking about tomorrow, enough with what is there for today. Do not want to eat, if other people have more thirst for these foods than themselves. Believe in the promise of Allah God Almighty, surrender to Allah God Almighty, with Allah and because of Allah God Almighty.

Al-Ghazali put forward the description of the trusting person as follows: (1) trying to get something that can benefit him; (2) trying to keep something he has from things that are not useful; (3) trying to refuse and avoid things - things that cause harm, and (4) trying to eliminate harm.<sup>51</sup>

### 7. *Al-Rid{a}*>

The word *rid}a*> in the Qur'an has repeated 73 words in the form of formula (*wazan*) and pronunciation (*sigah*).<sup>52</sup> The definition of *rid}a* in etymological review is accepting, sufficient, choosing, willing, agreeing, and being satisfied.<sup>53</sup> Meanwhile, the opposite of *rid}a* is *sukht* which means disappointment, hate, dissatisfaction, anger, prohibition, and wrath.<sup>54</sup> In more detail, al-Ra>zi stated *sukht* is an act of treason, disobeying the Prophet Muhammad, hypocrisy, and following the lust in disobeying Him,<sup>55</sup> as stated by Allah God Almighty in QSA<li Imra>n/3: 162.

According to al-Sarraj, *rid}a* is the door of Allah God Almighty, heaven which is in the world and is the calm and happiness of one's mind under the law of Allah God Almighty. If endeavor is surrender after effort and endeavor before receiving a gift from Allah God Almighty, then *rid}a* is peace of mind, sincerity, surrender to Allah God Almighty after endeavor, whatever results are obtained and are gifts from Allah God Almighty, his heart feels happy and satisfied, is it successful or not, whether the results achieved are small or large, and no longer think of any path other than that which is pleased by Allah God Almighty.<sup>56</sup> *Rid}a* is the last and highest station in several Sufi figures: al-Qus}airi, al-Gazali, and al-Sarraj.

---

<sup>51</sup>Miswar, et al., *Akhlak Tasawuf: Membangun Karakter Islam* (Medan: Perdana Publishing, 2016), 179-180.

<sup>52</sup>Muhammad Fuad'Abd al-Baqi, *Al-Mu'jam al-Mufahras li al-Fāḍi al-Qur'an al-Karim* (Kairo: Dar al-Ḥadis, t.th.), 321-322. See, 'Abd al-Ṣabūr Marzūq, *Mu'jam al-A'ām wa al-Mauḍūāt fi al-Qurān al-Karim* (Kairo: Dār al-Shurūq, 1990), 687. See, Ḥusain Muḥammad Fahmī al-Shāfi'ī, *Al-Dafil al-Mufahras li al-Fāḍi al-Qurān al-Karim* (Kairo: Dār al-Salam, 2012), 457-458.

<sup>53</sup>Majma' al-Lughah al-'Arabiyah, *Al-Mu'jam al-Wasīf* (Kairo: Maktabah al-Shurūq al-Dauliyah, 2004), 381.

<sup>54</sup>Jamaluddīn Muḥammad ibn Makram ibn Manzūr, *Lisān al-'Arab*, vol. 7 (Bairut: Dār Ṣadir, 1300 H), 312-313.

<sup>55</sup>Muhammad al-Rāzī Fakhr al-Dīn ibn al-'Allāmah Ḍiyā' al-Dīn Umar, *Tafsīr al-Fakhr al-Rāzī al-Mushtahir bi al-Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb*, vol. 9 (Bairut: Dār al-Fikr, 1981), 70-79.

<sup>56</sup>Al-Ṭūsy, *Kitāb al-Luma'* ..., 80.

Ali bin Muḥammad Syarif al-Jurjani (d. 1413 M) argues as quoted by al-Jauziyah (d. 1350 M), *rid}a* is the happiness of the heart in accepting His *q}ad}a* (God's provisions). Al-Jauziyah mentions *rid}a* (pleasure) is the loss of doubt in the heart in carrying out any law.<sup>57</sup> Al-Asfahāni (d. 502 H) defines *rid}a* as the sincerity and pleasure of a servant for Allah God Almighty, namely accepting all forms of conditions that have been outlined by Allah God Almighty for him, not hating what has been determined for him. Whereas Allah's pleasure for his servant is witnessing his servant sincerely carrying out His commands, and being happy to be happy in avoiding His prohibitions.<sup>58</sup>

### **Sufi Psychology's Response to the Era of Disruption**

The era of disruption is a great transformation that radically changes human civilization through the application of the Internet of Things (IoT) and the limitless advancement of technology.<sup>59</sup> In the educational dimension, Sufistic moral-based teaching is expected to play a role as a medium in building the younger generation to meet the needs of the Industrial Revolution 4.0. so that technological developments and times can coexist with human values in life.<sup>60</sup>

The millennial generation is in an uncertain situation,<sup>61</sup> it must face directly the expansion of Islamic ideology (Islamism) that comes with hopes and dreams of change.<sup>62</sup> The millennial generation is also familiar with the Salafi movement, which is known as a very rigid variant of Islam, that focuses on purifying monotheism and exclusive religious practices which are claimed as a way to follow in the exemplary footsteps of the *salaf-al-sa}lih*, the early generation of Muslims.<sup>63</sup> The millennial generation is characterized by 3C,

---

<sup>57</sup>Abū 'Abdullah Muḥammad ibn Abi Bakar ibn Ayūb ibn al-Qayim al-Jauziyah, *Madārij al-Sālikīn baina Manāzil Iyyaka Na'budu wa Iyyaka Nasta'īn* (Bairut: Dār al-Fikr al-'Arabiy, 1393 H), 177.

<sup>58</sup>Abū al-Qāsim al-Ḥusain ibn Muḥammad al-Rāghib al-Aṣfahāni, *Al-Mufradāt fi Gharīb al-Qurān* (Bairut: Dār al-Ma'rifah), 197.

<sup>59</sup>Wan Zakaria, Wan Fariza Alyati, "Epistemology and Methodology of Islamic Science in the Age of Industrial Revolution 4.0.," *Islamiyyat: International Journal of Islamic Studies* 41, no. 1 (2019), 13-23.

<sup>60</sup>Yasin, Maizura, Abdullah, Nur Surayyah Madhubala, "Kerelevanan Pendidikan Moral dalam Memenuhi Keperluan Revolusi Industri 4.0 yang Beretika: Sudut Pandangan Guru Pelatih," dalam Seminar Kebangsaan Majlis Dekan Pendidikan Universiti Awam (MEDC 2018) Universiti Sultan Zainal Abidin, 7-8 November 2018, 189-196.

<sup>61</sup>Millennials are a cohort term in demography, which is a noun that means followers or groups, so millennials are those aged 17-36 years who now act as students, early jobbers, and young parents. See, Iffah Al Walidah, "Tabayyun di Era Globalisasi Millennial," *Jurnal Living Hadis* 2, no. 1, October 2017, 317-344.

<sup>62</sup>Noorhaidi Hasan, *Laskar Jihad: Islam, Militancy and the Quest for Identity in Post-New Order Indonesia* (Ithaca, New York: Southeast Asia Program Publications, 2006), 1.

<sup>63</sup>The Salafi movement helped to enliven Islamic activism in Indonesia starting in the mid-1980s when the Indonesian public space witnessed the emergence of young men with beards (*lihyah*) in robes (*jalabiyyah*), Islamic leadership (*imamah*) and trousers that were above the

namely: connected, creative, and confident.<sup>64</sup> The creativity, connections, and self-confidence of millennials, if decorated with a *tasawuf* approach, are expected to be able to create a Sufistic modernist civilization.

Sufi psychology whose teachings are “soaring” is expected to be “down to earth” in the modern era (disruption era), where modern humans are carried away by very dynamic changes and developments, thus creating spiritual alienation, decline, and moral degradation. Creative re-interpretation and contextualization of Sufism have become a necessity, to move modern humans to carry out worldly activities but their hearts are still connected to God and in the end, the benefits of Sufi psychology can be received and felt by everyone, especially the millennial generation in the era of disruption.

Sufi psychology attempts to conceptualize the views of the Islamic spiritual tradition regarding the human soul. This is intended to make Sufi psychology a valid perspective in modern psychology, with the basic framework remaining modern Western psychology, as well as an alternative psychological perspective for Muslims.<sup>65</sup>

The concept of Sufi psychology tries to rectify the idealism which states that Sufism is an inspired science, and not science studies, where practitioners are not interested in studying science and studying books, and discussing their opinions along with the arguments in them. The behavior of Sufism only thinks about ritual activities, so that the obligation to strive for the betterment of society is minimal or even neglected.<sup>66</sup> So Sufi psychology is expected to be able to answer the problems of discussion and behavior related to Sufism.

Sufi psychology, as the goal of psychology is to study and detect one's soul through observable behavioral symptoms. A person's behavior is greatly influenced by what he believes.<sup>67</sup> So Sufi psychology is also expected to be a tool in knowing one's soul and guiding it to the way to get closer to Allah God Almighty, and QS al-Ahqa>f/46: 30 calls as the way of truth.

Through Sufi psychology, one can find out about ways to cleanse one's soul and self and practice it properly. From this knowledge, it is hoped that he will appear as a person who is good at controlling himself when he interacts with other

---

ankles (*isbal*), as well as women with black wide clothes and face coverings (*niqab*). By raising the flag of the Salafi da'wah movement, they try to draw a clear dividing line from other societies, by grouping themselves exclusively in communal bonds that resemble enclaves. Noorhadi Hasan, *Literatur Keislaman Generasi Milenial: Transmisi, Apropriasi, dan Kontestasi* (Yogyakarta: UIN Sunan Kalijaga Press, 2018), 8-9.

<sup>64</sup>Hasanuddin Ali dan Lilik Purwandi, *Millennial Nusantara: Pahami Karakternya, Rebut Simpatinya* (Jakarta: PT Gramedia Pustaka Utama, 2017), 83-84.

<sup>65</sup>Javad Nurbakhsy, *Psychology of Sufism (Del w Nafs)*, translated Arief Rakhmat, *Psikologi Sufi* (Yogyakarta: Pyramedia, 2008), v.

<sup>66</sup>Yasir Nasution, “Book Foreword “in Jamil, *Akhlak Tasawuf* (Ciputat: Reference, 2013), iv.

<sup>67</sup>Zakiah Daradjat, *Ilmu Jiwa Agama* (Jakarta: Bulan Bintang, 1987), 76.

people, or when carrying out various worldly activities that demand honesty, sincerity, responsibility, trust, and so on. From such an atmosphere, Sufism is expected to be able to overcome various moral deviations that take forms such as manipulation, corruption, collusion, abuse of power and opportunity, oppression, and so on.<sup>68</sup>

Thus the importance of the role of Sufism in the survival of the whole human being, it is not surprising that Sufism is so familiar with the life of Islamic society after the community has developed its faith and worship, through monotheism and jurisprudence. Thus there is a very harmonious triumvirate relationship, namely faith, sharia, and morals. In this regard, researchers have emerged who concentrate their studies on the problem of Sufism. This situation also encourages the emergence of studies and research in the field of Sufism. Including a discussion of Sufi psychology.

### **Moral Disorientation in the Era of Disruption**

Modernization in all fields as a result of advances in science and technology has given birth to a materialistic, hedonistic, consumerist, mechanical, and individualistic attitude to life. As a result, many modern urban communities have lost spiritual warmth and inner peace.<sup>69</sup> According to Nasr, this is because humans have been uprooted from their traditional roots, and then live outside of their existence.<sup>70</sup> Nasr also believes that modern humans have lost the meaning of life. As a result, all efforts made and created by humans experience disorientation.<sup>71</sup>

The argument put forward by experts such as Nasr that modernism is the culprit of the identity crisis and spiritual aridity is true, so it cannot be denied that urban society was the first to be affected by modernism, more precisely millennial society in the contemporary era. That is why modern humans seek peace in life and enlightenment of conscience by visiting religious assemblies and spiritual cafes that sell heavenly incantations.<sup>72</sup> This is one indicator of the rise of the Sufistic approach in the modern world.

Modernity with all its technological advances and rapid industrialization makes humans lose orientation. Humans are also carried away by the strong current of desacralization and dehumanization so the value of spiritualism is needed to restore human values that are following their nature. The dominance of

---

<sup>68</sup>Abuddin Nata, *Metodologi Studi Islam* (Jakarta: PT RajaGrafindo Persada, 2003), 236.

<sup>69</sup>Rosyidi, *Dakwah Sufistik Kang Jalal: Mencentramkan Jiwa, Mencerahkan Pikiran* (Jakarta: Paramadina, 2004), 16.

<sup>70</sup>Sayyed Hossein Nasr, *Menjelajah Dunia Modern: Bimbingan untuk Kaum Muda Muslim*, translated by Hasti Tarekat (Bandung: Mizan, 1994), 143.

<sup>71</sup>Sayyed Hossein Nasr, *Traditional Islam in the Modern World*, translated by Luqman Hakim, *Islam Tradisi di Tengah Kanca Dunia Modern* (Bandung: Pustaka, 1997), 3.

<sup>72</sup>Ahmad Najib Burhani, *Sufisme Kota: Berpikir Jernih Memulihkan Spiritual Positif* (Jakarta: Scrambi Ilmu, 2001), 3.

rationalism, empiricism, and positivism will lead modern humans to secularism and materialism which eliminates spiritualism. At its peak, modern humans experience anxiety that cannot be relieved by material culture but rather by fulfilling spiritual needs.<sup>73</sup> The goal is one, namely understanding the true nature of life or what is often called Sufism.<sup>74</sup>

Contemporary Sufism is Sufism carried out in contemporary times, which differs in worship methods and goals from classical Sufism.<sup>75</sup> Classical Sufism emphasizes the formation of spiritual piety only, while contemporary Sufism emphasizes the formation of spiritual and social piety. Frager argues that Sufism in its universal sense includes the mystical dimensions of all religions. It is like a river that flows through many countries and is recognized as belonging to each country. It only leads to one goal, namely a direct experience of divinity.<sup>76</sup>

Azra (d. 2022 M) mentioned two main models of Sufism, namely: first, contemporary Sufism, all levels of society can follow it, this group model's activities are not based on the classical Sufism system, the recitation is very open (critical dialogue with logical arguments) the place is sometimes in hotels starred, resource persons from well-known campus scholars. and second, conventional Sufism, a style of Sufism that is close to society. This second type of Sufism is now also very popular in the form of orders such as the order of Qa>di>riyah, the order of Naqshabandīyah, the order of Shadhilīyah, and others.<sup>77</sup>

The modern era with all the dynamics of development and change it creates should be embraced with a Sufistic approach, which emphasizes the nature of compassion and love. Which is more tolerant and compromising. This can be

---

<sup>73</sup>Islam views spiritual needs as important as material needs. So it is believed that the psychology of Sufism is able to direct millennial people to achieve a life of quality and spirituality. See, Abu Bakar, "Tasawuf dan Kesehatan Psikologis; Menimbang Proses Tazkiyah al-Nafs sebagai Terapi Kesehatan," *Madania: Jurnal Ilmu-Ilmu Kesehatan* 3, no. 2 (2013), 199-220.

<sup>74</sup>Nasaruddin Umar, *Tasawuf Modern: Jalan Mengenal dan Mendekatkan Diri Kepada Allah SWT* (Jakarta: Republika, 2014), v.

<sup>75</sup>Contemporary Sufism referred to here has been put forward by Fazlu Rahman with the term neo-Sufism, see Fazlu Rahman, *Islam and Modernity: Transformation and Intellectual Tradition* (Chicago: The University of Chicago, 1984), 194. Compare, Ahmad Najib Burhani who calls urban Sufism, because many Sufism activities are carried out by city residents. See, Ahmad Najib Burhani, *Sufisme Kota ...*, 3-9. Furthermore, see also Sudirman Tebba who claims to be positive Sufism, because Sufism forms humans to always have a positive attitude towards worldly life, which is proven by involving themselves in worldly activities. See, Sudirman Tebba, *Tasawuf Positif* (Jakarta: Prenada Media, 2003), 2.

<sup>76</sup>Major religions have the same core teachings. Various prophets and spiritual teachers are like light bulbs that illuminate a room. The light bulbs are different, but the light comes from the same source, namely God. See, Robert Frager, *Heart, Self & Soul: The Sufi Psychology of Growth*, translated by Hasmiyah Rauf, *Psikologi Sufi untuk Transformasi: Hati, Diri, dan Jiwa* (Cet. III; Jakarta: Serambi Ilmu Semesta, 2005), 11-12.

<sup>77</sup>Azyumardi Azra, *Konteks Berteologi di Indonesia: Pengalaman Islam* (Jakarta: Paramadina, 1999), 120.

proven by the spread of Walisongo's preaching of policies and appreciation for deep-rooted native traditions and culture, not destroying them and replacing them with Arab culture,<sup>78</sup> but wrapping it up with persuasive, holistic, and Sufistic Islamic values.

Transformation or social change among Muslims will continue to experience change and development, so Sufism should be reinterpreted and contextualized to make Sufism teachings able to respond to the changes that occur in modern human life,<sup>79</sup> and at its peak, Sufism has gained a strategic position in the 21st century,<sup>80</sup> especially in the current era of disruption.

Sufism can be useful and contribute to modern life, if its practitioners dare to remove themselves from personal pleasure and the prison of pleasure, so that all forms of devotion and intimacy with God can be integrated with modern human life, which essentially can be connected to the heart,<sup>81</sup> and in the end, true Sufis are those who are always prepared to interact and serve society throughout their lives, their activities are busy with human interaction, but their hearts and minds are filled with God. Modern humans live in an era of disruption but remain intimate with God in society.<sup>82</sup>

Modern Muslims need to think about and practice Sufism with various rational and argumentative factors.<sup>83</sup> Considering that there are still negative perceptions towards Sufism today, such as considering that Sufism distances Muslims from worldly life. Even though Sufism is not essentially like that.<sup>84</sup> Sufism is quite relevant today because Sufism is a sophisticated mystical path,

---

<sup>78</sup>Alwi Shihab, *Islam Inklusif* (Bandung: Mizan, 1997), 256.

<sup>79</sup>Sulaiman, "Perubahan Sosial Berbasis Tasawuf: Studi Kasus Fethullah Gülen dan Gülen Movement." *Al-Tahrir: Jurnal Pemikiran Islam*, Vol. 16. No.1, 2016. 2.

<sup>80</sup>Julia Day Howell and Martin van Bruinessen, "Sufism and the Modern in Islam," in Julia Day Howell and Martin van Bruinessen (eds.), *Sufism and the Modern in Islam* (London: IBTauris & Co Ltd., 2007), 5.

<sup>81</sup>Kabir Helminski, *Hati yang Bermakrifat: Sebuah Transformasi Sufistik*, translated by Abdullah Ali (Bandung: Pustaka Hidayah, 2002), 281.

<sup>82</sup>Zainun Kamal, "Tasawuf dan Tarekat: Ajaran Esoterisme Islam," in Ahmad Najib Burhani (ed.), *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif* (Jakarta: IIMan and Hikmah, 2002), 19.

<sup>83</sup>One of the arguments offered by Said Hawa, stated that knowing Sufism is as important as knowing management, planning, and so on. Furthermore, the science of Sufism is very closely related to problems needed by humans, such as the health of the heart, purity of the soul, and other things. The next problem is how Sufism is seen as a science outside of Ushuluddin's sciences, such as the science of monotheism, *fiqh* (Islamic jurisprudence), and *ushul fiqh* (Islamic law methodology). Even though the two are related to each other, the sources are the Quran and Hadith. Lastly, regarding the quantity of Sufism enthusiasts, their insight and understanding of Islam are still narrow and shallow, so their knowledge of Sufism becomes frozen and rigid for them. Seeing deviations, and presumptions aimed at Sufism. Sufism should be purified and actualized by carrying out reform movements and freeing it from various misunderstandings. See Sa'id Hawwa, *Tarbiyatunar Ruhiyah* (Egypt: Dār al-Salām, 1983), 9.

<sup>84</sup>Sudirman Tebba, *Manfaat Tasawuf dalam Kehidupan Schari-hari* (Ciputat: Pustaka IrVan, 2008), vii.



which in practice involves work, family, and everyday life experiences. Sufi teachings teach us to use tasks and experiences as part of the spiritual journey, not as obstacles to spiritual activities.<sup>85</sup>

The impact of the Islamization of psychology, like it or not, is that Sufism which was born from the Islamic tradition of obscurantism (obscure information) on worldly life is forced to be considered and referred to as an integral part of the therapeutic model or approach.<sup>86</sup> Life in this world for the Sufi is a fact that cannot be denied. They face it realistically. A Sufi's closeness to Allah God Almighty makes him always confident and optimistic. Their enthusiasm for activities is always bright because everything they do is aimed at seeking the approval of Allah God Almighty.<sup>87</sup>

Reinterpretation and recontextualization of Sufism's spiritual values are necessary to adequately face challenges and to build upright rituals and social personalities.<sup>88</sup> Sufism, the transformation of the heart is a valuable introduction to a dynamic spiritual path that is attracting increasing interest in the Western world.<sup>89</sup> Thus, someone who has a Sufi soul leads to the practice of religious values in his daily life.

## CONCLUSION

Sufi psychology is a collaborative integration of interrelated problems in the human psyche. Both of these terms concentrate on analyzing the psychological side of humans. Although Sufi psychology tries to analyze the human psyche more deeply, namely the deepest side of humans (sufistic). Sufi psychology provides a way and guide for modern humans with a psychological approach that is based on the values and morals of the Quran while at the same time stimulating modern humans to know themselves and escape from alienation and confusion towards the center of divinity. Sufi psychology provides healing therapy and knowledge of life's problems faced by modern humans.

Sufi psychology presents a path of balance between the body and the spirit. The Sufi psychology approach in responding to modern human life in the

---

<sup>85</sup>The great Sufi masters had a wide variety of occupations, some of them were skilled craftsmen, such as 'Aththar, a pharmacist, and Omar Kayyam, a tent maker. Others were rich businessmen and land owners and advisors to sultans and kings. However, all Sufis were able to fulfill their duties in the world while seeking God. The principle is to live in the world but not for the world. See, Frager, Heart, Self & Spirit..., 42.

<sup>86</sup>Naufil Istikhari, "Dilema Integrasi Tasawuf dan Psikoterapi dalam Kelanjutan Islamisasi Psikologi," *Jurnal 'Anil Islam* 9, no. 2, December 2016: 301.

<sup>87</sup>Said Aqil Siradj, "Pendidikan Sufistik, Sebuah Urgensi," Book Foreword in Samsul Munir Amir, *Ilmu Tasawuf* (Jakarta: Amzah, 2017), vii.

<sup>88</sup>A. Gani, "Urgency Education Morals of Sufism in Millennial Era," *Journal for the Education of Gifted Young Scientists* 7, no. 3, September 2019: 1.

<sup>89</sup>Vaughan-Lee, Llewellyn, *Sufism: The Transformation of the Heart* (California: Independent Publishers Group, 2012), 21.

disruption era is carried out by contextualizing the verses of the Quran based on Sufi psychology. Sufistic verses of the Quran in various terms, namely, *al-tawbah*, *al-s}abr*, *al-faqr*, *al-zuhud*, *al-wara>*, *al-tawakkal* and *al-rid}a>*, are used as a basis for guiding and directing dynamic and diverse developments and changes in the contemporary modern era.

Sufi psychology also serves to revitalize moral and spiritual disorientation in the contemporary modern era. So that human civilization can walk in harmony between humanist-religious psychological values with the dynamics of the times that are dynamic and diverse.

## REFERENCES

- Al Walidah, Iffah. "Tabayyun di Era Globalisasi Millennial." *Jurnal Living Hadis* 2, no. 1, October 2017.
- Ali, Hasanuddin dan Lilik Purwandi, *Millennial Nusantara: Pahami Karakternya, Rebut Simpatinya*. Jakarta: PT Gramedia Pustaka Utama, 2017.
- Al-As}faha>ni, Abu> al-Qa>sim al-H{usain ibn Muh}ammad al-Ra>ghib. *Al-Mufrada>t fi Ghari>b al-Qura>n*. Bairut: Da>r al-Ma'rifah.
- Azhari, Abu Mans}u>r Muh}ammaf bin Ah}mad. *Tahzi>b al-Lug}ah*, vol 10. Kairo: Da>r al-Mis}riyyah li al-Ta'lif wa al-Nasyr, 1384.
- Azra, Azyumardi. *Konteks Berteologi di Indonesia: Pengalaman Islam*. Jakarta: Paramadina, 1999.
- Al-Baihaqy, Abu> Bakar Abu> H}usain bin 'Ali. *Al-Arbaun al-Sug}ra>*, juz 1. Beirut: Da>r al-Kitab al-'Arabi, 1408 H.
- Bakar, Abu. "Tasawuf dan Kesehatan Psikologis; Menimbang Proses Tazkiyah al-Nafs sebagai Terapi Kesehatan," *Madania: Jurnal Ilmu-Ilmu Kesehatan* 3, no. 2 (2013), 199-220.
- Al-Baqi, Muh}ammad Fuad'Abd. *Al-Mu'jam al-Mufahras li Alfadhi al-Qur'an al-Karim*, Cairo: Dar al-H{adis, t.th.
- Bin H}anbal, Ah}mad bin Muh}ammad. *Musnad Ima>m Ah}mad bin H}anbal*, vol. 4. Al-Qahirah: Da>r al-H}adi£, t.th.
- Burhani, Ahmad Najib. *Sufisme Kota: Berpikir Jernih Memulihkan Spiritual Positif*. Jakarta: Serambi Ilmu, 2001.
- Daradjat, Zakiah. *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang, 1987.
- Al-Farmawi, Abdul Hayyi. *Al-Bidayah fi> al-Tafsir al-Maud}u>'i*. Kairo: al-Had}arat al-Garbiyyah, 1977.
- Fragar, Robert. *Heart, Self & Soul: The Sufi Psychology of Growth*, translated by Hasmiyah Rauf, *Psikologi Sufi untuk Transformasi: Hati, Diri, dan Jiwa*. Cet. III; Jakarta: Serambi Ilmu Semesta, 2005.
- Gani, A. "Urgency Education Morals of Sufism in Millennial Era," *Journal for the Education of Gifted Young Scientists* 7, no. 3, September 2019: 1.
- Al-Gaza>li>, Muh}ammad ibn Muh}ammad Abu> H{a>mid. *Mukhtas}ar Ihya>' Ulu>m al-Di>n* (Beirut: Dar al-Fikr, 1993).
- Al-H}urasa>ny, Abu Bakar Ah}mad bin al-H}usain bin 'Ali bin Mu>sa al-H}usraujiri>. *Syu'ab al-I<ma>n*, Jil. 11. Riyad: Maktabah al-Rusyid, 2003.

- Hadi, Yasin Ahmad. *Dahsyatnya Kesabaran*. Jakarta: Qultum Media, 2009.
- Hamka. *Tasawuf Modern*. Cet. XIV; Jakarta: Yayasan Nurul Islam, 1978.
- Hasan, Noorhadi. *Literatur Keislaman Generasi Milenial: Transmisi, Apropriasi, dan Kontestasi*. Yogyakarta: UIN Sunan Kalijaga Press, 2018.
- \_\_\_\_\_. *Laskar Jihad: Islam, Militancy and the Quest for Identity in Post-New Order Indonesia*. Ithaca, New York: Southeast Asia Program Publications, 2006.
- Al-Hawwa, Sa'id. *Tarbiyatunar Ruhiah*. Egypt: Daar al-Salam, 1983.
- Helminski, Kabir. *Hati yang Bermakrifat: Sebuah Transformasi Sufistik*, translated by Abdullah Ali. Bandung: Pustaka Hidayah, 2002.
- Howell Julia Day, and Martin van Bruinessen, "Sufism and the Modern in Islam," in Julia Day Howell and Martin van Bruinessen (eds.). *Sufism and the Modern in Islam*. London: IBTauris & Co Ltd., 2007.
- Ibn Manzûr, Jamaluddîn Muḥammad ibn Makram. *Lisān al-'Arab*, vol. 7. Bairut: Daar Sa'adī wa Daar al-Bairut, 1300 H.
- Ibnu Faris. *Mu'jam Maqayis al-Lughah*, juz 4. Bairut: Daar al-Jail, 1420 H/1999 M.
- Istikhari, Naufil. "Dilema Integrasi Tasawuf dan Psikoterapi dalam Kelanjutan Islamisasi Psikologi," *Jurnal 'Anil Islam* 9, no. 2, December 2016: 301.
- Ja'far. *Gerbang Tasawuf*. Medan: Perdana Publishing, 2016.
- Al-Jailāni, Shaykh 'Abd al-Qādir. *Al-Gunyah li al-Talabi Tariq al-Haq fi Ma'rifat al-Adab al-Shari'iyah*. Egypt: Maktabah Mustafa al-Babi al-Halabi wa Awladih, 1375 H.
- Al-Jauhari, Isma'il bin Hamad. *Taj al-Lughah wa Sihhah al-'Arabiyyah*. T.tp.: Maktabah wa al-Matba'ah Mustafa al-Babi al-Halibis, 1845.
- Al-Jauziyah, Abu 'Abdullah Muḥammad ibn Abi Bakar ibn Ayuub ibn al-Qayim. *Mada'rij al-Salikin baina Mana'zil Iyyaka Na'budu wa Iyyaka Nasta'in*. Bairut: Daar al-Fikr al-'Arabiyy, 1393 H.
- Al-Kalābādzī, Abu Bakr Muḥammad. *Al-Ta'arruf li Mazhab Ahl al-Tasawwuf*. Kairo: Maktabah al-Kulliyat al-Azhariyyah, 1969.
- Kamal, Zainun. "Tasawuf dan Tarekat: Ajaran Esoterisme Islam," in Ahmad Najib Burhani (ed.). *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif*. Jakarta: IIMan and Hikmah, 2002.
- Khamami, Akhmad Rizqon. "Tasawuf Tanpa Tarekat: Pengalaman Turki dan Indonesia," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 6, no. 1 (2016): 1-28
- Kholilurrahman. *Mengenal Tasawuf Rasulullah: Representasi Ajaran Al-Qur'an dan Sunnah*. Tangerang: Nurul Hikmah Press, 2020.
- Lubis, Abdul Hadi. "Pendekatan Mistisisme dalam Pengkajian Islam," *Al-Irsyad: Jurnal Studi Islam* 1, no. 2 (2022): 95-109.
- Mahjuddin. *Akhlaq Tasawuf II: Pencarian Ma'rifah Bagi Sufi Klasik dan Penemuan Kebahagiaan Batin Bagi Sufi Kontemporer*. Jakarta: Kalam Mulia, 2012.
- Majma' al-Lughah al-'Arabiyyah. *Al-Mu'jam al-Wasit*. Kairo: Maktabah al-Shuruq al-Dauliyah, 2004.

- Makki, Abu Talib Muhammad bin Ali. *Buku Saku Hikmah dan Makrifat: Mengerti Kedalaman Makna Berilmu dan Bartauhid dalam Kehidupan*. Jakarta: Zaman, 2003.
- Makluf, Louis. *Al-Munjid fi al-Lugah wa al-'Alam*. Bairut: Da>r al-Masyrik, 1987.
- Marzuq, 'Abd al-S{abu>r. *Mu'jam al-A'la>m wa al-Maud}u>a>t fi al-Qur'a>n al-Kari>m*. Kairo: Da>r al-Shuru>q, 1990.
- Marzuqi, Ikhwan. *Spiritual Enlightenment: Kenali, Cintai dan Sayangi Pencerahan Spiritual*. Jakarta: Elexmedia Komputindo, 2014.
- Miswar, et al. *Akhlaq Tasawuf: Membangun Karakter Islam*. Medan: Perdana Publishing, 2016.
- Mu>sa, Muh}ammad Yu>suf. *Falsafah al-Akhla>q fi> al-Isla>m wa S{ila>tuha bi al-Falsafah al-Igriqiyyah*. Kairo: Muassasah al-Kharyi, 1863.
- Mubarok, Achmad. *Psikologi Qur'ani*. Jakarta: Pustaka Firdaus, 2001.
- Al-Naisabury, Abul Qasim Abdul Karim Hawazin al-Qusyairi. *Al-Risa>lah al-Qusyairy fi> 'ilm al-Tasa}wuf*. Mesir: Da>r al-Khair, t.th.
- Al-Naisabury, Ima>m Muslim ibn al-Haja>j al-Qusyairy. *S}ah}i>h{ Muslim*, juz 4. Bairut: Da>r al-Kutub al-'Ilmiyah, t.th.
- An-Najjar, Amin. *Ilmu Jiwa dalam Tasawuf: Studi Komparatif dengan Ilmu Jiwa Kontemporer* (Jakarta: Pustaka Azzam, 2004).
- Naşr, Sayyed Hossein. *Tasawuf Dulu dan Sekarang*, translated by Abdul Hadi W. M. Jakarta: Pustaka Firdaus, 1995.
- \_\_\_\_\_. *Menjelajah Dunia Modern: Bimbingan untuk Kaum Muda Muslim*, translated by Hasti Tarekat. Bandung: Mizan, 1994.
- \_\_\_\_\_. *Traditional Islam in the Modern World*, translated by Luqman Hakim, *Islam Tradisi di Tengah Kanca Dunia Modern*. Bandung: Pustaka, 1997.
- \_\_\_\_\_. *The Garden of Truth: Mereguk Sari Tasawuf*, translated by Yuliani Liputo. Bandung: Mizan, 2010.
- Nasution, Harun. *Falsafah dan Mistisme dalam Islam*. Jakarta: Bulan Bintang, 1983.
- \_\_\_\_\_. *Islam Ditinjau dari Berbagai Aspeknya*, vol. 2. Jakarta: Crescent Star, 1986.
- Nasution, Yasir. "Book Foreword" in Jamil, *Akhlaq Tasawuf*. Ciputat: Reference, 2013.
- Nata, Abuddin. *Metodologi Studi Islam*. Jakarta: PT RajaGrafindo Persada, 2003.
- \_\_\_\_\_. *Akhlaq Tasawuf*. Jakarta: Rajawali Pers, 2011.
- Ni'am, Syamsun. *Tasawuf Studies: Pengantar Belajar Tasawuf*. Yogyakarta: Ar-Ruzz Media, 2014.
- Noer, Deliar. *The Modernist Muslim Movement*. Singapore: Oxford University Press, 1973.
- Norhidayat. "Psikologi dalam Tradisi Ilmiah Islam," *Jurnal Ilmiah Ilmu Ushuluddin* 12, no. 2 (2013); 195-212.
- Nurbakhsy, Javad. *Psychology of Sufism (Del w Nafs)*, translated Arief Rakhmat, *Psikologi Sufi*. Yogyakarta: Pyramedia, 2008.
- Al-Qusyasyi, Ah}mad. *Al-Simt} al-Maj}id*. Haedrabat: Dā'irāt al-Ma'ārif al-Niz}āmīyah, 1326 H.

- Rahman, Fazlu. *Islam and Modernity: Transformation and Intellectual Tradition*. Chicago: The University of Chicago, 1984
- \_\_\_\_\_. *Islam*. Chicago: Chicago University Press, 1966
- Rosyidi. *Dakwah Sufistik Kang Jalal: Menentramkan Jiwa, Mencerahkan Pikiran*. Jakarta: Paramadina, 2004.
- Al-Sha>fi'i>, H{usain Muh}ammad Fahmi>. *Al-Dali>l al-Mufahras li alfa>dhi al-Qura>n al-Kari>m*. Kairo: Da>r al-Salam, 2012.
- Shihab, Alwi. *Islam Inklusif*. Bandung: Mizan, 1997.
- \_\_\_\_\_. *Islam Sufistik: Islam Pertama dan Pengaruhnya hingga Kini di Indonesia*. Bandung: Mizan, 2001.
- Shihab, M. Quraish. *Secercah Cahaya Ilahi*. Bandung: Mizan, 2007.
- Sholihin, M. *Tasawuf Tematik: Membedah Tema-tema Penting Tasawuf*. Bandung: CV. Pustaka Setia, 2003.
- Siradj, Said Aqil. "Pendidikan Sufistik, Sebuah Urgensi," Book Foreword in Samsul Munir Amir, *Ilmu Tasawuf*. Jakarta: Amzah, 2017.
- \_\_\_\_\_. "Tasawuf sebagai Pendidikan Spiritual, Moral dan Sosial bagi Masyarakat Modern di Abad Global," Book Foreword in Muhammad Basyrul Muyid, *Tasawuf Kontemporer*. Jakarta: Amzah, 2020.
- Sulaiman. "Perubahan Sosial Berbasis Tasawuf: Studi Kasus Fethullah Gülen dan Gülen Movement." *Al-Tahrir: Jurnal Pemikiran Islam*, Vol. 16. No.1, 2016.
- Tebba, Sudirman. *Tasawuf Positif*. Jakarta: Prenada Media, 2003.
- \_\_\_\_\_. *Manfaat Tasawuf dalam Kehidupan Sehari-hari*. Ciputat: Pustaka IrVan, 2008.
- Al-Tu>sy, Abu> Nas }r 'Abd Alla>h Ibn 'Ali> al-Sarra>j. *Kita>b al-Luma' fi> al-Tas }awwuf*. Kairo: Maktabah al-Kulliyya>t al-Azhariyyah, 1960.
- Umar, Muh }ammad al-Ra>zi> Fakhr al-Di>n ibn al-'Alla>mah D{iya>' al-Di>n. *Tafsi>r al-Fakhr al-Ra>zi> al-Mushtahir bi al-Tafsi>r al-Kabi>r wa Mafa>ti>h } al-Ghayb*, vol. 9. Bairut: Da>r al-Fikr, 1981.
- Umar, Nasaruddin. *Tasawuf Modern: Jalan Mengenal dan Mendekatkan Diri Kepada Allah SWT*. Jakarta: Republika, 2014.
- Vaughan-Lee, Llewellyn. *Sufism: The Transformation of the Heart*. California: Independent Publishers Group, 2012.
- Yasin, Maizura, Abdullah, Nur Surayyah Madhubala. "Kerelevanan Pendidikan Moral dalam Memenuhi Keperluan Revolusi Industri 4.0 yang Beretika: Sudut Pandangan Guru Pelatih," dalam Seminar Kebangsaan Majelis Dekan Pendidikan Universiti Awam (MEDC 2018) Universiti Sultan Zainal Abidin, 7-8 November 2018.
- Yunus, Mahmud. *Kamus Arab Indonesia*. Jakarta: Hidakarya Agung, 1990.