

## The Spirituality of Modern Society: Between Escapism and The Illuminati

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### Abstract

*This article describes the visible conditions of modern human development that display a different phenomenon. Previously, they were famous for their all-materialistic lifestyle, but now they seem to be heading towards spiritual things. On the one hand, this shows a good change. Suppose you pay close attention to this phenomenon, in that case, that there is a tug of war between escapism and illuminates, whether the shift of modern human attention to the spiritual is only limited to escapism to avoid the hustle and bustle they experience or illuminates who make themselves aware of the importance of a balance between physical and spiritual needs. This research uses the library research method using deductive-inductive logic reflectively. Discussing this matter, Sufism as the direction that modern humans go in meeting spiritual needs can help humans focus on human problems with God and issues related to humans and their social realm. Sufism can be relevant to modern life. Thus the balance between the outer and inner aspects can be realized and the shift of humans to the Sufism aspect is an escape (escapism) that leads to enlightenment (Illuminati).*

**Keywords:** *Spirituality, Modern, Escapism, Illuminati, Sufism.*

### Abstrak

*Artikel ini menjelaskan tentang kondisi terlibat dari perkembangan manusia modern yang menampilkan suatu fenomena berbeda. Sebelumnya, mereka terkenal dengan pola hidup yang serba materialistik justru kini sebaliknya mereka terlibat menuju kepada hal-hal yang bersifat spiritual. Disatu sisi ini, menunjukkan suatu*

*perubahan yang baik. Jika diperhatikan dengan seksama, fenomena ini terlibat adanya tarik menarik antara eskapisme dan illuminatis, apakah beralihnya perhatian manusia modern kepada spiritual hanya sebatas eskapis untuk menghindari hiruk-pikuk yang mereka alami atau sebagai illuminatis yang menyadarkan diri mereka akan pentingnya keseimbangan antara kebutuhan jasmani dan rohani. Penelitian ini menggunakan metode library research dengan menggunakan logika deduktif-induktif secara reflektif. Membahas mengenai tasawuf sebagai jalan dan arah yang dituju manusia modern dalam memenuhi kebutuhan spiritual dapat membantu manusia bukan hanya terfokus pada persoalan manusia dengan Tuhan tapi juga persoalan yang berhubungan dengan manusia dan ranah sosialnya, tasawuf yang dapat relevan dengan kehidupan modern. Dengan demikian, keseimbangan antara aspek lahir dan batin dapat terwujud dan beralihnya manusia pada aspek tasawuf merupakan pelarian (eskapis) yang membawa pada pencerahan (illuminatis).*

**Kata Kunci:** *Spiritualitas, Manusia Modern, Eskapisme, Illuminatis, Tasawuf.*

## Introduction

The progress that occurs in the modern era is driven by the motivation to pursue material and physical pleasures so that the inner side of human life is sacrificed. This has a serious impact on the existence of humanity. Prosperity and abundant materials as part of the characteristics of the prosperity of life that are promised in the modern era are not able to give satisfaction to humans as a whole. In this multi-faceted life, humans actually begin to feel that something is missing from their lives, namely the peace and tranquility of life.<sup>1</sup>

Human confusion in modern times, especially in matters of spirituality, is a big problem that needs to be overcome. Not a few people are starting to realize the importance of fulfilling spiritual needs that have been neglected, where the consequences of this spiritual poverty damage various aspects of human life, which are

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<sup>1</sup> Ngainun Naim, "Kebangkitan Spiritualitas Masyarakat Modern," Kalam 7, no. 2 (2017): 244.

visible in the decline and even moral bankruptcy, the joints of human life as individuals and as part of society begin to crumble.<sup>2</sup>

The separation of science and technology from the spiritual dimension destroys humans and their lives physically and morally. The separation of these two elements can also form an unhealthy materialistic lifestyle, in this case, the individual has a relationship only to achieve material gain without considering humanity and faith. Then comes the attitude of justifying all means to achieve the goal.<sup>3</sup> Therefore, many of them returned to the world of Sufism.<sup>4</sup>

Sufism is a means to get closer to Allah SWT to find peace and solutions to all life's problems. In general, the activity of Sufism is carried out by a person to find a solution to a crisis after his mind cannot overcome it. This encourages people to take a spiritual path in finding solutions to their problems. This is an anomaly in itself that can be seen from the rise of religious activities that appear in people's lives. This phenomenon is also a form of a new reconstruction of the meaning of divinity in the midst of modernity.<sup>5</sup>

From this shift, it can be seen that on the one hand, it is a positive impact that can be seen from the developments that occur in modern society with the return of human focus to return to caring for the spiritual where previously they were away from spiritual life and only focused on worldly things, causing them to lose their existence. Themselves and experience turmoil in life due to the dryness of spiritual values.

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<sup>2</sup> Saprin Saprin, "Tasawuf Sebagai Etika Pembebasan; Memosisikan Islam Sebagai Agama Moralitas," *Kuriositas: Media Komunikasi Sosial Dan Keagamaan* 10, no. 1 (2017): 84.

<sup>3</sup> Siti Halimah, "Tasawuf Untuk Masyarakat Modern," *Jurnal Al-Makrifat* 2, no. 1 (2017): 89.

<sup>4</sup> A. Sya'roni Tisnowijaya, "Tasawuf Di Kalangan Intelektual Muhammadiyah Kota Semarang," *Tajdida* 9, no. 1 (2011): 114.

<sup>5</sup> Wasisto Raharjo Jati, "Urban Sufisme: Konstruksi Keimanan Baru Kelas Menengah Muslim Indonesia," *Jurnal Kajian & Pengembangan Manajemen Dakwah* 05, no. 02 (2015): 175-176.

To meet the spiritual needs of humans in the modern age, they choose to get closer to the creator through Sufism, they decide to use Sufism as a source of inspiration.<sup>6</sup> The return of humans in meeting their spiritual needs through the path of Sufism also raises various questions, whether their choice to take the path of Sufism in meeting spiritual needs is due to enlightenment (Illumination) that arises from within them or is only limited to escape (escapism) so that they can escape themselves from the life of the world due to the emerging pessimism, avoiding all the problems they face in the modern era. Here, the aspect of human spirituality is seen between the escapist and Illuminati attraction.

Judging from the development of Sufism in the past, it cannot be denied that Sufism in its development was misunderstood because it only focused on the inner region, so it forgot the importance of worldly life. The ancient Sufis were not interested in thinking about social problems and only relied on aspects of worship. However, as the times progressed, contemporary figures emerged who renewed the Sufism movement not only focusing on the esoteric aspect but also paying attention to the exoteric aspect.<sup>7</sup> So that the shift of human attention to Sufism to fulfil their spiritual needs is not only limited to escape (escapism) becomes enlightenment (*illuminati*) in living life so that they can live life with balance without having to leave the *lahiriyah* and *bathiniyah* aspects.

This study aims to dissect the spirituality of modern society, to see the phenomena that arise in modern society, which has begun to turn to the spiritual aspect through the Sufism movement. Seeing whether this shift in human focus on Sufism is a form of enlightenment (*Illuminatis*) so that people realize the importance of balance between the outer and inner aspects or is it just a form of escape (*escapist*) from the hustle and bustle of modern world

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<sup>6</sup> Yusno Abdullah Otta, "Tasawuf Dan Tantangan Perubahan Sosial," *Ulumuna* XIV, no. December (2010): 399-400.

<sup>7</sup> Andi Holilulloh, *IDENTITAS DAN GLOBALISASI Menakar Kesadaran Politik, Ekonomi, Dan Budaya Masyarakat Muslim Indonesia*, vol. 1, 2018, h. 141.

life and all the challenges of life that are faced so that there is the desire to run away from the problem by diverting attention to the spiritual aspect in order to avoid being bored and running away from the problem at hand.

The method used in this research is library research using several references in the form of books, journals, and several other related articles. The data obtained is then processed using deductive-inductive logic pacing or reflectively. In this study there are two sources of data, namely primary sources and secondary sources, in this study the primary sources used are directly related to the discussion while the secondary sources are sources that support this research and are complementary, namely data on the spirituality of modern society and the phenomenon of shifting attention. Modern society to Sufism. After the data is grouped, then the data is interpreted to get conclusions.

In connection with the above explanation in this study, the author tries to explore the spirituality of modern humans as follows: *First*, examine the spirituality of modern humans. Previously the development of modern human life was known as humans who were driven by the motivation to pursue material and physical pleasures so that the inner side of life was sacrificed, but now the opposite phenomenon appears. Then on Sufism practices. *Second*, discussing the spiritual condition of modern humans between escapism and illuminates. From the shift of modern human attention towards Sufism, it can be seen that there is a phenomenon of attraction between escapism and illuminates in terms of spirituality. The re-emergence of public awareness of the spiritual aspect is expected as enlightenment that appears in humans for spiritual needs and the role of Sufism here can be more synchronized with those needed by modern humans. Sufism is not only based on the relationship between humans and God but also pays attention to and cares about the relationship between humans and humans and humans with their environmental life so

that there is a balance between physical and spiritual life. Thus, human care for the spiritual aspect is not only an escape (*escapist*) so that they can run or avoid the problems they face, but as self-awareness that humans need spiritual values, not just physical so that life can run better.

Some literature discusses Sufism in overcoming the spirituality of modern society including. *First*, Muhammad Fauzan ‘Azima about “*Tasawuf Substantif: Santapan Rohani Masyarakat Modern*”, which is the focus of the discussion, namely applying substantive Sufism in modern society in the form of Sufism teachings that can be applied in everyday life.<sup>8</sup> *Second*, Tri Astutik Haryati and Mohammad Kosim on “*Tasawuf dan Tantangan Modernitas*”, the focus of their discussion is the importance of Sufism in overcoming problems faced by modern humans, Sufism which previously seemed to be opposite to modern human life is now what is needed.<sup>9</sup> *Third*, Lina Nurhasanah “*Peran Tasawuf dalam Kehidupan Manusia Modern (Perspektif Seyyed Hossein Nasr)*”, the focus of the discussion is to reveal Nasr’s perspective on Sufism that plays a role in the life of modern society is Sufism that maintains its own integrity and purity.<sup>10</sup> *Fourth*, Dedy Irawan “*Tasawuf sebagai solusi Krisis Manusia Modern: Analisis Pemikiran Seyyed Hossein Nasr*” This article departs from the problems of spiritual crisis experienced by modern man today, it caused by the secularization as the core of the modernism, which stated religion as a private and was not a public matter.<sup>11</sup>

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<sup>8</sup> Muhammad Fauzhan Azima, “Tasawuf Substantif : Santapan Rohani Masyarakat Modern,” *Tamaddun Journal of Islamic Studies* 1(2) (2022).

<sup>9</sup> Tri Astutik Haryati and dan Mohammad Kosim, “Tasawuf Dan Tantangan Modernitas Tri,” *Ulumuna* XIV, no. December (2010).

<sup>10</sup> Lina Nurhasanah, “Peran Tasawuf Dalam Kehidupan Manusia Modern,” *El-Afkar* 6, no. II (2017).

<sup>11</sup> Dedy Irawan, “Tasawuf Sebagai Solusi Krisis Manusia Modern: Analisis Pemikiran Seyyed Hossein Nasr,” *Tasfiyah* 3, no. 1 (February 1, 2019): 41, <https://doi.org/10.21111/tasfiyah.v3i1.2981>.

Some of the writings above, in general, examine the magnitude of the role of Sufism in dealing with the spiritual problems of society in the modern era. Still, in previous writings, it has not been seen that other phenomena arise from this shift. Indeed, Sufism at this time has again found a place in facing this spiritual crisis, which is a positive side that emerges from modern society. However, in his journey as the author described above, raises the question of whether their choice to take the path of Sufism in meeting spiritual needs is due to enlightenment (Illumination) that arises from within them or is just an escape (*escapism*) that they can escape from life. World due to the pessimistic feeling that arises, avoiding all the problems they face in the modern era. Here, the aspect of human spirituality is seen between the escapist and illuminati attraction which will also have an effect later on in the daily lives of individuals and society.

## **Discussion**

### **Spirituality of Modern Society**

Spirituality is defined as spirituality; psychiatric; or spiritual life. Spirituality is the field of inner appreciation of God through the behavior of certain people which is found in every religion. Spirituality is an attitude that believes in the presence and intervention of God in humans. Modern according to language is a new way, a new way, a new model, a new form, a new creation, the latest. Thus, the modern age is when humans find themselves as a force that can solve life's problems. Humans are seen as great creatures, independent from God and nature. Modern humans deliberately break away from their attachment to God to build further a human order that is solely human-centered.<sup>12</sup>

The process of globalization necessitates changes in all aspects of human life. Derivatively, globalization is a further

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<sup>12</sup> Muh Fihris Khalik, "Reposisi Agama Sebagai Sumber Spiritulitas," *Ash-Shahabah* 3, no. 1 (2017): 2.

development of the Age of Aufklärung (enlightenment) in Europe, a milestone in the history of science and technology. At this time, humans have managed to get through a period of decline due to the church's power and restraint, so theocentricity has been replaced by anthropocentric. The modern civilization that began in the West since the seventeenth century is the beginning of the victory of the supremacy of rationalism and empiricism over religious dogmatism.<sup>13</sup>

In the opposite position, Sufism is a form of one's spiritual experience that places more emphasis on "taste" rather than "ratio". tricks and deceit, greed, love of the world, and others. At the same time, the packaging of Sufism as an aspect of Islamic teachings emphasizes humility, a simple life, *zuhud* to the world, true love without self-interest, and others. In this context, a reorganization of the methodology of the study of Sufism is needed to be dynamic with contemporary realities to answer the spirituality problems of modern society.<sup>14</sup>

Sufism is a mental attitude that always maintains self-purity, worships, lives a simple life, is willing to sacrifice for goodness and is always wise. In another sense, Sufism is an effort to train the soul with various activities that can free oneself from the influence of worldly life, so that noble character is reflected and is close to Allah SWT.<sup>15</sup> In daily activities, many people associate Sufism with psychological elements in humans. This is quite reasonable because in the substance of the discussion, Sufism always talks about issues related to the human soul.<sup>16</sup>

Sufism is a path or method taken by a person to know the behavior lust and the nature of lust, whether it is bad or

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<sup>13</sup> Tri Astutik Haryati dan Mohammad Kosim, "Tasawuf Dan Tantangan Modernitas," *Ulumuna* XIV, no. December (2010): 415.

<sup>14</sup> Haryati and Kosim, "Tasawuf dan Tantangan...", h. 414-415.

<sup>15</sup> Abuddin Nata, *Akhlaq Tasawuf* (Jakarta: PT. RajaGrafindo, 2010): 180.

<sup>16</sup> M. Solihin dan Rosihon Anwar, *Ilmu Tasawuf* (Bandung: Pusaka Setia, 2008): 104.



commendable. The position of Sufism in Islam is recognized as a religious science related to the moral and behavioral aspects that constitute the substance of Islam. Where philosophically, Sufism is born from one of the basic components of Islam, namely Iman, Islam and Ihsan. Faith gave birth to the science of kalam/theology, Islam gave birth to the science of Shari'ah, and Ihsan gave birth to the science of Sufism or morals..<sup>17</sup>

The modern age implies an era when humans find themselves as a force that can solve various life problems, so that the pattern of human life becomes completely served by automated and sophisticated technological devices, which in turn will make humans careless and not realize that their spiritual dimension is distorted..<sup>18</sup>

On that basis, Sufism is very influential in the midst of modern society or sometimes referred to as secular society in building their spiritual dimension. In general, relationships among members of society based on materialistic principles feel almost free and out of control of the religious and metaphysical worldviews. Therefore, a modern society which tends to be rationalist, secular and materialist, does not add to the happiness and tranquility of his life. This creates a spiritual void, which leaves many ordinary people stressed and anxious, resulting in no grip on life. Therefore, to overcome a number of these problems, Sufism participates in anticipating them..<sup>19</sup>

In the midst of the global arena of life, there is a phenomenon in which certain social groups are trapped in alienation, which in the language of sociologists is called alienation. Seyyed Hossein Nasr considered that this alienation was caused because modern civilization was built on the gradual rejection of spiritual nature in human life. As a result, humans forget their existence as servants

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<sup>17</sup> M. Amin Syukur, *Tasawuf Kontekstual Solusi Problem Manusia Modern* (Yogyakarta: Pustaka, 2003): 112.

<sup>18</sup> Haryati and Kosim, "Tasawuf Dan Tantangan...", h. 416.

<sup>19</sup> Saifullah Isri, "The Development of Tauhid- Tasawuf in the Archipelago Of," in *Aricis I*, 2017, 298.

before God because they have been cut off from the roots of spirituality. This is a sign that modern humans have an acute spiritual crisis. In turn, they tend to be unable to answer the various problems of their lives and are then trapped in the emptiness and meaninglessness of life.<sup>20</sup>

In this era of globalization and information, religion, especially Islam, is facing serious challenges. Modern society has reached the point where it no longer believes in the function of religion and its role as a patent institution because modern life has become so pervasive in every aspect of life..<sup>21</sup> It is difficult to avoid that the reality of modern life has lifted people from social, economic, and cultural backwardness. In the material glories as a result of modernity, modern people who feel alienated in society need something as a guide to life, they flock to seek back the roots of teachings that have been lost from their lives.<sup>22</sup>

Certain aspects of Sufism have recently gained attention and are popular among spiritual seekers. Submission directly to God is the central theme of spiritual practice. The idea is that if you give up all desires, fears, hopes, and hopes without exception, what remains is a true sense of self. Lately, there have also been widespread discussions discussing modern Sufism or Sufism, the rise of spiritual activities, especially remembrance majelis.<sup>23</sup>

Thus, it can be seen that modern humans really need a new pattern of thinking which is expected to bring awareness and at the same time can provide a new pattern of life as well. In this connection, there are practically symptoms of searching for the meaning of life and efforts to find oneself in beliefs that are full of spirituality. The phenomenon that is currently developing can

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<sup>20</sup> Mahdi, "Urgensi Akhlak Tasawuf Dalam Kehidupan Masyarakat Modern," *Jurnal Eduksos* 1, no. 1 (2012): 152.

<sup>21</sup> Otta, "Tasawuf Dan Tantangan...", h. 392.

<sup>22</sup> Otta, h. 395.

<sup>23</sup> Ida Afidah, "Spiritualitas Masyarakat Perkotaan the Spirituality of Urban Society," *HIKMAH Jurnal Dakwah & Sosial* 1, no. 1 (2021).

be seen in the lives of urban communities in Indonesia, with the emergence of a higher than usual interest in the spiritual path.

## **Escapism and Human Illuminati in the Modern Era in Sufism**

Escapism is an attitude of life that aims to avoid all difficulties, especially in dealing with problems that should be resolved fairly. Escapism also means focusing on pleasant things instead of the harsh realities of everyday life. This can be a means not to be pressured by the realities of everyday life.<sup>24</sup>

While Illuminatis comes from English Illumination, Latin illuminate means to illuminate. In the history of philosophy both truth and God are often described as light. The enlightenment of the intellect, soul, or mind is usually described as a sudden light, a light of insight or understanding.<sup>25</sup> Illumination semantically means light and illumination. Illuminationists are more commonly found in various forms and schools of Sufism. Sufism is a spiritual foundation that is practiced in various fields of life, including the world of economics, which is spiritually based on Islam. The soul's desire to unite with God is logically rational.<sup>26</sup>

Prosperity, technological advances, convenience in daily life implementation, and increasingly fierce competition have given rise to pressures that are sometimes unbearable as previously mentioned, all of which have resulted in the alienation of modern humans. Modernity, which has separated people from self-perfection, has led them to fall. They are also shackled in a suffocating pseudo-freedom. It is also caused by the dissolution of man in materialist life.

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<sup>24</sup> Lihat di Wikipedia Ensiklopedia Bebas, diakses tanggal 4 Agustus 2022, Jam 13.16 WIB.

<sup>25</sup> Lorens Bagus, *Kamus Filsafat* (Jakarta: PT. Gramedia Pusaka Utama, 2005): 313.

<sup>26</sup> Asep Ahmad Siddiq, "Para Sufi-Falsafi Iluminasi: Refleksi Untuk Dunia Modern," *Prosiding Seminar Nasional Penelitian Dan PKM (SNaPP) Sosial, Ekonomi, Dan Humaniora* 4, no. 1 (2014): 123.

Humans feel the emptiness after achieving material prosperity as if it teaches how true happiness lies not only there but in a more spiritual (spiritual) part. Modern humans develop what Naisbitt calls the high-tech high-touch phenomenon. According to him, the more sophisticated technology is introduced into modern life, humans are increasingly looking for a high-touch balance: religion, art, alternative medicine, and so on. The awakening of spirituality is unavoidable in modern society.<sup>27</sup>

The human tendency to seek God's values again proves that humans are spiritual beings and physical beings. As physical beings, humans need something material, but as spiritual beings, humans need something immaterial or spiritual. This is in accordance with the orientation of the teachings in Sufism which emphasizes more on the spiritual aspect in accordance with human nature which tends to Sufism.<sup>28</sup>

From this phenomenon, Sufism began to be glimpsed and appreciated by modern humans because they feel an inner emptiness, Sufism is a solution to the problem of their inner emptiness. Sufism in the modern era is an alternative to meet the gap between the physical and spiritual dimensions.<sup>29</sup> The presence of religious assemblies that are oriented towards Sufism in the modern era is very much needed. The problems of the soul that are being eroded by modernity need solutions and effective ways to overcome them. Through the way of Sufism, it can be used as a therapy for the soul and the human lifestyle that was previously raunchy and glamorous can be balanced with the fulfillment of spiritual needs. Sufism behavior is suitable as an illustration for modern humans. Sufism is not an inanimate object, Sufism is a

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<sup>27</sup> Muhammad Anis, "Spiritualitas Di Tengah Modernitas Perkotaan," *Jurnal Bayan II*, no. 4 (2013): 10.

<sup>28</sup> M.Arif Khoiruddin, "Volume 27, Nomor 1 Januari 2016," *Peran Tasawuf Dalam Kehidupan Masyarakat Modern* 27 (2016): 114.

<sup>29</sup> Ghulam Falach, "Peran Tasawuf Di Era Masyarakat Modern : Peluang Dan Tantangan," *Refleksi: Jurnal Filsafat Dan Pemikiran Islam* 21, no. 2 (2021): 201-202.

historical product that should be conditioned according to the demands and changing times. The appreciation of Sufism is not for oneself as found in the past, Sufism in the modern era is an alternative that brings together the chasm between the divine dimension and the worldly dimension.<sup>30</sup>

Escapism (escape) of modern society from the hustle and bustle of the world is characterized by various pressing life problems, including the occurrence of the fast-paced change of several values; the emergence of multiple crises in personal, family, and community life, making people flock to find another calming atmosphere. This reality does not only occur in Eastern countries which in fact are inhabited by Muslim communities but almost all over the world community.<sup>31</sup>

Humans, feel the need for something non-material (actual and potential power of psychic energy), after all material needs have been achieved but never give satisfaction. The immaterial needs in modern society have changed functions, not only as a complement but have been placed much higher than material needs.<sup>32</sup>

Sufism here functions as an illuminator or Illuminati for the life of modern society which can be used as a way to regain inner peace. Among the teachings of Sufism is that the love of God is achieved by using a logical or rational approach and a clear heart. Sufism teaches that healing the soul by drawing closer to God is the most important and to overcome the aridity of the soul one must free oneself from other worship.<sup>33</sup> Sufism can be interpreted as an effort to know God by refining feelings. In a sense, Sufism is the path to ma'rifah by means of riyadhah. The main teachings

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<sup>30</sup> Ida Afidah, "Spiritualitas Masyarakat Perkotaan the Spirituality of Urban Society," *HIKMAH: Jurnal Dakwah & Sosial* 1, no. 1 (2021): 31.

<sup>31</sup> Taufik, "Fenomena Dzikir Sebagai Eskapisme Spiritual Masyarakat Modern," *Suhuf* XVII, no. 2 (2005): 132.

<sup>32</sup> Taufik, "Fenomena Dzikir Sebagai...", h. 132.

<sup>33</sup> Mohd Musa, "Javanese Sufism and Prophetic Literature," *Cultura. International Journal of Philosophy of Culture and Axiology* 8, no. 2 (2011): 192.

of Sufism are the simplicity of life, just what is necessary and halal which is not mixed with haram.<sup>34</sup>

From the explanation above, in reality, many modern societies have begun to turn their attention to the spiritual realm, Sufism as illumination (enlightenment, illumination) which is based on the values of revelation (religion), meaning religious values that color all aspects of life. However, in this society there are still many who are ritually good, such as praying well, praying at the mosque in the congregation but when they are in an environment of other activities, the values of faith fade, for example, when in the market selling goods of poor quality or reducing the number of scales. Here lies the tug of war between escapism and illuminatis, as if Sufism is only used as an escape to fulfill the inner aspect when returning to the activities of the human world, it begins to return to its materialistic nature. The widespread practice of Sufism in society should also be applied in everyday life, not only in terms of rituals.

Supposedly, here, both from a spiritual point of view, it also has an impact on both the behavior side, where behavior also has an important position, its form is a concrete form of a balance of both physically and mentally. In addition, actions are also a picture of the quality of one's faith.<sup>35</sup> The role of Sufism in restoring human spiritual life is to purify the human mind from the stains of immoral acts and heart disease because it can cloud the heart and reduce the sharpness of one's feelings to find the truth.

Sufism in modern times has a different style from previous times. In modern times, Sufism prefers the element of adjustment to Islamic orthodoxy (Puritanism) and replaces the character of escapism or escape from worldly life as practiced in ancient times

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<sup>34</sup> Alfi Julizun Azwar, "Tasawuf Dan Al-Qur'an Tinjauan Dunia Ilmu Pengetahuan Dan Praktek Kultural-Religius Ummat," *Intizar* 19, no. 2 (2016): 234.

<sup>35</sup> Syafa'atul Jamal, "Konsep Akhlak Menurut Ibn Miskawaih," *Tasfiyah* 1, no. 1 (2017): 51-70.

to activism, namely a positive attitude and involvement in the life of the world.<sup>36</sup>

Here, Sufism plays a very important role in modern life in order to return humans to their holy nature. Sufism as teaching to purify oneself must be presented in the community. Getting used to attending dhikr assemblies and knowledge assemblies will make one's heart calm. Sufism's most important goal is to birth good morals and become useful people for others. Sufism becomes a medicine that overcomes the crisis of human spirituality that has been separated from the center of himself, so that he no longer knows who he is, the meaning and purpose of his life. This lack of clarity over the meaning and purpose of life causes inner suffering.<sup>37</sup>

Thus the term Sufism at this time can accommodate various meanings to make it more attractive to modern humans, the term Sufism is like modern Sufism and positive Sufism, Sufism is no longer limited to the description of practices by the tarekat. The term modern Sufism was first introduced by Hamka, by using this term Hamka tried to detach the concept of Sufism from the idea of tariqah. For Hamka Sufism must be understood in its original meaning, namely as a method to abandon bad behavior and perform commendable behavior to purify oneself, train and elevate the status of human personality, leave greed, control sexual desire from exceeding what is normal for healthy individuals.<sup>38</sup>

Sufism teachings with various methods can have a positive impact that can be practised and as a solution to overcome all aspects of modern human life, namely economic, social and cultural aspects. The change in the attention of modern society which

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<sup>36</sup> Nur Rahmad Yahya Wijaya and Rasuki, "Konsep Tasawuf Perspektif Neo-Sufisme," *Kariman* 10, no. 01 (2022): 77.

<sup>37</sup> Wahyu Khafidah, "Aktualisasi Nilai Tasawuf Dalam Spiritualitas Kehidupan," *Serambi Tarbawi* 9, no. 01 (2018): 43.

<sup>38</sup> Arif Zamhari, "Socio-Structural Innovations in Indonesia's Urban Sufism: The Case Study of the Majelis Dzikir and Shalawat Nurul Mustafa," *Journal of Indonesian Islam* 7, no. 1 (2013): 129.

initially only focused on material things and has now begun to shift its attention to the spiritual aspect is a positive change. Sufism as a tool used by modern humans in completing their spiritual aspects to get closer to God. The escapism of modern society towards spirituality provides illumination and applications relevant to today's society's life. The application of spiritual aspects that are balanced with worldly life. The escapist form of society towards spirituality is expected not only to be an escape from the problems they face but purely from self-awareness of the importance of spirituality for their spirituality.

## Conclusion

The modern age implies an era when humans find themselves as a force that can solve various life problems so that the pattern of human life becomes completely served by fully automatic and sophisticated technological devices, which in turn will make people careless and not realize that their spiritual dimension is distorted.

Modern life promises hope for the improvement of fate and material abundance and opens wide opportunities for self-actualization by pushing oneself to work hard as a challenge, modern life is indeed not an easy life to live, because sometimes it is an arena of hard and tight competition. Modern life which tends to demand an all-rational perspective, efficient and effective ways of working with increasing speed and volume of work, often makes people ignore other things that are also full of meaning in life. As a result, modern humans experience a psychological crisis in their lives that manifests as a spiritual crisis.

In the midst of this modern life, there is a phenomenon in certain social groups that are trapped in isolation. In the language of the sociologists called alienation. Humans feel the need for something called non-material (actual and potential power of psychic energy) after all material needs have been achieved but never give satisfaction.



This is where Sufism plays a very important role in modern life to return humans to their holy nature. Sufism is an effort to purify the human mind from the stains of shirk and various heart diseases, such as envy, envy, arrogance, riya, sum'ah, and immoral acts. Sufism is very important in dealing with the crisis of modern human spirituality through patterns that are in accordance with the lifestyle of the modern era. From this, it is detected that there is an attraction between escapism and illuminates, humans in modern life carry out their work, fulfill their needs, and make themselves happy with material things, but that does not make them forget God.[]

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