

THE RESPONSIBILITY OF TASAWUF TO THE MILLENNIAL GENERATION

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Abstract

Seeing modern life with various achievements in many fields, which are characterized by a luxurious lifestyle, should be able to lead people to a calm and happy life, but the reality shows otherwise that worldly achievements alone are not able to deliver humans to the desired condition. This fact indicates that there is another element of human beings that demands to be fulfilled, namely the spiritual element. This research will explore how is the responsibility of Sufism in the millennial generation? This research belongs to the literature review and uses analytical and deductive methods. Through this paper, it is found that the values contained in Sufism will be able to train the soul and mentality of the millennial generation so that they can live in balance in the midst of materialist and hedonic worldly influences in obedience to the creator. Humans who have entered into spiritual life will find and practice the values of Sufism in their lives in the form of wara '(tawadu)', simple, ta'abbud (devoted), and zuhud, (not bound by luxury).

Keywords: responsibility, Sufism, generation, millennial

A. INTRODUCTION

The current era is called the millennial era, where human life has been covered by the development of science and technology. Advances in science and technology have helped human life a lot, such as ease of transportation, communication and many other fields. So that human life becomes more pleasant. Modern life makes humans find themselves as a force capable of solving their problems with the sophistication of the science and technology that they have developed. Humans see themselves as extraordinarily great creatures. With all the progress and material luxuries that have been achieved, humans should have arrived at the conditions of life that they aspire to, such as security, peace, tranquility and happiness.

But the facts show the opposite, modernization has made humans fall into the valley of a spiritual and moral crisis, especially this condition afflicts the younger generation. The young generation who are familiar with the title of millennials have become easy targets for modernization and the development of modern civilization. The millennial generation has become the victim of a revolutionary, hedonistic and instantaneous culture. They fail to place ethics, morals, and religion in each of these gusts of change as pillars and foundations for them to stand on. As a result, the emergence of generations who are brutal, morally and intellectually poor, they put forward their ego without looking at morals and ethics in their actions. Conditions like this also exacerbate the problem of humans who are unable to control themselves from the stretching of modernization that is getting wider regardless of who is affected by the virus, crime is getting worse, beatings between young people lead to loss of life, humiliation between each other and between groups and still many more

examples. The moral decline that occurred in the younger generation which they echoed as a freedom.

The millennial generation needs spiritual infuls as a basis and foundation in solving this spiritual crisis. According to Syafiq A. Mughni, the crisis of spirituality has indeed become a feature of modern civilization, and modernity has entered the Islamic world. However, according to him, the Islamic community still has the potential to avoid the crisis by maintaining the basics of Islamic spiritualism so that a balanced life is maintained. Islam in this regard, has a very valuable treasure of spiritualism, namely Sufism/Sufism.

As stated by Tri Astuti Haryati, the disappearance of human values and the increasing prevalence of human immorality have made Sufism a necessary tool in overcoming current conditions. If traced again, spirituality is a human potential that cannot be lost under any circumstances and however, so that the cry of spirituality will always resonate even though humans already have the peak of rationality and are in this millennial era (Haryati, 2010).

Seeing this condition, the role of Sufism is needed. Sufism which is one of the Muslim intellectual treasures whose presence is currently felt to be increasingly needed. Historically, Sufism has guarded and guided the journey of human life in order to survive the world and the hereafter (Nata, 2009 : XIII). Sufism is one of the fields of Islamic studies that always focuses on cleansing the spiritual aspect of humans which in turn leads to good morals. The cleansing of the spiritual aspect of man is then known as the esoteric dimension or the deepest consciousness of man. With the hope of being able to bring people to a new pattern of life with full awareness and rediscovery of the values and meanings of a moral, ethical life that is full of the meaning of spirituality in Sufism or Sufism. (Muhaya, 2010 : 23).

In this article, the researcher will examine how is the responsibility of Sufism towards the millennial generation? In the current conditions, it is important to understand further and apply the values contained in Sufism, so that they can become human guides in living life in this millennium era. If spiritual life has been planted, then humans will naturally have their own views about the meaning of rich or poor, high or low, luxurious or hut. Humans who have entered the spiritual life will not change themselves either when wearing clothes made of fur or clothes made of symbols of power.

B. METHOD

The approach used in this study is a qualitative research approach, because the study that will be discussed is about the responsibility of Sufism to the millennial generation. The qualitative approach itself is a research on the condition of natural objects, where the researcher is the key instrument. The data collection technique is done by triangulation (combined), the data analysis is deductive, and the results of the study emphasize meaning rather than generalization. (Sugiyono, 2010).

C. RESULTS AND DISCUSSION

Definition of Sufism

Ahl al-Suffah is a term to describe "a group of people at the time of the Prophet SAW whose life was filled with a lot of dwelling in the porches of the mosque." (Solihin & Anwar, 2008 : 11). They have a tendency to always devote their lives to worshipping Allah SWT. Ahl al-Suffah also describes simplicity and perseverance in worship. The word ahl al-Suffah itself actually "represents a setting in the form of a room or room next to the Medina mosque which is provided for friends who are active in the scientific field. They were friends of the Prophet Muhammad who were poor but strong in faith. Their food and drink was borne by those who could afford it. People who have lived here are Abu Darda", Abu Dharr, Abu Hurairah, and other companions.

Muhammad Labib gives a slightly different explanation of the word ahl-Shuffah which is the basis for this Sufism. According to him, ahl-Shuffah means "Those who moved with the Prophet Muhammad from the city of Mecca to Medina and due to loss of property are in a poor condition and have nothing. They live in the mosque of the Prophet Muhammad and sleep on stone benches using the saddle as a pillow, this saddle is called shuffah." (Labib, 2001 : 11). Even though they are poor, ahl-Shuffah is kind and noble. The nature of not being concerned with the world, poor but kind and noble are the characteristics of the Sufis. Some definitions or terms of Sufism:

- a. Sufism in the sense of Safa': Safa' contains the meaning of "Holy and clean", namely "Those who purify themselves before God." A Sufi is a purified person and Sufis are people who have purified themselves through heavy and long training, and always protect themselves from sinning and immorality..
- b. Sufism in the sense of Shaf: Sufism is indicated to come from the word shaf. Shaf means line in prayer. "The meaning of the rows here is attributed to people who when praying are always in the front row." The connection with the term Sufism is, "Usually, people who are strong and pure in their hearts choose to pray in the front row in congregation." (Solihin & Anwar, 2008 : 13). This means here, said Shaf describing the strength and inner sanctity of a Sufi expert which is reflected in his behavior who is always at the forefront of the guard (shaf) in worship activities in seeking the pleasure of Allah SWT..
- c. Sufism in the sense of Shaufi: Shaufi comes from the Greek word. This term is also equated with the word wisdom which means wisdom. Jurji Zaudan explains that "Greek philosophers in the past have explained thoughts or words written in philosophy books that contain wisdom. The term Sufi was not found before the translation of Greek books into Arabic. This opinion is also supported by Nouldik who said that it was in the translation from Greek into Arabic that the process of assimilation took place. For example, the Arabs translate the letter sin "س" into the letter shad "ص" so that the word Sufism becomes tashawuf."

- d. Sufism in the sense of Shaufanah: Shaufanah is a term to mention "A type of small hairy fruit, which grows a lot in the deserts of Arabia, and the clothes of the Sufis are hairy like the fruit in its simplicity."
- e. Sufism in the sense of Shuf: Shuf means "cloth made of wool, namely wool," "sheep's wool or wool." (Solihin & Anwar, 2008 ; 12). The only woolen cloth worn by the Sufis was coarse wool, not fine wool as it is today. Wearing coarse wool at that time was a symbol of simplicity and poverty. His opponent was wearing silk by people who lived a luxurious life in the government. The Sufis as a group who live simply and in poverty, but have a pure and noble heart, avoid wearing silk and instead wear coarse wool. This shuf cloth describes people who live simply and don't care about the world.

Based on some of the definitions above, it can be understood that the term Sufi can be related to two aspects, namely the outer aspect and the inner aspect (Nata, 1998 : 152). The definition that connects people who live the life of Sufism with people who are in the mosque, woolen cloth and fruits, is a review of the outward aspects of Sufis, he is considered a person who has left the world and physical desires and uses the things of this world only to meet basic needs such as clothing and food, to simply escape from heat, cold, darkness and hunger. While the theory that sees Sufis as people who have privileges and glory before Allah SWT, seems to focus on the inner aspect.

The word Sufi, if we look closely, it seems that the theory that Sufi is taken from the word Shuf which means fur or wool is more acceptable as the origin of the word Sufi. This statement becomes clearer when it is connected with the background of the emergence of Sufis in Islamic history, which is partly due to the attitude of the rulers and their officials who are immersed in a life of luxury and wallow in sinful acts.

Such a situation makes zuhud people try not to get involved in that bad life, they live simply and wear coarse woolen cloth. The definition of Shuf, which means coarse wool or sheep's wool, is indeed widely used as the origin of the word Sufism (Sufi), as Yafi'l narrates that Shuf is a special garment for Sufis, worn by people since Salaf scholars to eliminate arrogance and fun. closer to simplicity, tawadhu" and zuhud, that Shuf is the clothes of the prophets, and was once worn by the Prophet Muhammad SAW, also associated with the clothes of the saints and pious people (Aceh, 1993 : 27).

Sufism is basically a path or method taken by a person to know the behavior of lust and the qualities of lust, both bad and commendable. Therefore, the position of Sufism in Islam is recognized as a religious science related to the moral and behavioral aspects which are the substance of Islam. Where philosophically, Sufism was born from one of the basic components of Islam, namely Iman, Islam and Ihsan. If faith gives birth to theology (kalam), Islam gives birth to the science of sharia, then ihsan gives birth to the science of morality or Sufism. (Syukur, 2003 : 112).

Although in science the discourse of Sufism is not recognized because of its supernatural nature, its existence in the midst of society proves that Sufism is a separate part of a society's life, as a movement, religious belief, organization, network and even healing or therapy. Sufism or Sufism is recognized in history as having a great influence on the moral and spiritual life of Islam for thousands of years. During that period, Sufism was closely related to the dynamics of the life of the wider community, not just a small group that was exclusive and isolated from the outside world.

So, the presence of Sufism in the modern world is very necessary, in order to guide people to keep longing for their God, and it can also be for people whose lives were originally glamorous and like rah-rah to become ascetic people (Zuhud to the world). The modernization process that is increasingly widespread in the modern era has now led human life to become more materialistic and individualistic. The rapid development of industrialization and the economy has put modern humans into human beings who no longer have independent personalities, their lives have been regulated by the automation of all-mechanical machines, so that their daily activities are trapped by the tedious flow of routine. As a result, humans are no longer indifferent, if the role of religion becomes increasingly displaced by worldly material interests (Sayuti, 2002 : 2-5).

According to Omar Alishah, one of the important teachings in Sufism is the understanding of the cosmic totality, the earth, the sky, and all of their contents and potentials, both gross and invisible, both spiritual and physical, which are basically part of a single cosmic system that interacts with each other. relate, influence and relate. So that humans have the belief that, any disease or disorder that infects our bodies must be seen as purely physical or psychological symptoms of humanity, so that regardless of the level of severity it can still be treated medically (medical care).

Alishah's opinion is in line with what is explained by Allah SWT in the Qur'an, that every time there is communication with him a person will get spiritual energy that creates psychological vibrations in the aspect of the soul and body, like rainfall that wets the earth which then creates vibrations. worldly vibrations and cause plants to thrive. In accordance with the word of Allah as stated in the Qur'an, Surah Al-Hajj: 5.

Millennial People

The helplessness of humans playing on the stage of modern civilization continues unstoppable, causing most of the "millennial people" to be trapped in a situation that according to the famous humanist psychologist term. Rollomay is referred to as a millennial human suffering. Millennials have lost the true meaning of life. An empty man who is always restless and restless every time he has to make a decision, he does not know what he wants, and is unable to determine his own path in life. These symptoms of alienation are caused by rapid social changes, warm relations between people that have turned into dry and arid

relations, traditional institutions have turned into rational institutions, and homogeneous society has now turned into heterogeneous, and social stability. turned into social mobility.

Millennials are so busy with their business and work that they take up so much of their time. Millennials always do whatever it takes to work harder in adapting themselves to modern trends. It is as if he is struggling desperately to fulfill his wish, when in fact his desire is only a pseudonym that makes people feel comfortable about the true meaning of life. The satisfaction he has in maintaining the behavior ordered by others, he is like a showman on stage who must appear primed according to the demands of the director, even though sometimes he himself is in a condition that makes it impossible to do this.

The Responsibility of Sufism towards the Millennial Generation

The millennial lifestyle is indeed beneficial for humans, because all aspects of life are easily fulfilled. However, it is also identical with the behavior of materialism and individualism as previously mentioned. If we look more broadly, then this moral and humanitarian crisis, we can observe what happened in the Middle East of Palestine, when human rights violations seemed to be something ordinary. The massacre of children and women who were so barbaric seemed to have become a common sight. All the harassment, massacres, and other violence has become a daily meal for them. Human rights violations that hit humans today are violence both in the household and against others that harm others physically, psychologically, and sexually, and can bring trauma to global humans.

Seeing this fundamental human problem that is so heart-wrenching, John Naisbit and Patricia Burdene as quoted by Nulyani said that current conditions have made humans far from their God, therefore internalization of Sufism values is needed. (Nulyani, 2015).. The application of Sufism teachings in everyday life will create a conducive and moral environment. The concept of *tahdil* is to rid oneself of despicable behavior and traits. This concept can serve as a means to cleanse the soul of mental illness.

If we look at the concept of *zuhud* in Sufism, it is also a cure for the spiritual ailments of this modern society, with the concept of *zuhud* which has the meaning of freeing oneself from material attachments. In the current context, the application of the concept of *zuhud* is very relevant to the modern human condition which is so materialistic. However, it should be emphasized that with this concept it does not mean that we really separate ourselves from the world, but rather to eliminate excessive love for the world. Because in the modern world like today we will not be able to avoid these needs. But what we need to pay attention to is how to balance our world and the hereafter.

There are positive principles that are able to develop the human future, there are reflections on Sufism such as self-introspection (*mahasabah*), both related to vertical and horizontal relationships, self-emptying of despicable traits (*takhalli*), self-decoration with noble qualities. (*tahalli*). Sufism teachings like this can be used as a source of movement, a source of normativeness, a source of motivation and a source of values as a reference for life.

Islam has a complete and intact religious system, but Islam through the human brain is transformed into fiqh books, because the spirit of spirituality is often ignored. The atmosphere of the times has shaken the values of formality as a way of life. As stated by several figures about the changes in the spirituality of modern humans. The human mind does experience rapid development, but the human heart remains in a weak state. For that humans need the support of the power of the soul. They then looked for Sufism. In the life of modern society, especially today's urban communities, Sufism is actually needed by them, it's just that they think Sufism is not important in their lives.

The importance of Sufism in people's lives is as a balance of life, because based on the existing reality, the life of urban communities has been colored by various kinds of behavior caused by the misuse of technological advances and busy world activities. (Kartanegara, 2006 : 267). While in real life, Sufism is considered unnecessary because it does not provide benefits in their lives, which are mostly materialistic in nature, which only benefits for a moment, whether that moment has an advantage or not for him, and vice versa.

Sufism in this sophisticated era, it is very necessary and even recommended to control oneself from the flow of globalization. Sufism trains the soul and mind with various activities that can free oneself from the influence of the world, so that noble behavior is reflected and is close to Allah SWT. In other words, Sufism is spiritual mental development to always be close to God.

The point is that Sufism is an Islamic teaching that aims to guide humans to be closer to God, maintain good relations with fellow human beings, show a person who is moral and full of human values, so as to create peace of mind for a person, a good and stable mental condition will provide encouragement. enthusiasm in interacting with the modern world and responding to the times while still being guided by religious teachings.

Grounding Sufism Values in the Millennial Generation

The emergence of hedonistic behavior or material life and the pressure of lust make no part of this world that is said to be isolated. Everything runs and spins very fast. The progress of material life, not only brings benefits but also brings losses. If a person is a little late to keep pace with progress, that person will be far behind. Material life turns out to only cause hatred and envy among humans. A group of people who get a lot of things with a group of people who get only a few things.

Fulfilling all the desires of material life has led to great saturation. It is evident that the pinnacle of beauty lies not in luxurious goods, good homes, ease of living and sexual satisfaction. At this time, there is a rejection of such material life (Hamka, 2008 : 4). The rejection of material life that has begun to emerge in today's modern era, the author tries to

examine it by looking at Buya Hamka's opinion who defines this behavior as the behavior of spiritual life.

The spiritual life referred to by Buya Hamka is the struggle of humans in themselves to achieve opportunities. Spiritual life is an effort to defeat lust, so that perfect progress is achieved which is called "Insan Kamil".

The influence of material life or hedonism always destroys a servant's relationship with God Almighty, and of course such a servant always has one goal. As for spiritual life, it is full of awareness of nature. Through understanding the verses of the Qur'an that encourage contemplation of nature and lead humans to show concern for nature, it will appear the creative beauty of the formation of nature, namely the Creator-God of the Universe. Therefore, gradually began to grow 'Isyq (longing) towards the Creator. As a result, human beings will sink (mortal) into His divine substance.

If spiritual life has become a longing, then humans will naturally have their own views about the meaning of rich or poor, high or low, luxurious or hut. Humans who have entered the spiritual life will not change themselves, whether they wear clothes made of fur or clothes made of symbols of power. Humans who have entered into spiritual life will become wara '(tawadu'), simple, ta'abbud (devoted), zuhud, (not bound by luxury).

If there is a servant of Allah who originally lived his spiritual life solely to control the soul to live a life seeking the pleasure of Allah, so as not to be deceived by material things, then over time that spiritual life will become one of the tools to get a purer, greater and deeper goal. . The goal is to see the face of Allah, and witness the beauty of the Azali. Furthermore, the servant of Allah is still dissatisfied and wants to rise to a higher level, namely mortal-self (neglecting oneself) and uniting with God (Ittihad) by doing various kinds of mujahadah (inner struggle) and riyadhah (practice).

From then on, humans will begin to feel the form of spiritual life through a religious system or philosophy that relies only on matters of the soul. This is what is called Sufism (Hamka, 2008 : 10-11).

In the end, it can be said that overcoming material life in the current millennium is by cultivating spiritual life. This is because spiritual life is the first point for humans in seeing and dealing with all the winding and convoluted problems of life. Starting from economic, social, political affairs, business household affairs and charity. Starting from small problems to problems that are considered big, Islam in the belief of a Muslim is a life goal with a spiritual basis.

D. CONCLUSION

Sufism is an effort to train the soul and mentality with various activities that can free people from worldly influences that are all sophisticated and instant. Sufism also plays a role in restoring human spiritual values that have been pawned due to the development of science and technology that is not balanced with noble morals and religion as the main guideline for humans in life. By applying the values of Sufism, in the end, human values and morals that are noble and close to God will be reflected, even though they are in the midst of the progress of the times that we cannot avoid. Grounding the values of Sufism by fighting hedonism with spiritual life. Humans who have entered into spiritual life will have the value of being wara ('tawadu'), simple, ta'abbud (filial), zuhud, (not bound by luxury).

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