

Tasawuf Akhlaki Haris Al-Muhasibi: Alternative Solutions to Face Problems in the Modernization Era

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Abstract

This study aims to discuss the Sufism of Akhlaki Haris al-Muhasibi as an alternative solution to the problems in the modernization era. A qualitative method with descriptive analysis is used as its research method. The results and discussion show that Sufism is one of the spiritual dimensions taught in Islam. It is divided into three types. One of them is akhlaqi Sufism. From Haris al-Muhasibi's perspective, moral Sufism is the core of teachings that focus on promoting good values based on the Qur'an and Sunnah. This is suitable to be applied in the midst of the current modernization era, a time filled with spiritual dryness that resulted the loss of religious values and norms which then makes crime rampant. Furthermore, it can be concluded from this research that Haris al-Muhasibi's moral Sufism can be an alternative solution to overcome various problems in the modernization era. last but not least, this study recommends to all people to start implementing moral Sufism in everyday life in order to reduce various crimes that are increasing in this modern era.

Keywords: Akhlaqi Sufism; Haris al-Muhasibi; Modernization; Problem; Solution

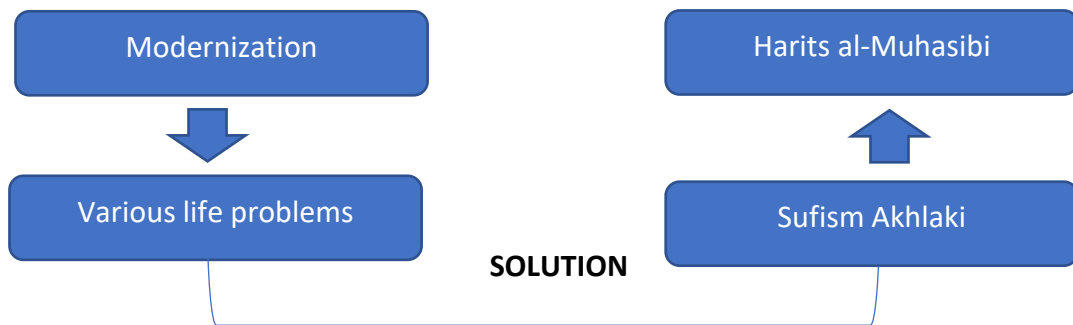
Introduction

Modernization has become an inseparable thing with life. Avoiding modernization is the same as ostracizing oneself with society internationally (Nasution, 2017). Modernization is identified with the presence of developments in the fields of science, politics and technology. The existence of this development makes the social situation in the world undergo changes. In fact, modernization ranks first in the issue of change (Nasution, 2017). The changes that occur, bring both positive and negative impacts. Hasan Shadily revealed that among the positive impacts are strengthening integrity in society, improving science and technology, progress in the industrial field, increasing political awareness and democracy, and progress in the field of transportation (Shadily, 1963, p. 135). In addition, there are also many negative impacts such as the formation of an indifferent attitude towards the surrounding environment (Aviani, 2020). Later, the emergence of various juvenile delinquency such as alcohol, narcotics, then dugem, courtship and even adultery. From this, it is necessary to have a solution to reduce these negative impacts. One way is to use the concept of Sufism akhlaki. Sufism is one of the patterns of Sufism that examines the perfection of the soul which is informed in the form of setting attitudes and behaviors. Another meaning, Sufism akhlaki is a pattern of Sufism that focuses more on ethical attitudes (Hidayat, 2011). There have been many figures who have studied sufism akhlaki. Starting from Hasan al-Basri, al-Muhasibi, al-Qusyairi, al-Ghozali and so on. Among these figures Harits al-Muhasibi became a figure who was still unfamiliar to hear. In fact, he is the foundation of Sufism (Moqsith, 2017). In addition, muhasibi's style of Sufism is most different from that of sufis who were contemporaries of him (Khasani, 2020). In fact, it is quite unique. Just as he criticized people who did not want to work on the grounds of doing zuhud, then he also carried out the concept of rationality. The point is a concept that sees worship not only as a human obligation, but as a path of tazkiyatunnafs (Riyadi, 2016). Therefore, research on Sufism akhlaki Harits al-Muhasibi as an alternative solution in facing problems in the Modernization Era needs to be studied.

The main problem of this research is that there is Sufism akhlaki Harits al-Muhasibi as an alternative solution in dealing with problems in the Modernization Era. Thus, from this, a formulation of the problem can be formulated, namely how Sufism akhlaku Harits al-Muhasibi as an alternative solution in facing problems in the Modernization Era. This study aims to discuss Sufism akhlaki Harits al-Muhasibi as an alternative solution in facing problems in the Modernization Era. The results of this study are expected to provide beneficial implications, both theoretical and practical. Theoretically, this research is expected to contribute to improving Islamic science, especially in the field of Sufism. In practical terms, this research is

expected to be a reference in facing various problems in this modernization era.

Diagram 1. Sufism Akhlaki Harits al-Muhasibi



As with the logical flow of research, it is necessary to design a frame of mind. The frame of mind is a conceptual model of how theory relates to various factors that have been identified as an important problem (Sugiyono, 2009). This framework of thinking is structured based on the activities to be carried out by the researcher (Ningrum, 2017). Sufism is an attempt to purify oneself or *tazkiyatunnafs* by cleansing oneself from various bad influences of the world that make it negligent to the creator (Badrudin, 2015). Sufism itself is divided into three types, namely Sufism 'amali, akhlaqi and falsafi. Sufism 'amali is an effort of *tazkiyyatunafs* through practices such as prayer and wirid in the order (Purnamasari, 2018). Sufism akhlaki means an effort to clean up behavior that emphasizes coaching three things, namely *Takhali*, *Tahalli*, and *Tajalli* (Andy, 2019). Taswau falsafi is a pattern of Sufism that is widely colored with philosophical views (Rusliana, 2016). Of these three things, sufism is one of the appropriate patterns of Sufism to be applied in this modern world. Where various problems related to behavior arise a lot because of the impact of modernization.

Previous research has been carried out by experts, antara lain Abdul Muqsith (2017), with the title "The Study of Sufism Al-Harits Ibn Asad al-Muhasibi Studi Kitab al-Ri'ayah li-Huquq Allah", jurnal Istiqro' Volume 15, Number 01, 2017. In the article it is said that Muhasibi is one of the figures that has long been referenced by sufis such as Imam al-Ghozali, Imam Junaid al-Baghdadi, Imam al-Qusyairi and so on. The core pattern taught by al-Muhasibi is *khuluqi- 'amali*. This pattern is characterized by the ability of the pioneers who always refer to the postulates in the Qur'an and as-Sunah. This is evident in his book, namely *al-Ri'ayah li-Huquq Allah* uses a lot of postulates from the Qur'an (Moqsith, 2017).

Artani Hasbi (2016), "*The Essence of Truth Studying Prophetic Sufism*, jurnal Misykat, Volume 01, Number 02, December 2016. In the article it is explained that truth is the fulcrum of all human actions, attitudes and thoughts. This truth can be learned through the path of Sufism. In fact, through this path of Sufism the ultimate truth will be obtained. Sufism is an essential science that is derived primarily from prophetic morals. As the prophet Muhammad always provided motivation, inspiration, and became the ultimate control over the establishment of human civilization. Thus, by studying sufism akhlaki, humans will always be awake in facing various dynamics of life (Hasbi, 2016).

Dwi Muthia Ridha Lubis, et al (2021), "*The Concept of Sufism Akhlaqi Thought*, journal Islam and Contemporar Issues Vol.1 No.2 September 2021. In this article it is explained that the cleansing behavior is referred to in Sufism as *akhlaqi*. Morals and Sufism are essentially two disciplines that are studied based on Islamic concepts. Using the reference sources of the Qur'an and al-Hadith then developed again with the behavior of the Prophet Muhammad Saw. Sufism akhlaki can be seen as a basic foundation for maintaining human morals. Just as humans have two potentials, namely good and bad. Thus, with the practice of these concepts of Sufism akhlaki, a person will be preserved for goodness.

Previous research has touched on many related to the concept of Sufism akhlaki either directly from the character or the book. As in the research of Abdul Muqsith who directly examined the figure of Harits al-Muhasibi and his book, namely *the Kitab al-Ri'ayah li-Huquq Allah* (Moqsith, 2017). Also, there have been general concepts related to the concept of Sufism akhlaki thinking (Lubis, 2021) and many more. The difference between this study and previous research lies in the object of study. Previous research focused on only one object about the concept of Sufism akhlaki. As for this research, it is associated with various problems that shake the world today, namely in the era of modernization.

As a theoretical basis, this research requires a literature review. Modernization is an era that cannot be separated from current life (Matondang, 2019). However, his arrival did not only have a positive impact. However, it is also negative such as the increasing number of various forms of juvenile delinquency, the fading of local cultural values, and so on (Indriani, 2019). In addition, for the Muslims themselves, modernization is a big challenge to be able to filter, maintain the purity of the creed of faith and Islam. Therefore, there is a need for a solution to the problem. One of the answers is with Sufism. Sufism in English is referred to as Sufism (A. Rivay Siregar, 1999, p. 31). Sufism etymologically comes from the words Shaff (the one who is in the first row in the mosque), ahl al-suffah (the one who has nothing so lives in the mosque), shaf (wool), Shafi (holy). Meanwhile, in terminology Sufism is a science that studies the efforts to

cleanse oneself, fight against lust, find a way of chastity with ma'rifat towards eternity, remind each other between humans, and stick to the promises of Allah and follow the shari'a of the Messenger of Allah in drawing closer and achieving His purity (Ahmad, 2015). Sufism is the fitri base of every human being (Solihin, 2001, p. 13). Etymologically, Sufism is divided into three types, namely Moral Sufism, charity and philosophy (Ahmad, 2015). The main purpose of Sufism is to connect a servant with God. In Sufism akhik there are several stages that must be passed to reach the *tajawud* including *takhalli*, *tahalli*, and *tajalli*. *Takhalli* is by cleansing despicable qualities such as envy, spite, pride and so on. Then, *tahalli* is by decorating oneself with various commendable attitudes (Supriyadi & Jannah, 2019). The last stage is *tajalli*, the unveiling of *nur ghaib* or also known as the light of divinity. When a person has reached this stage, it is impossible for a person to commit various crimes.

Research Methodology

The research method includes five kinds of parts (UIN Sunan Gunung Djati Bandung, 2020). Namely approaches, research methods, types and sources of data, data collection techniques, data analysis techniques, and the place and time of research. This approach uses quality studies by applying literature studies (Darmalaksana, 2020). The method used is descriptive analysis. This method aims to find elements, characteristics, properties of a phenomenon (Suryana, 2010). Furthermore, it is related to the type and source of the data. The type of research is literature research and the data sources used are primary and secondary. The primary source of data used is the *kitab al-Ri'ayah li Huquq Allah* by Harits al-Muhasibi. Meanwhile, secondary data sources are various literature that is still related to research themes such as articles, magazines, theses and so on to support research (Sugiyono, 2009). The data collection technique used in this case is a literature study. For data analysis in order to get slick data, there are several filtering processes including reducing data, displaying data and conclusions and verifying the data that has been obtained (Sugiyono, 2009). In addition, in order to be accountable for its correctness, the conclusions that have been obtained must have gone through the verification stage and data validity test (Miles & Huberman, 1992, p. 17)

Research Results and Discussion

1. Modernization

Modernization comes from the word modern which means latest, up-to-date, or attitudes and ways of thinking that are in accordance with the demands of the times. Modernization is defined as a process of shifting attitudes and mentality as citizens to be able to live according to the demands of the present (RP, 1989). Harun Nasution interprets the word

modernization with the latest, latest meaning, or the way of thinking and attitudes of humans in acting in accordance with the guidance of the times. In this case, modernization is a process of shifting behavior and mentality, which requires people to be able to survive according to the life they are living now. Meanwhile, according to Nurcholish Madjid, modernization is almost identical in its understanding with rationalization, which is a process of renewing the old irrational mindset and work system and replacing it with a new rational mindset and work system. This is based on the existence of cutting-edge discoveries by humans in the field of science (Madjid, 1997). The nature of modernization includes several things, namely first, there are changes that can be observed by the five senses. Because basically change is a process that cannot be avoided and prevented at all (Herakleitos). Secondly, the process of implementing changes, there are fundamental and non-fundamental changes. But fundamental change is actually the essence of unsubstantial change. If there is a change that has arrived in time, then the change that has occurred is not extraordinary because in essence it has indeed come time to change. A change led to improvements in accordance with the basis of Islamic teachings that do not cause damage and anarchism. Thirdly, the object of change is clear. In addition to the direction of improvement in the change must be clear, the aspects that the change wants to be made must also be clear and considered. Because, it is feared that there will be disappointments that are difficult to treat if there is no clarity on the target object of the renewal process. Fourth, it occurs in certain regions. Renewal can happen everywhere. It is possible that it can also occur in four which is considered very impossible for renewal to occur.

But basically the essence of modernization or renewal invites society to take changes in order to lead to improvement, which is done in accordance with the conditions and circumstances of the times, without having to leave the meaning of the peculiarities and authenticity of an object of change.

Almost most of the modernization has indeed made humans experience great progress. However, it is undeniable that modernization also leaves various thorny problems (Husain, 2009). Then, for modern people, many live in urban areas, they live today's civilization with a directed cultural value orientation and are relatively free from old power and customs. This is due to the continued emergence of changes.

The existence of an outside culture that brings progress in the field of science and technology, is an influence of changes in modern times. Therefore, to achieve the development of science and technology, people must strive to have a higher enough education in order to keep up with existing advances. Because the advancement of knowledge and technology is closely related to daily life such as advances in the fields of legal politics, economics and so on.

The existence of modernization causes influence in people's lives. The positive impact of modernization is that people realize that science is very important in life, people have readiness to face and live changes that occur in every field, there is a sense of wanting to always follow developments in the surrounding situation, and people are more able to behave and live independently. However, from some of the positive impacts of this modernization, there are also negative impacts experienced by modernization, namely the mixing of cultures in one condition that affects each other, from good things and bad things, moral declines and various crimes arise, materialism is inherent in the body of modern society, many societies feel that they do not need others (individualistic sense), the occurrence of sexual and arbitrary freedom against women (Jameelah, 1982). These various negative impacts are challenges and obstacles to the modernization process that must be faced (Matondang, 2019).

2. Sufism Akhlaki Harits al-Muhasibi Perspective

a. Biography of Harits al-Muhasibi

Harits Al-Muhasibi was a cleric and teacher in islamic creeds and morals in baghdad country. He has the full name Abu Abdillah Al-Harits Ibn Asad Al-Muhasibi Al-Bashri. Harits Al-Muhasibi was born in Bashrah, Iraq in 165 A.D. / 781 A.D. During his lifetime he settled in Baghdad because when he was a child he had begun to learn about hadith and theology and associate with prominent figures in the country of Baghdad. He is best known for the sufi scholars who developed the most influential moral psychology in the tradition of Sufism because of his intelligent and extensive intellectuals (Moqsith, 2017). Harits Al-Muhasibi coexisted with second-century Sufi scholars, therefore he had a big hand in laying the foundations of Islamic Sufism and famous for his various books. In general, Sufism books contain self-reflection based on the Qur'an and Hadith. The beginning of the call Al-Muhasibi was created from the meaning of muhasabah an-nafs because he always carried out self-introspection. One of Harits Al-Muhasibi's most famous monumental works is the *kitab al-Ri'ayah li Huquq Allah* (The rights of Allah Almighty and the influence of egoism on him). In his work, it is arranged in the form of a dialogue between the teacher and his students, the concept is that the student asks the teacher and then the teacher answers with a detailed explanation. The content of this book discusses the analysis of various forms of human egoism and how to be aware so that humans do not fall into this selfish nature.

Harits Al-Muhasibi is one of the most famous scholars who study ushul science, moral science, hadith science, fiqh science and theological science. Not only that, Al-Muhasibi also studied kalam science which studied various traditions such as Mu'tazilah, Shi'ah, Khawarij, Jabariah and Qadariyah. Although Al-Muhasibi is not in line with the Mu'tazilah

school, this school greatly influences his way of thinking, especially in terms of respecting reason and understanding to achieve a truth. In addition, he was also an observer and studied the behavior and speeches of previously living worship experts such as Hasan Basri, Ibrahim bin Adham, Daud al-Thai, and Fudhail bin Iyad. As well as examining the thoughts of Shaqiqi al-Balkhi, Ma'ruf al-kharkhi and Sirri al-Saqati. With his knowledge, Al-Muhasibi was able to study the opinions and thoughts of these scholars, thus making him an increasingly prominent scholar of that era. Al-Muhasibi studied fiqh by referring to Imam Shafi'i, Abu Ubaid Al-Qasimi and Kadi Abu Yusuf. In addition to fiqh, he also studied hadith by referring to Hashim Shuraih Bin Yunus, Yazid bin Haran, Abu An-Nadar and Suwaid bin Daud (Al-Muhasibi, 2010). Some of Al-Muhasibi's works are *Kitab fi at-Takkafur wa al-I'tibar*, *Treatise Al-Muraqabah*, *Kitab al-Azamah*, *Fahm al-Qur'an*, *Fahm al-Hadith*, *Kitab An-Nasha'i* and many more (Moqsith, 2017).

Al-Muhasibi was born into a wealthy family, when his father died it is said that his father inherited seventy thousand dirhams of money. However, Al-Muhasibi did not take the property left by his father because it was a form of his efforts to cleanse the heart from syubhat. Although born into a family, Al-Muhasibi chose to live in a simple style According to al-Muhasibi, many wealthy people whose hearts are not adrift of wealth. While there are not a few poor people who are greedy for property so they are not called zahid. Al-Muhasibi died in Bashrah, Iraq in 243 A.D. / 857 A.D.

b. The Concept of Sufism Teachings Akhlaki Harits al-Muhasibi

Harits al-Muhasibi became one of the unique Sufi figures. The reason is that the concept of teaching is different from previous Sufi figures and their contemporaries (Khasani, 2020). The difference can be seen from the pattern of Sufism al-Muhasibi and al-Saqati. Al-Saqati and most Sufi scholars believe that the purpose of Sufism is to unite with Allah. Meanwhile, according to Al-Muhasibi Sufism is a science that has more to do with morals than it tends to be related to the position and relationship of man with the creator (the science of tawhid), shathahat and mortal'.

In principle, Sufism is a teaching of the philosophy of life that provides guidance to humans on how to live better and meaningfully. Likewise, sincere charity, not arrogant, zuhud, responsibility, trust, patience, and good at gratitude for the favors given by Allah Almighty. So if a person learns Sufism correctly, it will be beneficial for himself and others. However, the thought of Sufism akhlaki Al-Muhasibi can be divided into two kinds, namely morals towards Allah Almighty and morals towards humans. Morals towards Allah SWT, according to Khar Masyhur morals

towards Allah SWT can be interpreted as attitudes or deeds that should be done by humans as beings, to Allah SWT the maha khaliq.

People Islam should have good morals to Allah Almighty because Allah created man and always gives rezki so that his life can be fulfilled. Manusai should always be grateful to Allah Almighty. The morals towards Allah Almighty include: first, taubat. Taubat is the first step that needs to be done by someone who is starting to enter the Sufi stage and wants to be close to Allah SWT (Jumantoro, 2012). According to Qamar Kalani in his book *Fi At-Thasawwuf Al-Islam*, taubat is a genuine sense of remorse in the heart accompanied by a plea for mercy and forsaking all deeds that can cause sin. The majority of Sufis make taubat an early stop on the way to being close to God. At the lowest level, taubat concerns sins committed directly with limbs. At the intermediate level, it concerns the taubats carried out to eliminate arrogant, spiteful and other deeds. At a high level, taubat concerns an attempt to distance oneself from satan's persuasion and awaken the soul to guilt. At the last level, taubat means regret for the indignity of the mind in remembering Allah Almighty. This level of taubat is a rejection of everything that can cause a distance from Allah Almighty.

The second is *khauf* and *Roja'*. Historically, the anxious (*khauf*) and *harap* (*king'*) nature was the first time that the teachings of Sufism appeared and were presented by the sufism expert, Hasan Al-Bashri. According to Al-Bashri, anxiety and fear are feelings that arise because they feel that they have done a lot wrong and are sorry for Allah Almighty. This is due to the lack of faith from oneself so that feelings of fear and anxiety envelop the person (Moqsith, 2017). Then, for Imam al-Ghazali *khauf* and *raja'* this is like two wings that can intercede for a *salik* to fly to a commendable level (M.Ihsan Dacholfany, 2014).

Al-Muhasibi argues that fear in man comes from the heart's awareness of the power of Allah Almighty and His wrath. This realization gives birth to a sense of worry and fear in the heart. For the sufis *khauf* and *raja'* walked in balance and influenced each other. *Khauf* is the feeling of fear of a servant solely to Allah Almighty. Whereas The King' is the feeling of a happy heart for obeying something that is desired and loved.

Usually people who have the attitude of the king' also have the attitude of *khauf*. Because *khauf* and *raja'* are interrelated. If *khauf*'s misfortune will cause a person to be negligent and dare to do evil. Meanwhile, if you have excessive *khauf* nature, it causes a person to be pessimistic and desperate. Thus both traits are mental attitudes that are introspective to live life in the world. With fear and hope, it will be an impetus for someone to increase faith in Allah Almighty.

Third, *muraqabah*. *Muraqabah* is the nature of being introspective or always ready to see and analyze oneself both in terms of its shortcomings and advantages. *Muraqabah* can also be interpreted as a feeling of always

being watched in both good and bad (Ummah, 2018). Later, al-Muhasibi also once revealed yakni "introspect yourself in every trajectory of the mind". Al-Muhasibi argued that human beings should introspect themselves in order to have a good life for the world and the hereafter. Man should have the nature of *muraqabah*. *Muraqabah* is to produce shame to Allah and an attitude of always glorifying Allah. Al-Muhasibi argues that man should introspect himself in order to have a good life for the world and the Hereafter. Through *muraqabah*, man will be able to be close to Allah Almighty. This kind of spiritual awareness will close distorted desires, and strengthen the determination to do good deeds in order to always be with Allah Almighty.

Furthermore, it is good morals towards humans. Basically, humans are social beings, codified to live in society and interact with other humans. In addition, human beings as social beings also mean needing each other. Human life has been arranged in the Qur'an in detail, especially regarding the ethical life of a good society with other fellow human beings and leads to have good qualities or morals as well. Morals are categorized into two parts, namely *mahmudah* (praiseworthy) morals and *madzmumah* (despicable) morals. As for the morals of *mahmudah* towards fellow human beings, namely: first, *husnudzan*. *Husnudzan* is a person's way of looking at things positively. A person who equips himself with a *husnudzan* attitude will think clearly and always find out in advance about something that is still on the verge of being wrong and right. This attitude is a trait that needs to exist in a person because it is to avoid suspicion and spite that causes infighting among others.

Second, *tawadlu*. *Tawadlu* is an attitude of submission to the truth and accepting whatever circumstances come against him. A *tawadlu* person is a person who always humbles himself and does not consider himself to feel right. This attitude will lead people to peace and unity.

Third, *tasamuh*. *Tasamuh* is an attitude of tolerance and mutual respect towards fellow human beings to exercise their rights (Jamaruddin, 2016). The attitude of tolerance towards *manushe* is very important because he will feel happiness towards living together with other human beings.

Despicable Morals towards man include first, *hasad*. *Hasad* is a trait of envy and spite that comes to the heart when he sees other human beings reaching a higher degree than himself. *Hasad* is the result of a sense of resentment. Al-Muhasibi expresses to remove the pride from you, discard the spite that is in yourself because it will only harm yourself. Second, *riya'*. According to imam Al-Ghazali *riya'* is to seek a position in the human heart to show the good that has been done so that other human beings know it. Al-Muhasibi states that the source of *riya'* is the love of the world. *Riya'*'s deeds can lead to a needless loss of reward for something that has been done.

Third, *ujub*. *Ujub* is an attitude to pride himself because he feels that he is right and there are advantages towards him that not necessarily others have. A person who has this trait usually forgets the God who has given him favors and sustenance he only considers that his achievement is the effort of himself without any interference from any party. Al-Muhasibi argues that everything that is done only to get praise from other human beings includes heinous deeds before Allah Almighty.

3. The Relevance of Sufism Akhlaki Harits al-Muhasibi in the Modern World

Sufism can be called a science that embodies human beings into quality people (Andy, 2019). This is because Sufism has the purpose of gaining direct closeness to God and always feeling god's presence in his life. That way the effort that must be made is to break away from the entanglements of the world which is temporary and always undergoes changes, but in this case it is not solely missing from the life of the world, but must be able to place oneself with good things in this modern life. Modern society, which currently lives a more individualist life and has its own busy lives, this indicates the division of the soul in society. This is where the purpose of Sufism is to respond to various problems that are being faced.

Technological advances that are increasingly developing are one of the characteristics of life in the modern era, making it easier for humans to carry out all their activities instantly. But behind it all there are impacts that can be felt by the community, be it positive impacts that can benefit the community or negatif impacts that can harm the community itself. Especially it must have an impact on the morals or morals of every human being living in this modern era.

In the phenomenon that is happening today, the teachings of Sufism that must be emphasized for humans are teachings related to behavior or morals that should be applied in daily life in the hope of obtaining optimal happiness. This teaching is commonly known as Sufism Akhlaki. Sufism is a way for man to obtain good behavior, have ethics and manners both towards himself, others and towards his God. In the teachings of Sufism, morals also have positive values that can develop the future in human life and become a source of value as a reference in life, such as being taught by man to always do self-muhasabah both with problems, emptying the soul from despicable qualities and then decorating oneself with noble qualities.

Judging from the problems of modern society today, the role of Sufism is very large in inviting man to know himself and also know his God, practically Sufism offers spiritual liberation to man to seek his spiritual needs and problem solving in his life. The presence of Sufism makes people always remember, longing for their God (Nilyati, 2015).

Moreover, the basis of man is to always fight with lust. This lust can self-aggrandize every human being that is difficult to control. This is where Sufism teaches that people can reverse their passions to be curated by the intellect that has received the guidance of revelation, by trying to practice (*riyadhah*) and mean it (*mujahadah*) in resisting self-aggrandizing passions. That way it is hoped that someone will get the instructions and paths that Allah Almighty has given (Gratitude, 1996).

In looking at this phenomenon of modern life he taught not to be influenced in a mortal life, still do things for the purposes of the hereafter. In fact, he explained that the best attitude is to endure suffering, hardship, pain, and be grateful for everything that has been given by the *khaliq*. Then, with this kind of attitude, there will be no bad actions such as stealing, corruption, mutual envy, insults and so on.

In addition, it is also explained that the teachings of Sufism can enter the modern era, namely with various rationalizations as follows (Al-Badir, 1996):

First, tasawuf participates and has a very important role to save man from various conditions caused by the loss of spiritual values in him. Second, Introduce various kinds of literature or understanding of the esoteric aspects that exist in Islam, both to muslim communities that are beginning to forget religious and non-Muslim teachings. Third, To reiterate, that Sufism is at the heart of Islamic teachings so that if in a region it is dry and not pulsating, then dry other aspects of Islamic teachings.

That way, it is hoped that the concept of Sufism akhlaki al-Muhasibi can be a solution to change human morals in modern life, which has experienced a lot of moral decline due to the presence of great influences both from internal and external (environmental). To overcome this, namely by getting used to relating or acting both to Allah Almighty (*Hablumminallah*) and fellow human beings (*Hablumminnas*). That way man will be accustomed to do all deeds with the aim of drawing closer to Allah Almighty and seeking His Ridho, by repenting, hoping, fearing and *muqarabah*. Behaving well to fellow human beings can be done by helping each other, respecting each other, respecting each other and many more deeds that can be applied in one's daily life to connect good relations with fellow human beings. Because the most important goal in the journey of life is the birth of good morals and the birth of a human being who has the morals of al-karimah.

Basically, in every place, region, country or nation that has a population, it really needs good ethics, superior morals, strong and sturdy and big-spirited and aspiring in life. That way humans cannot avoid a change of times because a nation must face and achieve the guidance of modern times. It must always be prepared armed with good morals, if the

community has good moral qualities, then a developed and prosperous nation is created.

Conclusion

Based on this analysis, a common thread can be drawn that the sufism of the Morals of Harits al-Muhasibi's perspective can be used as a solution in facing various problems of life in the modern era. This is because the teachings of Sufism Harits al-Muhasibi are more concerned with akhlaqul karimah in an effort to achieve ultimate happiness. Globally, this research can have implications for both today's and future circumstances. The presence of Sufism is one of the patterns needed as a reference for fostering modern society so that it can reduce various crimes and so on. This research certainly has limitations both in collecting data sources and others. Thus, it is recommended that in later days this theme be researched in more depth. The benefit of the results of this study is that it can be drawn the point that with the uniformity of the concept of Sufism akhlaki Harits al-Muhasibi can be an alternative to reduce the current level of moral degradation. This research recommends to all circles to start applying Sufism akhlaki in daily life in order to reduce the various crimes that are increasing in this modern era.

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