SPIRITUALITY IN MILLENIAL COMMUNITY

Gustia Tahir
Universitas Islam Negeri Alauddin Makassar
Email: Gustianatahir69@gmail.com

Abstract

Millennials are a community or community that lives in the digital age, which is an era where human roles are slowly but surely being played by machines. The wave of modernity in the era of information technology that is very open provides the life of the millennial community. Technological progress is enjoyed in such a way, but on the other hand, its impact has a turbulent effect on the mentality of millennial society. Make them a community that feels crushed and lonely in the crowd and feels alienated in the glamor of modern life. It is not strange that social anomalies often rise in life. There are children who kill their parents, and parents who impregnate their children and even religious teachers rape their students. All of this is an accumulation of effects from the presence of the digital age that can undermine the mentality of millennial society. This is where the importance of urban Sufism to become a medium and "home" for those who feel crushed in the storm and sunami of modernism.
Keywoards: Community, Millenial and Spirituality

Abstrak

Milenial adalah sebuah komunitas atau masyarakat yang hidup di abad digital, yaitu sebuah era dimana peran-peran manusia perlahan namun pasti digantikan oleh peran-peran mesin. Gelombang modernitas di era informasi teknologi yang sangat terbuka mewarnai kehidupan komunitas milenial. Kemajuan teknologi dinikmati sedemikian rupa, namun di sisi lain dampak yang ditimbulkannya memberikan efek turbulence pada mentalitas masyarakat millennial. Jadilah mereka sebagai komunitas yang merasa terhempas dan sunyi dalam keramaian dan merasa teralienasi dalam glamuritas kehidupan modern. Tidak aneh anomali sosial sering mawarnai kehidupan. Ada anak membunuh orang tua, dan orang tua menghamili anaknya bahkan guru agama memperkosa santrinya. Semua ini merupakan akumulasi efek dari hadirnya abad digital yang dapat meruntuhkan mentalitas masyarakat millennial. Di sinilah pentingnya urban sufisme untuk menjadi media dan "rumah" bagi mereka yang merasa terhempas dalam badai dan sunami modernisme.
Kata Kunci: Komunitas, Milenial dan Spiritual.

Background

One of the most prominent characteristics of modern society is its very aggressive attitude towards progress. Driven by the achievements achieved by humans thanks to science and technology (science and technology), modern society is trying to break the myth of the sacredness of the universe. All must submit or try to be subdued by the superiority of science and technology which pivots on rationality[1].

However, the rationality that is packaged with the presence of social change today has almost left the spiritual dimension. The products it produces are sometimes traumatizing for humanity. This is also what once made the famous physicist Albert Einstein feel uneasy. According to him, science and technology that should make social life easier actually bring misery. In war, science and technology make people poison, slaughter and tackle each other. In peace it has made human life more and more pressed with time and full of uncertainty[2].

The development of science and technology, which should be a blessing, has actually boomeranged on humans by flowing such a powerful flow of globalization and information. Even according to Hossein Nasr, technology eventually becomes the ruler and dominates nature[3]. As a result, individualistic and materialistic humans are born who always want to find shortcuts. Religious values began to flex and fade, there was even a tendency for religion to be only considered as *a kifayah* interest and not a personal need.

In this information age, it is already predictable the effects and consequences of population growth, changes in economic and socio-political structures and moral decadence as side effects of social developments as well as the

---

[1] Nurcholish Madjid, et al., *Kehampaan Spritual Masyarakat Modern* (Jakarta: Mediacita, 2000), p. 97.

[2] G.J. Whitrow, "Einstien, Albert" dalam *The Encyclopaedia Americana* Cet VI, Vol X (New York: Americana Corporation, 1977), p. 95.

[3] Sayyed Hossein Nasr, *A Young Muslim's Guide to The Modern World*, diterjemahkan oleh Hasti Tarikat dengan judul *Menjelajah Dunia Modern* (Bandung: Mizan, 1994), p. 194.

emergence of polemic dynamics of thought giving rise to various problems and social conflicts as implications of changing times, politics and culture[4]. On the other hand, some groups in the world's community are also those who are getting tired and even fed up with glamor, materialism, hedonism, unhealthy competition, greed, arrogance, sadism, violence and so on. They begin to look for guidance, direction and protection to continue to "exist" and present the value of spirituality in their lives.

In this context, Sufism becomes a reference and fertile ground for those who seek protection from worldly threats full of theatrics. But is it possible for Sufism to be able to provide answers and quench spiritual thirst? considering the classical Sufism paradigm is already packaged in an order that seems anti-worldly, even though the humans who are in it are actually in the grip of the world itself.

Tasawuf; a hope to better life

A phenomenon of today's life, especially in big cities, shows the emergence of various spirituality discourses, both in the form of seminars, spirituality training[5] and recitation of remembrance groups that aim to enlighten the soul. The presence of these Sufi classes, on the one hand, becomes a promising alternative, but on the other hand it is also worrying.

It is said to be promising, because Sufism can become a field of positive escapism for those who have reached a dead end in pursuing "worldly happiness", as well as the gatekeeper of the sanctity of the soul in a society that is experiencing shocks from mental pathology. On the other hand, it is said to be worrying because postmodernism is often accused of being a very paradoxical culture and can lead to the paradox of Sufism itself, so that Sufism is trapped in the mechanisms of postmodernism's desire machine.

---

[4] Moh. Qasim Mathar, *Kimiawi Pemikiran Islam, Arus Utama Islam di Masa Depan* (Naskah Pidato Pengukukan Guru Besar Filsafat Islam, Senin, 12 Nopember 2007), p. 5.

[5] The spiritual training that is very popular in Makassar is the ESQ Training led by Ary Ginanjar Agustian. This training has grown so rapidly even it has reached the Netherlands, Malaysia, Brunei, Singapore and America. In addition, there is also a Khusyu Prayer training led by Abu Sangkan, and Quantum Ikhlas Training by Erbe Sentanu.

In the Islamic scientific tradition, Sufism actually aims to get as close as possible to God so that one can see Him with the eyes of the heart and even his spirit can unite with God[6]. If humans are very close to God, then happiness and tranquility can definitely be achieved, because humans are close to the source of peace (al-Salam). Sufism in postmodern society is like a light in the dark alley of human desire. Sufism is like a string of pearls in the midst of barren morality, a "smile" in the midst of the hustle and bustle of indifference, individualism and hedonism. It gives a glimmer of hope to humans to quench spiritual thirst. Why does this phenomenon occur?

Harifuddin Cawidu, suggests three main factors that cause modern humans to look to spirituality as an alternative[7].

1. Ideological factors and outlook on life

Modern society (represented by the West) is dominated by a materialistic, pragmatic and secularistic worldview. This view of life highly upholds material values and denies spiritual aspects. As a result, there is a desacralization of life. The reality of life is "now/now" and "here/here". The future, especially life after death, is a relative thing[8]. If they are religious, it seems that religion is only seen as a symbolic identity, not as a value that is reflected in behavior. The consequence is the decay of religious values due to religion being attached to individuals who articulate their values as symbols/masks.

This view of life is combined with an extreme humanistic philosophy that makes humans the center and measure of everything. On the one hand they glorify the position of humans as the noblest creatures, but on the other hand they actually trample on the dignity of humans themselves. In addition, hypocritical humanism is also sweeping the modern world. At certain times, in the name of democracy and

---

[6] Harun Nasution, *"Tasawuf"* dalam Budhi Munawar Rahman, ed., *Kontekstualisasi Doktrin Islam dalam Sejarah* (Jakarta: Paramadina, 1994), p. 161.

[7] Harifuddin Cawidu, *Sufisme dan Fenomena Spiritualitas Masyarakat Industri (Suatu Telaah terhadap Trend Religiusitas di Akhir Abad XX)* (Makassar: PPs IAIN Alauddin, 1994), p. 4.

[8] Harifuddin Cawidu, *Sufisme dan Fenomena Spiritualitas Masyarakat Industri (Suatu Telaah terhadap Trend Religiusitas di Akhir Abad XX*

justice, there is a group of mighty nations who oppress, massacre and even destroy the civilizations of other nations, but on the other hand, also in the name of justice and democracy, this mighty nation also allows crimes against humanity to occur in front of its nose[9].

This kind of phenomenon causes distortion of human values. Religion and God seem to be ignored, there is even a tendency for modern humans to portray themselves as "gods" on earth and throw away the transcendental dimension from their lives.

2. The dominance factor of science and technology

Material sophistication as a result of advances in science and technology today has made life and human life easier. Many pleasures and amenities of life can be enjoyed with the addition of each new discovery in the field of technology[10]. This technology problem is actually not new. Since 5000 years ago people have used technology, according to the size of the era[11].

However, the phenomenon of the dominance of science and technology packaged with the ideology of capitalism causes humans to lose their freedom and essential human meaning in the midst of a megamechanical life. The roles of humans have been replaced by the domination of machines which are atomistic in nature, even the provision of educational values for parents in the household has been taken over by the role of electronic media. If in the past, the child fell asleep in his mother's caress, accompanied by religious, cultural or fairy tale songs before going to bed, the current phenomenon shows otherwise. Not a few children fall asleep in front of television soap operas that present violence, revenge, romance, promiscuity and others.

As a result, the purpose of life begins to blur, the ecosystem is disrupted, society is poisoned by postmodernism, the institution of marriage is no longer

---

[9]Let's see, for example how America and its allies destroyed Iraq and Afghanistan, including allowing the suffering of the Palestinian people to drag on, while on the other hand they allowed Israel's crimes against the Islamic world, especially Palestine

[10]Asmaran, *Pengantar Ilmu Tasawuf* (Jakarta: LKIS, 1994), p. 1.

[11] Marshal G.S. Hodgson, *The Venture of Islam* (Chicago: The University of Chicago Press, 1974) p. 200.

considered sacred, the household is broken, customs and traditions are damaged and faith has long evaporated from the bottom of the human heart. They are alienated from themselves, from their environment and from their God[12]. There was what psychologists termed psychological dislocation, disorientation and relative deprivation. They feel left out, plunged into helplessness. This escapism eventually takes the form of drunkenness, substance abuse, cheating (hunting for "pleasure" outside the household) and there are also those who run to religion or to pseudo-religions that promise inner peace.

3. The weakening of the influence of the traditional church causes the dysfunction of Christianity (Case in the West)

Human flight to non-organized religion is because formal religion in the West (Christianity) does not provide a cool place for the aridity of society. The formal religion is not accommodating enough to accommodate aspirations, anxiety, mental anxiety, frustration, and modern diseases such as divorce, broken homes, sexual violence and various other forms of sadism.

This condition occurs due to the lack of balance between the dimensions of remembrance and thought, taste and ratio. Intellect is not harmonized with revelation, individual aspects are not balanced with social, creativity is not accompanied by ideals, love and so on. Therefore, religion offers an alternative path (especially) in Islamic teachings through the door of Sufism/Sufism which prioritizes compassion, humanism, civilization, equality, which is oriented towards universal brotherhood.

This emphasis on the human dimension of Sufism is becoming increasingly relevant and urgent in dealing with this era of globalization, which is an era that is witnessing the process of unifying civilization of all mankind thanks to advances in communication and transportation technology[13].

In this regard, Muslims may feel lucky, because they have inherited a civilization that once truly functioned as a global civilization. Islamic

---

[12] Harifuddin Cawidu, *op.cit* p. 6

[13] Nurcholish Madjid, *Islam Doktrin dan Peradaban* (Jakarta: Paramadina, 1992), p. xviii.

cosmopolitanism has become a historical reality, paving the way for the formation of a human heritage that is not limited by narrow and parochialistic national views. If we now cultivate the spirit of universal humanity through Sufism, then for the most part it means a repetition of history.

Millennial Era

Talking about the millennial generation means that we are discussing the fate of the nation, state and even religion for the future. It is in their hands that this national question will be handed over. Ali ra said; "Indeed, in the hands of the youth, the problems of the people (religion, nation and state) are handed over, and at their feet the life and death of the issue will be at their feet."

Ali ra' statement became a collective alarm for the community on how collectively consciously they should build a generation either through formal, informal or non-formal channels.

Currently, there are psychological dynamics among teenagers related to attitudes towards the development of the digital world through the industrial revolution 4.0. On the one hand, there is a group of teenagers who are persistent in using the digital era as a medium and a place for them to be creative. Through the development of technology, millennial children have very high creativity, both in the fields of education, socio-culture to the economy. In the field of education, for example, there is a lot of research on young people that is useful for community development and technology development[14]. In the economic field, millennial teenagers take advantage of online business as an additional income for them, even by utilizing the current digital world, Nisa Sabyan for example (representation of millennial teenagers) is able to generate billions of rupiah per month from uploading popular religious songs on YouTube[15], there are even teenagers who are able to master several foreign languages only learn from youtube.

---

[14] Compas.com*. 8 Penemuan Pelajar Indonesia, dari Kedondong hingga Asap Rokok*. 27 Juli 2018. Accessed on 10 March 2020.

[15] Mojok.com. *Menghitung Penghasilan Sabyan Gambus*. 5 Juni 2018. Accessed ond 12 March 2020.

It's just that, in this age of digital technology, millennials who are consistent with this literacy tradition are a minority among the public. The sound of a ringtone is heard more often than the sound of a computer keyboard sound book page used for writing. The library began to fall silent. Religious books (classic) which are usually called dusty yellow books, no longer touched, the reading culture is very declining, defeated by the gossip culture. The harsh reality is that our country is ranked 60th out of 61 countries that are literate in reading and writing. Indonesia's literacy rate in terms of literacy is only better than Botswana. Another survey states that Indonesia is ranked 36th in the development of literacy infrastructure. This proves that the number of our libraries is large, but the level of readers is alarming[16]. The millennial generation who is concerned with the literacy tradition has turned into a gadget generation, namely a generation that is very addicted to gadgets, even gadgets are loyal "companions" in the lives of the millennial generation. When the evening call to prayer has echoed, there are still many teenagers busy with their gadgets while playing games. When the lecturer explains the course, the students' eyes focus on the gadget they are holding. When the parents ask for help, the child pretends not to hear because he is busy chatting. According to Susi Yuni Dewi (Psychologist), teenagers or children who are addicted to gadgets are more dangerous than drug addiction[17].

If so, what can be expected from this generation who does not like to read and write? Aren't these two literacy traditions the main factor in the birth and presence of a civilization. Allah's commandment in the early days of Islam was also the command to read and write[18]. Only with the tradition of reading and writing can a great civilization be achieved.

---

[16] Fandi Ahmad Salim, *Membangkitkan Generasi Literasi, Kompasiana,* 21 Mei 2016. Accessed on 13 March 2020.

[17] Susi Yuni Dewi, ILC TV One. 8 March 2020. Also see Dini Listiyani, *Kacanduan Smartphone Lebih berbahaya Ketimbang Narkoba.* Oketeckno. 18 September 2018. Accessed on 13 Maret 2020. Also Vika Widyaastusi, *Bukan Narkoba atau alkohol, Kecanduan hal ini Lebih Berbahaya.* Suara.com 6 June 2019. Accessed on 13 Maret 2020 and Hendra Makgawinata, *Ketika Gadget Menjadi Digital Narkoba.* Kompasiana, 8 March 2019. Accessed 13 March 2020.

[18] QS. Al-Alaq (96); 1-5., dan QS. Al-Qalam (68): 1.

Look at the Japanese nation, a country that is relatively small compared to our country, Indonesia. A country that only 20% of its territory can be overgrown with trees or plants, even Japan is a country that experiences earthquakes the most. But it turns out that Japan is able to compete with China and the USA in terms of technology, and economy. Even if we're honest, almost all of the technological products we use today, whether at home, for transportation (cars) and heavy equipment, all come from Japan. Japan is one of the countries with the highest reading and writing enthusiasm in the world. Try walking in Japan, everywhere you will see people reading, whether reading while queuing at the bank, in city parks, on the bus, on the train, etc[19]. A friend of mine jokingly stated; …"Hardly found people joking in the train/bus, except just reading or sleeping. If you hear someone joking or joking around in one corner of the train, know that they are generally Indonesians who are returning home from work.

From the gadget fever, the millennial generation is infected by the K-Pop (Korean Pop) fever or can be called the Hallyu Wave which is becoming trendy in Indonesia. From music, drama, even Korean food, it's easier to find around us. Boygroup or Girlgroup concerts from South Korea have also often been held in Indonesia. Uniquely, K-Pop is not only favored by teenagers, but also comes from mothers who really like and are fanatical about Korean dramas.

The glamor of the K-Pop generation with Korean style and culture colors the lives of teenagers. Teenagers or students are so fluent in explaining and explaining what K-Pop culture is, they are even able to memorize characters from K-Pop, beating their memorization of the names of the prophets/apostles.

Currently, the psychological dynamics of millennial society are at a crossroads, as a result of the presence of modernity and the opening of information from all corners of space. As a result, there is an inharmonious relationship between teacher-student, student-lecturer, parents and children, as the effect of not meeting the two poles of interest between the digital pole and the manual analog pole.

---

[19]Kompasiana, *Jepang Memiliki Kemampuan Literasi Terbaik di Dunia*. Kompasiana, 5 October 2018. Accessed on 14 Mach 2020. Ary Ginanjar Agustian, *Spiritual Samurai.* Jakarta: AGRA Publishing, 1996.

Patterns of Sufism in the Millennial Era

Azyumardi Azra divides the Sufism that has developed in society recently into three broad categories, namely:

1. Student Sufism, including this type, are groups known as usrah or halaqah-halaqah students in various universities such as ITB, UI, IPB, and UGM.

2. Conventional/orthodox Sufism, is a Sufi group that is generally known by the public such as those who are members of the Al-Munfaridiyah, Naqsyabandiyah, Qadiriyah, Syatariyah, Tijaniyah and similar congregations.

3. Urban Sufism, is a type of Sufism association that has a new model. It is a unique trend of urban society[20].

The criteria and characteristics that cause this group (urban Sufism) to be seen as a new category in Sufism discourse are:

1. Followers of orthodox Sufism consist of tarekat groups while modern Sufis go a step further by engaging in worship activities organized by congregations of different religions.

2. Orthodox Sufism has a very strong dependence on teachers (murshid), urban Sufism is not so attached to or recognizes the existence of a caliph or murshid. For urban Sufism, the relationship between students and teachers is "democratic", meaning that a student can remind or reprimand his teacher if he is wrong or wrong.

3. Urban Sufism is still involved in various activities or modern traditions, they still go to the mall, watch movies, play golf, and attend cafes. In their appearance, there is almost no significant difference between people who are active in the activities of urban Sufism and most people.

4. New (urban) Sufism is dominated by educated people (mostly an educated people). Many of them come from professional circles, banking people and leaders in various giant companies. They are people who think rationally, accustomed to using mature logic.

---

[20] Ahmad Najib Burhani, *Sufisme Kota*, (Jakarta: Serambi, 2001), h. 168-169

5. The urban Sufism community generally comes from the materially well-off (the haves, nice life).

6. In conventional Sufism, the figures who become idols are such as Abdul Qadir al-Jailani, al-Tijani, and so on. Urban Sufism groups are more interested in figures such as Ibn Arabi, Abu Yazid al-Bustami, Suhrawardi, Mula S}adra and Mansur al-Hallaj. The second character gives a fairly high regard for reason. They try to collaborate between mystic truth and intellectual truth, between mystic experience and cognitive experience[21].

Actually, to clarify the notion of Sufism as a spiritual science and as mysticism in Islam, it seems that it still needs to be seen from its types, because if you refer to Sufism literature originating from the Middle East, you can find different types and patterns. that can be undertaken to determine and analyze these Sufism schools. It seems that the cause of this diversity begins with a fundamental distinction when Sufism is classified. One way that has been done is based on the object and target of Sufism itself.

As previously stated, Sufism can be broadly grouped into three main schools, namely moral tasawuf which is more ethically oriented, amali tasawuf which prioritizes the intensity and extent of worship in order to gain spiritual appreciation in worship, and the last is philosophical tasawuf which leads on metaphysical mysticism.

If Sufism is seen from the point of view of being as close as possible to God, this Sufism can be distinguished based on the "closeness" or "distance" between humans and God. Referring to the explanation above, then what is called the Sufism of transcendetalism and Sufism of union mysticism emerged[22]. In this case, the first sect of Sunni Sufism argues that there is still a dividing line between man and his God. Meanwhile, the second school of Shi'i Sufism argues that the dividing line between man and his God can be removed so that humans can unite with God because of the similarity of essence between the two.

---

[21] Ahmad Najib Burhani, *Sufisme Kota* h. 169-171.

[22] Ahmad Najib Burhani, *Sufisme Kota* h. 169-171.

Furthermore, it can be said that this classification is based on the sources or foundations of Sufism teachings which are understood subjectively. For the Sunni group, if the concept is deemed to have deviated or deviated from the principles of Islam, then it can be said to be in the Shi'i Sufism group and vice versa if it is still within the prescribed Islamic lines, it can be called Sunni Sufism.

There is an assumption that the unity of existence has offended and deviated from the teachings of Islam, which generally come from the Ahlusunnah scholars and Sunni Sufism groups, who in almost all respects have different opinions with the Shiites. Therefore, it seems that this assumption has something to do with the anti-Shia attitude, because in reality the adherents of the unity of existence are Shiites. This is also one of the main reasons why Sufism which understands the unity of existence is also called Shi'i Sufism in addition to philosophical Sufism which is identical with misguided Sufism[23].

As for other alternatives in the division of Sufism, it can be analyzed from a geographical point of view, namely by looking at the origin of the emergence of Sufism itself. Based on this approach, Sufism can be distinguished/characterized to the Khurasan or Persian schools which are dominated by the concept of al-fana> the teachings of Abu Yazid al-Bustami and the Mesopotamian or Iraqi schools of Sufism which started from the concept of al-Junaid and later expanded by al-Ghazali.

Fazlur Rahman, who is one of the contemporary Muslim scholars, places the tarekat as a school or order of Sufism itself. In Sufism, the term tarekat does not only mean a certain method or path that can lead a person to be as close as possible to God, but it also means that all Islamic teachings are tarekat leading to an encounter with God.

In other words, tarekat is the style taken by a Sufi in understanding, living, and practicing all aspects of Islamic teachings so that he is always close to God, this existence will bring spiritual satisfaction that cannot be expressed.

---

[23]Ahmad Najib Burhani, *Sufisme Kota* h. 169-171.

H. A. Rivay Siregar divides Sufism into Sunni Sufism and Falsafi Sufism. According to him, when comparing the concepts of Sunni Sufism with philosophical Sufism, a number of principal similarities can be found in addition to quite basic differences. The two schools both recognize teachings that come from the Koran and hadith (Sunnah) and practice them consequently.

The emergence of the ascetic movement was the beginning of the birth of Sufism in Islam. This movement developed during the Umayyad dynasty. The cruelty and political oppression at that time was felt by the people as oppression that crossed the boundaries of humanity, giving birth to social and political protest movements. One of the actions against social injustice and moral decline at that time was the Sufi movement which tried to capture the spiritual depth of true Islam, not an Islam that had been polished by political interests that provided legal defense for elitism, nepotism, and exploitation of power[24].

In addition to the political conditions above, the Sufi movement also emerged as a strong reaction to the attitude of the fuqaha who had emphasized the legal aspects and in interpreting Islam, thus leading their followers to worship the law as a complete and comprehensive expression of Islam. In fact, the law is only related to the external actions of humans from society. In subsequent developments, the Sufi movement which was initially only a movement that emphasized the importance of spiritual purification and moral dimensions to mankind, has turned into an esoteric method of communication with God, so that Sufism later becomes a kind of "opponent" to the rules of law. and fiqh which is so formal and arid[25].

Islam as a kaffah and universal religion has provided space for exoteric and esoteric types of religious appreciation at the same time. The Muslims tend to what is called the outward and also leads to the inner. Furthermore, with the development of Sufism, especially in the third century Hijriyah, external influences were increasingly felt. Some of them are influenced by various cultural patterns. As a

---

[24]Muhammad Gobel, *Gerakan Neo-Sufisme; Studi Atas Pemikiran Tasawuf Fazlur Rahman* (Makalah, 2008),

[25]Muhammad Gobel, *Gerakan Neo-Sufisme; Studi Atas Pemikiran Tasawuf Fazlur Rahman.*

result, two thoughts of Sufism were born, namely, the Sufism style whose basic material is based on the Koran and Sunnah, with the idea of forming morality which is backed up by moderate scholars. While the other style is Sufism whose basic material comes from philosophy with a tendency to materials about the relationship between humans and God that are promoted by thinkers who sometimes express their ecstatic-mortal experiences and strange and often marked syat}ahat utterances. by metaphysical speculative thoughts.

Seeing conditions like this, a well-known Sufi figure, namely, al-Ghazali tried to formulate his Sufism which was deliberately designed for "Sufistic reconciliation" between various Islamic disciplines and the increasingly gaping Sufism institutions. However, this effort has not been able to completely restore the mission and basic message of Sufism as a driving force for the moral and spirit movement of Islam with a peaceful and harmonious character. The hegemony of Sufism institutions actually changes the spiritual-moral-social dimension to the spiritual-mystical-individual dimension. However, it must be admitted that al-Ghazali's efforts were at least quite successful, although there were many weaknesses. One of them is that most of al-Ghazali's major works do not contain a social ethos where the individual becomes the center of excessive attention so that many of his followers, as well as the tarekat that emerged after al-Ghazali was born from the upheaval of the real world, separated from the social world and became "stakeholders of the social world". hands" of the social, political and cultural dynamics of the people.

When these conditions and phenomena become increasingly institutionalized, awareness is born of the importance of resurrecting the identity of "Sufism" which emphasizes the moral dimension of the people by reconstructing the early history and substance of Sufism. This awareness, as stated by Fazlur Rahman, was pioneered by Ibn Taimiyah, who was then followed by his student, Ibn Qayyim Al-Jauziyah. By Fazlur Rahman called "Neo-Sufism" or new Sufism.

The term Neo-Sufism was first raised by contemporary Muslim thinkers, namely Fazlur Rahman in his book "Islam". The emergence of the term was not simply accepted by Muslim thinkers, but instead provoked widespread polemics

and discussions. Before Fazlur, actually in Indonesia Hamka had presented the term modern Sufism in his book "Modern Sufism" but in that book the word Neo-Sufism was not found. The entire contents of this book, it can be seen that there are parallels in its principles with al-Ghazali's Sufism except in the case of 'uzlah. If al-Ghazali requires 'uzlah in exploring the quality of nature, then Hamka actually wants someone seeking the ultimate truth to remain active in various aspects of social life.

Neo-Sufism is a renewed type of Sufism in which the ascetic and metaphysical features and content have been removed and replaced with content from the postulates of Islamic orthodoxy. According to Rahman, this new Sufism method emphasizes and renews the original moral factors and puritanical self-control in Sufism and sets aside the extremist (excessive) characteristics in popular Sufism which are seen as unorthodox Sufism (deviant).

Thus, the center of attention of neo-sufism is the socio-moral reconstruction of the Muslims. Or epistemologically the concept of Sufism is based on three basic principles, namely (1) referring to the normativity of the Koran and Sunnah, (2) making the Prophet and the salaf al-salihin as role models in its application, and (3) based on the attitude of tawazun in Islam (inner religious appreciation that requires an active life and is involved in social praxis). It is this principle that distinguishes popular Sufism which mainly emphasizes individual piety rather than structural (social) piety. As a consequence, Rahman shows the overall characteristics of neo-sufism which is none other than puritanist and activist.

Closing

Millennial society is facing a very powerful wave of modernism. The development of IT which is followed by the presence of the industrial society 4.0 adds to the problems of people's lives. They sometimes panic to face various life problems due to a number of their jobs being taken by machine power. For this reason, sufism has become a powerful medium to become an alternative therapy for millennial life. Millennials must realize that this life is not personal, but involves many people. Therefore, social interaction with the principles of greeting, respect and affection is a way that must be maintained in millennial society.

Today's world is united by highly sophisticated digital devices where they can interact anytime and anywhere. The system can make long distances feel close, but conversely close distances feel far. These days many people sit in a room greeting but they do not greet each other, because they are busy with their gadgets. This condition makes the human mentality worse because social interactions are increasingly neglected. Sufism teaches people to always live in togetherness.

Bibliography

Ahmad Najib Burhani, *Sufisme Kota*, (Jakarta: Serambi, 2001)

Ary Ginanjar Agustian, *Spiritual Samurai*. Jakarta: AGRA Publishing, 1996.

Asmaran, *Pengantar Ilmu Tasawuf* (Jakarta: LKIS, 1994)

Compas.com. *8 Penemuan Pelajar Indonesia, dari Kedondong hingga Asap Rokok*. 27 Juli 2018. Diakses 10 Maret 2020.

Dini Listiyani, *Kacanduan Smartphone Lebih berbahaya Ketimbang Narkoba*. Oketeckno. 18 September 2018. Diakses pada 13 Maret 2020.

Fandi Ahmad Salim, *Membangkitkan Generasi Literasi, Kompasiana,* 21 Mei 2016. Diakses 13 Maret 2020.

G.J. Whitrow, "Einstien, Albert" dalam *The Encyclopaedia Americana* Cet VI, Vol X (New York: Americana Corporation, 1977)

Harifuddin Cawidu, *Sufisme dan Fenomena Spiritualitas Masyarakat Industri (Suatu Telaah terhadap Trend Religiusitas di Akhir Abad XX)* (Makassar: PPs IAIN Alauddin, 1994)

Harun Nasution, *"Tasawuf"* dalam Budhi Munawar Rahman, ed., *Kontekstualisasi Doktrin Islam dalam Sejarah* (Jakarta: Paramadina, 1994)

Hendra Makgawinata, *Ketika Gadget Menjadi Digital Narkoba*. Kompasiana, 8 Maret 2019. Diakses 13 Maret 2020.

Kompasiana, *Jepang Memiliki Kemampuan Literasi Terbaik di Dunia*. Kompasiana, 5 Oktober 2018. Diakses pada 14 Maret 2020.

Marshal G.S. Hodgson, *The Venture of Islam* (Chicago: The University of Chicago Press, 1974)

Moh. Qasim Mathar, *Kimiawi Pemikiran Islam, Arus Utama Islam di Masa Depan* (Naskah Pidato Pengukukan Guru Besar Filsafat Islam, Senin, 12 Nopember 2007)

Mojok.com. *Menghitung Penghasilan Sabyan Gambus*. 5 Juni 2018. Diakses 12 Maret 2020.

Muhammad Gobel, *Gerakan Neo-Sufisme; Studi Atas Pemikiran Tasawuf Fazlur Rahman* (Makalah, 2008)

Nurcholish Madjid, et al., *Kehampaan Spritual Masyarakat Modern* (Jakarta: Mediacita, 2000)

Nurcholish Madjid, *Islam Doktrin dan Peradaban* (Jakarta: Paramadina, 1992)

QS. Al-Alaq (96); 1-5., dan QS. Al-Qalam (68)

Sayyed Hossein Nasr, *A Young Muslim's Guide to The Modern World*, diterjemahkan oleh Hasti Tarikat dengan judul *Menjelajah Dunia Modern* (Bandung: Mizan, 1994)

Susi Yuni Dewi, Penjelasan pada acara ILC TV One. 8 Maret 2020.

Syifa Chairunnisa, <u>*Kenapa K-Pop Begitu digemari Banyak Orang*</u>. Ruang Guru, 27 Maret 2019. Diakses 13 Maret 2020.

Vika Widyaastusi, <u>*Bukan Narkoba atau alkohol, Kecanduan hal ini Lebih Berbahaya*</u>. Suara.com 6 Juni 2019. Diakses pada 13 Maret 2020