Abstract

Rationalities is being have sufficient as the new god of modern humans. Being the fuel of spirit, they try to negate “Being” or metaphysical. The impact of it they alienate the social crisis and spiritual crisis. The extremely spiritual crisis generates atheism or at least agnostic. They leaned on the knowledges and technologist which have suspected them as the driving force of modernization process have resulted the higher degree of modern humans’ rationality. Instead of losing the beliefs is precisely created the public sphere. The humans modern try to find the spiritual leaned by the Sufism way. One of the interesting Sufism figures to be studied is Ibn Atha‘illah. This paper studies about the Ibn Atha‘illah’s view in the modern of philosophical Sufism. Practically he was more emphasize the Sufism’s value in ma‘rifat view. He is also the main figure of Sufism but his activities or influences was only in it. Ibn Atha‘illah was known as the master of Islamic laws in mazhab Maliki and akidah, the competence which as a rule of religious exoteric.
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Keywords: Modernism, Sufism, Ibn Atha’illah

Introduction

Humans are unique creatures created by God. The rational abilities of humans are amazing, but on the other hand are also terrible. Humans have a variety of problems that arise from the power of this ratio in their life. The substantial problems are faced by humans regarded to the power of ratios and the propensity boost for the importance including the extremist rationalism, the materialistic tendencies, and profanities also with the affirmative negation of the spiritual dimension in religious teachings and theologian. Finally, humans are trapped in a new space, namely nihilism; the form of modern civilization guiding the humans to avoid the understanding about “the ultimate reality” is God.

A scholar and also contemporary theologian, J. Donald Walter said the twentieth-century sciences had given humans abundant blessings of the rashness material and expanded the horizons of their minds. But on the other side, science also brought the anxiety to the human soul and gradually removed the people’s attention spiritualities and ethics. The spirit of modernity gradually began to erode the values of truth, honor
and ethics used to be the fervent of each great civilization. He clearly explained that the current crisis era was generally marked by global disagreements of ideologies that were not in the same comprehension, the spiritual confusion was triggered by modern science, the defiance to the cynical which was growing immorality and an instant way of life along with the chaotic life attacking the mental health. It happened during the discussions about the ongoing peace, even though the peace is not the result of anxiety, fear, doubt, injustice and arbitrariness. Similarly, the discussions talked about the prosperity was the mainly topic, even though the poverty and oppression was continuing to unfold. Everything is paradoxical and overlaps.¹

If traced, the beginning of the rise of rationalism was echoed by Rene Descartes with his famous dictum, *Cogito Ergo Sum*. In this era, humans as the subject of everything through their rationality. So, at this time it can be called as the anthropocentrism era. Rationalism put forward the reason in a knowledge so that truth can be reached logically. The way of thinking is what people have in their mind referring to the reason or conclusion, namely rational truth. Rational conclusions in this sense will have character; which is almost certain so that it will have validity which will be no more than or same as true or almost certain.² Inversely related to the spiritual religion. Religious teachings are very multidimensional. The challenge of finding the certainty of religious teachings towards a spiritual revolution needs to be strengthened with adequate arguments.³

The face of modernism looked elegant and solid in its rationalism philosophy brings a huge negative aspect. Wora stated the distinct of this form of thinking has plunged people into a complex and global crisis of

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life. He called as an environmental crisis. In addition, another impact is no less important is the crisis of spirituality. Modern civilization which is so big in the current of secularization is the cause. That civilization has brought humans to be secular which made mentality and spirituality forgotten in their modern life. It was not exaggeration, if Seyyed Hosein Nasr said that the birth of this situation as “the Plight of Modern Men”.

On the basis of that awareness, growing a phenomenon seems to be a new trend make humans begin to re-elect the esoteric dimension as a choice in facing the modernism stagnancy. Among the middle-class of urban Muslims are known as urban Sufism. A term which called by Julia Day Howell referring to a group of urban Muslim Middle Classes in Jakarta with a neo-modernist background experiencing the spiritual turmoil. They express their spiritual by adopting zikir, practice, and wirid which was adopted from Sufi such as Ghazali, Suhrawardi, and so on. Through the majelis zikir, majelis ta'lim, and even the institute of study, a lot of urban society came in the context of zikir and wirid in the effort of tazkîyat al-nafs. In subsequent developments, Howell realized and acknowledged at the same time that the excitement of spirituality was not only represented by the Urban Middle Class people from neo-modernist backgrounds. Spreading out of the majelis shalawat, majelis zikir, and even the Sufims which the Urban Middle Class joined from the ideological line of the “traditionalists” cannot be denied.

Practically, Sufims among the Muhammadiyah is different with NU. The Sufism of Muhammadiyah includes: first, the teachings of Muhammadiyah Sufism are based on the pure monotheism. Second,

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Sufism of Muhammadiyah is practiced in a sharia framework, based on the Qur’an and Hadith. Third, the substance of Sufism in the perspective of Muhammadiyah is the noble character and must be realized in daily life. Fourth, the orientation of Muhammadiyah’s Sufism emphasizes the dimensions of charity, social praxis, and displace from the theory and solve by practicing. Fifth, Muhammadiyah Sufism presented teachings that were adapted to the spirit of modernity so that it deserved to be called as modern Sufism. Sixth, Sufism of Muhammadiyah was expressed more active and dynamic style. A Sufi might not drape but must be actively worked and interacted with the community. Seventh, Muhammadiyah Sufism away from philosophical Sufism discourse which was had the potential to invite debate. Finally, Muhammadiyah was of the view that did not have to be members of a tarekat which in practice had a centric teacher.  

This paper generally examines the phenomenon of the arousal spirit of modern humans from the point of view of Sufism by referring to the thoughts and teachings of Ibn Aṭhaʿillah’s philosophical Sufism. The Tarekat Shadiliyah adhered by Ibn Aṭhaʿillah was very interesting to study because it was different from other. Because the teachings of Shadiliyah did not encourage followers to withdraw from the general public. On the contrary they continued to behave like humans, dress well, did not wander and not isolated themselves. Because the rules of this Sufism were that all the members must earn a living through trading or other professions.  

Sheikh Abu al-Hasan ash-Shadhili himself was known as a successful farmer. His followers must not run away from the world to lead an isolated contemplative life. It was better for them to lead a contemplative life in their worldly professions. According to him, clothing reflects social status,  

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was the caused as well as a sign of “rejection of beings.”

Ibn Atha’illah: His Work and Influence

Ibn Atha’illah (709H/1309M) was a figure in the field of Sufism that was very different from other. He emphasized the value of Sufism in ma’rifat. This Egyptian figure was known as the third Sheikh (master) in the Shadiliyah order after its founder, Abu al-Hasan ash-Shadhili, and his successor, Abu Abbas Al Mursi. Ibn Atha’illah was the first master to compile the teachings, messages, prayers and biographies of his predecessors, because they did not leave any written works, except only oral teachings, prayer and zikir. His work caused the treasury and teachings of the Shadiliyah was ordered to be preserved.

The Shadiliyah was consists of many middle-class members, businessmen, officials, intellectuals and civil servants because it did not burden the followers with burdensome rituals like those in other tarekat. Each member of the tarekat was obliged to realize the spirit of the Sufism in his own life and environment. They were not allowed to beg or support poverty. Therefore, the characteristic that then stands out from the members of this tarekat was their neatness in dressing and being able to blend in with the surrounding community. The appeal of this tarekat seemed to be so great, even some followers of the teachings of this tarekat were big figures, such as: Muhammad Abduh was an Islamic reformer, a Perennial Philosopher Fritjof Schuon, a founder of the “Dust” community Sheikh Fattah and an Islamic sociologist, Ibn Battuta.

Ibn Atha’illah was a key figure in Sufism studies but did not mean his intellectual activities and influence were limited to it. He was also known as the Islamic law of Mazhab Maliki and akidah, a skill which

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9 Ibid., p. 43.
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was usually only possessed by religious exoteric. He was also one of the figures reforming the spiritual and religious views to “return to the way of the salaf.” Exoterism and esoterism did not escape from his criticism. Exotericism were criticized for excessive formalism and literalism, while exoteric were seen as inappropriate because of asceticism and wandering under the banner of Sufism.11

Al-Hikam was a monumental kitab which was compared to his other works written by Ibn Atha`illah. The word “al-Hikam” referred to the original plural word, it was from the singular word “hikmah” which had meaning words of wise, wisdom, philosophically or commonly interpreted as aphorism. Al-Hikam was a collection of aphorisms from Ibn Atha`illah, which contained the teachings of the Shadiliyah order.12 Al-Hikam had been widely read by Muslims from various communities, cross-sectional and tarekat. Besides, being very popular in the Islamic world for centuries, Al-Hikam was still a major study among Pesantren or Islamic mysticism.

According to Martin Ling, al-Hikam was the one of the two kitab often referred to and contemplated to the core of Sufism and also the sign of the massive occurrence thought various unification Sufi orders, in addition, it was written in al-Insan al-Kamil al-Jili.13 Al-Hikam was containing about 262 aphorisms (25 chapters), 4 treatises and 34 munajat discussing the science of monotheism and Sufism which were closely related to the Islamic creed. The discussion was included all the guidance of Sufism needed for every mystic who seek ultimate happiness on his journey to God. The Al-Hikam was also seen as a middle-class kitab. It was not only the sentence had great literary content, but also the extraordinary depth of meaning and the religious power of movement

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through a compelling expression could be found in Al-Hikam.\textsuperscript{14}

Moreover, Danner noted that at least there were a number of historical contexts influencing the life and thought of Ibn Atha`illah. First, the phenomenon of Ibn Arabi (638 H./1240 AD)–a Sufi from Andalusia who had a title as Sheikh al-Akbar in Sufism and was a famous for his teachings about Wabdat al-Wujud especially in the works of Futubat al-Makkiyah and Fushush al-Hakam. He presented the magistral synthesis of Sufi esoteric doctrines which had just previously been presented indirectly or in passing by Sufi. The phenomenon of Ibn Arabi was very big influence for Ibn Atha`illah. During the Mamluk Dynasty there was a real difference in the field of science, between Sufism and fiqh. At that time, Ibn Atha`illah had to defended Ibn Arabi from the criticism was directed by the legal experts Hambali and Ibn Taimiyah (728 H/1328 M).\textsuperscript{15}

Most of the Islamic institutional tradition also had influenced Ibn Atha`illah was having a lot of defiance from people who opposed the doctrines of Ibn Arabi. This condition of conflict was exacerbated by political and theological controversies. As a famous Sufism figure, the influence of Ibn Atha`illah certainly could not be underestimated. He was known as a religious and very operative on a broad scale in the Islamic world. According to Ling, Ibn Atha`illah did not have to compose a world view of him which was caused of the traditions shaped already. The worldview was formed based on the facts showing that Ibn Atha`illah was a Muslim during the Mamluk dynasty in Egypt which had had a classical building for many centuries. He only made appropriate responses, however, it was not formed with his own strength ability. Because the world had a theological-persuasive significance for good-willed Muslim scholars. For this reason, he grew up as a Sufism which had a great influence on the salik. The capacity of Ibn Atha`illah was not only limited to adherents of the Shadiliyah order, but also extended

\textsuperscript{14} Victor Danner, Sufisme Ibnu Athaliah..., p. 36-42.
\textsuperscript{15} Ibid., p. 3.
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To other orders. The Western scholars seemed like Louis Masignon and Miguel Asin Palacios were studied it. Ibn Atha’illah was known well in the Islamic world caused of his tarekat which had important influence on the spiritual life of the community for several centuries.\(^{16}\)

According to Peter Nwyia which was also quoted by Schimmel said Al-Hikam was without contest the last miracle Sufism worked on the shores of the Nile, and this miracle belonged to the Shadiliyah and was one of the instruments for their expansion.\(^{17}\)

In the beginning of the establishing Al-Hikam, it had given many sharab from several commentators or looters. Some Shadiliyah mursyid after Ibn Atha’illah gave sharab. According to Danner, Al-Hikam contained a homogeneity of thought, and it was made this opus easy to understand because the terminology in which was revealed repeatedly. Furthermore, there were many works of Ibn Atha’illah such as at-Tanwir, Qashd, Latha’if and Miftah Al-falah, Al-Hikam was in the first ranked. It had a successful experienced and considered by subsequent generations as a complete summary of the truth of the Sufism order which was very good and amazing, to the aphorisms which had easy to learn.\(^{18}\)

**Modernism and “Disenchantment of the World”**

Modernism, etymologically was derived from the root word modernus which had meaning now. From the word modern then developed in other words, such as modernity and modernism. The word modernism with modernity did not have a deep difference in meaning. Because it basically conveyed the same thing, namely the reality of modernity, it was just modernism which was often to understood as something exist at the conceptual, ideological level while modernity was the practical or concrete level of ideology modernism. These two terms were often used

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for overlapping by the scholars. The word modern actually revealed a historical self-awareness of a particular person or era, and marked the existence of different knowledge between present conditions and past conditions.\(^1\)

In the framework of modern thinking, religion and spirituality was tended to be difficult to find a place, such as a modern world which relied on empirical science and technology caused of the excessive of priority only on everything that could be measured, demonstrated and engineered. As a result, the reality recognized was only material, physical and natural.\(^2\)

In other terms, modern humans were ‘creatures’ who were jolted from their fascination with nature so that the mentality of participation immersing humans in the processes of the cosmos became an attitude of distortion. The “animate nature” was killed through the process of desacralization and continued to the breakdown of social institutions of religious symbols through the process of secularization. So that humans were no longer inhabit socio-mystical sphere, but it rather the transcends society and its traditional wheels.\(^3\)

In other words, modern era on the basis of extremist ratios has kept people away from their humanity because they only want to understand and detect the existence of things on a ratio basis. Science eventually falls into the trap of materialism, and at the same time becomes the next starting point to keep the divine reality in human life. Even though it is very worried by mysticism who assumed that humans have eliminated the reality of God in life then trapped in the shadow of misery. Based on the mysticism of Ibn Athaʿillah doctrine, humans cannot be ruled out the “Being” from their life and must at the same time submit to human

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\(^1\) Emanuel Wora, *Perennialisme*..., p. 37.


nature as a human (nas) and servant (abd). This means that humans as servants have to obey and submit to the Creator: God.

Ibn Atha’illah had given warnings to humans through the expression of wisdom that humans wanted to get rid of humanitarian qualities could be hinder servitude. What was happening in the context of modern humans was precisely strengthening human traits which can be further obscure the vision of servitude to God: the ego. This is what then becomes the root of the humanitarian crisis when people think that ego is the main, which in the next process even expanded, became the concept of mastery over the others.

Whereas Ibn Atha’illah had repeatedly warned in several aphorisms which were stated in Al-Hikam about the prohibition to be too obsessed with the future, because this was a form of human mixing of God’s affairs and preventing humans from doing their best at this time. Ibn Atha’illah also forbade humans not to overdo in dealing with what God had guaranteed to him, namely the problem of life. Because, it was closely related to economic action and was considered to be able to make humans too love the world.

Griffin also explained that the lost faith in God in the modern intellectual environment was more widespread, it was partially caused by traditional ideas about God and partly due to the modern worldview. Although the rejection of the traditional ideas of God had several positive effects, but the negative consequences arising from this rejection were far greater. Griffin offered several analyzes of the factors that influenced the loss of beliefs in God in the modern world: first, it was caused by a modern view that had a formal commitment to be free and required all the rejection of beliefs could limit the human freedom. Second, the assumption of basically unit of nature was mechanically understood, which then lead to the thought that the perception of the world outside

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of human self was limited to the sensory perception\textsuperscript{23}

Based on Griffin’s description above, it was more strengthened to the validity of Ibn Atha`illah’s aphorisms, which was revealed in the previous section on the procedures for living life by relying on the mystical zeal to understand the divine reality that found in the entire universe. The human’s essence had been forgotten by modern humans, at the same time was also forgetting the essence of God who had been brought people fallen into the material categories. At this level humans had been fallen into the deepest abyss, no longer a very special and high-ranking creature of God. The assumption that humans occupied a special place only applied if humans were able to carry out servitude tasks to the God, becoming a Caliph who brought coolness and peace. As well as doing the task of continuing life on earth.

**The Postmodernism Critics**

The phenomenon of postmodernism was one of the most recently and certainly unique phenomena, which was horrendous and the most exciting subject of conversation in contemporary human life. Postmodernism was generally understood as a phenomenon of criticism of modernism. Frans Magnis Suseno explained that postmodernism had literally meaning “postmodernism.” An “ism” which was echoed to replace modernism. However, according to Suseno, this assumption was nothing but a fraud of their spreaders was the cause of postmodernism that actually a typical symptom of modernity. The obsession with “postmodernism” with “little stories” could be used as the legitimacy of strong oppression against the weak. Not only the removal of big stories, but also the deconstruction of all ideological claims could be the task and serviced of a post-modernistic approach.\textsuperscript{24}

\textsuperscript{23} David Ray Griffin, *Tuhan & Agama...,* p. 78-84.
The prefix “post” in the term of postmodernism, was still being much debatable; does “post” have meaning the termination of total thought relations from all modern patterns (Lyotard)?; Or is it just a correction of certain aspects of modernity (Griffin)?; Is everything modern has ideological view and immoral view, that postmodern is actually a radical form of modernity has suicide committed (Baudrillard, Derrida, Foucault)? Or precisely modernity has become self-conscious (Giddens)? Or is it even a stage supply for the unfinished modernism project (Habermas)?

The various views above are proof that one of the most dominant basic characteristics of postmodernism is diversity or plurality, even though in a very extreme level. In addition to this plurality, there are other characteristics of postmodernism that are also relatively extreme.

Perry Anderson said that postmodernism as the term and idea were born in the periphery rather than at the center of the cultural system. Both did not come from Europe or America, but in the Latin world in the 1930s, a generation before their appearance in Britain or America. It was Federico de Onis from Unamuno and Ortega who put forward the term postmodernismo to describe the conservative return to modernism.

The phenomenon of postmodernism is not fully defined because it is too diverse and paradoxical, because it grows from a seed containing various diseases: modernism. Even postmodernism is a symptom of modernity, because modernistic thought always gives birth to postmodernistic thinking and therefore, postmodernism is clearly not postmodern. Between modernism and postmodernism parallel relations occur; modernism without postmodernism is flawed, likewise postmodernism will be flawed without modernism. In conclusion, the origin of modernism criticism is stayed on modernistic and criticism of the permanent postmodernisms to the postmodernistic, both modernism

or postmodernism are modern.27

Furthermore, Griffin explained that comparing the phenomena of postmodernism and the revival of perennialism could be called as mysticism in the contemporary period, several important conclusions could be drawn, first, postmodernism and perennialism fundamentally occupied the position as a critique of individualist modernism, with placing more internal and divine relationships as the targets. Both fundamentally revised world-view of modernism. It based on the premise that postmodern was a form of modern revision tended to return to pre-modern thought patterns. In premodern times, perennialism was lived and became the basic of thinking of that era. So, it was based on him that the phenomenon of the rising perennialism was also a phenomenon of postmodernism.28

In this phase of human contemporary life, it can be called as postmodernism according to Fritjof Capra, there are three transition patterns occur that shaking the foundations of human society in many aspects, including social, economic, and political. The first pattern is the collapse of the patriarchal system which is reluctant and slow, but sure. The character of modern patriarchal regionality which is expansive, aggressive, demanding, and competitive. This character is now being sued and, as usual, must be replaced with a contractive, responsive and conservative aspect. The second pattern is the collapse of the age of fossil fuels. Contemporary humans began to enter the era without fossil fuels will obviously involve many changes in the economic, social, and political system. The third pattern and which is the most memorable transition pattern is a paradigm shift, namely from the whole paradigm-perception and values that a reality vision of modern form is materialist, scientific and mechanical it becomes a holistic and organic paradigm.29

27 Frans Magnis Suseno, Pijar-Pijar Filsafat…, p. 218.
Those three contemporary transitional models were revealed by Capra in addition to indicate the existence of the collapsing phenomenon in several patterns of life, also showed the existence of the phenomenon of the awakening of many other patterns of life, which had actually triumphed before, it was being forgotten by modernism. But in this discussion about this subject, there was something different and the most important thing. As mentioned above, when postmodernism in one of its aspects was seen as a manifestation of the rising mysticism in contemporary times, then did this then equated postmodernism and mysticism? One of the main characters in mysticism and used as a guide was the aspect of metaphysical sacredness or about the “Being.” Whereas postmodernism was actually rejected logocentric or metaphysical which actually becomes a characteristic of modern philosophical thought. Consequently, postmodernism could not be equated with the mysticism in relation to the “Being.” Although both were the same in the vision to revise the view of the world in the style of modernism.

Mysticism basically defends the central place of metaphysics in human life without ignoring other more specific and empirical views. The mysticism believes that there is a “Being” on which the entire universe is supported—reality cannot be understood rationally, especially through the empirical evidence—thus metaphysics is still believed to be a matrix of thought which can be a container or the basis for other thoughts. If the whole is in a part and this part in it, means that metaphysics is very specific knowledge appeared, and so all the knowledge is in the metaphysics.

In modernity, most of people fall into the radical individualistic humanism, with the glorification of reason or reason ability as its main characteristic. The Modern humans believe that there is nothing which cannot be overcome and understood by their intellect. Thus, that everything is de facto not revealed the mystery reasonably, it is nonsense or never exists. Yet the awareness of the “Being”, which is the basis and
support of all things is a central mystical doctrine.

In contemporary times or at the end of the modern era, when modernism began to be sued by the arrogance of postmodernism, there were some evidence showed the existence of the mystical revival phenomenon. When postmodernism brought a plurality with a *schizophrenic* character, even postmodernism apart from the issue of liberation which was shouted in fact that it had further aggravated the disintegration of humans and society that had been so far carried out by modernism. In addition, the rejection of postmodernism to metaphysics or in Lyotard was called as a *grand narrative* doubtfully. Because after all, every mindset and action must always be supported by a metaphysical foundation.

The exposing postmodernism problems indicated that there was a demand for change towards the postmodernism paradigm. Mysticism tried to offer the depth of the human life meaning was a relevant to the original or the interest of human life. From mysticism, a holistic and cyclical vision of reality was offered, and in mysticism remained a place for plurality.

But unlike the plurality of postmodernism, mystical plurality is integrated to the plurality. Mysticism always believes that there must be a fundamental reality ensuring the interrelation between form a plurality in various aspects. Each part in itself is a whole guaranteed to the integrity by a certain basis, and these parts in these forms is a larger whole, it is also guaranteed its integrity by another basis. Mysticism believes that there must be a basis from everything exists. The basis is the divine reality or the Divine, which is the source of all existence. And because everything is holding on to the principle of unity and universality on the basis of understanding the “Being.”

The modern civilization is so great in the dilemma of beginning secularization. This dilemma poses philosophically the nature of human beings clashed with sequalization. The position of Islamic spiritual doctrines must return to the existing tradition for the strengthen human
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identity in this modern era. Furthermore, the current of secularization in the modern world had a great influence on religion. There was secularization with the separation between religion and social order. If religion were exoteric, secularization would destroy the exoteric side. Exoteric religion was a system of worship (ubudiyah) and a rule that apply from God (sharia). If you unscrew the social order, there will be an imbalance in the esoteric.³⁰

The problem of modern humans does not stop at the ideality level but the balancing concept between spiritual and material dimensions. Because the problem of spiritual drought has triggered other problems which are no less dangerous and feeling so real in human life now, namely social crisis. Various social problems are happened in the modern world as the contribution of spiritual drought—if not said to be the root of the problems of this age. This worldwide awareness and concern cause catastrophic threats to humans, meaning that these threats occur on a large scale, occur simultaneously and in a broad scope.

An interesting idea to respond the global change were put forward by Levi Strauss, he said that finally humans must give an account of the absolute humanistic attitude, which ruled since the Renaissance, and apparently originated from the major religions in the West which had very catastrophic consequences. For several centuries, warfare, extermination, concentration camps, the eradication of various types of living things, and the impoverishment of nature were caused by humanism. The excessive attitude continuously became a threat to humans, namely trust in the power of themselves and controlled everything.³¹

There are three things that pose a threat to the world today, namely; war, population explosion and environmental pollution. Experts usually put population growth as the first threat which then triggers the

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next threats, namely environmental pollution and war.\textsuperscript{32} It cannot be denied that the current human population is, or even has, caused serious problems. Increasing human population brings the consequences the more resources required by humans to meet their needs. This means that humans are increasingly entering into fierce competition for survival by using all their own capabilities, including their minds.

Rationality leads people to have everything they need, including to hoard resources with the reason for long-term supply. This is the true problem, when the survival efforts often led to oppression of other humans and often said in the name of “freedom and the right to life.” The surrounding environment was not immune from the effects, increasingly exploited to meet the increasing needs of resources. This increasing human population was accompanied by a spiritual crisis then results in conflict, war, impoverishment, backwardness, foolishness, oppression, injustice and nature’s rape. Ironically, the aforementioned problems thrived among humans who recognized and embraced spiritual teachings religion which were often touted as the teachings of perfect life. Humans were increasingly lost their ethics when they were increasingly mired in materialistic tendencies which brought it to the brink of unconsciousness about the role of absolute values and took a cover under the cloak of relativism.

The source of the human’s problems was indeed not easily explained, especially resolved, both problems between humans in the form of injustice and oppression, as well as problems with nature in the form of destruction and exploitation, and equally important were the human problems with their spirituality dimension. It was actually rousing a new challenge tried to find a way out by thinking of alternative problem solving in accordance with the potential and commitment. Departing from the capture of this reality, the scholars were trying to find alternative

\textsuperscript{32} Jacob Teuku (ed.), \textit{Peran Cendekiawan dalam Menggalang Perdamaian Dunia} (Jakarta: Sinar Harapan, 1994), p. 11.
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solutions for human liberation by using the concept of mysticism, as an
effort to liberate the two major problems above, namely, spiritual crisis
and social crisis.

The spiritual crisis has plagued the majority of modern humans
is growing a phenomenon that now seems to be a new trend, humans
are beginning to turn to the esoteric dimension as a choice in facing
the impasse of modernism. Spirituality has also become a hot theme
and become an excellent thing in religious discussions. The experiences
of Annemarie Schimmel while she was teaching at Harvard University
conveyed when she started to be the lecture in Jakarta. There was a student
who wanted to attend college. When she asked about religion, the student
answered “my religion is Sufism.” What do you know about Sufism?” Asked
Schimmel. “I have read Rumi and done dance his performed,” said the
student while explaining that he had read Jalaludin Rumi’s work through
his English translation. But when Schimmel asked if he knew about
Islam, he answered “no.” Likewise, when alluded to about the Prophet
Muhammad, the student also did not know. In the next, Schimmel stated
that people in the West better knew about Rumi than Islam, the Qur’an,
and became Western problems in understanding Islam.

Conclusion

The doctrines of the Sufism of Ibn Atha’illah in al-Hikam are
divided into two: spiritual liberation and social liberation. Spiritual
liberation is concerned with the answers to the phenomena of
modernism, postmodernism, and rationalism. In other words, it is reviving
a metaphorical understanding of the nature of God which surrounds the
universe. Returns the ratio to nature, as an introduction to understanding
the analysis. Understand the existence and unity of reality, even though in
the universe the forms vary, even different. Understanding of the “Being”
as the basis of active spirituality. This spiritual concept is expected to be

33 Ahmad Najib Burhani (ed.) Manusia Modern Mendamba Allah, Renungan Tasawuf

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the basis of liberation for humans to deal with arising problems at the level of sociality: a central understanding of absolute love for all God’s creations, both human and nature. A view of destiny based on prejudice to God will always give the best.

The spiritual base on the pluralism issue, multiculturalism and ecology that humans and the universe are the creation of God manifested from the reality of divinity. By understanding the unity and universality of reality, although in its various forms, even is different. It is caused that everything has been existed and come from one sacred source which is becoming the eternal truth, everything is the manifestation of the “Being”. So that Sufi must raise awareness to be kind to others and the universe.
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