

SUFISM SCIENTIA SACRA ACTUALIZED IN TRADITION AND RELIGION (PERSPECTIVE OF SEYYED HOSSEIN NASR)

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Abstract

Spiritual crises often occur in today's modern society which is trapped in human modernity. This gap results in a lack of divine knowledge (perennialism) which is in human nature. This study is intended to answer the question How is the relation of Sufism as sacred knowledge embodied in religion and tradition. This research is a qualitative research with a philosophical approach. The research location as a source of data through interviews, participant observation, and documentation. All data were analyzed using the concepts of knowledge and holiness Sayyed Hossein Nasr with scientia sacra knowledge. This study shows that perennialism and Sufism have a relationship in explaining the purpose and nature of religion, namely "Divine knowledge". The relationship between the two was put forward by Seyyed Hossein Nasr, perennialism can be equated with nature so as to give rise to transcendence. Between the two there is the same goal, to function religion as a way for humans to get closer to God.

Keywords: *Sufism, Scientia Sacra, Tradition, Religion*

Abstrak

Krisis spiritual sering terjadi dalam masyarakat modern saat ini yang terjebak dalam modernitas manusia. Kesenjangan ini menyebabkan kurangnya pengetahuan ilahi (perennialisme) yang sebenarnya ada dalam fitrah manusia. Penelitian ini bertujuan untuk menjawab pertanyaan Bagaimana hubungan tasawuf sebagai pengetahuan suci yang diwujudkan dalam agama dan tradisi. Penelitian ini adalah penelitian kualitatif dengan pendekatan filosofis. Lokasi penelitian menjadi sumber data melalui wawancara, observasi partisipatif, dan dokumentasi. Semua data dianalisis menggunakan konsep pengetahuan dan kesucian Sayyed Hossein Nasr dengan pengetahuan scientia sacra. Studi ini menunjukkan bahwa perennialisme dan tasawuf memiliki hubungan dalam menjelaskan tujuan dan sifat agama, yaitu "pengetahuan Ilahi". Hubungan antara keduanya diusulkan oleh Seyyed

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Hossein Nasr, di mana perennialisme dapat disamakan dengan fitrah sehingga melabirakan transendensi. Antara keduanya memiliki tujuan yang sama, yaitu menjadikan agama sebagai sarana bagi manusia untuk mendekatkan diri kepada Tuhan.

Kata kunci: *Sufisme, Scientia Sacra, Tradisi, Agama*

Introduction

Sacred knowledge as a tradition that can be found in the spiritual side of all civilizations. Nasr offers the idea of *Scientia sacra* in bringing spirituality to life. There were several figures who influenced Nasr, some of whom were Rene Guenon with the idea of Primordial Tradition¹, also Frithjof Schuon who mentions many terms; *Religio Perennis*, Religion of the Heart², *Sophia Perennis*³, and *Al-Hikmah Al-Khalidah*⁴ and *Sanatana Dharma*⁵, and there are still some figures from New Age⁶ which influenced Nasr in the idea by which he was named *Scientia sacra*.

Scientia sacra in a manner etymology means sacred knowledge, *Al-Hikmah Al-Khalidah* eternal wisdom, a theory of truth that can be felt by anyone because it is perennial in any tradition. The idea is often called traditionalism and the object is tradition. But traditional here is different from the general definition so far about it. The traditional definition that is generally understood is an inheritance from the past that is simply carried on.⁷ Traditional in the definition of Nasr has a distinction in religion. Then what is included in the object of *Scientia*

¹According to Guénon tradition is a metaphysical system that allows us to understand the true nature of the world. It can be seen as a guide for our life in the world, a way for us to understand our place and purpose. Look; King, h, René Guenon and Traditionalism. In *The Occult World*. Routledge, (Chicago, 2014), 328-334.

²For Schuon, *Religio Perennis* is "the underlying religion", the "religion of the heart". He claims that Esotericists in every orthodox tradition have more or less direct access to it, but from his perspective, it is about practicing the *Religio Perennis* as an independent religion. Look; Fabbri, R. Introduction to the Perennialist School *Religio Perennis*. org. *Religio-Perennis*, (nd Web, 2009), 5.

³*Sophia Perennis*, the view that there is an innate truth in the human Spirit, which is in a certain sense buried at the bottom of the "heart" in the pure Intellect and is accessible only to those who are capable of spiritual contemplation. Look; Schuon, F. *Sophia Perennis*. The Essentials of Frithjof Schuon. Edited by Seyyed Hossein Nasr, (Bloomington: World Wisdom, 2005).

⁴*Al-Hikmah Al-Khalidah* can be called an Arabic translation directly from *Sophia Perennis* and Javidan Khiradz from Persia. Look; Schuon, Frithjof, *Islam and Perennial Philosophy*, trans., Rahmani Astuti. (Bandung: Mizan, 1998), 7.

⁵One of the meanings of *Sanatana Dharma* and *Sophia Perennis* relates to the concept of True Tradition, namely the origin of human existence, the estuary of the source of truth manifested by His noble messengers in various forms. Look; Mas'udi, M. *Perennial Implications of Islam on the Contemporary Religion According to Seyyed Hossein Nasr*. *Fikrah*, 1(2), 23.

⁶An era marked by the rise of Sufism and spirituality groups which became a global trend. Look; Misbah, M. "Urban Phenomena of Spirituality as a Solution to the Spiritual Aridity of Urban Communities", *KOMUNIKA: Journal of Da'wah and Communication*, 5(1), (2011), 135-146.

⁷Attitudes and ways of thinking and acting that always adhere to the norms and customs that have been passed down from generation to generation. Look; <https://kbbi.web.id/tradisional>. Retrieved 14 February 2023..

sacra is *Dīnul Haq* which again has a different meaning from the definition that has been agreed upon by Muslims. *Dīnul Haq*⁸ here it does not mean that an institution that has been formalized through the Qur'an is called Islam, but something that dives deeper into the essence, is also called sunnah.⁹ which in its terminology means God's eternal decree. It is also called a genealogy because this treasure is passed down from generation to generation, there will always be generations who inherit this wisdom. In line with the thought of Ibn Arabi who described there are always people who inherit this treasure called Wali¹⁰, it is these people who keep an extraordinary secret called Scientia sacra. The focus in Scientia sacra is metaphysics or sometimes it is called *Al-Falsafah Al-Ūlā* or in the Islamic philosophical tradition it is called wisdom.

The source of Scientia sacra is revelation, intellectual intuition, and reason.¹¹ Scientia sacra is a knowledge obtained from intellectual intuition as an intellect that resides in the heart and is under the guidance of God. Intellect which is another intellect does not play a major role, but only as a 'supporting device'. In the Qur'an the term '*aql*' is used for something that binds humans to their original nature. Etymologically, intellect¹² or '*aql*' means something that binds humans to their creator, it has the same connotation as *din*. But in today's terminology, the word intellect has been reduced to mere reasoning. Because this intellectual intuition resides in the heart, this intellectual quality must be followed by moral quality. If this quality is not present in a person, his intellect will not be able to function spiritually and will be further away from the potential to receive revelation. Intellectuality and spirituality become one body like core and skin. When humans in totality embody and live the truth, then intellect becomes spirituality.

The idea of Scientia sacra departs from Perennial philosophy which argues that there is a fundamental transcendent knowledge that is

⁸What is meant by *al-din* here, namely as a spiritual institution that includes all its types. Then what is meant by *assunnah* is the basis of everything that is sacred in nature which has been transformed into a tradition passed down from one generation to another from time to time. Supriatna, FS, & Husain, S, "Sayyed Hossein Nasr's Perennial Philosophical Contribution to Modern Science. Proceedings of the Conference on the Integration of Interconnection of Islam and Science", 2, (2020), 177-183.

⁹Supriatna, FS & Husain, S, "Sayyed Hossein Nasr's Perennial Philosophical Contribution to Modern Science", 185.

¹⁰Knysh, AD Ibn'Arabi in the Later Islamic Tradition: The Making of a Polemical Image in Medieval Islam. (Sunny Press, 1999). 35

¹¹Moris, Z. Revelation, Intellectual Intuition And Reason In The Philosophy Of Mulla (Sadra: An Analysis of The Al-Hikmah Al-'Arshiyah. Routledge, 2013), 65.

¹²Scholars and thinkers agree that *Ulul Albab* refers to a group of people who have healthy intellects and mature understanding which enables them to think perfectly. Look; Subirin, NA, Alwi, NH, Fakhruddin, FM, Manaf, UKA, & Salim, SS (2017). *Ulul Albab Generation: Roles of Ulul Albab Teachers in Malaysian Selected School*. In Proceedings of the 4th International Conference on Educational Research and Practice. Vol. 7, 1022-1032.

interfaith and cross-historical.¹³ Perennial philosophy recognizes that there is actually knowledge that is universal, then when this universal truth is translated according to space and time, diversity appears. The mistake of modern society is to forget the origin of this diversity. Modern society cuts ties between the universal treasures of knowledge. Even though modern society is successful in developing science, these sciences move independently, are exclusive and seem as if each area is not related to each other, even though all these different sciences have their roots. In order to achieve this transcendental knowledge one has to live one's spirit. When humans think more esoterically, humans will become more united spiritually.¹⁴ On the other hand, the more exoteric and empirical in the realm of history in the real world, the more differences there will be. Then the style of spirituality usually relies on experiential¹⁵ or human experience. A spiritual man is he who is aware that he is part of something bigger, who is aware that he is part of the macrocosm and is aware that he is also part of the essence of divinity. And because spirituality is inclusive, it goes beyond culture beyond civilization.¹⁶ Because the spiritual side that humans have is a nature that exists in every soul, therefore if that part is not fulfilled properly, there will be inequality in it. And in a society spiritual awareness is also needed around it, if not then it is certain that the morals and the structural system in that society will not work well. So to bridge the spiritual crisis management is needed by taking the path of Sufism as an accommodation for the path of religion and tradition.

From this, Nasr sees that Sufism and other sacred mystical traditions are the answer. The teachings of Sufism for him have a place for Modern Western society. This is because they are starting to feel spiritual dryness and emptiness within and now efforts to fulfill it in Nasr's eyes are increasingly urgent. This is because, according to Nasr, the spiritual path (*tariqah*), which is usually known as Sufism, in Islam is seen as a dimension of depth or secrecy (esoteric), just as sharia in Islam originates from the Al-Qur'an and al-Sunnah. It becomes a spirit in Islamic treatises, like the eyes of the heart inside the body, it is hidden far from external view. However, it is still a source of religious life in Islam that regulates the entire structure of Islam.¹⁷ Sufism which

¹³Whaling, F. "Comparative Approaches. In The Humanities", Vol. 1 De Gruyter, (2019), 165-296.

¹⁴Dodi, L. "Sayyed Hossein Nasr's Spiritual Value in Islamic Education Management", *Dirasat: Journal of Islamic Management and Education*, 4(1), (2018), 71-90.

¹⁵Ghorbani, N., Watson, h. J., Geranmayepour, S., & Chen, Z. . "Measuring Muslim Spirituality: Relationships of Muslim Experiential Religiousness with Religious and Psychological Adjustment in Iran", *Journal of Muslim Mental Health*, 8(1), (2014).

¹⁶Josianta, R, *Spirituality in Islamic Art According to Sayyed Hossein Nasr* (Doctoral dissertation, Sultan Syarif Kasim Riau State Islamic University 2020), 15.

¹⁷Seyyed Hossein Nasr, *Sufi Essays*, Trans. Rahmat Ali, (Jakarta: Pustaka Firdaus, 1991), 90-95.

includes experiences that can calm the inner dimension in modern humans as described above, Sufism provides an extraordinary offer that will make humans live on a predetermined line. To achieve a more perfect spiritual realization, Sufism with its various *maqamats* and *ahwals* has means that are realized in religion and tradition.

Discussion

Biography of Seyyed Hossen Nasr

Seyyed Hossein Nasr was born on April 7, 1933, in the State of Tehran, Iran, which at that time was politically in a period of tension between the rulers (Pahlevi dynasty) and the clergy.¹⁸ Nasr comes from a family of scholars who grew up in the traditional Shi'i tradition, which is the dominant ideology in Iran. Nasr is a professor of Islamic studies at George Washington University, Washington DC as well as a leading scientist in the field of Islamic studies and comparative religion, philosopher and history of science and a spiritualist.¹⁹ His father was an educated person who worked as a doctor, both traditional and modern, apart from that his father was also known as a poet.²⁰ Nasr's father, Seyyed Waliallah, was a scholar who was very fanatical about Iranian culture and was not easily influenced by foreign cultures. His father had been the minister of education during Reza Pahlevi's government. Besides that, he was also Nasr's first teacher who taught him traditionally, reading and memorizing the Koran and poetry in the leading Persian language. Nasr's formal education was taken in Tehran and Qum according to the Persian curriculum.²¹ There, Nasr received traditional knowledge (philosophy, *kalam tasawuf*, and *fiqh*). Besides that, Nasr also studied Islamic sciences and Persian at his home, as well as additional lessons, such as French.²²

Nasr often engaged in discussions with his father, especially on philosophical and theological issues. All that happened since the first 12 years of his life. These conditions gave a very significant influence on the formation and intellectual development of Nasr. The rich and distinctly Persian intellectual heritage was instilled in Nasr from an early age. Then, this basic introduction was perfected by continuing his studies in the United States by obtaining a B.Sc degree from the Massachusetts Institute of Technology (MIT) in physics. The choice of physics major is motivated by his desire to gain knowledge about the

¹⁸Seyyed Hossein Nasr, *Islam Between Ideals and Facts*, translated by: Abdurrahman Wahid and Hasyim Wahid, (Yogyakarta: Pustaka, 2001), 151.

¹⁹Ach. Maimun, *Seyyed Hossein Nasr, Struggle for Science and Spirituality towards an Alternative Cosmological Paradigm*, (Yogyakarta: Ircisod, 2015), 43.

²⁰Saifullah Idris, *Cosmology Seyyed Hossein Nasr Metaphysical Review*, Yogyakarta Thesis, UIN Sunan Kalijaga, 2012, 3.

²¹Ach. Maimun, *Seyyed Hossein Nasr...*, 44

²²Ach. Maimun, *Seyyed Hossein Nasr...*, 44

nature of things, at least at the level of physical reality.²³ However, on his way, Nasr experienced an anxiety because of the serious doubts he faced about the ability of physics to explain the notion of the nature of reality. Then his doubts strengthened when Bertrand Russell, in a small group discussion, explained that physics does not see for itself the nature of physical reality, but uses mathematical structures related to the reading instructions. This anxiety then made Nasr experience an intellectual crisis at MIT. Even though it didn't interfere with his belief in God, the anxiety that shook him didn't make him back down. The spirit of discipline instilled by his father kept Nasr going until he finished his studies at MIT.²⁴

Departing from this doubt, Nasr decided to pursue other fields that were able to answer all his questions, especially in the realm of metaphysics.²⁵ Finally Nasr cured his anxiety by reading intensively other books and attending various short courses in the humanities. In that process, he later met Giorgio de Santillana, a leading Italian philosopher and historian of science and studied seriously the ancient Greek wisdom in the philosophy of Pythagoras, Plato, Aristotle and Plotinus. In addition, Nasr also studied medieval European philosophy, Dante's mystical teachings in his *Divine Comedy*, Hinduism and criticism of modern western thought. Giorgio de Santillana introduced Nasr to the works of Rene Guenon, the most important traditionalist figure. Guenon became an important icon in the formation of Nasr's traditional perspective. He had the opportunity to explore the Comaraswamy library, so that he can get to know more about the thoughts of traditional philosophers in the world, such as Frithjof Schuon, Titus Burckhardt, Marco Pallis and Martin Lings. All of them had an important influence on Nasr's intellect and spirituality. Much of Schuon's work with a focus on the theory and practice of spiritual discipline became an important part of Nasr's later thought and spiritual life.²⁶

After that, in 1954 he later graduated from MIT and continued his studies at Harvard University with a specialization in Geology and Geophysics until he received an MSc in 1965. Then he continued his education to the doctoral level (Ph.D.) with a specialization in the history of science. Nasr wanted to conduct studies of other types of natural science, apart from modern Western science. Apart from that, Nasr also wanted to look further into the causes of modern science developing to what it is today. Nasr wrote his dissertation under the

²³Risaldi, *The Influence of Seyyed Hossein Nasr on the Development of Islamic Thought in Indonesia*, Thesis, Makassar: UIN Alauddin, 2018, 28

²⁴Ach. Maimun, *Seyyed Hossein Nasr...*, 46-47

²⁵Muhammad Muzayin, *Spirituality of Music in the View of Seyyed Hossein Nasr*, Thesis, Yogyakarta: UIN Sunan Kalijaga, 2008, 21.

²⁶Ach. Maimun, *Seyyed Hossein Nasr...*, 48

supervision of George Sarton. However, before he could start, Sarton died and after that, there were no more professors who had authority in the field of Islamic sciences at Harvard. Finally he was mentored by three prominent scientists at once: I. Bernard HAR Gibb, and Harry A. Wolfson.²⁷ At the age of 25, Nasr completed his doctoral education and earned his Ph.D (1958) with his dissertation entitled (Conception of Nature Islamic Thought and Methods Used for Its Study by the Ikhwan al-Safa, al-Biruni and Ibnu Sina). Then, the dissertation was published under the title Introduction to Islamic Cosmological Doctrines. At the same time Nasr was also in the stage of completing his book entitled Science and Civilization in Islam. Even though he received an offer to become an assistant at MIT, Nasr chose to return to his hometown, namely in Iran.

Upon returning to Iran, he later became a professor in the history of science and philosophy at the University of Tehran. He also served as President of the Iranian Academy of Philosophy, an academy founded during the heyday of the Shah Reza Pahlavi dynasty, at which time Nasr agreed to work with Pahlavi to develop the Institute of Philosophical Studies in Tehran. In addition, Nasr also joined the Husyaimah Ershad institution. A religious and educational institution founded by Ali Shari'ati in 1967. This institution was established with the aim of providing guidance to intellectuals based on Husyain's school of thought, views and wisdom.²⁸ A few months after he returned home, he married a woman from a respectable family and was already close to his family. Five years later, at the age of 30, Nasr became the youngest professor at his university. He used the opportunity of his position to create major changes and develop a program of philosophy there. Because so far the university has been heavily influenced by French intellectuals. Nasr teaches philosophy from his own perspective and encourages his students to study external philosophical thought from their own perspective. Then, this kind of perspective is influential in Iran, not only in its universities. From 1969-1972, Nasr served as dean and vice chancellor in academics. Finally through this position,²⁹ An important part of Nasr's life since his return to Iran has been the continuation of his study of Islamic philosophy. What he directly learned from qualified traditional figures who inherited this wealth of knowledge, such as Muhammad Kazim Assar, Muhammad Husayn Thabatthaba'I and Sayyid Abu al-Hasan Qazwini.

After reading Nasr's life history and intellectual journey, he is a figure who comes from Iran and his typical thinking always tries to

²⁷Ach. Maimun, Seyyed Hossein Nasr...., 49.

²⁸Seyyed Hossein Nasr, Philosophical and Religious Bridges Towards Spiritual Peaks between God Humans and Nature, (Yogyakarta: Ircisod, 2003), 171.

²⁹Ach. Maimun, Seyyed Hossein Nasr...., 50-51

explain human life which does not only focus on material things but he tries to explain things behind the material or are metaphysical in nature. It's all the result of his desire to obtain the essence of all that exists. Apart from that, the traditional understanding that he adheres to is always embedded in his every thought, he deserves to be considered as one of the important figures in the study of perennial philosophy.

Sufism and Perennialism

1. Modernism, Science, and the Spirituality of Modern Society

Perennialism is one of the schools of philosophy which is quite popular among intellectuals today, especially for those who are interested in religious studies. The perennialism method is believed to be able to assist in understanding the complexity of religious and humanitarian issues and to help analyze and trace the roots of various problems that occur such as the development of religious intolerance.³⁰ In this case, perennialism tries to explore the possibility of meeting points of good values in each religion that may be applied together so as to encourage the creation of peace and harmony in the life of a plural society.

Although perennialism is part of philosophy that has developed along with the development of modern philosophy, according to Houston Smith, there are differences in tendencies between the two. Modern philosophy in the view of Houston Smith tends to ignore things that have religious and spiritual nuances. Thus, according to Smith, religion and spiritual values have almost no place in philosophy, science and art.³¹ This encourages the formation of perspectives on philosophy, science and art that are secular and apart from religious values and sacred things as embodied in religious doctrines. Modern philosophy relies solely on the power of pure reason and rationality. This is different from perennialism which gives recognition to things that are sacred in the sense of things that are considered sacred in religion such as revelation.³² Perennialism seeks to return to past values, teachings, traditions found in every religion.

Another difference between modern philosophy and perennial philosophy lies in the use of a scientific approach.

³⁰Putu Maria Ratih Angraini, "Perennial Philosophical Views of Human Spiritual Crisis", journal Genta Heredaya V, 3 no. 1, March (2019), 74.

³¹Riki Saputra, "Religion And The Spiritual Crisis of Modern Human Being in The Perspective of Huston Smith's Perennial Philosophy", journal Al-Albab V, no. 2, December (2016), 197.

³²Komaruddin Hidayat and Muhammad Wahyu Nafis, Future Religion Perennial Philosophical Perspective, (Jakarta: PT Gramedia Pustaka Utama, 2003), 10.

Modern philosophy emphasizes positivism³³ in dealing with the problems of life and science. In modern philosophy proving a truth is carried out with an empirical approach as well as proofs that are positivistic and can be proven factually and in plain view. Philosophical answers no longer have a place so that science as a product of positivism is believed to be superior to philosophy. Thus modern philosophy is slowly moving from philosophical speculations in explaining the problems of human life towards scientific assumptions in a positivistic sense. This is based on the fact that scientific conclusions that are positivist are considered more able to prove a truth with the naked eye (empirical) than a philosophical approach that tends to be speculative.³⁴

Science as a product of empirical positivism is then seen as superior to speculative philosophy,³⁵ because it cannot be proven empirically.³⁶ This causes the existence of philosophy to be increasingly in a narrow space and often gets criticized and even tends to be abandoned.³⁷ Science and its application which is only based on positivism-empiricism has the effect of weakening philosophical views so that contemplation of the possibilities for various negative impacts of science is not a concern which then creates various crises.³⁸ Humans in context no longer contemplate and think about the consequences and impacts of their actions. This, according to Seyyed Hossein Nasr, has prompted the emergence of various humanitarian and environmental crises.³⁹ In line with Houston Smith, the Islamic perennial figure Frithjof Schuon also emphasized the difference between the character of modern philosophy and perennialism. For Schuon, modern philosophy tends to be purely intellectual based and ignores knowledge that comes from religion.⁴⁰ This is different from the

³³Positivism comes from the word positivism (Ing), positivus (Latin), which means to put. Positivism is an umbrella term for philosophical positions that emphasize the factual aspects of knowledge, especially scientific knowledge. Positivism seeks to describe factual statements on a basis of perception (sensation). Positivism can also be understood as a philosophical school that states the natural (empirical) sciences as the only true source of knowledge and rejects the cognitive value of philosophical and metaphysical studies. See Loren Bagus, *Dictionary of Philosophy*, (Jakarta: Gramedia, 1996), 858.

³⁴Riki Saputra, "Religion And The Spiritual..."198.

³⁵A Gani, "Urgency Education Morals of Sufism in Millennial Era", *Journal for the Education of Gifted Young V*, 7 no. 5, Sept. (2019), 501.

³⁶Fathul Mufid, "Islamic Sciences Integration", *QIJIS; Qudus International Journal of Islamic Studies V*, 2, issue 2, August (2014), 146.

³⁷Komaruddin Hidayat and Muhammad Wahyu Nafis, *Future Religion*, 16.

³⁸Seyyed Hossein Nasr, *Man and Nature : The Spiritual Crisis in Modern Man*, (London : Unwin Paper Backs, 1990), 17.

³⁹Seyyed Hossein Nasr, *Man and Nature : The Spiritual Crisis in Modern Man*, 8.

⁴⁰Ngainun Naim, "Harmonies Between Religions Perspective of Perennial Philosophy: Reconstruction of Frithjof Schuon's Thought", *Journal of Multicultural Multireligius Harmoni V*, 11 no. 4, October-December (2012), 8.

tendency of perennial philosophy which places intellectuality within the framework of religious values, past traditions or mystical teachings found in world religions.⁴¹ Modern philosophy, in the view of Frithjof Schuon, tries to free itself from the sacred and sacred as it is believed to exist in religion.⁴²

Modern philosophy also gives freedom to rational knowledge to free itself from the supernatural and metaphysical. Abstract matters such as the existence of God as an Absolute Substance and eschatological beliefs are mostly rejected by modern philosophical figures such as Descartes, Frederich Nietzsche, Immanuel Kant and Sarte who assert that humans are creatures that are brought up in the dignity of freedom.⁴³ In contrast to the character of modern philosophy, perennialism is present again in the modern era as a reaction to positivism which is the basis for materialistic science. Science aside from providing various conveniences for human life with its technological products, on the other hand it also creates various crises. Technological advances in human life, as stated by Seyyed Hossein Nasr, are like people holding a fire that they light themselves and causing them to burn and even causing them to forget themselves. Modern humans no longer see themselves in the vortex of their spirituality, but they are already on the edge of existence.⁴⁴

Progress in the modern era was marked by the occurrence of industrial revolutions in various countries such as France and England. At the same time, there is also a scientific revolution as a response to the development of human thought as a result of interaction with technology. The revolution that occurred had an impact on the human perspective on nature which gave birth to an anthropocentrism attitude. With anthropocentrism humans think of themselves as the only absolute value that can be used for anything.⁴⁵ Modern science and technology then become exploitative and have an impact on ecology. The modern world, which is characterized by scientific advances based on an anthropocentric paradigm, has treated nature exploitatively and without limits. Exploitation carried out for the sake of science and technology cannot be denied.⁴⁶ Nature then suffers damage for the sake of human scientific interests.⁴⁷

⁴¹Ngainun Naim, "Harmony Between Religions", 8.

⁴²Ngainun Naim, "Harmony Between Religions", 8-9.

⁴³A Gani, "Urgency Education Morals of Sufism", 501.

⁴⁴Seyyed Hossein Nasr, *Man and Nature : The Spiritual Crisis*, 17.

⁴⁵Salamuddin, "Seyyed Hossein Nasr's Concept of The Relationship Between Man, Nature and God", *Karsa : Journal Of Social and Islamic Culture* V, 25 no.11 Juni (2017), 36.

⁴⁶Salamuddin, "Seyyed Hossein Nasr's Concept of The Relationship", 37.

⁴⁷Salamuddin, "Seyyed Hossein Nasr's Concept of The Relationship", 37-38.

Although advances in science and technology have provided many conveniences for human life, essential things such as peace and happiness in life are not represented by advances in science and technology. Modernism encourages the emergence of a crisis of self and spiritual existence.⁴⁸ The spiritual crisis itself is marked by the emergence of religious views as a barrier to progress and as a source of conflict and conflict in people's lives.⁴⁹ Human spiritual crisis can also be interpreted as a spiritual condition of humans who are sick due to efforts to deny transcendental and divine elements in human life.⁵⁰

As stated by Seyyed Hossein Nasr, humans with their progress should be able to understand the existence and nature of their life journey.⁵¹ However, modernism has changed the human perspective from metaphysics to cosmology which only talks about nature and the physical world.⁵² Science and technology, in principle, aim to provide convenience for human life, but on the other hand, it creates impacts that lead to humanitarian and environmental crises. This is none other than the application of secular science and technology. Secularization in science and technology makes it arid from religious values.⁵³ Erich Fromm in Marx's Concept of Man argues that humans who are in the advancement of technology and knowledge have experienced alienation. This is because humans live in the confines and coils of systems, techniques, tools that they have created themselves. Bureaucracy and technology become forces that control humans, thus making humans dependent on this. This behavior encourages the creation of disharmony between humans and nature and even with God.

On the other hand, religious values have disappeared from thoughts and responsibilities in human life.⁵⁴ This condition encourages the emergence of efforts to bring back religious values, traditions and things that are sacred and spiritual as perennial thinkers do.⁵⁵ Perennial thinkers are of the view that modernism has left many things in human life, including that humans are no longer in the circle of their existence. Materialistic domination has

⁴⁸Hanna Widayani, "Sayyid Hossein Nasr's Thoughts About Perennial Philosophy", *El-Ifkar*, V, 6 no 1 January-June (2017), 55.

⁴⁹Riki Saputra, "Religion and the Spiritual Crisis of Modern", 196.

⁵⁰Riki Saputra, "Religion And The Spiritual Crisis of Modern", 196-197.

⁵¹Riki Saputra, "Religion and the Spiritual Crisis of Modern", 196.

⁵²Riki Saputra, "Religion And The Spiritual Crisis of Modern", 197.

⁵³Seyyed Hossein Nasr, *Man and Nature :The Spiritual Crisis*, 20.

⁵⁴Husna Amin, "The Meaning of Religion as Tradition in Perennial Philosophy Frames", *Journal of Philosophy V*, 22 no. December 3 (2012), 188.

⁵⁵Seyyed Hossein Nasr, *Man and Nature : The Spiritual Crisis*, 20.

an impact on weakening belief in the Absolute Substance. Frithjof Schuon, one of the perennial philosophers of the modern century, argued that modernism initiated and developed by the Western world did not always succeed in placing humans in a high dignity.⁵⁶ On the contrary, modernism encourages the creation of various deviations and crises. According to him, this causes human anxiety in living life. Concerns about modernism and its impact prompted the birth of a thought called postmodernism. Postmodernism wants a reconstruction and challenges modernism's theories and tries to build a new way of thinking.⁵⁷

Post-modernism is a thought as a reaction to modernism which is considered a failure to elevate human dignity which has lost the foundation of its philosophical thought.⁵⁸ Post modernism assesses that modernism has kept people away from things that are metaphysical.⁵⁹ Along with this comes perennialism thinking.⁶⁰ Seyyed Hossein calls perennial the term traditionalism, which is an understanding that wants to revive the values of old traditions and past spiritual teachings that exist in all religions.⁶¹ Based on this | Nasr came to be known as a traditionalist. The traditionalism agenda contains criticism of modernism because it is considered to have been separated from religious values and various past wisdoms. Traditionalism as the equivalent of perennialism in Nasr's view contains a sign to reconfirm the existence of God in life.⁶² Perennial philosophy in Islam was later developed by figures such as René Guénon, Frithjof Schuon, Coomaraswamy, Martin Lings, Seyyed Hossein Nasr. They are then called traditionalist thinkers.⁶³

2. The Basic Concept of Perennialism

The term perennial comes from the Latin *perennis* and is then translated into English with the meaning eternal (eternal, everlasting, forever). Based on this, perennialism is also called the

⁵⁶Abu Sahrin, "Religion and Perennial Philosophy Perspective of Seyyed Hossein Nasr", Al-hikmah UIN SUKA, 17.

⁵⁷Abu Sahrin, *Perennial Religion and Philosophy*, 17.

⁵⁸Ayse Derya Kahraman, "Relationship of Modernism, Postmodernism and Reflections of it on Education", *Procedia :Social and Behavioral Sciences*, (2015), 92. Article accessed on March 3, 2023 from <https://pdf.sciencedirectassets.com/277811/>

⁵⁹Suhermanto Ja'far, "Perennial Philosophy and Religious Pluralism", *Al-Turas Journal of Islamic Studies V*, II no. 2 July-September (2015), 190.

⁶⁰Abu Sahrin, "Religion and Perennial Philosophy", 19.

⁶¹Abu Sahrin, "Religion and Perennial Philosophy", 19.

⁶²Riki Saputra, "Religion And The Spiritual Crisis", 197.

⁶³Anton Shekovtsov, "Is Aleksandr Dugin a Traditionalists' Neo-Eurasianism and Perennial Philosophy", in *The Russin Riview V*, 8 no.4, October (2009), 673.

philosophy of eternity – the philosophy of eternity.⁶⁴ The meaning of perennial philosophy with eternal philosophy is based on the principle of perennial thought which seeks eternal values in the teachings of mysticism and religion. The term perennialism (perennial philosophy) is often used in a variety of different senses but still gives recognition to the existence of universal values in mysticism and religion.⁶⁵ Another term for perennialism is traditionalism, this word is often used in France and Europe.⁶⁶ Whereas in Arabic perennial philosophy is equivalent to the term *al-Hikmah al-Khalidah* (wisdom/philosophy of eternity). As a philosophy of immortality, perennialism seeks to restore philosophy to its original goal, namely *philosophia* (love of wisdom).⁶⁷

The term perennialism (*philosophia perennis*) was first popularized by Leibniz from the ideas of the 16th century Christian theologian Augustine Steuchius. Steuchius uses the term perennial to describe absolute truth. But Leibniz then uses the term perennial as a method of analysis to distinguish truth from falsity of all philosophies, ancient and modern so that according to perennialism, according to him, one can distinguish between essential truths and those that are not. He illustrated that perennialism is like pulling gold from trash and diamonds from the mine or like light from a shadow.⁶⁸

Perennialist philosophy was originally a resistance to the attitude of *miso-sophia* (hatred of wisdom) developed by philosophers who were stuck with materialistic views so that philosophy was further away from the values of spirituality and religion.⁶⁹ Aldous Huxley, a modern-day perennial figure in his work *The Perennial Philosophy* describes perennialism as follows,

*The perennial is the metaphysic that recognizes a substantial divine Reality to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine reality; the ethic that places man's final end in the knowledge of immanent and transcendent Ground of All being.*⁷⁰

⁶⁴M. Baharuddin and Muhammad Aqil Luthfan, "The Transcendent Unity Behind the Diversity of Religion and Religiosity in The Perspective of Perennial Philosophy and Its Relevance to The Indonesian Context", in *Walisongo: Journal of Religious Social Research* V, 2 no. 2, (2017),330.

⁶⁵M. Baharuddin and Muhammad Aqil Luthfan, "The Transcendent Unity Behin", 331.

⁶⁶Renaude Fabbri, "Introduction to the Perennialist School", article accessed on 3 March 2023 from <http://imap.www.religioperennis.org/>

⁶⁷M. Baharuddin and Muhammad Aqil Luthfan "The Transcendent Unity Behin", 332.

⁶⁸Randolph T Dible II, "The Philosophy of Mysticism ; Perennialism", 175

⁶⁹Arqom Kuswanjono, *Perennial Philosophy and Reconstruction*, 106

⁷⁰Johannes Bronkhorst, "The Perennial Philosophy and The law Karma", *Studies in Comparative V* , 37, (2001), 1

From Aldous Huxley's statement, it can be understood that perennialism is a form of philosophy that seeks to revive human consciousness to acknowledge the existence of a Transcendent, Most Holy and Absolute Substance contained in a belief system or religion. Perennialism also seeks to explain the difference in the hierarchy of being between the Creator and his creation so that humans can see the difference between themselves as a being with their God, besides that humans can also see the difference between themselves as one being with other forms. Based on this, it can be understood that perennialism encourages humans to understand their essence and existence as God's creatures.

Marcia Hermansen, an observer of contemporary perennial Sufism, provides a definition of perennialism as a form of philosophy that believes in the existence of a truth that is universal in all religions.⁷¹ Marcia Hermansen emphasized that in a perennial perspective in every religion or traditions and teachings that have existed since ancient times, there are points of similarity in value systems such as justice, peace and tolerance as well as belief in God. It is these values that are sought for common ground within the framework of perennialism. The value of truth is called universal and eternal truth as Frithjof Schuon called it, the transcendent unity of all religions.⁷² In this context, perennialism places the basic concept of thinking on the belief that there is a meeting point that is primordial and sustainable from various forms of belief and belief systems and traditions in human life from generation to generation to the present.

Referring to some of the meanings and understandings as above, it can be stated that the purpose of perennialism is first to strengthen and re-manifest the existence of God as contained in the teachings of divine religions such as Judaism, Christianity and Islam. Spiritual values contained in these religious teachings must be presented again in philosophy, science and art.⁷³ Both perennialism also emphasize the exploration of the meanings of symbols that exist in religions, especially in divine religions so that the aims and essence of the religious teachings can be understood.⁷⁴

Thus the main object of perennialism is various mysticism, theology, ethics, art from every religion. Perennialism thus seeks to

⁷¹Marcia Hermansen, *Literacy Productions of Western Sufi Movement*, Jamal Malik and John Hinnels, (eds), (New York: Routledge, 2000), 28.

⁷²Zufan Taufik, "Perennial Sufism in Urban Communities in the Case of Padepokan Thaha Jakarta", *Journal of Islamic Research* V, 11 no. January 1 (2015), 4.

⁷³Muhammad Rusydi, "Theosophical Roots of Perennial Philosophy and Its Implications for Islamic Education", in *Eskpose*, V XXVI, no 2 July-December (2017), 5.

⁷⁴Ngainun Naim, "Interreligious Harmony Perspective of Perennial Philosophy", 19.

find meeting points of the intrinsic values of religions so that a universal truth can be found. With an understanding of universal truth values, it can prevent humans from claiming that truth only exists in certain religions and beliefs. Perennialism asserts that every religion carries the same universal messages, such as help, justice, truth, equality, starting from the first prophet to the last prophet in Islam.⁷⁵ It is this common ground that perennial thinkers, especially perennial thinkers with an Islamic background, are looking for and trying to create an attitude of mutual respect and respect between adherents of beliefs and religions.

Reasoning from Islamic perspective, the basic concept of perennialism can be found in the doctrine of philosophical tasawuf, namely in the teachings of *wahdat al-adyan*. According to this doctrine, all religions have the same goal, namely to get closer to the Creator. However, within the same goal there are differences in the ways and forms of worship and worship that make religions different from one another. However, the substance is that all teach humans to believe in the existence of God.⁷⁶ The main goal of all religions in this doctrinal view is to draw closer to God and believe in His presence in everyday life.⁷⁷

3. The meeting point of Sufism and Perennialism

Sufism and perennialism are two scientific fields that have different roots and families. Sufism talks about the esoteric and mystical dimensions of religion. In the study of Islamic sciences, Sufism is placed parallel to the study of monotheism and *shari'ah*. Tauhid emphasizes the aspect of belief, while syaria'ah refers to the *ẓahir* (exoteric) aspect of religious practice through the science of fiqh. Meanwhile, Sufism emphasizes esoteric aspects, because it concerns the understanding and doctrine that regulates the relationship and unity of humans with the Creator. Looking at this context, Sufism in the view of some people is more of a personal experience.⁷⁸ Sufism is then better understood as a science related to human psychological issues in order to get closer to God.

Judging from the study of metaphysics, Sufism is placed parallel to kalam and philosophy as a branch of science that discusses divinity (metaphysics). Nevertheless both philosophy,

⁷⁵Muhammad Rusydi, Perennial Theosophical Roots, 5.

⁷⁶Zulkarnaen, "The Substance of Fritjoh Schuon's Thinking about the Point of Religion", IOSR Journal of Humanities and Social Science V, 22, Issue June (2016), 87.

⁷⁷Zulkarnaen, "The Substance of Fritjoh Schuon's Thinking", 88.

⁷⁸Samsu Ni'am and Anin Nurhayati, "Sufism of Diversity in The Sufism and Diversity, According to the Perspective of Indonesian Sufis: A Response toward the Problems of Diversity, Religiosity and Nationality in Indonesia", International Journal of Philosophy and Theology, V, no. December 2 (2019), 3.

kalam and Sufism take different ways and paths in explaining the problem of divinity. Philosophy attempts to trace the origins of being and reality and existence. The starting point of philosophy is reason/reason, while theology begins with the introduction of God with faith, followed by reason/reason. Even though both use reason/reason, theology and philosophy differ in placing the function of reason or reason in the recognition of the nature of divinity (*ilahiyyat*). On the other hand, Sufism is also a science related to divinity related to the way humans approach and relate to God. Sufism in terms of using *wijdan* is not ratio.⁷⁹ Sufism emphasizes the role of religion as a way to achieve peace of life and peace of mind.

Metaphysics is often associated with philosophy and theological studies (kalam) and not with Sufism. Not many thoughts place Sufism as part of metaphysics. The study of nature is basically the basis for metaphysics. Seyed Nequib al-Attas, as a tasawuf expert on *wahdat al-wujud*, argues that tasawuf is part of metaphysics. Studies conducted by Al-Attas on texts and manuscripts of 17th-century Sufi works such as Hamzah Fansuri, Nuruddin Raniri found terms related to metaphysics such as the use of the word Al-Haq. In Al-Attas' view, the word Al-Haq is a word used to refer to the only name for Allah.⁸⁰ The word Al-Haq is the root of a metaphysical view and is a word addressed to God and is often used in the study of philosophy and Sufism.⁸¹ Al-Attas emphasized that according to him metaphysics starts from the keyword Al-Haq which is attributed to God.⁸²

Perennialism can also be categorized as part of metaphysics in terms of its discussion relating to the nature and universality of a religion. Although there are differences between perennialism and Sufism, both have a relationship in explaining the purpose and nature of religion, namely peace and love. The relationship between the two, as stated by Schuon, lies in the common goal between the two of them in functioning religion as a way for humans to get closer to God. Schuon emphasized that in Sufism there are three main dimensions as stations, namely *khauf* (fear), *mababbah* (love) and knowledge (*ma'rifah*). According to him, esotericism in religion is manifested in the concept of *mababbah* (love), this is because the

⁷⁹Muhammad Ishomuddin, "Different Philosophers, Mutakallimin, Sufis and Proving the Existence of Allah", article accessed from <https://inpasonline.com/beda-filosof-mutakallim-sufidan-diskusi-pem-proved-adanya-allah/>, on March 3, 2023.

⁸⁰Akhmad Roffi Damyati, "Syed Muhammad Naquib al-Attas and Metaphysical Concepts in Islam", *El-Furqonia* V, 01 no.1 August (2015), 5.

⁸¹Akhmad Roffi Damyati, "Syed Muhammad Naquib al-Attas", 6.

⁸²Akhmad Roffi Damyati, "Syed Muhammad Naquib al-Attas", 5.

aim of the concept of *mababbah* is peace (peace).⁸³ So religion in Schuon's view is to create peace and avoid conflict, as well as the purpose of mysticism as an important part of religion.⁸⁴

The relationship to restore the sanctity of the religious sciences both in essence and in their implications in life is an urgent matter from the perspective of Sufism. Starting from the sanctity of the religious sciences, an idea emerged about the existence of religious unity in the transcendent realm. This idea developed in the area of thought of perennial figures who determined that a religion has two aspects, namely esoteric and exoteric. This idea later inspired the thought of religious pluralism. By using a sufistic approach, the perennial figures emphasized that it is a necessity to believe in the existence of religious unity in the transcendent area.⁸⁵

Sufism is the path taken by perennialists to see the meeting point of religions. Specifically with regard to Islam, perennialists try to examine the thoughts of several Sufi figures in Islam such as Ibn 'Arabi, Jalal al-Dimi and Al-Jili. These Sufi figures in the view of perennialists are Sufis who talk a lot about the existence of meeting points of esoteric truth in religions.⁸⁶ Referring to the development of Sufism and its teachings basically have maintained the relationship between religions. It is in this context that in its history it is found that many Sufis and Sufi movements, both individually and in groups, have been involved in activities to harmonize and peaceful social life. This is evidenced by the involvement of Sufis and their movements in resistance activities against colonialism and involvement in economic, cultural, political, economic issues and efforts to create religious tolerance.⁸⁷

The attitude of tolerance and inclusivism is important in the view of the Sufis. This attitude encourages mutual respect, respect, despite being in differences and diversity of ethnicity and religion. Idries Shah is one of the Sufis in the contemporary era who believes that humans in this world give different names to religions, but the essence is one. According to him, religion is a name that varies according to its adherents, but nevertheless has the same substance and purpose.⁸⁸ Idries Shah is one of the Sufi figures who

⁸³Frithjof Schuon, "The Three Dimensions of Sufism", article accessed from www.studiescomparativereligion.com 3 March 2023.

⁸⁴Frithjof Schuon, "The Three Dimensions of Sufism", article accessed from www.studiescomparativereligion.com 3 March 2023.

⁸⁵Abdullah Muslich and Rizal Maulana, "Transcendent Unity of Religions in the Perspective of Sufism (criticism of Frithjof Schuon's Thought)", *Kalimah Journal* V, 12 no. September 2, (2019), 18.

⁸⁶Samsu Ni'am and Anin Nurhayati, "The Sufism and Diversity", 3.

⁸⁷Samsu Ni'am and Anin Nurhayati, "Sufism of Diversity", 5.

⁸⁸Samsu Ni'am and Anin Nurhayati, "Sufism of Diversity", 9.

always builds interfaith dialogue using a tasawuf approach. One of his famous writings as his lecture material in Geneva, namely *Elephant in the Dark*, emphasizes the importance of a religious dialogue.⁸⁹ According to Idries Shah, the openness of the teachings of Sufism is one of the factors that make it easy for Westerners to accept Sufism. It is not surprising, according to him, that dances by dervishes (Sufi dances) such as Rumi's tasawuf dance are popular in the West.⁹⁰

Jalal al-Din ar-Rumi's tasawuf teachings are well-developed and widely followed by people in the West. Jalal al-Din ar-Rumi is known for his ideas and thoughts on theological expressions which provide an understanding of the image of the world which according to him has the same position in the eyes of God. Rumi provides an illustration of the substantial meaning of the diversity of the world. For this Sufi the emergence of this world is nothing other than a relationship of love between creatures. According to him, a religion like Islam is a religion of love, not as understood by most people who only see Islam as a religion of law. For him the law is an aspect that exists after love. According to him, one of the letters in the Qur'an, namely al-Fatihah, begins with an affirmation of Rahman and Rahim. After that, in that verse, according to him, Allah confirmed the law.⁹¹

Sufi Abdul Karim al-Jili who lived at the end of the 14th century also had views related to the phenomenon of diversity and religion in the world. For al-Jili the essence of religion is not only substantive but also ontological. According to him, the essence of religiosity is devotion to God and all believers are His servants with their own style and form. Diversity is the result of God's *tajalli* (revelation) through His names (*asma*). According to him, religion will always survive as long as God still reveals Himself as the media of the universe.⁹²

The great Sufi al-Hallaj is also believed to be one of the Sufis who put forward the recognition of diversity. This character expresses a well-known statement as his insight into the way of seeing other people's religions. According to him, God has determined a religion for each group of people and they do not have the ability to choose, otherwise they are not chosen for them, so anyone who blames what other groups hold means that he has punished that group for having embraced religion as their own

⁸⁹Michael Bobo, "Idries Shah and Sufism", article accessed from https://www.academia.edu/30568847/Idries_Shah_and_Sufism, 3 March 2023.

⁹⁰Idreis Shah, *The Way of The Sufi*, (United Kingdom : Isf. publishing, 2015), 15.

⁹¹Samsu Ni'am and Anin Nurhayati, "Sufism of Diversity in The Sufism", 4.

⁹²Samsu Ni'am and Anin Nurhayati, "Sufism of Diversity in The Sufism", 4.

effort. Therefore, in the view of al-Hallaj, divine religions such as Judaism, Christianity, Islam are different names but the goal is the same.⁹³ Al-Hallaj provides an illustration of religious diversity with a tree, that a tree grows from the same root and then has many branches. Al-Hallaj's opinion is in line with the views of the Islamic philosophers Ikhwan al-Shafa' who are also considered a group that is open to religious diversity. They describe the truth to be found in all scriptures, beliefs and in every nation and culture. According to them, all knowledge comes from a unified principle.⁹⁴

Sufism and Tradition

Each religion is the center or origin of a tradition, which extends religious principles to different areas. There is no tradition which means exactly traditio, as this term is used by Catholicism which reveals traditio. In fact, the word tradition is related etymologically with transmission and contains a spectrum of meanings of ideas about knowledge, practice, technique, law, and the form of a number of elements, both oral and written. Tradition is like present life, which leaves its mold, but cannot be simplified to the mold itself. What tradition transmits, may appear to be words written on parchment, but may also be truths that characterize the human soul, and as subtle as a breath or even a glance, through certain teachings transmitted.⁹⁵

In a universal sense, tradition can be considered to include the principles that bind man to heaven, and therefore religion, while from another point religion can be considered in its essential meaning as principles revealed by heaven and binding man to his beginning. In this respect, tradition can be considered in a limited sense as the application of these principles. Tradition implies supraindividual characteristic truths that are rooted in the nature of reality. "Tradition is not childish and outmoded mythology, but a very real science."⁹⁶

Tradition, like religion, is truth and presence. Tradition shows a knowing subject and a known object. Tradition comes from the source, from everything that begins and everything that returns. Tradition includes everything such as the "Breath of the Most Gracious" which, according to the Sufis, is every root of life itself. Tradition cannot be separated with regard to revelation and religion, sanctity, orthodoxy, authority, continuity, and the regularity of the transmission of truth in Sufism.

⁹³Samsu Ni'am and Anin Nurhayati, "Sufism of Diversity in The Sufism", 5.

⁹⁴Jajang A Rohmana, "Sundanese Sufi and Religious Diversity in the Archipelago The Pluralistic Vision of Haji Hasan Mustafa 9 1852-1930)", *Kawula : Journal of Local Culture*, V ,3 no 2 July-December (2016), 97.

⁹⁵Seyyed Hossein Nasr, *Intelligence and spirituality of religions*, (Jakarta: Initiation Press, 2004), 69.

⁹⁶Seyyed Hossein Nasr, *Intelligence and spirituality of religions*, 70.

Sufism or Sufism is one of the paths that God has placed within the heart of Islam in order to demonstrate the possibility of implementing spiritual life for millions of true people who for centuries have followed and continue to follow the religion taught by the Qur'an.⁹⁷Sufism essentially talks about three elements: God's nature, human nature and spiritual virtues, only with that humans can prepare themselves to be dignified because they reach the rank of *ahsan altaqwim*, to become the full address of the names and attributes of God. In this case Sufism reminds man who he really is, which means that man is awakened from his dream which he calls his daily life and that his soul is free from the confines of the imaginary prison of his ego which has its objective weight in what is called "life". in religious parlance.⁹⁸

Tasawuf teaches about the divine nature, the universe and human beings, all of which are included in Sufi teachings, cannot be discussed here. We can only emphasize that Sufi teachings revolve around two basic teachings about "transcendence of being" (*wahdab al-wujūd*) and the universal human or perfect human (*Al-Insan Kamil*). All events are verses that contain the names and attributes of God and derive their form from a single entity as the only thing that exists.⁹⁹ Sufism as a spiritual dimension of Islam, in its formal aspect has characteristics that are unique to Islamic tradition. Because Islam is based on oneness (monotheism), all its manifestations always reflect monotheism as well. This is most evident in Sufism, where religious principles are reflected in the most direct way. There are monotheistic principles in Sufism, which means, among other things, that its methods and practices unite things that are separate and stand alone in other traditions.¹⁰⁰

Likewise, in the tasawuf tradition which has metamorphosed into thoriqohs, there are also genealogies that carry the teachings of tasawuf up to the Prophet. Tariqah meant by Sufis is a process of purifying the soul, heart and spirit which ends in the process of adorning the spirit with various noble and praiseworthy morals. The foundations or foundations of the Sufi tariqah are: *ijtihad* in the sense of improving the essence and quality of one's Islam, *suluk* which means improving the essence and quality of one's faith, *sayr* which means improving the essence and quality of one's *ihsanan*, and *thayr* which means the process of *jadzb* or being attracted by Allah's mercy and goodness SWT.¹⁰¹ To take Sufism seriously, over and beyond transitory fads and popularity, it

⁹⁷Seyyed Hossein Nasr, *The Garden Of Truth (Drinking Sari Tasawuf)*, (Bandung: Mizan library, 2010), 196.

⁹⁸Sayyed Hossein Nasr, *Sufism then and now*, (Jakarta: Pustaka Pirdaus, 1994), 28.

⁹⁹Sayyid Hossein Nasr, *Sufism then and now*, 30

¹⁰⁰Sayyid Husen Nasr, *Sufism then and now*, 34.

¹⁰¹al-Ghazali, *Rawdhat al-Thalibin wa 'Umdat al-Salikin*, 14.

must remain traditional and orthodox in the light of the Sufi tradition. And at the same time it must be understandable to Western humans with the mental habits they already have and their reactions to everything that they have developed in themselves. In order for the Sufi teachings to truly be accepted and practiced, modern humans who want to learn them need to realize that they are actually in a state of drift and that sacred traditions are ropes thrown at them by the grace of God and that only with sacred traditions they can save themselves.¹⁰²

This uniformity of the nature of Sufism both in methods and in relation to human outward life in the midst of society, can provide clear benefits to humans living in this modern era, where inner seclusion is more likely than seclusion. *borniyah*. The historical manifestations of Sufism describe the phases of piety (*makbafah*), love (*mahabbah*), and knowledge (*ma'rifah*). The theme of exile emerges from the depths of the modern human psyche to remind of the deepest spiritual needs. The meaning of tradition is connected more with something other than perennial wisdom, lies at the heart of every religion which is none other than Sofia, has a sapiential perspective both in the West and in the East, considered the pinnacle of human achievement. The eternal wisdom of the ideas of tradition and Sufism cannot be separated, illustrating a main component of the concept of tradition, which is none other than Sophia Perennis in the Western tradition, which in Hinduism is called Sanata Dharma.¹⁰³and Muslims (Sufis) call it *al-hikmah al-khalidah*¹⁰⁴(or *Javidan Khirad* in Persian).

The function of a traditional civilization can be said to be none other than creating a world dominated by purity. It saves humanity from the terrors of nihilism and skepticism, which accompany the disappearance of the sacred dimension of life and the destruction of the sacred character of knowledge. All the characteristics that include tradition are made possible by the presence in each tradition that is integrated, and returns to religion which lies at the origin of the tradition, not one but several dimensions, levels and meanings or types of teachings related to different types of spiritual and intellectual abilities and human needs. the familiar, such as the earthly means spoken of among others, with regard to this aspect of the holy order from heaven, which governs all the life of traditional humanity, which is both spiritual

¹⁰²Sayyed Hossein Nasr, *Islam and Modern Human Suffering*, (Bandung: Pustaka, 1983), 104.

¹⁰³One of the meanings of Sanatana Dharma and Sophia Perennis relates to the concept of True Tradition, namely the origin of human existence, the estuary of the source of truth manifested by His noble messengers in various forms. Look; Mas' udi, M. Perennial Implications of Islam on the Contemporary Religion According to Seyyed Hossein Nasr. *Fikrah*, 1(2), 23.

¹⁰⁴*Al-Hikmah Al-Khalidah* can be called an Arabic translation directly from Sophia Perennis and Javidan Khiradz from Persia. Look; Schuon, Frithjof, *Islam and Perennial Philosophy*, trans., Rahmani Astuti. (Bandung: Mizan, 1998), 7.

and intellectual needs, that is, who seeks God or the ultimate reality here and now. In Judaism and Islam, two dimensions of tradition such as Talmudic and Kabbalistic or Shari'ah and Tariqah are clearly delineated, although even in these there are intermediate areas and a broad spectrum of existence is clearly distinguishable.¹⁰⁵

Conclusion

Views on traditional perspectives are sourced from the meaning of tradition. Nasr defines tradition as truth and the historical forms of manifestation of truth (presence). The truth in question is *scientia sacra* (sacred science) or metaphysics which contains views on reality, the hierarchy of reality, and sacred reality. Nasr's desire for the tradition of Sufism is the basis of his analysis of the "Modern" West because for him Sufism is not only in a position to balance rationalism, positivism, or empiricism, nor does it merely balance materialism (as an attitude of life) with spiritualism (religious way). But he places himself (soul) as the implementation of science and technology. Nasr made Sufism the end point of the spiritual essence and the esoteric dimension.

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¹⁰⁵About these dimensions in Islam, see Nasr, *Ideals and realities of Islam*, while exotericism and esotericism in general see F. Schuon, *The transcendent Unity Of Religions*, trans. P. Townsend, (New York, 1975), 56.

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