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M. Amin Syukur's Socio-Sufism: Bridging Spiritual and Social Piety

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Abstract: The esoteric aspect of Islam, namely sufism, can provide essential values in influencing people's views and attitudes in their lives that, in turn, motivate them to achieve their goals in life as individuals and as a collective society. This study aims to analyse sufism as part of Islamic teachings, emphasising aspects of social morality (equality, compassion, mutual help, tolerance, *ukhuwwah* or brotherhood) initiated by M. Amin Syukur. This study applies a qualitative method using a content analysis approach. The results discovered that M. Amin Syukur promotes social sufism, i.e., sufism that concerns social life. Such sufism has characteristics, namely humane, empirical, and functional. M. Amin Syukur's Sufistic idea is rich in human values for creating social order and good community relations.

Contribution: This study provides a new understanding that the function of sufism in society can be measured by its role, i.e. its contribution to society. Those who perform spiritual journey (*sālik*) must be active in all aspects of life, such as economy, politics, and society. Such Sufism by M. Amin Syukur is called social sufism.

Keywords: M. Amin Syukur; social Sufism; functional Sufism; humanist Sufism; social morality

Introduction

Modernisation and globalisation are challenging to control, mainly because of the abundance of information in today's era. The fundamental thing of modernisation and globalisation is a matter of value. Globalised values are held as values that are believed to be accurate. If the espoused values collide and develop in society without a settlement, then it is identified that a crisis of values arises, which disrupts the harmony of people's lives. This is because the normative and traditional joints have shifted. This value crisis concerns the attitude of judging an act as good or bad, immoral, social-asocial, appropriate-inappropriate, right-incorrect and other behaviours that are measured based on personal and social ethics, thus changing the attitudes of tolerance, permissiveness, apathy, impoliteness and so on. These social and cultural conditions shake the human soul, causing a crisis of confidence in one's abilities and causing symptoms of sensitivity to negative values. ¹Apart from that, the source of human desires has surfaced, so reasoning is no longer philosophical and wise, and many are not in line with human conscience. According to Arifin, the crisis of civilisation values above stems from a change in mindset that tends to be rational rather than dogmatism, realism and pragmatism from ritual-formalism, secularism from religious moralism-idealism and so on. Sayyid Hussein Nasr called it a "global crisis".²

This is a sign that modern society was born from the 'ideology' of the Renaissance (the period of revival), which prioritised rationality (reason) and forgot the role of 'revelation', so they experienced an intellectual and spiritual imbalance far from divine values. As a result, they separate themselves from religion to be free, and they become human beings who think they can stand alone, solve various world problems, and 'fly' without religious attachments. Thus, this revival era has become an age of complexity and darkness for modern-day humans. The era of globalisation is a 'complicated' period in which rapid and unlimited transformation occurs worldwide in a short time, breaking down all boundaries in all fields. In addition to providing benefits for human life, with the availability of all facilities to support their life activities, the practices of materialism and hedonism also appear. Humans, in fulfilling their desires, tend to justify any means regardless of their right and left, namely

¹ Tenny Sudjatnika, "Character Values That Build Human Civilization," *Al-Tsaqafa: Scientific Journal of Islamic Civilization* 14, no. 1 (2017): 127–40.

² Mustadi Mustadi, "Building National Morality with Sufism," *Journal of Islamic Education* 13, no. 2 (25 December 2015): 20–32.

about the rights of others. The impact of all this is the occurrence of a spiritual drought that attacks humans in this global century, not only in urban areas but has spread to rural areas. At this point, the science of sufism has an excellent opportunity to be used as a reference and solution in dealing with this problem.³

Religion-based morals (Islam) are, of course, sourced from Islamic teachings (al-Qur'an and al-hadith), which require practice (*'amaliyah*) in everyday life. In religious language, good character is based on religious values by 'knowing what is good and bad (*amr ma'ruf nahi munkar*)', desiring good, and doing good (*'amal shālih*).⁴ Sufism, as one of the pillars of Islamic teachings (Islam, Faith, and Ihsan), teaches a way or a way to get closer to Allah SWT. Sufism is also a series of soul experiments in pursuing the path of purification and spirituality, guided by longing for Allah.⁵ So, tasawwuf is rooted in *al-Ihsān*, which includes all good deeds, all human interactions with God, and all interactions between humans and their environment. This can elevate and increase their human dignity and position and develop their quality.⁶ As an esoteric aspect of Islam, Sufism provides strong fundamental values in influencing the views and attitudes of its people and, in turn, motivates them to try and act to achieve their goals in life as individuals and collectively and make a significant contribution to national development.⁷ However, if one traces it to the fact that the practice of sufism emphasises esoteric (mystical relationship between servant and God) rather than exoteric (social relations).

Amin Syukur, as one of the academics *concerned* with the study of sufism, initiated the concept of "social Sufism". By trying to offer Sufism ideas that are active in worldly matters and highlighting more social issues. His concept teaches how to simultaneously be a servant of God and a social being. So, the obedience obtained from Tasawwuf's M. Amin Syukur idea not only refers to metaphysical or even oneness with God but also increases sensitivity

³ M. Arif Khoiruddin, "THE ROLE OF TASAWWUF IN THE LIFE OF MODERN SOCIETY," *Journal of Islamic Thinking* 27, no. 1 (5 January, 2016).

⁴ Abdullah Idi and Jamali Sahrodi, "Social Morality and the Role of Religious Education," *Intizar* 23, no. 1 (December 19, 2017): 1–16.

⁵ Arrasyid Arrasyid, "Sufism and Modernity Problems: Considering Maqamat and Ahwal Abu Nashr as-Sarrāj," *Journal of Fuaduna: Journal of Religious and Social Studies* 4, no. 1 (June 30, 2020): 70–82.

⁶ M. Amin Syukur, *Social Sufism* (Yogyakarta: Student Library, 2004). 34.

⁷ M. Masyhur Amien, *The Morality of the Development Perspective of Religions in Indonesia*, 1st Cet (Yogyakarta: Student Library, 1994).

and concern for social phenomena. Therefore, through this article, we learn more about Amin Syukur's concept regarding his social sufism.

So far, three studies have investigated this issue. First, an article by Umar Faruq Thohir (2016) entitled 'Sufism as a Solution to Modern Problems: A Study of Tasawwuf Thought of Muh. Amin Syukur'. This research aims to elaborate on Amin Syukur's thoughts on tasawwuf. He positioned sufism as one of the solutions to the problems of modernity, which have lost the vision of divinity and resulted in psychological symptoms, namely the existence of spiritual emptiness. As a result, people will become stressed and anxious because they feel they have no grip on life.⁸ The second is a study by Randi Saputra (2021) entitled 'Balancing Rituality and Social Participation: The Concept of Social Sufism Amin Syukur'. This study aims to know and analyse the social tasawwuf Amin Syukur concept.⁹ The third study was conducted by Siti Yumnah in 2019 and was entitled 'The Concept of Dhikr According to Amin Syukur and Its Relevance to the Goals of Islamic Education'. The purpose of this research is to find out the relevance of *dhikr* to the goals of Islamic education, which, according to Amin Syukur, has a very close relationship. *Dhikr* is a way to make a person a good, noble human being and, of course, remember his creation in this world, which can lead a human to become an *Insān kāmil*. Without Islamic education, *Insān kāmil* will not be able to regenerate, resulting in self-extinction (experiencing emptiness and even the loss of cadres who carry out Insan Kamamil's struggle relay).¹⁰ However those previous studies have not dealt with M. Amin Syukur's idea of Sufism, i.e. humane, empirical, and functional sufism.

Method

This library-based research examines, analyses, and identifies existing knowledge through library materials (reading sources, reference books, or other research results) to support their research. It is called reviewing library

⁸ Umar Faruq Thohir, "Sufism as a Solution to Modern Problems: A Study of Sufism M. Amin Syukur," *Journal of Theologia* 24, no. 2 (March 2, 2016): 43–68.

⁹ Randi Saputra, Reza Pahlevi Dalimunthe, and Mulyana Mulyana, "Balancing Rituality and Social Participation: The Concept of Social Sufism Amen Syukur," *NALAR: Journal of Islamic Civilization and Thought* 5, no. 1 (10 June, 2021): 14–30.

¹⁰ Siti Yumnah And Abdul Khakim, "The Concept of Dhikr According to Amin Syukur and Its Relevance to the Goals of Islamic Education," *Oral Al-Hal: Journal of Development of Thought and Culture* 13, no. 1 (29 June, 2019): 97–118.

materials or literature study. ¹¹Several steps must be carried out procedurally, namely identifying, collecting primary and secondary data, processing it, and then studying it factually and accurately. ¹²

In collecting data, the documentation method is used, namely by collecting literature related to the theme of the study. Then, after the data was collected, the researcher classified the data, namely grouping the data based on the characteristics of each according to the research needs. Two types of data were needed in the research: primary and secondary. Primary data is in the form of the works of Amin Syukur. In contrast, secondary data is all books, articles and other scientific works that can support the data needed to complete the theme being studied.

Furthermore, the analytical methods used include the Historical Continuity Method, which describes material objects in a historical structure open to the future in two senses. On the one hand, it can produce a more productive interpretation that is more objective and critical. On the other hand, ancient texts or events provide explanations and answers to current problems. Thus, it found a meaning and direction that the previous author did not intend. So, old scripts or events are still valuable, but they get new meanings, and the new ones are only known based on the old ones. ¹³*Second* is content analysis, a method used to check the authenticity of data obtained from the library or the field. Third is interpretation, namely interpreting and making interpretations that are not subjective but must rely on objective evidence to achieve authentic truth. ¹⁴

M. Amin Syukur's Biography

Muhammad Amin Syukur is the first child of seven siblings. On 17 July 1952, in the Kalimati hamlet, Kalirejo Village, Shaman District, Gresik Regency, East Java, he was born to husband and wife H. Abdus Syukur and Hj. Umi Kulsum. He grew up in a devout family environment and was highly concerned about religion. This family environment influences and determines the direction in which his personality develops. In childhood, he was known as

¹¹ Iqbal Hasan, *Research Methodology and Its Applications* (Jakarta: Ghalia Indonesia, 2002). 45.

¹² Kumalaningsih, *Research Methodology* (Malang: Universitas Brawijaya Press, 2012). 48.

¹³ Kaelan, *Qualitative Research Methods in Philosophy* (Yogyakarta: Paramadina, 2005). 175.

¹⁴ Anton Bekker and Achmad Charris Zubair, *Philosophical Research Methodology* (Yogyakarta: Kanisius, 1983). 76.

a child who diligently worshipped, obeyed and obeyed both parents. This proves that parents care about their children's development, especially regarding religion and character. With great love, his parents educated and guided Amin Syukur so that he proved to be a child who, since childhood, was always on the right path in accordance with religious guidance. Amin Syukur lives and grows in a pesantren environment, which has not only strengthened his expertise but also developed his intellectual potential and social life. In 1978, when Amin Syukur turned 26, he dedicated his life to education. Then, when he turned 30 in 1982, Amin Syukur began to dedicate his life to da'wah or guiding the community until the end of his life.¹⁵

From 1982 to 1997, under the guidance of Drs. Khalil Rahman Amin Syukur is active in a socio-religious organisation, the Central Java Islamic Da'wah Council (MDI). Apart from that, Amin Syukur was also involved in the Central Java Indonesian Ulema Council (MUI) as Chair of the Education Commission (1995) and the Central Java Association of Indonesian Muslim Scholars (ICMI) in 1995. In 1995-2000, Amin Syukur also became the Advisory Council of the Regional Leadership Council (DPD) I Tarbiyah Islamiyah Central Java. From 1996 to 2002, Amin Syukur served as Vice Chancellor III of IAIN Walisongo Semarang, now UIN Walisongo. In 2002-2003, he served as Acting. The Dean of the Ushuluddin Faculty of UIN Walisongo later served as the Dean of the Ushuluddin Faculty of UIN Walisongo from 2003-2007. Amin Syukur has also taken care of several rubrics since 2007, including the Tasawwuf Interactive Rubric in Suara Merdeka Daily. The Heart Therapy rubric in the Sindo national daily for the Central Java and DIY regions and the Art of Organising the Heart Rubric in the TVKU Studio Semarang. Amin Syukur is also active in teaching Sufism recitation at the Great Mosque of Central Java, Al-Arbi'a Study Association, Tazkiyatun Nafs Study at Al-Ikhlash BPI Mosque, Darus Sa'adah Study Association and the Warakawuri Association Study in Central Java. Amin Syukur also supervises the Al-Muhsinun Foundation, the Trustee of the Semarang Morning Together Recitation Foundation (PAPB). Apart from that, Amin Syukur also serves as Chairperson of the YPI Nasima Semarang Supervisor, as a Member of the Trustees of the Wonosobo Al-Qur'an Science Development Foundation, Director of the Sufism Guidance and Consultation Institute (LEMBAKOTA)

¹⁵ M. Amin Syukur, *Kuberserah: The True Story of Survivor Kan Ker, who was sentenced to have a chance to live for only three months* (Semarang: NouraBooks, 2012).

Semarang. His life is truly dedicated to the community and preaching. Finally, Amin Syukur died on Monday, 15 March 2021, in the evening at 23.45 WIB. Before he died, Amin Syukur was busy building a pesantren named Fatima Al-Amin. The name Fatima was taken from his wife, and Al-Amin is the nickname of the king of the Prophet Muhammad PBUH.¹⁶

Results and Discussion

Humans need things that can free them from the " *spiritual crisis*" they are experiencing. Humans need guidelines to restore spiritual values that have been eroded so far. This is where the critical role of religion is to take part in overcoming these problems. Religion plays a vital role because it has guidelines that can be used as a guide for human life. The guideline that is considered suitable in this case is tasawwuf or the religious model practised by Sufis (practitioners of sufism), who is deemed humane and inclusive and do not conflict with anthropocentric principles and natural law. So, according to Amin Syukur, the reflection of sufism at this time must be reconsidered. Sufism's social responsibility is now becoming heavier when compared to the past. In addition to different conditions and situations, the problems that arise are also other and more complex. This is what prompted Amin Syukur to emphasise that sufism in today's era must be more *humanistic*, *empirical* and *functional* (appreciation of the teachings of Islam, not in God), not just reactive but also active and provide direction of life for humans in this world, whether in the form of moral, spiritual, socio-economic, and cultural.¹⁷

According to Amin Syukur, understanding sufism in today's era is not an isolated or passive life *towards* the world. Sufism invites people to know themselves and then know God. According to Amin Syukur, this is a principle that Muslims must hold in living their lives; this principle is a powerful guideline. With such an invitation, sufism is considered to liberate humans from the confines of *modernism*, which so far has resulted in humans experiencing a *spiritual* and moral crisis. With this principle, humans will not be easily swayed by the storms of life (negative impact) caused by modernism. These principles will guide his life so that he becomes a moral human being and can show his existence as the noblest creature on this earth.

¹⁶ "Humanistic Islamic Education Values in Sufism (Study of Sufism Thought Prof. Dr. HM Amin Syukur, MA) - Walisongo Repository," accessed 20 December 2022.

¹⁷ Komarudin Hidayat and Muhammad Wahyudi Nafis, *Religion of the Future: A Perennial Philosophy Perspective* (Jakarta: Paramadina, 1995). 194.

Amin Syukur no longer explores the theoretical teachings of sufism based on *maqāmāt* and *ahwāl* but rather the application and internalisation of life in God and society. The tasawwuf concept of Amin Syukur is substantially similar to the tasawwuf ideas of Hamka and Nasaruddin Umar. Still, the tasawwuf initiated by Amin Syukur is deeper and reaches various aspects of social life. The orientation of Amin Syukur's tasawwuf concept stops at individual obedience and how to realise moral nobility and social participation. An exciting concept and the main point in Amin Syukur's Sufism is that he makes sufism a more *humanistic, empirical* and functional discipline. In which he explores the social dimensions of sufism and applies them in life as a response to contemporary Indonesian challenges.

Humanistic Sufism of M. Amin Syukur

Amin Syukur's thoughts regarding sufism are that, at present, sufism has a heavier social responsibility than in classical times because the conditions and situations are more complex, so the reflection can be different. Therefore, sufism in this century, namely XXI AD, must be more humanistic, empirical, and functional.¹⁸

Every human being has the wish to realise his full potential. Even Amin Syukur requires it. In one of his works, he argues that any human being who claims to be a Muslim and a believer has no reason not to actualise himself, especially in the social arena. Humans are social creatures, creatures that like to socialise and gather.¹⁹

Sufism teaches human values, *namely* social values that grow in society and are created by the community. Amin Syukur sued sufism in this era that must be more humane, that is, as education for humans to become human beings who are spiritually close to God and human beings who are socially kind to creatures. It is these vertical and horizontal responsibilities that Amin Syukur tries to harmonise and synergise with through his concept of thought, with the hope of becoming a solution to the social and spiritual crisis of today's

¹⁸ Mohammad Muhtadi, "Submitted to Meet the Requirements for a Doctoral Degree in Al-Qur'an-Based Education," nd.

¹⁹ Subaidi Subaidi, "The Concept of Islamic Education with a Humanist Paradigm," *Nadwa: Journal of Islamic Education* 10, no. 1 (12 April 2017): 26–49.

modern society. This proves that sufism is concerned with individual piety and emphasises social piety.²⁰

Amin Syukur revealed that in sufism, positive principles could develop the future of humanity. This principle is like introspection (*muhāsaba*) concerning vertical and horizontal problems, then correcting things that are not good. Always make *dhikr* (in the broadest sense) to Allah, the Source of Motion, Normative Source, Motivational Source and Value Source as a reference in life. Thus, a person will always be above *sunnatullah* and *shirath al-mustaqīm*.²¹

The social sufism built by Amin Syukur gives a new colour to society's spiritual and social life. It is presented as a ukhrawi and a worldly solution for *the Public*. Thus, social sufism is interpreted as a breakthrough for modern society in today's millennial era to become a spiritual 'medicine' dry of God's guidance due to a life full of hedonism, materialism, and individualism.²²

Amin Syukur, in his other work, explains that real Sufis are Sufis who can give assistance or cooperation (*ta'āwun*) with other Muslims and fellow human beings for the betterment of society. This is the implementation of human beings. Such Sufis are included in the neo-Sufism category, which emphasises the need to involve oneself in society more strongly than sufism, which likes *zuhd* (asceticism), which is inclusive in life.²³

Sufism wants to educate the soul to become social human beings who are active, solutive, dynamic and able to give a beautiful colour to people's lives. As a Sufi, he must be able to synergise divine and human tasks (humanity: society). Not being a Sufi indifferent to worldly life, strangers will live in a community and distance themselves from the problems experienced by society because this is not only contrary to Islamic teachings but also not justified in the teachings of sufism. In line with this explanation, Amin Syukur explained that a true Sufi *can do ta'awun* (help, cooperation) with other Muslims and fellow human beings to improve society; this is the implementation of insane

²⁰ Muhamad Basyrul Muvid and Akhmad Fikri Haykal, "Humanistic Sufism and Its Relevance to the Spiritual Social Life of a Global Century Post-Modern Society (A Study of the Sufism Thoughts of Said Aqil Siradj and Muh. Amin Syukur)," *Reflection* 19, no. 1 (23 June, 2020).

²¹ Amien, *Morality Development Perspective of Religions in Indonesia*. 17.

²² Samsul Munir Amin, *Sufism* (Jakarta: Hamzah, 2012). 214.

²³ M Solihin, *Human Mysticism, Ethics, and the Meaning of Life* (Bandung: Nuansa Cendikia, 2004). 44.

kamil. And this is what Amin Syukur means about sufism, which he seeks to be more *humanistic*.

Empirical Sufism of M. Amin Syukur

Amin Syukur challenged sufism in this era to be more *empirical*, of course, through his observations as a Muslim intellectual who is an expert in the field of sufism, by looking at the problems that occur in today's modern society because Amin Syukur sees that classical Sufism thinking is no longer relevant to the paradigm of today's modern society, in this regard, the author describes Amin Syukur's thoughts regarding his opinion about the nature of the world, asceticism and the existence of sufism in the future. Amin Syukur signifies that sufism is always a part of human life. Its purifying waters always purify human knowledge and knowledge. Like a roaring river, sufism never stops flowing. Because of this, it would be impossible to limit it to specific eras or centuries or consider it different throughout the various stages of human life. Although outward differences are certain to occur, we have to admit one crucial thing, namely, that sufism is a unique essence that is remarkably unaffected by differences in humans, talents, emotions, and geographical or even geographical factors. Historical.²⁴

Amin Syukur views the world as neutral and can function proportionally. The world can turn negative if it is used for things that deviate from Sharia rules and violate them. Then sufism has two aspects: practical aspects that can be achieved (good deeds) and theoretical elements that can be understood. This confirms that sufism provides colour in every life, age, period, and era for the continuity of human life in the world, which concerns paradigms, lifestyles, needs, challenges in life, solutions to problems they face and ways (guide) for them to be close to God.²⁵

Amin Syukur believes that the world is not something we must stay away from, as well as a veil that becomes a barrier between God and servants. Discrediting worldly life and ignoring social life is wrong. Amin Syukur said that sufism is here to improve the heart so that the personality is good and the born attitude is noble. The inequalities are for Sufis who are oriented towards social sufism. They are active in helping the community, not being silent or

²⁴ Azyumardi Azra, *Muslim Intellectual Essays on Islamic Education* (Ciputat: Logos, 1999). 6.

²⁵ Abdurrahman Mas'ud, *Initiating Nondichomic Education* (Yogyakarta: Gama Media, 2002). 129.

indifferent. They also help others experiencing disasters, difficulties or the like through suggestions, advice, services, thoughts or material donations. In this design of social Sufism, Sufis, murshid, and Sufism leaders take part (share) in alleviating the problems that hit the community. This view is Amin Syukur's response to the assumptions of the Sufis, who often discredit the world. In daily life, it is expected to find members of the congregation who leave work and neglect their responsibilities. So it is not surprising that Imam Syafi'i gave satire to the Sufis who claimed to be Sufis but were controlled by laziness.²⁶

The nature of the world in sufism can provide direction and knowledge about how the true essence of sufism, and applying the concept of sufism can change the mindset of Sufis and improve the stigma that exists in society regarding sufism. Sufism, which is considered heretical teachings, can prove and answer that Sufis can also be active in social life, not only busy seeking individual ritual piety. The practice of sufism in this day and age must be more able to socialise and not to live alone anymore. For example, asceticism, asceticism is very synonymous with sufism. Zuhud means a simple life, both in dressing, eating, drinking and others; this must also be adjusted to the context of the era. Amin Syukur thinks that zuhd today does not mean having nothing or choosing to live in poverty. Still, even though a person has a lot of property, he is not bound or fascinated by the property he has and uses it for good purposes. Such as social interests, then he is said to be ascetic. Because zuhd today is not being attached to the property that is owned and being sincere if one day the property is taken back by the actual owner, namely Allah SWT. Amin Syukur's view of asceticism is that he wants to place sufism in the current era as something that is no longer passive in dealing with world problems.²⁷

For Amin Syukur, Sufism must have the probability to exist more in the future. His argument is about the need for spirituality and the waning of religiosity. Future needs will no longer be a formal religious rite but transcendental values that can calm the heart and soul. At this level, sufism is considered a concept that can be accepted by modern society in later days. Because the concept of social sufism is relevant for consumption by various

²⁶ Nur Hikma, "Psychological Aspects of Main Characters in the Novel Dahlan Shoes by Khrisna Pabichara (Abraham Maslow's Humanistic Psychology Study)," *JURNAL HUMANIKA* 3, no. 15 (19 May, 2017).

²⁷ Qodri Azizy, *Education to Build Social Ethics* (Semarang: Various Sciences, 2003). 64.

levels of society, social sufism can also be taken more quickly because it presents applying Sufistic values in social life.²⁸

Functional Sufism of M. Amin Syukur

From a linguistic point of view, it is understood that sufism is a mental attitude that always maintains self-purity, worships, lives, is willing to sacrifice for the good and is always wise. But this does not mean a Sufi escapes from worldly life and then surrenders to the situation. Sufism now offers a balance between the life of the world and the affairs of the hereafter, including economic and political issues. This is where Amin Syukur wants that sufism must be more functional, not run away from worldly life. Tasawwuf must become *an agent of control* so that all aspects of the world can be ideal and in line with God's rules.

Currently, we live in a modern society, which we often refer to as a secular society. Generally, community members' relationships are established based on worldly principles. Feel free and free from the control of religion and metaphysical worldview. In modern society, which tends to be rationalist, secular, and materialistic, happiness and peace are not fulfilled. Therefore, it is necessary to involve sufism directly in the economic field. Economic teachings in Islam have a particular style and differ from socialism and capitalism. In Islam, individual rights are highly respected, but the interests of society must also be considered. Personal interests must be balanced and sometimes defeated by society's interests. Umar Ibn Khatab once said: "*If I were facing a problem that I was working on, I would undoubtedly take the wealth of the rich, which is more than their needs. Then I distributed it to the muhajir.*"²⁹

Amin Syukur's moderate sufism leads to the formation of social remembrance, not only dhikr bi al-lisān and bi al-qalb. He explained that the dhikr consists of three kinds: First, dhikr orally. Dhikr commanded by Allah that can be done verbally (bi al-lisān), namely by saying the ṭayyibah sentence such as tasbih, tahmid, tahlil, istighfar, hauqalah or in other forms of ṭayyibah (good sentence). In this regard, Allah commanded through His word: "And mention the name of your Lord in the morning and evening" (QS. Al-Insān: 25).

²⁸ "(PDF) Prof.'s Spiritual Journey. Dr. HM. Amin Syukur, MA: Case Study of Healing Diseases with Sufistic Therapy | Muhammad Faizin - Academia.Edu," accessed 21 December, 2022.

²⁹ Amin Syukur, *Social Sufism* .

This level of remembrance is remembrance at elementary stages (levels/levels), which are verbal utterances to guide the heart so that it always remembers Him. After a person is used to doing dhikr, the heart becomes connected automatically (remembrance of Allah). When someone has carried out dhikr bi al-lisān regularly and continuously, it can penetrate (open) the heart to remember Allah. So that it is not only remembering Allah in the mouth but also in the heart. The second is dhikr with the heart. Amin Syukur continued his discussion in this regard related to dhikr bi al-qalb. That Remember the names of Allah. In the heart, it is an attitude of remembering without mentioning or saying anything. Allah also orders dhikr like this. In this position, someone consistently or continuously always remembers Him. Third is social dhikr (remembrance). The third form of dhikr is performed by 'social activity', namely by giving part of one's wealth for social purposes, doing things useful for the development of the nation and state, and religion. This remembrance is a reflection of the practice of oral remembrance and heart remembrance. This social dhikr has more tangible (real) benefits than the first (oral) and second (heart) forms of dhikr. If the first and second dhikr are individual, namely the vertical direction (ḥabl-min Allāh), then the third dhikr model is more social, namely the horizontal direction (habl-min al-nās) with social sensitivity. This model of remembrance is the one most frequently mentioned in the Qur'an. 34. The Qur'an instructs us to sow goodness, benefit, and peace on earth by constantly helping and maintaining unity among people.³⁰

Thus, wealth in Islam has a social function, as money must be issued for social interests, including growing social solidarity, eliminating the gap between the rich and the poor, and destroying capitalism and individualism.

Islam is against hoarding wealth and accumulation of wealth only for personal gain. Islam opposes this because it will become a source of disobedience and evil, giving birth to extravagance, arrogance and extortion. This attitude is also very contrary to the principles of sufism, which upholds a simple attitude because the function of humans in relation to property is only as a ruler. At the same time, the actual owner is Allah SWT.

Amin Syukur's tasawwuf concept has its authentic characteristics in the depth of analysis on applying tasawwuf in social life. Problems and social

³⁰ Amin Syukur, *Suing Sufism and Sufism of 21st Century Social Responsibility* (Yogyakarta: Student Library, 1998). 112.

systems are explored in detail, along with the solutions. In simple terms, it can be understood that the social tasawwuf promoted by Amin Syukur teaches how to do tasawwuf for ordinary people, sufism and social responsibility and intervene in various crises in every aspect of life. The system and social problems are also explored in detail, along with the solutions. Amin Syukur's tasawwuf idea was also motivated by the current era's need for compatibility between asceticism-style tasawwuf teachings. Amin Syukur assumes that humans are *zoon politicon* who have an obligation (even the need) to socialise and actively participate in social life.

Sociologically, humans are social beings; they cannot live alone without interacting with other humans. Each individual will need others and so on to create interactions between them. The intended interaction will occur in all aspects of human life, from the economic aspect, for example, to meet their needs and other activities, such as social, political, cultural and so forth. This mutual interaction makes disharmony between humans possible because they demand their interests.

The problem that is being felt in human relations today is moral degradation. Modernism, characterised by advances in science and technology, still needs to provide a comfortable, directed and meaningful life. Modernism has resulted in confusion and distortion of human values (dehumanisation). As has happened in recent years, almost every day, we are presented with news about crime, violence and even murder. Not to mention teenagers whose association is increasingly accessible and social media, which little by little erodes national identity.

Of all the problems in this century, sufism is considered to have a great responsibility and is relevant. As stated by Amin Syukur, the responsibility of sufism is moral. Talking about humans, Amin Syukur agrees that humans are *zoon politicians* who are obligated to socialise and participate in social life. In social life, of course, you must have reasonable moral provisions.

Immanuel Kant, as an opponent of pure reason, stated that the postulate that must be adhered to to achieve morality is the owner of morality, namely God. According to him, morals are classified into autonomous and heteronomous. Independent morality is an act of kindness without external parties' intervention. All actions are purely of one's own will, and according to Kant, this is the essence of morality. Meanwhile, heteronomous morals are acts of kindness carried out because of rules and intervention from other parties. In this case, Emile Durkheim has different assumptions; he considers objective

morality the basis for controlling individual behaviour. Consensus and collective³¹ rules made by a group will form civilised humans.

Talking about relevance, the writer finds a relevance between Sufism in Amin Syukur's thoughts and social morality. The author briefly explains that social character has moral values with at least three basic principles: *liberty*, *equality*, and *reciprocity*. If these basic principles are met, they will give birth to high moral behaviour towards forming a good personality. High moral behaviour will not harm, hurt, torture, or violate the rights of others. The things that should be done are behaviours that refer to respect for the rights of others in the nuances of universal human values. A moral person always thinks and acts based on how his existence can bring goodness and be helpful for the benefit of other humans.

The three principles above align with the principles of sufism, according to Amin Syukur, that today's sufism must be more *humanistic*, *empirical*, and functional. Sufism today must be able to issue its abilities in terms of balancing itself amid this modern and sophisticated era. The era we are unaware of turns out to be increasingly biting the value of morality in humans. Morality is one of the many parts of the responsibility of sufism in this era, according to Amin Syukur. Moral responsibility is the capacity possessed by humans to distinguish between good and bad things. Moral is a guideline in action. A virtuous person will have cognitive power as a filter and affection that can prevent humans from deviating. The quality of cognition and affection humans have will manifest through the nobility of behaviour.³²

In one of Amin Syukur's works, he reveals that in social life, the Qur'an has outlined several principles of morality, including a sense of equality, compassion, mutual help, tolerance, *ukhuwwa*, *amr ma'ruf nahi munkar*, fairness, democracy, trustworthiness and so forth. To get used to these principles embedded in oneself, we must continue to practice and habituate. In sufism, moral development exercises can be carried out in stages: *takhallī*, *taḥallī*, and *tajallī*. According to *Achlami*, *processing takhallī*, *taḥallī*, *tajallī*, *riyāḍa*, and *mujāhada* will lead humans to invaluable spiritual experiences. Amin Syukur has also stated that *takhallī*, *taḥallī*, *tajallī* are a process of moral

³¹ Mohammad Dahlan, "Thoughts of Immanuel Kant's Moral Philosophy (Deontology, Categorical Imperatives and Practical Ratio Postulates)," *Scientific Journal of Ushuluddin Science* 8, no. 1 (4 January 2009): 37–48.

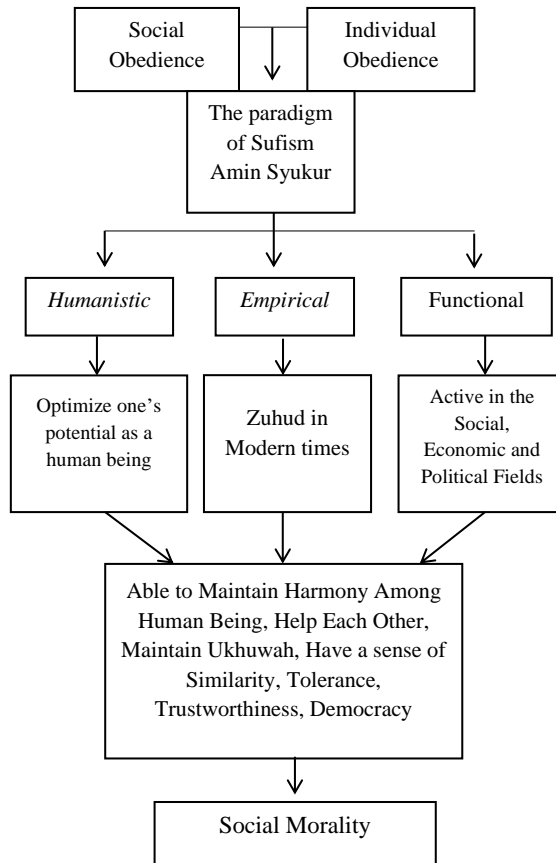
³² Aliah B, Purwakanita Hasan, *Psychology of Islamic Development* (Jakarta: Raja Grafindo Persada, 2006). h 34.

development. Appreciating these values will give birth to Ihsan, where serenity and happiness will radiate from the heart when they reach *tajallī*.³³ At this stage, humans can distinguish between good and evil. The social sufism that Amin Syukur carried out is a suitable medium for answering moral problems because social tasawwuf can simultaneously form autonomous and heteronomous morals.

From all the descriptions that have been previously described, Amin Syukur's opinion is that sufism has creative potential as an architect in designing life by implementing it through two dimensions that go hand in hand, namely the implementation of morals that have a divinity orientation, which is then translated and linked with a practical orientation to create peace in human relations. In this condition, when an individual performs a moral good in the community, he not only feels it as a normative legal guide with all the accompanying sanctions but also lives it as a good that comes from the spirit of his intuition. In other words, he lives the existing norms with all his soul as he lives the religious teachings that vibrate because he feels living together.

³³ HSH MA. Achlami, " *Social Sufism and Moral Crisis Solutions*," *Ijtimaiyya: Journal of Islamic Community Development* 8, no. 1 (1 February 2015): 90–102.

Tabel 1. Amin Syukur Mysticism



Conclusion

The concept of sufism initiated by Amin Syukur does not teach one to withdraw from worldly life. There are three paradigms of thought of sufism of M. Amin Syukur; it must be more humane, empirical and functional in this era. According to M. Amin Syukur, within these three paradigms, humans must be able to optimise their potential and carry themselves amid modernism. A Sufi must also be active in the social, economic and political fields. Sufism can bring humans to be humans who are close to Allah and humans who are socially close to creatures. It is these vertical and horizontal responsibilities that Amin Syukur tries to harmonise and synergise within his Sufism concept. The concept that sufism offers Amin Syukur has relevance to human morality.

Individuals with an excellent vertical relationship with Allah SWT will have cognition as a filter and affection that can prevent humans from deviating. The quality of cognition and sincerity of love that humans have will be manifested through the nobility of behaviour. Amin Syukur's paradigm of thought is full of *insane values*, which focus on social order and community relations.

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