

EL-AFKAR

Jurnal Pemikiran Keislaman dan Tafsir Hadis



Published by:
FAITH, WISDOM & KNOWLEDGE
ISSN (P): 2502-5384
ISSN (E): 2502-5392

HOME ABOUT LOGIN REGISTER SEARCH CURRENT ARCHIVES ANNOUNCEMENTS

Home > Vol 8, No 2 (2019) > Lukman

Tasawuf dalam Perspektif Sayyid Hossein Nasr

Lukman Lukman

Abstract

This paper aims to see the modern human side is experiencing various acute crisis, which originated from the spiritual crisis that befell them, as a result of the development of western technology that is not aligned with esoteric values. The science and technology that has been worshiped thus becomes a trigger for humans by flowing the increasingly powerful flow of globalization and information, science eventually becomes the ruler and dominates nature. On the other hand, there are some groups of the world community there are also those who have started to get bored even disgusted with the life of glamoristic, materialistic, hedonistic, unhealthy competition, greed, arrogance, racism, violence and so on. The method used in this paper is to analyze Sayyid Hossein Nasr's thoughts with a qualitative-descriptive approach. The results obtained from this release are Sufism is the right way to answer the various problems faced by the modern world, Sufism that does not leave material physical life. The meaning of *utuh* (self-exile), *hald hermitage* and *khalwah* (solitude) is interpreted in spirit or soul, not in physical material. The theme of *exile* arises from within the souls of modern humans to remind them of the deepest spiritual needs. Therefore *sufism* is the right way to fill the emptiness of the human soul as a result which leads to western oriented and material oriented.

Keywords

Sufism, Sayyid Hossein Nasr, Modern.

Full Text

References

- Nurhasanah, Lina, Peran Tasawuf Dalam Kehidupan Manusia Modern (Perspektif Sayyid Hossein Nasr). El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis, 2017, 6.2.
- Kern, Azumardi, Seminar Sehari Spiritualitas, Krisis Dunia Modern dan Agama Masa Depan, Jakarta: Yayasan wakaf Paramadina dan Mizan, 1993.
- al-Qushairi, Ahmad, al-Simt al-Majid, Dairul al-Ma'arif al-Nizamiyah, Heyderabad, 1999.
- Sekur, Amin, Zuhud di Abad Modern, Pengantar Quraish Shihab, Yogyakarta: Pustaka Pelajar, 1997.
- Hamka, Tasawuf Perkembangan dan Pemurniannya, Jakarta: Panjimas, 1994.
- Nasr, Sayyid Hossein, Islam dan Nestapa Manusia Modern, Bandung: Pustaka, 1983.
- Nasr, Sayyid Hossein, The Garden Of Truth (Meraguk Sari Tasawuf, Bandung: Mizan pustaka, 2010.
- Nasr, Sayyid Hossein, Tasawuf dulu dan sekarang, Jakarta: Pustaka Pirdaus, 1994.
- Swaidar, Amsal, Tasawuf dan Gerakan Tarekat, Bandung: Angka, 2003.
- Widiyanti, Hanna, Pemikiran Sayyid Hossein Nasr Tentang Filsafat Perennial. El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis, 2017, 6.1: 55-60.

DOI: <http://dx.doi.org/10.29300/jpkih.v8i2.2572>

Refbacks

There are currently no refbacks.

Copyright (c) 2019 El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis

Indexed by:



ARTICLE TEMPLATE

ADDITIONAL MENU

EDITORIAL TEAM

PEER REVIEWERS

PUBLICATION ETHICS

FOCUS AND SCOPE

AUTHOR GUIDELINES

ONLINE SUBMISSION

OPEN ACCESS

COPYRIGHT NOTICE

AUTHOR FEES

PUBLICATION

COPYRIGHT TRANSFER FORM

VIEW MY STATS

View My Stats

OPEN JOURNAL SYSTEMS

Journal Help

USER

Username

Password

☐ Remember me

Login

NOTIFICATIONS

View
Subscribe

LANGUAGE

Select Language

English

Submit

JOURNAL CONTENT

Search

Search Scope

All

Search

Browse

By Issue

By Author

By Title



Si-Muham. Jurnal Pemikiran Keislaman dan Tafsir Hads published by IAIN Bengkulu and disseminated through licensing below Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis
Institut Agama Islam Negeri Bengkulu
Rahm Fatah Street, District of Pagar Dewa, Bengkulu City, 38211
Bengkulu, Sumatra, Indonesia

Other Journals

[illegible]

Lokman Lokman
IAIN Bengkulu
Indonesia

Tasawuf Dalam Perspektif Sayyed Hossein Nasr

Lukman Lukman*

e-mail: jihadatulkhilafah01@gmail.com

Abstract

*This paper aims to see the modern human side is experiencing various acute crises, which originated from the spiritual crisis that befell them, as a result of the development of western technology that is not aligned with esoteric values. The science and technology that has been worshiped thus becomes a trigger for humans by flowing the increasingly powerful flow of globalization and information, science eventually becomes the ruler and dominates nature. On the other hand there are some groups of the world community there are also those who have started to get bored even disgusted with the life of glamoristic, materialistic, hedonistic, unhealthy competition, greed, arrogance, sadism, violence and so on. The method used in this paper is to analyze Sayyed Hossein Nasr's thoughts with a qualitative-descriptive approach. The results obtained from this release are Sufism is the right way to answer the various problems faced by the modern world. Sufism that does not leave material physical life. The meaning of *uzlah* (self-exile), *hold hermitage*) and *khalwah* (solitude) is interpreted in spirit or soul, not in physical material. The theme of exile arises from within the souls of modern humans to remind them of the deepest spiritual needs. Therefore sufism is the right way to fill the emptiness of the human soul as a result which leads to western oriented and material oriented.*

Keyword: *Sufism, Sayyed Hosen Nasr, Modern*

Pendahuluan

Eksistensi tasawuf dalam pandangan pemikiran Sayyid Hussein Nasr tentang tasawuf di dunia Islam pada era modern diharapkan mampu mengatasi berbagai persoalan yang muncul sebagai akibat dari persoalan yang hanya bertumpu pada pemenuhan kebutuhan yang bersifat material saja, tanpa menyeimbangi dengan kebutuhan immaterial. Tasawuf atau sufisme adalah salah satu dari jalan yang diletakkan Tuhan di dalam lubuk Islam dalam

rangka menunjukkan mungkin pelaksanan kehidupan rohani bagi jutaan manusia sejati yang berabadi telah mengikuti dan terus mengikuti agama yang diajarkan Al-Qur'an.¹

Tasawuf secara hakiki membicarakan unsur yang tiga: Kodrat Tuhan, kodrat manusia dan kebajikan rohani, yang hanya dengan itu manusia dapat menyiapkan diri menjadi bermartabat karena mencapai peringkat *ahsan al-taqwim*, menjadi alamat nama-nama dan sifat-sifat Tuhan sepenuhnya. Dalam hal

* IAIN Bengkulu