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SUFISM IN URBAN LIFE SPIRITUAL GROWTH AMIDST MODERN CHALLENGES

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ABSTRACT

Sufism is a concept in Islam aimed at drawing people closer to God. It involves purifying the heart through good deeds. There are three stages in the journey of Sufism: first, seeking knowledge as the initial step; second, performing good benefits as an intermediate phase; and third, obtaining God's blessings as the final achievement. By practicing Sufism, individuals can develop a closer relationship with God and find peace within their souls. The process of inner purification and performing righteous deeds through Sufism, it helps people improve their spiritual well-being and deepen their understanding of religion. Involves recognizing the process of purifying the inner self, carrying out good deeds refer carried out in Sufism helps humans to improve spiritual quality and deepen their understanding of religion. As a spiritual dimension in Islam, Sufism plays an important role in directing the inner life of the people, especially in the midst of the hustle and bustle of modern life, especially in urban areas. Modern cities bring great challenges to spiritual life, such as pressure from work, materialism, and individualism. Sufism can help balance the physical and spiritual aspects through introspection. City people are often trapped in individualistic traits that affect religious practices, causing emptiness of the soul and imbalance in life. This study uses the sociology of religion to understand the spiritual orientation of urban communities. The results show that the difficulty of balancing modernity with religious values is a major problem. There is a concept called Zohar or God Spot, encouraging people to seek meaning in life. This creates a wave of spirituality in urban society that is seen in studies, dhikr assemblies, and other spiritual events. Today, modern society wants to return to its nature, namely the vision of Divinity that is hindered by modernity. Spirituality helps people to return to religious values and fulfill religious obligations. Those who are able to balance modernity do not feel a major impact and can maintain a balance in life while studying religion. It can be concluded that the development of spiritualism has experienced various dynamics, including in its implementation. Modern society shows increasing interest in spiritualism. One way this interest arises is through the increase in religious assemblies, especially among educated people in the city. These assemblies are not only places for rituals, but also become sources of spiritual power that increase awareness. They focused on Sufism and created a new form of Sufism known as Urban Sufism.

INTRODUCTION

Sufism is part of the sciences in Islam that focuses on dimensions related to inner life. In the perspective of human perspective, Sufism focuses primarily on the spiritual dimension or inner life compared to the physical side. History records that before being appointed as the Prophet Muhammad, often carrying out Tahannuts and khalwat activities in the Hira Cave is a tradition carried out by the Apostle according to (Ahmad Bangun Nasution, 2013). Tahannuts and khalwat activities are carried out with the aim of achieving inner peace and purifying the heart. Thus, we can obtain guidance and guidance from God, and find the essence of truth that is able to regulate all things in an orderly and harmonious manner.

Someone who studies and practices Sufism is known as a Sufi, who emphasizes the spiritual aspect deeply. A Sufi always tries to get closer to God. On the journey to sophistication, there are various levels that must be passed. In the context of contemporary Sufism, the spiritual process starts from the stage of repentance, then continues with an attitude of asceticism, patience, feeling of poverty, humility, tawakkal, piety, willingness, and love are important steps that lead us towards makrifat (Maisyaroh, 2019). In the context of contemporary Sufism, there is an emphasis on balance between spiritual and social aspects of life. Apart from that, we also witness the emergence of various new forms of Sufism that are developing along with modern dynamics, such as Urban Sufism and Perennial Sufism (Samsul Munir, 2014). The presence of these two expressions reflects the growing spirituality that is increasingly becoming stronger among the middle class in Indonesia, a socio-economic group.

Urban Sufism refers to the spiritual practice of Sufism that developed in the midst of urban life. Amidst the hustle and bustle of modern life, urban Sufism emphasizes the importance of integrating spiritual aspects into daily activities. This helps a person to always maintain engagement and harmony with the spiritual teachings and principles of Islam. Meanwhile, the Sufism approach presents an approach that emphasizes the universal essence found in many spiritual and religious traditions, there is an approach that highlights the fundamental similarities between the various teachings. This approach encourages individuals to explore universal truths, while developing a deep understanding of the basic principles of the various beliefs that exist.

In general, Sufism has a very important role in Islam, especially in emphasizing the spiritual aspects of human life including dimensions that connect individuals (Nil Hayati, 2015). Over time, Sufism has undergone dynamic development, seen from the emergence of various new forms such as urban Sufism and perennial Sufism. These two variants illustrate the growing spirit of inner religiosity in the middle-class community.

RESEARCH METHOD

This research is a qualitative study using the library research method. Data were collected from various sources such as books and journals that are relevant to the research topic. The author chose a descriptive approach to provide a comprehensive picture of the phenomena found. In this approach, the

author focuses on the description and understanding of data carried out without using statistical analysis methods, the data collection process begins with the Search and selection of relevant literature. After the information is collected, the author conducts analysis and interpretation to achieve the research objectives. The findings from the review are then used to explain various dimensions related to the topic being studied. Modernity began With the advent of the Renaissance in the 17th century, there were various significant impacts. On the one hand, this era became a catalyst for extraordinary progress in science and technology. On the other hand, humans often forget their identity in the excitement. This can lead to a complexity of negative symptoms that interfere with life. Although science and technology provide benefits, they can also cause dehumanization that erodes human values. Urban communities feel a void of meaning and seek ways to overcome spiritual longing. This has led to an increase in interest in spirituality, as seen from the many studies and spiritual communities that have emerged. It is important to discuss the phenomena and models of spirituality, as researched by Rosidin on urban Sufism in Minahasa.

The research method to study Sufism in modern society uses a qualitative approach, such as literature study and in-depth interviews. The goal is to understand the spiritual values of Sufism to overcome the inner emptiness caused by materialism. This study analyzes literature and the opinions of Sufism practitioners to show the relevance of Sufism as a solution to the current moral and spiritual crisis. However, there are challenges such as the low level of public understanding of Sufism and the negative stigma towards its practice. The digital era also opens up opportunities to spread the teachings of Sufism more widely and contextually.

RESULT AND DISCUSSION

RESULT

1. Urban Sufism

The term Urban Sufism emerged as a way to describe the Application of Sufism In the context of the city, reflecting how city dwellers live the teachings of Sufism. This Sufism can be divided into two types. First, the original Sufism that focuses on understanding God. Second, the various focuses more on diligent efforts to practice worship that is the Holy Book and the teachings of the Prophet. In this second context, we are currently seeing its application within the framework of Urban Sufism.

Urban Sufism can be interpreted as activities and behavioral patterns carried out by communities in urban environments that aim to achieve peace of mind amidst various life challenges. In this context, Urban Sufism is not tied to the teachings of a particular teacher. This phenomenon becomes a new form of religious pattern, which is based on three important elements: the search for spirituality, the revitalization of traditionalism, and the revival of local religions (Azyumardi Azra, 2008).

2. The Emergence of Urban Sufism

Tarekat plays a very important role in religious customs Sufi practices and tarekat play an important role in the religious traditions of Indonesian society (Shadiqin, 2022). What used to be an ordinary

addition, today this practice has developed into a religious movement that is in great demand, especially among the Muslim community from the middle to upper classes, especially in urban areas (Hayani and Shadiqin, 2020). The phenomenon of urban Sufism began to develop as a reflection of the spiritual search among the middle class, especially in big cities in Indonesia. The characteristics of Urban Sufism can be seen through people's interest in various practices that contain elements of Sufism, such as prayer and dhikr, and activities inspired by Sufis, including figures similar to Al-Ghazali.

This development marked the birth of a school of thought, in the Sufi environment known as Urban Sufism. This is a form of hereditary custom in Islamic teachings that adapts to changing times (Fathurahman, 2019). In big cities today, there is a strong desire from the Muslim community to study Sufism, which is often referred to as Urban Sufism. In addition, membership in Sufi groups is no longer limited to certain circles, but also involves educated Muslims, middle-class people, and urban communities, as well as various Islamic socio-religious organizations.

The influence of Sufism is still strong among Muhammadiyah followers, although they focus more on Modernist Islam. The community also shows interest in Sufism, which is divided into three forms: Orthodox Sufism which emphasizes tradition, Urban Sufism which is popular in cities without ties to one group, student movements that focus on Sufism in universities. Many new dhikr groups have emerged, institutions such as Paramadina, Tazkiya Sejati, ICNIS, and IIMAN, and those led by Ustaz Ilham and AA Gym, which are also known as Urban Sufism-based sections. These symptoms indicate the existence of a spiritual movement in the midst of diverse urban communities.

a) Remembering Allah through dhikr

Zikr is an effort to Remember Allah, according to Al-Kalabadzi, basically means distancing oneself from everything that is not related to Him. In the Qur'an it is stated, "Mention the name of your Lord When you are in a state of neglect, this verse confirms how important it is to remember His name (Zikrullah) especially when we are distracted by various things in the world. Zikr is a very strong and crucial element in the spiritual journey towards Allah, it can even be considered a pillar on this path. Without remembering Him, a person will not be able to get closer to Allah.

In general, dhikr can be categorized into two types: verbal dhikr and silent remembrance. For those who are able to carry out both forms of dhikr and integrate dhikr with the tongue and dhikr with the heart, they will achieve perfection in morals, mental condition, and behavior. In the context of Sufism, dhikr functions as spiritual guidance (tarbiyah jiwayah) which helps overcome feelings of doubt. In addition, dhikr also acts as a solid protector in facing various challenges, difficulties, and disasters, as well as other difficulties of life. Through dhikr, a person's soul will feel comfort, peace, and tranquility, and receive much goodness and pleasure from God. (Muhammad Basyrul Muvid, 2020).

Zikir, in the context of Sufism, has a very deep meaning, functioning as a source of healing for the darkness of the heart. In addition, zikr also plays an important role in the formation of morals, as expressed by Yunus (2016). This view is in line with the thought of Sufis having a large dimension, Hakim Tarmidzi, who is the representative of the voice of other Sufis. He stated that zikr in Sufism

plays a role like a tool that has functioned as a means to achieve spiritual levels, starting from the purification of the heart to the presence of the heart in remembrance of Allah.

This view is reinforced by Al-Ghazali, who stated that dhikr is an effort to present Allah at all times. In this process, a person must focus his mind in order to connect with Him. When this connection is achieved, the individual will move from one stage to the next, until reaching the highest level, where the mind and heart of a servant (Sufi) are united in remembrance of Allah. This stage is the peak of the spiritual journey towards the Divine, known as the essence of Tasawwuf, a spiritual journey experienced by a Sufi.

b) Self-Reflection

Muhasabah, often known as self-introspection, is a process that involves awareness, reminders, and efforts to improve ourselves from various forms of sin, mistakes, disobedience, and negligence that we have committed against Allah. In this context, humans, including ourselves, are creatures full of sin. Therefore, it is inappropriate to hope to enter heaven, while we are still wallowing in mistakes. If we instead fall into hell, then we will find ourselves in a very disadvantageous condition (Helmi Fuad, 2010).

Thus, self-reflection plays a very important role in evaluating the mistakes we have made, along with the good deeds we have done. This process will later foster our sense of responsibility before God, among fellow human beings, and also before ourselves, which we must fulfill in accordance with the obligations of the Shari'a in the form of commands and prohibitions. Through self-reflection, a seeker will realize that his existence is not in vain, then he will be closer to God. A seeker who routinely reflects and introspects in his heart will have a deep desire to return to God accompanied by true and genuine repentance. He will also later try to stop all activities that cause him to be negligent and separate from the Creator, and continue to strive to forge himself to be closer to God.

We can understand that muhasabah is one of the solutions offered by contemporary Sufism, it is very important to maintain the mental and spiritual health of modern society. By doing self-introspection periodically, individuals will be more careful and aware in every step taken quickly realize mistakes, and immediately repent. In addition, muhasabah also encourages us to return closer to Allah and continue to control ourselves from various worldly desires, uncontrolled desires, the devil who always approaches us.

c) Purification of the Soul

Purification of the soul is a stage of inner purification that has a very important role in Sufism. This process is carried out through two stages, namely takhalli and tahalli. Tazkiyah Annafs is the essence of Sufism practice, which aims to educate the soul to continue to develop to be better, have noble morals, and behave commendably. According to Sahl bin Abdullah Ash-Shufi, individuals who have a clear mind are in good condition. Sufis are those who always try to purify their hearts and souls, and feel a deep longing for Allah.

Tazkiyah An-nafs can also be understood as the teachings and commands of the Apostles to mankind. By obeying this teaching, individuals can cleanse themselves of shirk and despicable qualities, and free their hearts from mistakes. Therefore, Tazkiyah Annafs is an effort to cleanse the essence of everything, bad qualities, and actions that are contrary to the provisions of Allah and His Messenger.

d) Repentance

In the middle of the Sufi period, repentance has the meaning as an effort to purify the heart from all mistakes, including those done by both the body and those originating from the heart, for example feelings of envy, arrogance, and showing off. Repentance also means trying to distance oneself from the temptations of the devil by continuing to make the heart aware of the mistakes that exist. The highest level of repentance is an explanation of negligence and inability to remember Allah. In other words, repentance reaches its highest point when a person rejects everything that is not related to Allah (Al-Ghazali, 1987). In addition, if we examine it from the perspective of contemporary Sufism, various new concepts related to repentance emerge, such as:

1. Building affection for God with Robiah Al-Adabiyah
2. Beautify yourself with Islamic morals that are in accordance with Al-Muhasibi's views.
3. Uniting the outer and inner aspects in worshiping Allah based on the teachings of Al-Qusyairi and Al-Ghazali.
4. Achieve peace of mind through dhikr taught by Ibn Atta'illah.
5. Exploring the path of ma'rifat to Allah with guidance from Dzun Nun al-Mishri.
6. Journeying through a spiritual and social journey full of piety with Hamka, Amin Syukur, and Nasaruddin Umar.

3. Sociological Approach to Religion

Through the sociology of religion approach, it is revealed that there is a mutually influential relationship between religion and society, as well as various forms of interaction that occur between the two. The motivation, ideas, and institutional structures of religion not only have a significant influence, but are also influenced by various social forces, organizations, and social stratifications. We can observe this through this research.

According to MJ Herskovits, as quoted by Sukanto (2010), urban communities tend to have an orientation towards cultural values that encourage progress in life. As a result, they have a unique religious view, where religion is often seen as less important and does not get the attention it deserves, so that their lives are more focused on worldly aspects. In this context, individualism, behavior based on rationality and function, and bureaucratic efficiency along with secular values become dominant (Amir Syukur, 2002). Meanwhile, spiritual aspects include:

a) Spirituality

Spirituality refers to a deep belief that connects us to the Almighty and Creator. In this context, spirituality includes an understanding of human interaction with God through various

practices, such as prayer, zakat, fasting, supplication, and various other rituals. Thus, spirituality can be understood as an inner appreciation of God that is manifested through certain actions.

b) Spiritual Aspect

The need for spiritual aspects often arises as an effort to create harmony in various aspects of life. This includes the search for meaning and purpose in life, an understanding of suffering and death, and the need for hope in living life. Also includes belief in oneself and God. According to Maslow (2002), there are five bases that support human spiritual needs, namely the meaning and purpose of life, a sense of mystery, devotion, trust, and hope in difficult times. In addition, Burkhardt and Hamid (2005) added that spirituality also includes awareness of the ability to utilize resources and strengths within oneself, find meaning and purpose in life, and feel a connection between oneself and the Most High.

c) Spiritual Dimension

The effort to maintain harmony and alignment with the outside world is a crucial struggle in dealing with emotional stress, physical illness, or loss. The spiritual dimension can provide strength beyond human ability to face these challenges. Spirituality is multidimensional, encompassing existential and religious dimensions. The existential dimension emphasizes the purpose and meaning of life, while the religious dimension focuses on the individual's relationship with Almighty God.

In the context of spirituality as a religious dimension, there are two important aspects. The vertical dimension reflects a person's relationship with the Most High God, who is the guideline in living life. On the other hand, the horizontal dimension includes the individual's relationship with themselves, others, and the environment. These two dimensions are interrelated and influence each other continuously.

d) Spiritual needs

In an effort to strengthen faith and fulfill religious obligations, it is important to seek forgiveness and build a trusting relationship with God. Spiritual needs include the search for meaning in life, the desire to love and be loved, and to give and receive forgiveness. These needs include a foundation of faith, a search for meaning in life, a commitment to worship, freedom from guilt, self-acceptance, a sense of security, the attainment of dignity, and living in a society based on religious values.

Spirituality is integrated with other aspects of a person and has a major impact on peace of mind. Everyone has a different understanding of spirituality, influenced by their culture, life experiences, and views on existence. The concept of spirituality is closely related to values and beliefs, where beliefs are the basis for individual actions. The spiritual dimension is an important part of life and varies depending on the experiences and practices of each individual.

DISCUSSION

1.The Phenomenon of the Emergence of Urban Spirituality Society

Historically, the modern era in the Western world began with the crisis that hit the Middle Ages, marked by the emergence of the Renaissance movement. Originating from Italy, this movement brought significant changes in religious and social dimensions (Ishomuddin: 2005). The Renaissance opened new horizons in various aspects of reality, with a deep emphasis on concrete things, such as the universe, human existence, society, and history. At that time, humans tried to provide space for independent reason, believing that reason was able to explain various problems. The belief that increasing the power of reason could give birth to a new world, where humans were satisfied with the leadership of reason, became the basis for the birth of the modern pattern that is now changing the order of society.

On the one hand, modernization brings convenience and comfort in life through technological advances. However, on the other hand, modernization also creates a crisis in life, resulting in spiritual emptiness, and shifting and eroding the role of religion in everyday life (Ali Maksum: 2005). As a result, urban society sociologically tends to be materialistic, individualistic, rationalistic, and formalistic. These characteristics indirectly influence their attitudes and perspectives on religion. This happens because humans are always in dialectics with their surroundings; in addition, the individual's thinking paradigm will influence all dimensions of his life, both social, cultural, and religious.

Modernization affects the way people practice religion in the city. First, there is secularization, where worldly and religious authorities begin to be separated. Society is divided into those who are moderate and extreme. Second, the view of religion changes; now it is more often seen through technology and industry, creating a kind of "new religion". Third, moral values are often ignored, and religion is considered only an obligation, unlike in the village where religion is still important. As a result, many city people experience mental problems due to the inability to adjust new values with religious teachings. They prefer a material and hedonistic life, feeling that religion is not working. Rapid social and cultural changes make it difficult for people to adapt, causing alienation and existential emptiness (Ali Maksum: 2005).

The declining value of material as a source of happiness makes urban communities seek ways to overcome their emptiness. They feel a longing for deep experiences and the presence of people who can bring coolness and inner peace. Within humans there is the potential and tendency to contemplate reality beyond the material aspect, known as the spiritual dimension. In the human brain there is an area often referred to as the "God Spot" or spiritual intelligence, which triggers a wave of spirituality among urban communities through various activities, such as dhikr assemblies, grand tabligh, and other spiritual events.

Today, modern society seeks to return to their nature, namely the vision of divinity that is covered by the charm of modernity. Spiritual experience, as an inner relationship with God through certain paths, has the potential to lead modern society back to true religious values.

2. Phenomena and Development of Spirituality in Urban Society

Today, we are witnessing an interesting phenomenon among urban communities, namely the emergence of a wave of spirituality as an effort to return to divine values. In the 21st century, interest in the spiritual path is increasing, especially in the context of the moral crisis and decadence that affects urban lifestyles.

A real example of this phenomenon can be seen from the rapid growth of religious assemblies and dhikr activities in various big cities such as Bandung, Jakarta, Bekasi, and Surabaya. This movement not only attracts the attention of educated people, but also develops into a source of spiritual awareness that is closely related to the teachings of Sufism. Interestingly, this phenomenon also extends to the academic environment with the emergence of the al Khidmah congregation involving students from various leading universities in Indonesia. This reflects that spiritual searches are now increasingly widespread, reaching various levels of society, both among academics and the general public. according to (Ishomudin: 2005).

Spiritual empowerment is increasingly accepted by urban communities who often feel hesitant. This approach does not force obedience, so individuals feel freer to acknowledge and carry out their charitable practices. A personal relationship with God can facilitate the process of healing the soul. In this context, Sufism emerges as a very effective practical approach. According to Said Aqil al-Siraj (2006), religious assemblies based on Sufism have an important role in guiding humans to be closer to God. Therefore, the existence of effective solutions and methods, such as spiritual activities and Sufism, is very much needed to overcome mental problems that arise as a result of the pressures of modernity.

By understanding Sufism, a glamorous and party lifestyle can be transformed into an ascetic journey that serves as a balance and therapy for the soul. Sufism is a spiritual evolution that fills the inner emptiness by emphasizing the richness of the heart, not material wealth. Sufism's behavior reflects the needs of today's urban society and needs to be adjusted to the development of the times. Currently, Sufism is an alternative that connects the divine and worldly dimensions. Although individual piety seems encouraging, the results of social piety are sometimes not optimally achieved. Therefore, Sufism in the modern era is expected to be able to create a better life as a whole according to M. Shalihin 2013).

Sufism as the essence of Islamic teachings functions as a solution and therapy for various human problems by getting closer to Allah the Almighty Creator. Through the various methods it offers, Sufism is able to provide a positive contribution that is very relevant to urban communities in facing the challenges of modern life, especially in the economic, social, and cultural fields. In addition, several aspects of Sufism are now increasingly attracting attention and popularity among spiritual seekers, especially thanks to the efforts of prominent figures in this modern era.

Total surrender to God is the essence of the inner practice of Sufism. This practice emphasizes that by letting go of all desires, hopes, fears, and dreams without exception, one can find one's true identity. Currently, discussions about modern Sufism or scientific Sufism are growing rapidly in big cities such

as Jakarta, Bandung, Yogyakarta, and Surabaya, with the active participation of various figures and business people.

Spiritual movements, especially dhikr assemblies in big cities in Indonesia, have given birth to a new school of Sufism known as urban Sufism. This term was introduced by Julia de Howell, an anthropologist who researched the development of Sufism in urban environments. In the modern context, economic and political interests that blind humans have plunged them into a vast nihilistic void, giving rise to a moral crisis. In such problematic social conditions, inner restlessness arises among the people. The loss of the role of God and religion in everyday life gives rise to a deep spiritual longing, especially among city dwellers.

The phenomena of banality, hedonism, and nihilism that hit urban society actually created fertile ground for the growth of new spiritual seeds. This not only signifies the revival of religious spirit amidst the unavoidable current of westernization, but also gave birth to urban Sufism which provides a new nuance in Islamic culture. Despite facing various controversies and criticisms, urban Sufism has become a place for souls who are trying to find spiritual meaning in religion (Oman, 2007).

After the 1998 reformation in Indonesia, religious activities have grown rapidly. The rise of urban Sufism is clearly visible through figures such as Ustadz Arifin Ilham with his Al Dzikra assembly, Ustadz Abdullah Gymnastiar with his Heart Management approach, Ustadz Yusuf Mansur who invites people to give alms, and Ari Ginanjar with his ISQ method. In addition, groups such as Paramadina, Tazkiya Sejati, ICNIS, IIMAN, and figures such as Ustadz Haryono have also contributed to enriching the spiritual journey of urban communities.

The rapidly growing middle-class Muslim group in urban areas plays a role as a bridge between the upper and lower classes, giving them a high degree of flexibility. This group is able to adopt a variety of cultures, which is seen in their attitudes and behavior. According to Kuntowijoyo, there are two possible cultural attitudes that emerge from this group. First, elite culture, where the owners of culture remain active as subjects, involved in the process of enlightenment, and do not feel alienated, so that their elite cultural identity is maintained. Second, mass culture, where individuals experience objectification, alienation, and stupidity, so that they The five main factors that drive the development of Sufism in urban society include: the search for the meaning of life, intellectual training and enrichment, psychological escape, religious justification, and economic interests. Of the five factors, psychological escape is considered the most relevant to the dynamics of modern society today, because many people seek spiritual experiences that allow them to directly experience mystical values. In addition, there are also those who hope to gain new enthusiasm to support their business activities, so that there is a collaboration between spiritual activities and business and economic themes. However, this tendency is not always seen negatively, but rather reflects religiosity that strengthens religious communities (Komaruddin, 2000).

3. Opportunities and Challenges

The process of modernization that began in the West since the Renaissance has brought significant positive impacts. However, in addition to these benefits, modernization also has serious negative impacts. One of the benefits felt by society is the ease of living everyday life. On the other hand, the negative influences that arise due to modernization can cause a crisis of the meaning of life, loss of spirituality, and the erosion of religious values in human life. Experts have proposed various ways to overcome the problems faced by modern society, one of which is through the development of a life based on the values of Sufism. Sufism, as the core of Islamic teachings, is here to provide solutions by getting closer to Allah SWT (Farouki, 2007, p. 216).

Seyyed Hossein Nasr, as one of the contemporary Muslim thinkers, stated that the understanding of Sufism began to gain attention among the people, who felt an inner emptiness. In their search for the fulfillment of the soul, many began to look to Sufism as a solution. According to Nasr, Sufism is the esoteric dimension and the essence of the depth of Islam, which is parallel to the sharia rooted in the Qur'an and Al-Hadith (Nasr, 1985, p. 181).

Sufism, known as a pure mystical sect in Islam, is now in the spotlight in the context of the tension and emptiness that has hit Muslim society. This phenomenon is caused by a number of factors, including population growth, the spread of non-religious education, the dominance of positivistic science, and family hierarchy in socio-cultural aspects. In addition, the implementation of a freer government, high mobility, and accelerated access to information also put pressure on individuals. Bagir quotes William James, a 20th-century psychologist in his book The Varieties of Religious Experience, who explains that as social beings, humans will not feel satisfied just by interacting with each other; they need to establish a relationship with the Almighty, namely God. In other words, as long as humans have not been able to get closer to their God, they will continue to feel emptiness within themselves. Therefore, what is needed by humans who experience inner dryness is spiritualism. (Bagir, 2006, p. 30).

The essence of Sufism's teachings lies in the effort to achieve an intimate relationship with God, so that a person can feel His presence. This is a form of Ihsan practice. Sufism is a system of spiritual practice that requires seriousness in cleansing, improving and deepening spiritual values, as well as bringing calm in an effort to get closer to Allah. Thus, a servant's focus is completely on Him. The sincerity of continuous effort will lead to contemplation and help escape from worldly desires which are always changing and temporary.

This Sufi attitude and paradigm are very necessary in modern society which often experiences spiritual drought. Understanding the purpose of Sufism should not be exclusive or individual, but rather applicable in responding to various challenges faced. In the modern era, Sufism becomes an alternative to bridge the gap between the divine and worldly dimensions.

Abas Mahmud Al-Aqad once stated that some people consider Sufism and all its branches as a wasted legacy. However, as time goes by, they will realize that Sufism has an important role in facing

the challenges of the crisis in the modern era and can be one of the effective solutions. The revival of Sufism today has the potential to provide new hope for people who feel bored in facing the various challenges of life.

The practice of living with a Sufi pattern can be attempted through experiences that guide us towards the ultimate truth. Every human being actually already has this potential embedded in their conscience. Therefore, it is hoped that this Sufi lifestyle can restore human nature to always remember God, realize His greatness, and surrender completely to Him. Various figures have studied Sufism from various perspectives, both external and internal aspects. However, it is important to note that Sufism also has a significant role in reducing consumer behavior which is currently a problem among the younger generation. This situation is the impact of materialistic understanding that is rooted in everyday life. Therefore, instilling Sufism values, especially about the concept of zuhud, is very necessary for the younger generation. According to Haidar Bagir in "Buku Saku Tasawuf" (Bandung: Mizan, 2006), zuhud can be a spiritual medicine for the younger generation who are caught in a consumer pattern. Through the practice of zuhud, it is hoped that awareness will emerge to reduce excessive interest in the world. It must be emphasized that zuhud does not mean distancing oneself from the world altogether, but rather reducing excessive consumption (Basyumi, 1996, p. 16).

In the context of modern society today, many people are trapped in an individualistic lifestyle due to the busyness that takes up their daily time. They leave in the morning and return home in the evening, often even until the evening (Abror and Arif, 2021, pp. 88-111). This condition has the potential to create social distance that makes us tend to be indifferent to various social problems around us. Therefore, the instillation of Sufism teachings is expected to reunite these separate lives. Sufism emphasizes the importance of social life together, not an isolated life. By internalizing the values contained in Sufism, it is hoped that we can find solutions to the various problems faced by modern society today.

CONCLUSION

Urban Sufism, or Urban Sufism, is the spiritual practice of Sufism in an urban environment. It helps city dwellers find peace of mind and face life's challenges to motivate many people. Urban Sufism can be grouped into various categories. First, true Sufism that focuses on a deep understanding of the first thing is about God, then the second is Sufism that is related to behavior, which emphasizes determination when carrying out worship based on the teachings of the Quran and Sunnah as a basis. The emergence of Sufism practices in urban environments emerged as a response to the needs of middle-class communities in urban areas, including in Indonesia, who are trying to find a deeper spiritual meaning (Ansori, 2015). Many people are interested in Sufism practices such as praying, dhikr, and teachings from Sufi leaders such as Al-Ghazali. This movement seeks to adapt the tradition of Sufism to the development of the times, so that it has succeeded in attracting the interest of many urban Muslim individuals, especially those who are knowledgeable and come from the middle class, to explore Urban Sufism.

The influence of Sufism is still visible in the followers of Muhammadiyah, although this organization is better known as a modernist Islamic group. There are various forms of Sufism in society, such as Orthodox Sufism, Urban Sufism among urban Muslims, and Student Sufism in Universities such as Gadjah Mada University and Bogor Institute of Technology, the phenomenon of "Urban Sufism" is growing, as seen from the existence of various zikir groups in Indonesia. Some of them are Paramadina, Tazkiya Sejati, ICNIS, IIMAN, and also the zikir community led by Ustaz Ilham and AA Gym. In the practice of Sufism in the city, there are a number of things that are often encountered, including: (1) Remembering Allah through zikir which functions to remember Him and overcome various difficulties in life; (2) Muhasabah An-Nafs (Self-Introspection), which aims to realize and correct mistakes and increase good deeds; and (3) Tazkiyah An-Nafs or purification of the soul which is important in developing a person's spirituality.

Sufism is now developing not only in the suburbs, but also in big cities. The migration of Sufism from villages to cities occurs along with modernization that drives urbanization. However, modernity often eliminates the spiritual aspect of life, causing spiritual drought and existential crisis in urban communities. After worldly needs are met, many feel empty and seek spiritual communities to fill the void. The phenomenon of dhikr groups or urban Sufism should be seen as a critique of our way of practicing religion and input for da'wah activists to adjust their methods to the character of urban society. For example, a psychotherapy approach could be a relevant method. Sufism is a tradition in Islam that includes personal religious experience and practice. Although often considered contrary to modern values, Sufism can foster an optimistic and dynamic attitude, playing an important role as a solution to the problems of modern society.

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