

Neo Sufism in The Modern Era And Its Implications in Shaping Human Morality

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Abstract: *Mysticism or Sufism is an important part of the history of Islamic thought and is regarded as one of the separate disciplines of Islam, as well as jurisprudence, theology, and philosophy. According to Fazlur Rahman, that beginning Sufism is a spiritual-moral protest against certain developments that have the character of doctrinal and political in the Muslim ummah. In the next stage, Sufism turns into a popular religious movement and of centuries 6th, and 7th Hijri (12-13 M) declared himself "not only as a religion in the religion but also as a religion higher than religion." Changes in orientation and substance Sufism in the process of development and growth is something that can not be denied. Therefore, any movement in the process of development, it would absorb elements its meet, as experienced by Sufism. Therefore, we will see substantial changes that occur in the development of Sufism, especially the appearance of fusion Lahiri and ratings as a response to the circumstances of the times.*

Key Words: *Neo Sufism, Modern, Moral, Implication.*

1. INTRODUCTION:

As well as jurisprudence, Kalam, and philosophy, one of the disciplines in Islam is Sufism or Sufi, and is also the most important part in the history of the development of Islamic thought, in its appearance, Sufism is closely related to the situation Sozio-culture that existed and occurred at the time, therefore, since his birth, Sufism became a constant part of Islamic cultural sciences and became very interesting since the event of political disputes between Ali and Muawiyah.

The rise of Sufism generally and the order especially in recent times, not undo anymore raises many questions among religious sociology and modernization. Why is a situation where the advancement of science and technology is increasing, more and more people are attracted to Sufism, one of the answers is because science and technology do not give the meaning of life. Therefore, religious revival, including Sufism, is precisely a strict rejection of the blind belief in science and technology itself (Rashid, 2001).

2. DISCUSSION:

2.1. Neo-Sufism; A Historical Study

Before it came to the discussion of Neo-Sufism (Madjid, 1995), Fazlur Rahman, then, to be known first, is the beginning of asceticism in the life of Islamic Society. According to Fazlur Rahman, spiritualism in Islam has existed since the Prophet Muhammad saw. Previously religious spiritualism was only limited to individual worship, but in subsequent developments, the planting of submissive and obedient to the law of God is based on the fear of Allah swt., gradually become a special stage of self-purification and introspection of moral motives. This was the foundation of piety in the early century until the II century H/7 to 8 AD.

The movement gained a strong back up from the social, economic and community faith conditions, especially at the level of the Umayyad terrace, then there was a group of people who sought to improve their righteousness. Thus this movement is purely ethical with a deepening of the motive of ethics, such as Hasan al-Basri (d. 110 H/728 M). In addition to these socio-economic conditions, the political exclusivity of society has also encouraged the birth of the movement where the phenomenon of political exclusivity is to make Muslims crashing from political and state politics and the affairs of the People as a whole, even to the suggestion of contemplation to the cave.

According to Fazlur Rahman, during the first two centuries of new Sufism is an individual phenomenon, but with the development of formal discipline of Islamic and theological law, the movement develops and relaxes with its attraction, namely the holding of Or groups of studies to discuss religion and conduct spiritual exercises that "rule out" the affairs of the world. And the movement grew intensively with contacts outside Islam.

Finally, many practices of Sufism that according to their views, are based on the hadith of the prophet, refusing to extremes against the world. This kind of practice for Fazlur Rahman is out of the corridor of Islamic teachings: "What is worldly can be called, which emphasizes actual implementation of the moral mind realistically in a social context,

including the main of the spirit of the Koran. But the Sufi hadith when released from full of delusion and extravagance will also reflect the life of the Prophet saw, and the teachings of the Koran in emphasizing the purity of heart and inner life.

The living pattern that emphasizes individual righteousness as an embryo of the birth of piety in the sense of holding isolation against the world has been a fast-growing historical phenomenon, gaining sharp highlights from Rahman. In its development, this life pattern has become a doctrine of Sufism. Facing this, Rahman viewed piety as the core of Sufism, (Asmaran, 1996), that is why he did not enter it in the row of Maqamat as the Sufi Way (Sufi path).

Thus, piety in Rahman's view is identical with Sufism, which was originally piety a reaction of the spiritual-moral protest of the situation at that time, which eventually led to the isolation of the Sufi against the world and the attitudes of cynicism Political unrest will cause pessimism. This attitude of isolation to the world and political cynicism when left to thrive is a life of turbulent and looking for other opportunities to express and perfect himself, whether healthy or not. Understanding this Sufism seems not purely ethical, but rather as a form of powerlessness facing the process of his time, then switch to seek spiritual satisfaction by isolating from the social process, choosing the life of contemplation and introversion In its development resulted in frozen doctrines.

Fazlur Rahman strongly disagreed with the pattern of life, because the pattern practiced by the Sufi far from the Koran, because the basic message of the Qur'an is how human being able to implement and able to actualize imagery Spiritualism and moral realist and social practice. The rejection of the isolation stance on the world can be seen in Rahman's concept of individuals and society. According to him, between the two can not be separated, no individuals without society and vice versa. The main purpose of the Koran is that the social order is moral, and can endure on this earth. The concept of Taqwa only has meaning in the social context. This thought is an attitude of opposition to an exclusive life that is widely practiced by the Sufi. One's chastity is not because of the alienation of the world and social practice but is in motion creating history and becoming a historical perpetrator.

As a result of the rejection, Fazlur Rahman offered the idea of Neo-Sufism, a Sufism that tends to elicit social activism and reinstalled a positive attitude towards the world. His fictional character was Ibn Taymiyah and Ibn Qayyim Al-Jauziyah. Neo-Sufism does not reject Kashef's epistemology as a degree of intellectual process and uses all essential Sufi terminology, and tries to incorporate Sufism in puritanical moral significance and ethos Social.

Rahman's Neo-Sufism concept wants Muslims to be able to do Tawazun (balancing) between fulfilling the interests of the hereafter and the interests of the world, then Muslims must be able to formulate Islamic teachings in social life. The phenomenon of Neo-Sufism is almost the same as that developed in North Africa that occurs in the case of Thariqah Sanusiyah, an order established by Muhammad Ibn Ali Al-Sanusi of Al-Jazair (d. 1275 H/1859 M) in Makkah (Afifi, 1963).

The Sanusiyah Thariqah is an order that applies very strict discipline, but they are active in community practice. Where in the sciences taught Sufism in addition to economic sciences (farming and trading) and fighting techniques. According to Rahman, this order forbade his Tues of excessive love of wealth, prohibiting the stockpile of gold and silver. It is intended not to legislation the spirit of hereafter life, but for the benefit of social welfare in the world.

This movement is in the struggle and renewal, and the program is more on the level of moral positivism and social practice than the spiritual boundaries of the end. It's more purifications and more activists than others. It refers to the purity of Islam, eradicating moral, social, and religious malpractice and trying to change and rebuild a better and moral society than ideals to obtain assurance of heaven, although these two things are not allowed to be mutually independent. This is what is one of the prototype updates launched by Fazlur Rahman in the field of Sufism, in addition to setting socio-political and socio-cultural which became a phenomenon at that time.

2.2. Neo-Sufism; Character and Thoughts

The terminology of Neo-Sufism is one of the terminology introduced by contemporary Muslim thinkers, Fazlur Rahman. Therefore, the understanding of this terminology is certainly referring to the thought of Fazlur Rahman. According to Fazlur Rahman as the initiator of this terminology, Neo-Sufism is a renewed Sufism (Reformed Sufism). According to Fazlur Rahman, the history of the Islamic Renewal movement over the last two centuries, at least divided into four typologies, the revivalist (pre-modernist), began to emerge in the late 18th and early 19th centuries that were pioneered by the Wahabiyah movement In Arabia, Sanusiyah in North Africa, and Fulaniyah in West Africa, the modernist movement, pioneered by Jamaluddin Al-Afghani (W. 1897) Throughout the Middle East, Sayeed Ahmad Khan (w. 1898) in India, and Muhammad Abduh (W. 1905) in Egypt, the Neo-revivalism movement, which has a modern but rather reactionary livery, where Abul a'la Al-Mawdudi with his Islamic church became a typical model for this movement, and the Neo-modernism movement, Rahman categorizes itself as belonging to this line of movement.

Because, he said, neo-modernism has a progressive synthesis of modernist rationality on the one hand with ijthihad and classical traditions on the other. And this is the main pre-requisites for the Islamic Renaissance. What kind of progressive-synthesis thinking Model does this neo-modernism movement bring? Rahman, in the author's record, is one step ahead of modernist and traditionalist Islam in two main matters. First, it relates to the methodology. Secondly, it relates to the fruit of thought.

Methodologically, Rahman gave a historical perspective in approaching Islam and in the analysis of the hermeneutics-objective in digging the Qur'an. The result is a thought fruit that has a strong foothold on the foundation of Islamic orthodoxy, at the same time able to escape from the trap of his stagnate to reflect the spirit of a contextual and compatible tradition for the era, namely the substantive spirit of Islam and liberating. If in the era of previous brilliance of Sufism, the most dominant aspect is the ecstatic-metaphoric or mythical nature, then in this new Sufism is replaced by the Orthodox Islamic Principles (Rahman, 1984).

In Indonesia, Hamka has laid the foundations of new Sufism through his famous book *Tasawuf Modern*. In this book, many give a reasonable appreciation to the Islamic esoteric passion but also included a warning that esoterism should be controlled by the standard teachings of Shari'ah (Hamka, 2005). Thus, the thought of Hamka was still a continuity of the thought of al-Ghazali. The difference with al-Ghazali, Hamka wanted a profound esoteric religious passion but by not committing self-seclusion ('Uzlah), but remained actively involved in society. Similarly, Hamka followed in the footsteps of Ibn Taymiyah and Ibn Qayyim, who by Fazlur Rahman both of these classical figures were seen as pioneers whom he named Neo-Sufism.

Neo-Sufism is a Sufistic mind that is closely related to the Shari'a, or according to the insight of Ibn Taymiyah, the type of the kind that is a continuation of the Islamic teaching itself as mentioned in the Qur'an and As-Sunnah, and remains in the Oversight of the two main sources of Islamic teachings, and still actively maintaining community involvement. Fazlur Rahman explained that the new Sufism has the main characteristic of emphasis on moral motives and the application of the method of Dhikr and Muraqabah or the concentration of the Keruhanian to approach God, but the target and content of concentration is aligned with The doctrine of Salafi (Orthodox) and aims to affirm faith to the righteous creed and purity of morality and souls. Therefore, the symptoms that can be called by Neo-Sufism tend to revive Salafi activism and replant a positive attitude to the world.

Thus, "new Sufism" emphasizes the need for self-involvement in society more strongly than "old Sufism." For example, a passive and anti-world view of piety or asceticism is comparable to that of "modern" piety views as revealed in a small treatise titled *Al-Ruhaniyat al-Ijtima'iyah* (Social spiritualism). In brief, the contents of this book are:

1. Read and ponder the biblical meaning of the Koran;
2. Read and learn the meaning of the presence of the Prophet Muhammad saw., through his Sunnah and Sirah (biography);
3. Nurturing relationships with righteous people such as scholars and Islamic religious leaders;
4. Keep yourself from unblemished attitudes and behaviors;
5. Learn the things about the spirit and metaphysics in the Qur'an and the Sunnah with a trusting attitude;
6. To perform obligatory and sunnah worship, such as praying five times and tahajud;
7. To give a harsh warning to the false life of passive spiritualism and isolative (I'tizaliyah).

The summary of the booklet suggests a value that has been commonly known by Muslims, the value of balance (Mizan or Tawazun), as one of the principles contained in the Koran. This principle of balance is the law of Allah SWT., for the entire universe, so that when violating this principle is a cosmic sin. And if people are referred to as "small Jagad" or "microcosm," then human beings must maintain the principle of balance in itself, including in his spiritual life.

Neo-Sufism aims at a more intense emphasis on strengthening the faith by the principles of Islamic creed, and the judgment on worldly life is as important as the Ukhrawi life. (Ansari, 1986). Puritanism supporters of Neo-Sufism led to contradictions and crossings with an earlier paradigm of Sufism directing their followers to hate the worldly, so they were passive. Unlike Neo-Sufism that encourages its followers to be active-creative in this life, both practical works, and intellectual creativity.

Al-Qusyasyi (d. 1071 H), a figure of Sufism reform and a teacher of Abdul Rauf Sinkili (d. 1105 H) directs and encourages the Muslims to abandon laziness and ignorance by using the most time. The function of human participants must be optimized to fulfill the needs of Jasmaniyah and Ruhaniyah. According to Al-Qusyasyi, the real Sufi is not the alienating himself from society, but the Sufi remains active amid community life and does Amar Ma'ruf Nahi wrongdoing (ishlah) for the advancement and welfare of society.

In the thought of Fazlur Rahman, Neo-Sufism has the main characteristic of pressure on moral motives and the application of the method of remembrance and Muraqabah (spiritual concentration) to approach God. However, the target and content of the concentration is aligned with the doctrine of Salafi (Orthodox) and aims to affirm faith to the true creed and purity of the spirit and the soul. Disarmed from its characteristic and ecstatic content and metaphysics, and replaced with content that corresponds to the Koran and as-Sunnah (Rahman, 1979).

Neo-Sufism or the Sufism of this new model strongly emphasizes and renews the original moral factor and the puristic self-control in Sufism at the expense of the excessive traits of deviant mysticism (Unorthodox Sufism). The limelight of Neo-Sufism is a socio-moral reconstruction done by the Muslim community (Rahman, 1970). This is different from the previous Sufism, which primarily emphasizes non-community individuals. Thus, the overall character of Neo-Sufism is puritan and activist. The Tanner did not resign from the life of the world but instead did the inner detachment to achieve a more maximal spiritual realization (Azra, 2002).

According to Nicholas Madjid, Neo-Sufism tends to revive Salafi activism and replant a positive attitude to the world. In this sense the Hambali like Ibn Taymiyah and Ibn Qayyim Al-Jauziyah, although very hostile to popular Sufism is the Neo-Sufism, instead a pioneer in the direction of this tendency. Furthermore the Neo-Sufism also admits, to a certain extent the truth claims their intellectual Sufism received the Kashef (experience of a divination of divine truth) Sufi or intuitive inspiration but rejected their claims as if not to be wrong (Ma'shum), emphasizing that the reliability of the Kashef is comparable with the moral hygiene of the true sing has an unequal level.

Both Ibn Taymiyah and Ibn Qayyim Al-Jauziyah claimed to have had their kashef. So, the occurrence of crashes brought to a level of intellectual process is healthy. Furthermore, Ibn Taymiyah and his followers put into it the puritan moral meaning and the ethos of Salafi (Madjid, 1995).

2.3. Fazlur Rahman's Neo-Sufism Concept

As previously described, for Fazlur Rahman, the spiritualism existed since the Prophet Muhammad saw, and he supported his prophetic and apostolic mission. In subsequent developments, adherence to God's law gradually became a special stage of the interiorization and introspection of moral motifs. The practice gained a strong encouragement from the social, economic and societal reality of the society, especially the Umayyad rulers. Therefore, this movement is purely ethical with a deepening of ethical motives.

Asceticism is the beginning of the life of Sufism, which is a reaction or spiritual protest of the situation at that time. Rahman strongly disagreed with the model of the life of the Sufi that isolates the world, a cynical political will lead to pessimism, and that is contrary to the Koran because the main thing of the Koran is the actual implementation of the moral imagination is realistically in a social context. The justification of the Sufi with the life of the prophet could not be interpreted by his rejection of the world, but merely shows the simplicity of the prophet, because however the rejection of the world is wrong and it is foreign to the prophet himself.

It is very inappropriate when it is said that among the companions some had an excuse such as Abu Yazid al-Busthami, Ibn 'Arabi, al-Hallaj and so on. However, in his practice, Rahman did not agree with the views of the people of Sufism, who he thought they had "added" in Religion (Nafis, 1996). Because an excise (mortal 'self) has resulted in isolation of self that is regarded as the ultimate goal or the human journey to the same. The rejection of Fazlur Rahman is based on the behavior of Rasulullah saw. According to him, if the excise of the Sufi is considered a religious experience, then the Prophet experienced it.

The paradigm above if examined more deeply, the notion of the Neo-Sufism of Fazlur Rahman was overridden by anomaly or problematics practiced by the Sufism, especially its peak in the THIRD century Hijriyah. These anomalies are among others: first, theological anomalies associated with a mortal experience 'and odd-minded syatahat and many characterized by SPECULATF-metaphysical thoughts, e.g. Hulul, Wahdat al-form, Ittihad And so on, secondly, non-formalistic anomalies relating to the basis of practice-applicative Sufism that does not rely on the normativity of the Qur'an and as-Sunnah, and third, holistic anomalies associated with the axiological aspects (Implementation) Sufism in which the Sufism prefer the isolation of life by doing contemplation and 'uzzlah and do not want to be active in societal practice.

Thus, the Neo-Sufism Fazlur Rahman with the skeleton of his pious back to the Qur'an and Sunnah is so strong, will give birth to the alternative Sufistic life today by the challenges of the growing era (Rahman, 1984).

2.4. Neo-Sufism; Overview of the implications for Muslims

Once it is known how the concept of Neo-Sufism which is being initiated by Fazlur Rahman, then is the implementation of the concept and its implications for the Muslims themselves. Well, to answer this question, it takes careful and thorough exploitation with a hierarchical thinking methodology.

In line with the Qur'anic Qur'an, the Islamic philosophers and Sufi scholars acknowledge that humans are composed of material elements and immaterial (Jasadiyah and Ruhiah). These two elements are the results of the emanation of God. Through the element of immaterial human owned, he can relate directly with Allah SWT. However, they are more interested in discussing spiritual-related matters. It can be known for example, in the thought of a Sufi master al-Hallaj (in his thinking; God and man each have an aspect of Lahut and Nast). This mixture of two aspects is known as Hull. And in this condition man will gain happiness, pleasure, and peace. Given that spiritual element has a very dominant function in human beings, then the spiritual crisis for humanity caused the occurrence of various diseases of the soul that inflict various potential, both individual and collective.

The methodological study of Neo-Sufism above, leads us to a new vision of mysticism as a product of past meaningful history of double, that is to return it to the shape of the time of the Prophet Muhammad, but still accept the role of Sufism Approaches Allah SWT, and develops the potential of Sufism to offer practical solutions to the humanitarian problems of the modern century by utilizing an intuitive experience. In this case, Sufism is occupied as a process of improving the quality of the qualities or borrowing the formulation of Abu al-Wafa pointing to the philosophy and way of life to acquire moral virtue, Sufi and spiritual happiness.

The fundamental element of this vision is the ever-changing nature of life. That is, the context of Sufism in the past days differs from the context of Sufism at present. Because human society is a constantly changing and melting reality, therefore the change of the present should be addressed with a new pattern also. Sufism that is practiced today must be by noting that the humanitarian problem in social life is part of the efficacy of a Sufi.

The peak of an intuitive experience that is pursued by the Sufi and the Assembly of the congregation must remain in the realization that the mortal experience ' and Baqa ' which is the opportunity does not last forever, but temporary (Ibrahim, 2004). If this is understood as an experience that lasts continuously, it will turn off the body's function to perform a religious obligation. The stage of Sufi consciousness on mortals ' and Baqa ' is not forever ending in the "self-esteem" of God. Syibah al-Din Suhrawardi al-Maqtul presents a very interesting theory. In his opinion, mortals ' was the stage of Sufi experience when the Lord mastered him and covered it so that his limited self-consciousness was melting into his existence. However, in this experience, Sufi still has a consciousness of his position before God and the surrounding world. The fulfillment of obligations to God does not forget his duty to the world.

The thought of Suhrawardi is aware of the potential of Sufism to have a complete passion, the existence of God and to internalize the implementation of his instruction in the world and including the internment of human beings. Every human consciousness has two sides, namely active and passive; its active side is related to the form of its activities in social life. Thus, empirical display of a Neo-Sufis towards the closeness of Allah SWT. can be done amid busyness in the modern world. He was a believer, as well as a self-employed, bureaucrat, technologist, banker or even an accountant who always made "keys" computer as "prayer beads" of asthma-worshiper Allah SWT (Al-Qusyairi, 1330).

Based on the perception that Zahid is not unlike Sufism, he can do Riyadhah (Ruhani exercises) in the context of preparedness as a modernist. The advantage of this practice figure is that one or each individual achieve a spiritual increase so as to gain peace of life, peace and happiness on the side of Allah SWT., no need to stress with attitude Zahidnya will always Form his axis not to be tied to the world, there is no need to forget to accumulate wealth because it is aware that its main purpose is to gain a mortal experience ' and Baqa ' on the side of Allah SWT. He had the opportunity to gain the experience of marinating in the terminology of Imam al-Ghazali, but his perception that the pattern of experience of God's existence associated with experiencing the execution of his commandment in this social life would be Uplifting his Sufinya spirit to build the world around him.

The profile of the person practicing Neo-Sufism or known as the new Sufism above, does not merely end in individual righteousness but seeks to build social piety for the surrounding community. They not only intend to hunt the heavens for themselves in isolation but instead build a paradise for the crowd in social life. The meaning that can be gained from this understanding is the alternative development of Sufism to internalize the existence of God towards the practice of his command in the pattern of social Sufism.

The appearance of Neo-Sufism in a person will be seen in its behavior in everyday life. In that case, in the understanding of the Neo-Sufism, one does not even make the world as dangerous as it should be avoided almost in totality. For example, an official, employee, employee, and another social status, in Neo-Sufism does not prevent them from closer to Allah SWT. Although Berdasi, an official feels comfortable for the activity of worship so always feel close to Allah SWT.

Sayyed Hosein Nasr, as quoted by Amin Gratitude, concluded that in the last few decades, Sufism had experienced a revival in the Islamic world, since Syria, Iran, Turkey, Pakistan to Southeast Asia. There is a significant increase in interest in Sufism, especially among the educated. According to him, part of the resurrection relates to the increase of the activities of Sufi orders, a kind of the order of Syadzaliyah and Ni'matullah who are very active, for example in Syria and Iran. Moreover, there are also serious attempts to re-explore the thinking of large Sufi figures, especially Ibn Arabi and actualized it to address the challenges of modern humanity and spirituality (gratitude, 1997).

In Indonesia itself, in recent years, the symptoms of the appearance of Sufism to the stage of religious life also appear clearer. The phenomenon that occurs today that the order (which is an implementation of Sufism) has become a study, thus forming a group (the Council of Dhikr). For example, the Council of Dhikr led by al-Ustadz H. Haryono with its method can treat all kinds of diseases, as well as the Council of Al-Zikra KH remembrance. Abdullah Gymnastiar with his Tausiyah can awaken the soul of modern society spirituality, and many more samples that can prove the fate of Sufism implementation in this modern life. Mass Media often report that literature Sufism includes the best selling books on the market. This Sufistic life even penetrated the world of watering. There are artists or poets, who are no longer shy of self-proclaimed "Sufistic poets."

The rise of Sufism generally and the order especially in modern times, not undo anymore raises many questions among religious sociology and modernization. Why is it in a situation where science and technology progress is increasingly growing, more and more people are attracted to Sufism? Is it merely a symptom of escapism in the modern world? A brief conclusion was given to Naisbitt and Aburdence as quoted by Azyumardi Azra, presumably interesting to note. According to them, science and technology give no meaning to life. "The revival of religion (including Sufism) is a strict rejection of the blind belief in science and technology."

Rahman's methodology for approaching Islam has opened the horizon of our knowledge of two dimensions in Islam, namely: Normative Islam and historical Islam. In his title, Islam and Modernity: Transformation of an Intellectual

Tradition (1982), Rahman recommends the necessity of distinction between normative and historical Islam. According to him, the normative Islam is the teachings of the Koran and the Sunnah of the Prophet in the form of moral values and basic principles, being Islamic historical is the interpretation done to the teachings of Islam in its diverse form.

On one side of this distinction requires a systematic, holistic, coherent interpretation of the Koran and the Sunnah, so that the transcendent and Azali values can be excavated and found. Meanwhile, on the other hand, the distinction also requires the analysis and assessment that is critical of Islamic practices and interpretations by its adherents throughout history. Thus, from the first side, we will know the basic principles of the subscribe of Islamic religion. And therefore, it takes appropriate methodology to accurately interpret the normative messages of the Koran and as-Sunnah. Meanwhile, from the second side, we will be aware of the historical dimension or the historicity of Islamic religion. And so that the glorious values of this aspect of Islamic history can be explored and exploited, it is also necessary the right methodology dive into history critically. The approach that Fazlur Rahman offers to interact with plundered Islam is the historical Analysis (Taarikhiyyah).

Rahman's historical approach is principally formulated by Birt consisting of three interlinked stages. First, an understanding of the historical process with which Islam takes its form. Secondly, analysis of the process to distinguish the Pripsip-prices that are essential from the formation of participatory Muslims as a result of their specific needs. Third, consideration of the best ways to apply those essential principles. Through this historical approach also, Islamic sciences as historical aspects are not then ignored or discarded. However, according to Rahman, historical Islam has given continuity to the intellectual dimension and spiritual of society (Halim, 2002).

Through historical aspects, thorough and systematic study of the development of Islamic disciplines must be conducted. The study was coupled with a comprehensive reconstruction of the existing Islamic disciplines. For, a form of Islamic thought development that is not rooted in the treasures of classical Islamic thought or escape from the ability to trace lie with the past is not authentic. From here Nurcholis Madjid assesses Rahman as a figure who always rests on Adagium: al-Muhaafazhatu ' ala al-Qadiim al-Shaalih wall-Akhdu bil-jadiid al-Ashlah (keeping the old inheritance still good, but if there is new creation better, then the New is used). Based on Rahman's appreciation for such a great tradition, Akbar S. Ahmed regarded him as a traditionalist. Nevertheless, according to Ihsan Ali Fauzi in a tone of enthusiasm, traditionalism or rather the conservatism of Rahman is a type of bright conservatism.

The emergence of a Neo-Sufism movement pioneered by Ibn Taimiyah, where earlier Sufism was accused as a cause for the retardation of Muslims in the pertness of worldly advances. The exposure contained in this paper provides important instructions that must be noted, among others:

- Chronological birth/emergence of classical Sufism and Neo-Sufism comes from a homogeneous (type) factor, a lifestyle that has a tendency to glamour and materialistic-consumeristic, a formalism of understanding and religious practice as an effect Aside from the brutality of rationalism and the violent factor of the struggle for the hegemony of power that permeates all aspects of human life.
- The Mind Idea (the main idea) of the Neo-Sufism movement has similarities when compared to classical Sufism, which is oriented towards achieving the aspects of spiritual and temporal happiness (the World and the Hereafter). It is only a tendency in the practice of Sufism that has a distinction, in which Neo-Sufism refutes the concept of piety as it seems to isolate the earthly aspect and replace it with the concept of piety that To release such worldly isolation.
- To understand and internalize religious significance must be through the esoteric approach, metaphysical approach or al-Kasyf experience. However, in terms of the absolute value of its truth, it is apparent that between the two is a fairly sharp distinction. Classical Sufism believes absolutely the truth gained through esoteric-al-Kasyf (Al-Taftazani, 1974). However, Neo-Sufism will believe the truth when there is alignment with the sharia. Also, earlier Sufism only recognizes the only esoteric approach that can be used in the framework of religious passion. However, Neo-Sufism continues to acknowledge the plurality of opinion.

The new Sufism movement (Neo-Sufism), if elevated by modern or contemporary life, seems to have very strong relevance because the point of the theme lies in the social aspects that forward (community practice), along with the development of the times that allow Muslims to have various kinds of busyness, both in individual and collective activity.

Based on the exposure that concrete explains how the Sufistic concept offered by Fazlur Rahman, the author can outline some of the related analyses, among others:

First, Fazlur Rahman saw that there were three points that were anomaly or problematics that existed in Sufism and needed reconstruction. Such anomalies are, firstly, theological anomalies associated with the lecherous experience ' and the odd sayings of the yataghan and many characterized by speculative-metaphysical thoughts, e.g. Hulul, Wahdat al-form, Ittiihad, And so, secondly, non-formalistic anomalies relating to the basis of practice-applicative Sufism that does not rely on the normativity of the Qur'an and Sunnah, and the third, holistic anomalies associated with the axiological aspect (Implementation) Sufism . The reconstruction of the Anomalies is based on the principles of the

Sufism of Fazlur Rahman: The Qur'an and hadith, the association of the Salafi generation, and the principle of Tawazun in Islam.

The principles and some anomalies in the above Sufism, as the basis of Rahman's reconstruction of the formulation of Sufism discourse to develop the concept of Neo-sufisms. Reconstruction and dynamization include:

- a. The substantial essence of the ontological dimension, about two important things, namely:
 - 1) Substantially, Sufism is the extension of the hands of Islamic teachings itself which emphasizes the formation of morality, diligent worship and not drowning in the glamor and temporal pleasures of the temporal;
 - 2) Methodologically, Sufism is a form of *ijtihad*, especially the field of inner practice (*al-A'mal al-Bathiniyyah*) whose existence is commensurate with other Islamic religious areas.
- b. The source and the Peroleness (epistemologist), which emphasizes that the discourse of Sufism and its application must be derived from the basic source of Islamic teachings, namely the Qur'an and Hadith. Similarly, to deepen the Sufistic dimension and acquire spiritual knowledge must remain in control of the two underlying sources, as well as the practices of the spiritual-generation Salafi. It is only based on two bases and the Salafiyyin that Sufism can be considered valid.
- c. Function of Sufism or axiological aspects, which emphasize the usefulness and benefits of Sufism that should be aimed at the enrichment of the Lord's teachings, which implicates the formation of individual and social morality both cultural and structural Inclusive. In contrast, such spiritual passion is not directed at the speculative-mystical existence of God that implicates the exclusivity and stagnant.

With the formulation of Sufism discourse, then Sufism model Fazlur Rahman is Sufism Salafi, which more specifically has a distinctive characteristic puritanism, activist and populist. Secondly, the model of Sufism Salafi, the activist and the populist in its development gave birth to the spirit of renewal of Sufism, and become the paradigm of the idea of Neo-Sufism Rahman. Thirdly, the basic element to be considered in actualizing the notion of Neo-Sufism in the context of contemporary is the ever-changing nature of human life. The goals achieved remain the same as calmness, peace and intuitive happiness are then spread out not only to individuals but for social righteousness.

3. CONCLUSION:

The description of this Neo-Sufism seems to enlighten the process of implementing the Islamic worship that touches on the orientation dualism (i.e., the happiness of the World and the Hereafter). Because in practice, Neo-Sufism has directed the Muslims who want to close themselves (*Muraqabah*) to Allah SWT., to not isolate worldly affairs (*Hablun min al-nas*). Thus, achieving the value of a person's spirituality will reach its most important point. That will ultimately result in a condition that gives signals of calmness, happiness, and peace, both in the physical and Ruhani aspects.

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