

The Crisis on Modern Human Spirituality

Sukring

Department of Islam Education Teacher
Faculty of Law
Islam Institute of Alaudin Kendari, Southeast Sulawesi

Zulkifli Musthan

Department of Education Science
Faculty of Tarbiyah
Islam Institute of Alaudin Kendari, Southeast Sulawesi

Abd. Rahman

Department of Da'wah and Communication
Faculty of Ushuludin
Islam Institute of Alaudin Kendari, Southeast Sulawesi

Dahlan Saadi

Department of Islam Education
Faculty of Agriculture
Islam Institute of Alaudin Kendari, Southeast Sulawesi

Abstract

Crisis on modern human spirituality is marked by the emergence of modern materialism. Modern Materialism destroys the order and value of life aspects. As a result, it appears on a public panic, lose a handle on life, a way of life began to lose direction and purpose in life. Modern society is already saturated to glamour, materialism, hedonism, unhealthy competitive, greed, arrogance, sadism and violence. In modern era, there is a great need for spirituality since morality groove uprooted because of modern human paradigm who had been a slave to sense her thoughts. Therefore, they even deify their rationality by reducing spirituality aspects, so they have the alliance of humanity itself and causes a loss of spirituality that leads to dehumanization. Thus, the importance of divinity vision to fill the spiritual emptiness is needed.

Keywords: Human, Crisis, Spirituality, Modern Era

1. Introduction

Modern era was begun since the seventeenth century in which starting the rationalism supremacy, empiricism and positivism of dogmatic religion. It can be understood because modern era was built on basis of separation between science and philosophy from the influence of *religion* (secularism). Epistemologically, a combination between rationalism and empiricism arise the *scientific method* as Ahmad Tafsir mentioned. The finding of scientific method and rational empirical character are miraculously brought spectacular advances in science and technology. Various industrial and scientific findings take the progress of life, opening new horizons of life, and produce new life patterns called "modernism history". Modernism appears with rationalism, progress, and secularism. The development of science and technology with social changing drove so fast and almost left the spiritual dimension.

Therefore, the modern era is an epoch when human finds himself as an energy that can solve problems' life. Human is viewed as being a great independent of God and nature. Modern Human is deliberately breaks away from God and then built human order who solely man-centered. They become masters of their own destiny, which resulted in its reduced spiritual values. Consequently, it appears individualistic and materialistic man who wants to always look for shortcuts. Modern humans finally emerge the consequences to be felt as emptiness means and also meaningless life. Criticism, effort to search new life meaning, and even understanding of religion meaning are then appears. Humans need new thoughts that are expected to take awareness and new life patterns. Practically, human consciousness has tendency to search for meaning of life and effort of finding themselves on spirituality beliefs.

Diversity of modern humans tends to be personal quests that show negative symptoms so it might be produce manipulation state with the intention of taking advantage of human beings who loses his grip and life. Modern orientation can be understood as a condition or state since it appears on a series of changes and improvements in human life, ranging from the bureaucratic system, rationalization, progress in the field of technical and global exchange that never occurred to the human on pre-modern era. Moreover, modernism is a quest for individual autonomy, emphasizing on a value quantity changing and marginalizing on religions' role. As a result, a debate about religious modernization in society was occurred. Therefore, the main characteristics of modern human are humanism, individualism who lost out of religions' role (will not) be set by religion, and developing rationalism. In addition, religious values are being abandoned because of humanism spirit. They are very clearly visible in modern era or society. Indeed, this study explores how modern people lose their vision of divinity and spiritual emptiness is.

2. Discussion

2.1. Loss of Divinity Vision

Modern era is developed in the West since the renaissance epoch as an experiment that has experienced a break so badly, so the mankind runs into a doubt with a question whether they can find other ways in future. Moreover, the important things are rationalization and individualization. These are influenced that modern man who rebelled against God and would even kill God, and created a science that is not based on an intellectual aspect. It has many differences to what is known on sciences of traditional Islam in classic era, but based on the power of reason (ratio) of a mere human to acquire data through the senses, so that the modern human civilization only be built upon foundation of man concept that does not include in a very essential by man himself.

As a result of above symptoms, the modern man who has achieved a level of material prosperity in such a way with technological devices that has mechanical and automatic aspects completely, instead of getting closer to life happiness, but on the contrary, is now seized with anxiety precisely because of the luxuries of life was achieved. They were become slaves of science and technology so their humanity integrity is reduced unwittingly, and trapped in circle system of technology rationality that was very inhumane. Their views combined an extreme humanistic philosophy that makes human beings as the center and measure everything. In one hand, they glorify a man position as the noblest human beings, but in another hand, they are trampling on human dignity itself. In addition, hypocrite humanism is also hit the modern world. In a certain time, the name of democracy and justice are a group of powerful nations on oppressing, slaughter, even pulverize another civilization, and also let crimes against humanity.

The Muslims in the modern era are experiencing an erosion of faith in the sense of modernism, hedonism and secularism, when the transcendent aspects are eroded, especially for spiritual message of Islam on reflection and contemplation as the prophet Muhammad saw said that doing a long vigil in one hour (contemplation and mediation) is better than six decades. The moral message is that contemplation supremacy was existed above an action. Moreover, Muslims are loses their faith because of destructive influence by modernism along with religious teachings and their traditions. In Sayyed Husein Nasr language, the Muslims must carve their soul substance into a holy human statue that shows us how we can be in up to the presence of Allah swt almighty. Thus, a condition of modern human life is like running away from or do not have spiritual horizon. Instead, it does not means that the horizon spiritual was not exist, but because the men who see panorama of contemporary life is human beings whose living on the edge or existence circle, so they only sees everything from their own perspective and always not concerned to the existence circle.

Therefore, Although modern society with many different expressions which indicate that he is in the circle of spiritual region, but actually they were in a suburb of existence themselves, moving away from the center, both concerning to themselves or their cosmic environment. A person who lives in the modern era is characterized by the abundance of information. Indonesia is also headed to information age in modern era. In modern era people were divided into three categories, they are; the man who is optimistic, pessimistic, and take a middle way. The optimistic man is usually challenged ahead, while pessimistic man will receive a bad impact because he does not prepared in a climate of competition, he may even be eliminated. Moreover, a person who takes the middle way is trying to consider the good and bad effects of the information and modernity era.

Modern man is the man who has culture industry where community was developed by a rational way of thinking, because of modern society appears from the knowledge revolution as Sutan Alisyahbana said in his book "Islamic Thought in the face of globalization and the future of Muslims". In deep, knowledge revolution produces a technology revolution, technology revolution produces an industrial revolution and industrial revolution produces a commercial and communications revolution. Thus, profile of modern man would be dominated by modern culture or often called as industry culture. Spirituality problems for modern humans are not an easy thing to solve. For the modern man, differences between a soul and body only exist in logic, not in reality, because it is a psychosomatic. Therefore, modern man has lost metaphysical and eschatology beliefs because he was born of existentialism, which only recognizes human existence when human beings has already independent and he would be an independent if only he became an atheism person.

Modern humans in the terms of Auguste Comte based on basic ideology of positivism are those who are up to the level of positive thinking. At this stage, the man has been separated from a religious idea and philosophical thought that was still global. They have been understood on detailed knowledge about causes of everything that happens in this world. The understanding indicates a secular thought. It is human liberation from the control of or a commitment to the values of religion. Secularization happens when humans turn away from the world and just focuses on material context. Nowadays, modern human began to be eroded and reduced by the ideologies, because of secular understanding not led to the development of human thought to go forward, even has static thoughts.

Modern humans were still adopt secularization will see its existence is nothing more than the existence of a car that is composed of various parts of causation. They no longer believe that the spirit is exists in them. Modern humans fanatics toward existentialism and positivism was make them deny various of information, both sourced from holy scripture and the mystical tradition which states that man has a spiritual element, hence modern man is experienced a spiritual crisis. Thus, modern humans are losing their self control, which then plagued with mental illness, he became forgot who he was, and for what life is, and where afterward. Besides, the modern man has forgotten who actually he is or alliance by himself, since modern humans live in the circle of existence, he was only able to gain knowledge about the world that is qualitatively and quantitatively superficial changes. Progress and success have given rise to imperfect humans, limping, only oriented to secularity, denying spirituality and religion. These imperfect human is subsequently resulting a change of a social-culture both in evolution and revolution ways.

Every change that are not based on handle of life and certain purpose will lead to a crisis, because the loss of confidence and a lack of clarity on changing process will lead to uncertainty, where uncertainty causes skepticism, indecision causes anxiety and finally bring a sense of fear. Therefore, modern man has always plagued by insecurity and fear, even sometimes threatened by their own progress. There are some process accesses of world modernization and postmodern. Firstly, there is a specialization in field of science on one hand, and disintegration of science happens on the other side. It is affects the science apart or separated entirely with spiritual elements. Science has its own paradigms are sometimes contradictory so human felt confuse in general. It is recognized by Max Scheler. According to Sayyid Hussein Nasr, modern humans are on the brink of ruin because it no longer has ethics and aesthetics that were sourced from Divine spirituality. In modern era, science and technology are separated from spiritual elements because they oppress and alienate man from himself rather than solving humanity's problems. Modern humans have a *split personality* symptom of a divided human and split. Secondly, the effect of separation between science and technology from spiritual elements, they are potentially for misuse in accordance with the pragmatic interests of its master. Knowledge and technology without spiritual elements actually can be damaging and destroying human life, both physically and morally. Thirdly, separation between science and technology from spiritual elements will reduce the value of someone's faith and form materialism as a lifestyle of human. Hence, individual is doing his/ her relationships based solely on calculations of material advantage to be gained, he/ she is not using his/ her considerations of common sense, conscience, humanity and faith. Modern humans are doing all kind of ways to achieve their goals.

Fourthly, the effect of competitive modern humans, they have to work hard to mobilize their all energy, thoughts and abilities without limit and satisfaction. Modern humans are very ambitious, were always felt shortage and never want to be grateful to God. In addition, they have a lot of stress, frustration, depression and madness. Fifthly, modern humans are very ambitious, does not want to be grateful and possessed by materialism ideology and feel that they were not worth, do not have a future, and feel a spiritual emptiness. Furthermore, development of modern man who has lost a vision of divinity has dulled his intellectual vision to see the reality of life and life. The term of *intellectus* has a capacity connotation to "careful eyes" as the only human element that could stare at a shadow of God that is required by the nature. Moreover, meaning spirituality is reduced to be something of social behavior. Rodolf Otto, as quoted by Sayyid Hussein Nasr defines that spiritual is as a sacred experience. This concept is introduced by all religious thinkers (spiritualist) in understanding the meaning of belief in their social context. In brief, spiritual is not assumed by its discursive meaning whether *at home* or *in side*, but it is reflected in social behavior. This also shows a claim that all human social behavior undoubtedly also colored by the experience of their sacred spirituality.

The effect of *intellectus* was dysfunctional so then anything that modern humans reach on the edge, it is no more than just a knowledge fragmented and no longer intact, and it does not as a knowledge that will bring wisdom to see nature like a single entity, mirror of oneness and omnipotence of God. Therefore, humans can see reality more fully when they were on the point of elevation and center. It also can be affirmed that just "the higher (level of existence) can understand the lower". Human beings must hold a spiritual ascent and train their sharpness of *intellectus* in order to achieve a level of existence. Fragmentary knowledge cannot be used to look an intact reality except it has an *intellectus* vision. Hence, it can be said that in each case of an intact knowledge about nature cannot be achieved, but through the center knowledge or axis, because it contains the knowledge of which is on the edge. Human knows himself perfectly, but only if he got help of knowledge by the God, because of the existence of a relative would just mean when it comes to what absolutely and it is called as God. Knowledge is only produced by psychic awareness (not spiritual) and the ratio is only to be divided and temporary. Knowledge that brings happiness and peace will only be achieved if man has opened his eyes, or his *intellectus* vision, and always held a spiritual ascent toward the point of his creator that is Rahman and Rahim.

2.2. Spiritual Emptiness

The term of "spiritual" is a derivation form of "spirit". In English, "spirit" means *a person's mind or a person's soul*. Moreover, *spiritual* means that *human spirit* or *human soul* or even *not physical things*. In Bahasa Indonesia, spiritual interpreted as everything that related to a mental (spiritual or inner). Furthermore, spiritualism is called as a philosophy that prioritizes spirituality. In English, It is interpreted as the human quality that relates to spiritual problems. Most people are more inclined on world affairs so they do not so stirred their heart to discover a spiritual journey or spirituality. Humans felt that they do not require anything besides money because they have already satisfied with the pleasures of world that are merely going to enslave them. In fact, the spiritual man is much more fundamental and will certainly lead man to higher happiness than worldly. Therefore, for humans who tend to be materialism, material will cover himself from the essence of true joy surely.

In modern era, material is more as an orientation center and the main living, so greater clarity has also started to fall. As a result, Humans are move to permissive and norms of life also increasingly loosened. Therefore, spiritual is the only way that can be a path of heart purification to overcome modern culture which is getting away from religion values. In providing guidance on spiritual path, it certainly very common for people to know what 'spiritual journey' is. The spiritual journey is one of *irfan* or *tasawuf* knowledge. In these views, '*pesuluk*' human is a man to tread the spiritual ways. He is back to its original place with his proximity to God, and perpetuates himself by being with God. The spiritual journey is important because the man is attempted to be closer to god. Hence, for getting closer to God is not easy, a man must purify himself by releasing the spirit of materialism. There are many stages of the spiritual journey offered by the Sufis community. Therefore, in the process, it must be conducted under the guidance of a spiritual guide who really experienced that may be familiar and very aware of procedures and had been passing himself in all stages of the journey. It is saying so because without guidance of an experienced sheikh, the man could lose the journey and got lost. Modernization process which is run by western world since the renaissance era, not only has a positive impact, but also has a negative. The positive impact is modernization has brought easiness in human beings, while negative impacts are modernization has caused a crisis of meaning of life, spiritual emptiness and the exclusion of religion in human life.

Modern humans are treat their life same to prostitutes, they enjoy and exploit satisfaction without any sense of duty and responsibility. Moreover, It creates a various crises of modern world, not only crises in spiritual life but also in everyday social life. Therefore, the most acute problem facing for modern man is do not arise from development of the backward situation, but instead of affluent building. Modern man who rebelled against God, has created a science that is not based on intellect aspect so it appears the differences from what we see on traditional science of Islam and by the power of reason (ratio) of a mere mortal to obtain data through the senses.

In spiritual aspect, modern societies usually swept up in glamour situations; deify science and technology that make them leave the meaning of religion, and living in a secular attitude that removes the vision of divinity. Hence, it affects to spiritual emptiness and human are lead away from the Creator, leaving the teachings that are contained in religious dogma. As a result, modern society's life often encountered many people who feel anxious, insecure, stress and does not have a handle on life. Their lives anxiety is often caused by fear of losing what they have. Moreover, anxiety in future cannot be achieved appropriate with expectations because of high competitiveness in fulfillment the needs of life and the effects of many sins violations are committed.

Problems occurred in developing and modern society's life tends to their world obsession are more dominating than the spiritual and eschatological matters. Thus, humans have the moral degradation that could topple the status and dignity. Communities lose their identity since they feel confused because of modernization process that is misused can cause irregularities in every field of human endeavor, such as legal aspects, morals, norms, ethics and governance life. Modern society Spiritualism appears driven by modernism itself where modern humans feel that the wealth can no longer be a benchmark happiness carrier and air hearts so they are losing of existence. Moreover, Spirituality is as an inner field of appreciation to God through specific behaviors that is actually contained in each religion. Nonetheless, not all religions followed them. This eventually led modern society to return to religious values. They will feel thirsty for doing activities and the people who are able to provide coolness and peaceful of mind for them.

From an analytical thought of Descartes, Isaac Newton mixes it with the Francis Bacon's empirical-inductive thoughts, so produce to live mechanistic. A mechanistic view spawned implications on the scientific paradigm, both methods of science and social system which has been summarizes all systems like machines. The paradigm is never separated from rationalism-materialistic of Rahim as in Tafseer Ahmad's views that the authority of reason (ratio) in modern era after a heart dominated them in the previous century. Modern humans is easily overcome by spirituality emptiness because of glamorize ratio overly. Developing in science field and rationalism philosophy of 18th century is felt unable to meet basic human needs in transcendent values aspect, and the vital needs that can only be extracted from divine revelation source. It can be said as a verdict against modern humans' views has already failed. In this perspective, Berger said that the supernatural values have vanished in modern era since disappearance of these values can be expressed in a dramatically formula sentence such as God's dead or the end of Christ epoch.

Nowadays, Modern humans are ignores the most basic needs and a spiritual one so they could not find their inner peace. It appears the absence of balance within them. This situation will be more acute if modern humans are not be able to meet their spiritual needs, so it is no wonder that humans flock to return to religion that has a certain function such as gives meaning to life. Therefore, Soedjatmoko said that the days of religion will have an increasing role in humans' life. This projection might be a fresh wind for religions, but also will be a suffocating wind because some things were concerning the existence of religions at this very moment.

3. Conclusion

Spirituality is a form of a person's spiritual personality while moral is a complement of spirituality activities that consists of two forms are both Mahmudah and Madzmumah. Moreover, Spirituality and human morals are summarized in Sufism era is necessary to fortify the emptiness and dangerous in modern era which tends to be a rationalist, hedonist, and materialism. The stages of spirituality appear as applicative form that needs to be done by modern society and constantly as steps towards divinity vision. Modern humans would be more humane if spirituality is always included in intact personality, they do not separate between the world and hereafter, the material and spiritual, and the existence of equilibrium so humans could bring this world into a civilization that is humanizing a man.

References

- Azra, Azyumadi. (2000). Islam substansif, Bandung: Mizan.
- Maksum, Ali. (2003). Tasawuf Sebagai Pembebas Manusia Modern, Yogyakarta: Pustaka Pelajar.
- Nasr. Sayyed Hasan ,Tasawuf dulu dan sekarang, (terj) Abdul Hadi WM, dari judul asli living Sufism, Jakarta: Pustaka Firdaus, t.t.
-, Antara Tuhan, Manusia dalam Alam: Jembatan Filosofis dan Religius Menuju Puncak Spiritual, terj; Ali Noer Zaman.Yogyakarta: IRCand, 2005
- Nata, Abudn. (2003). Akhlak Tasawuf, (Jakarta: PT. RajaGrapindo Persada.
- Smith, Wilfred C. (2004) Memburu Makna Agama, terj. Landung Simatumpang, Bandung: Mizan.
- Simuh et. al (2000). Tasawuf dan krisis, Yogyakarta: Pustakan Pelajar dan IAIN Walisongo Press.
- Syukur, Amin. (1998). Zuhud di Abad Modern, Yogyakarta: Pustaka Pelajar.
- (2000). Menggugat Tasawuf, Yogyakarta: Pustaka Pelajar, 2000.
- (2010). Sufi Healing, Terapi dengan Model Tasawuf,Jakarta : Erlangga, 2012.
- Toriquddin, Moh. (2001). Sekularitas Tasawuf, Membumikan Tasawuf dalam Dunia Modern, Malang : UIN-Malang Press.
- Tafsir, Ahmad. (2001). Filsafat Umum, Akal dan Hati Sejak Thales sampai Capra, Bandung, PT. Remaja Rosdakarya.
- Umiarso dan haris Fathoni Makmur. (2010). Pendidikan Islam; dan Krisis Moralisme Masyarakat Modern,Jogyakarta: IRGSoD.