

CONSUMERISM IN THE CONTEXT OF SUFISM EDUCATION

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Abstract

Sufism is one of the scientific studies that many scholars admire in the current era of modernism. One that entered that era was consumerism which was identified with the heart of capitalism. Therefore the purpose of this study is to describe consumerism in the context of Sufism education. The method used is literature study, then the relevant data is collected and then the contents are analyzed and finally concluded. The results of the study show that consumerism in the context of Sufism education needs to be controlled because it is an exaggerated behavior, only oriented towards worldly satisfaction and fosters arrogance so there should be an effort to restrain desire by fasting and always feeling enough.

Keywords: *Consumerism, Sufism Education, Role*

Abstrak

Tasawuf menjadi salah satu kajian ilmu yang banyak dikagumi oleh para cendekiawan di era modernism saat ini. Salah satu yang masuk di era tersebut adalah konsumerisme yang di identikkan dengan jantung kapitalisme. Oleh karena itu tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Konsumerisme Dalam Konteks Pendidikan Tasawuf. Metode yang digunakan adalah studi pustaka, kemudian dikumpulkan data-data yang relevan lalu dianalisis isinya dan terakhir disimpulkan. Hasil penelitian menunjukkan bahwa Konsumerisme Dalam Konteks Pendidikan Tasawuf sangat perlu untuk dikendalikan karena merupakan perilaku yang berlebih-lebihan, hanya berorientasi pada kepuasan duniawi dan menumbuhkan sifat sombong sehingga mestinya ada upaya untuk menahan hasrat dengan cara berpuasa dan senantiasa merasa cukup.

Kata Kunci: *Konsumersime, Pendidikan Tasawuf, Peran*

INTRODUCTION

The word tasawuf does not sound foreign anymore among Muslim scholars, both in Indonesia and in other countries. Sufism is often known by the term Islamic mysticism or Sufism (Mujieb & et al, 2010). Sufism is known more popularly as the science of direct knowledge of God, whose teachings originate from the Al-Quran and al-Hadith, the inspiration of the pious, and the kasyf (opening of the heart) of the 'Arif'. Sufism is also often interpreted as a teaching about how to purify the soul, clarify morals, and build the physical and mental to be able to obtain eternal happiness (Beauty, 2023).

Abid Nurhuda also said that tasawuf can make a person's soul will come out of the despicable qualities caused by lust through riyadhoh and mujahadah towards praiseworthy qualities such as generosity, generosity, and others (Nurhuda, 2023c). Sufism has indeed become a scientific study that is highly admired by scholars. Because moral messages start from the relationship between humans and themselves, humans and other humans, humans and other creatures, to the relationship between humans and God. It is said that it aims to form the main personality through Islamic teachings (Princess &

Nurhuda, 2023). In the initial study of Sufism, one will usually be introduced to the term level of one's worship or servitude to Allah SWT. namely syar'iat, tarekat, essence and makrifat (Mulyati, 2011).

Amid the continuous progress of time which in the modern world has become an undeniable historical fact (Nurhuda, 2022a). The existence of Sufism is still a reference for people in living life. The progress of the times that has occurred has had an impact not only on changes in the means of production but also in the way of life and human thinking. Change displays two faces. On the one hand, it facilitates human affairs but on the other hand, it has a domino destructive effect (Nurhuda, 2023b).

One of the most obvious impacts of the progress of the times is the culture of consumerism as a fruit of the modernization era. Consumerism is the heart of the capitalist system, namely a culture in which various forms of lies, illusions, hallucinations, dreams, all them, artificiality, superficiality, and the surface are packaged in the form of commodities through hyper semiotic and imagological strategies which are then formed socially through economic communication (advertisements, shows). and so on) as the semiotic power of capitalism, so that in the end it forms false self-consciousness. (Piliang, 2003).

Some of the writings that have studied this theme include; First, a journal entitled the face of Sufism in the modern era between challenges and Answers researched by Ahmad Sidqi. This journal describes the epistemology of knowledge in the modern world which emphasizes rationality and Sufism which emphasizes the spiritual aspect. The author seeks to integrate the two tools to achieve knowledge without discrediting one of them (Sidqi, 2015).

Second, a journal entitled The Role of Sufism in the Era of Modern Society: Opportunities and Challenges was written by Ghulam Falach and Ridhatullah Assya'bani. The author explains that the teachings of Sufism are not anti-modern, hinder creativity and hinder progress. However, the value of Sufism directs humans to a progressive, active, and productive attitude because Sufism is a form of one's spiritual experience that places more emphasis on the aspect of taste rather than ratio and is often referred to as the science of taste (dzauq). Sufism will not be trapped in a transcendental-speculative nature. With the help of philosophy, Sufism can sharpen formulations and meet mutually agreed scientific standards. (Falach & Assya'bani, 2022).

The study that most distinguishes between what the author will examine with previous research is regarding the outline of the discussion. The author tries to examine the extent of the role of Sufism education in responding to the impact of the modern era, namely the culture of consumerism, which is increasingly unstoppable. This research attempts to answer three major questions: What is meant by Sufism, what is meant by consumerism culture and what is the role of Sufism in stemming the flow of consumerism culture? The hope is that the messages contained in this article can be understood so that they are right on target for all readers (Nurhuda, 2022b).

RESEARCH METHODS

The method used in this research is a literature study which means collecting information and data with the help of various materials in the library such as documents, books, magazines, historical stories, etc.(Nurhuda et al., 2023). Data collection comes from primary and secondary matters, then the content analysis is carried out and finally conclusions are drawn by verification.

RESULT AND DISCUSSION

Get to know Sufism

Sufism or also known as Sufism is a teaching about how to purify the soul, clarify morals, and build the physical and spiritual to be able to obtain eternal happiness. Among the scholars, some say that Sufism as a whole is a moral which it can cover all aspects of life (Nurhuda, 2023a). Whoever is knowledgeable with morals, then he has provided you with Sufism. History, schools of thought, and the core of their teachings have several different versions of what Sufi or Sufism means. There are at least six opinions in this regard, as follows (Isa, 2005).

1. The word shuffah means the overhang of the Prophet's mosque and is inhabited by some of Ansar's friends. This is because the practice of Sufism experts is almost the same as what these friends practice, namely by getting closer to Allah and living in simplicity.
2. The word Shaf can also mean a line. This term is then considered by some experts as the root of the word Sufism because a Sufism expert is a person or group of people who cleanse the heart, they are then expected to be in the first line (shaft) with Allah SWT.
3. The word shafa can also mean clean because tasawwuf experts then try to clean their souls to get closer to Allah SWT.
4. Shufanah said, as a wood that survives to grow in the desert. This is because the teachings of Sufism can survive in a turbulent situation when Muslims are lulled by materialism and power, just as the wood of shufanah survives in the middle of a barren desert.
5. The word Theosophy, then comes from the Greek language which means the science of divinity, because Sufism talks a lot about divinity.
6. The word shuf can also mean wool because Sufism experts at first used simple clothes made of leather or wool (wool).

Although it has various definitions, Sufism then has one meaning, namely an effort to get closer to God and stay away from worldly things so that he competes to increase high morals.(Khiyaroh et al., 2023). Still, in the same source, Sufism itself can be interpreted as a method to achieve closeness and unification between the servant and God and to achieve truth or essential knowledge (ma'rifat) as well as the core sense of religion.

The Principles of Sufism

Sufism aims to help someone stay in the way of Allah SWT. With tasawuf, a person then becomes not excessive in worldly matters and stays focused on the faith and piety that he has so that he becomes pure in heart (Nurhuda, 2022c). Several principles can be carried out in tasawuf. According to the Sufi expert, Professor Angha in *The Hidden Angels of Life*, the principles of Sufism that can be carried out are as follows.

1. Remembrance

Dhikr is a process of heart purification, cleansing, and release. The people who do dhikr then aim to get closer to God through prayer and chanting dhikr.

2. Fikr (Meditation)

When the mind feels confused or wondering, focus the attention that you have inward by concentrating on one point. Meditation is a journey of mental activity from the external world to the essence of self. Besides that, it also indirectly sharpens the brain so that it is not easy to forget (Nurhuda & Prananingrum, 2022).

3. Sahr (Rise)

By Awakening the soul and body as a process of developing eye and ear awareness. Besides that, it is also a process of listening to the heart, as well as a process of gaining access to hidden self-potentials.

4. Ju'i (Feeling Hungry)

Feeling hunger in the heart and mind to then persist in seeking and obtaining a truth. This process then involves a deep desire and desire to remain steadfast and patient in the search for identity.

5. Shumt (Enjoy the Silence)

Stop thinking and saying unnecessary things. These two things are a process of calming the tongue and brain and diverting from external temptations towards God.

6. Shawm (Fasting)

It is not only the body that fasts but also the mind. This process then includes physical fasting, beneficial to be able to escape from the desires and desires of the brain and the views or perceptions of external senses.

7. Khalwat (Alone)

Praying in silence or solitude, both externally and internally, will help escape. Being alone will still bring you closer to other people or in a crowd.

8. Solemn (Serve)

Unite with God's truth. Someone who finds the soul's path to service and self-growth.

Get Acquainted With Consumerism Culture

In simple terms, consumerism is a lifestyle in which humans become addicts of a product. According to sociologist Jean Baudrillard, consumerism is a modern consumption culture that creates a desire to consume something continuously. This is why consumerism is often associated with the terms extravagant, hedonistic, and glamorous. From Baudrillard's point of view, someone who has a consumerist lifestyle usually wants to show their social status. In other words, they behave consumptively not with a need orientation, but for lifestyle alone.

Consumerism is also defined as a term used to describe the effect of equating personal happiness with the purchase of goods and consumption. In one of his articles, Raymond Souza defines consumerism as a way of life in which humans, at least in practice, make things the objects of their day's desires i.e. make these things the source of their identity and the goals to be achieved in their lives. (Santoso, 2006).

Have we ever thought for a moment to look back at the activities that we or other people have been doing? Of all activities is there a uniform pattern that has a red string? The writer thinks so. We often find it difficult to distinguish between needs and wants, this difficulty is unknowingly exploited by capitalists to lead us to become consumers who always like to consume products.

Consumption can be interpreted as a process of consuming or transforming the values stored in an object. Consumption can be seen as a process of objectification, namely the process of externalizing and internalizing oneself through objects as the medium. In this series, there is a process of creating values through objects which then give recognition and receive these values.

Viewed from a linguistic perspective, consumption can be seen as a process of using or deconstructing the signs contained in objects by consumers to mark social relations. In this case, the object can determine the status, prestige, and certain social symbols of the wearer. The object forms social differences and naturalizes them through social differences and naturalizes them through differences at the semiotic level or signs. On the other hand, consumption can also be seen as an unconscious (unconscious) phenomenon that thus enters the realm of psychoanalysis. In the psychoanalyst's sense, consumption can be seen as a process of reproduction of desire and reproduction of primordial subconscious experiences. In this case, Consumption reminds one to return to unconscious stimuli that are first experienced primordially in the form of sexual pleasure that arises first in a relationship with a sexual object. Consumption is a substitute or substitute for the lost pleasure that is stored in a subconscious form.

Factors influencing consumptive behavior

Some of the things that cause consumptive behavior, among others (Rohayedi & Maulina, 2020):

1. Buyers want to look different from others, most consumptive traits arise because buyers want to have things that no one else has, as a result, buyers will also look for items that are rare or limited edition, of course, the price is also definitely very expensive.
2. Pride because of his appearance, and consumptive nature is also common because of an excessive sense of pride in appearance. Usually, many people will be confident if they have luxury goods and are always updated
3. Going along, there is also the nature of people who go along with other people so that whatever it is they will always buy and want to always have items that are currently popular with the times.
4. Attracting the attention of other people is one of the most influential on a person's consumptive behavior, usually, people who always want to attract the attention of others must have a way, one of which is to have up-to-date goods (Nurhuda & Putri, 2023). The tendency for people to maximize their shopping activities is no longer according to their daily primary needs but according to their tastes (tertiary).
5. The presence of advertising is a message that offers a product aimed at audiences through mass media that aims to influence people to try and ultimately buy the products offered.
6. Lifestyle is one of the main factors in the emergence of consumptive behavior. The lifestyle in question is a lifestyle that imitates foreigners who wear luxury products from abroad which are considered to enhance one's social status.

How Consumerism Culture Works

The development of advertising and advertising in today's consumer society has raised various social and cultural issues, especially regarding the sign used, the image displayed, the information conveyed, the meaning obtained, and how everything influences perception, understanding, and societal behavior. An advertisement does not display the reality of a product being offered but rather a mask of reality. The impact of advertising that we continuously consume is not just a medium of information or entertainment but also determines the size of our desire to consume a product. Especially now that advertisements are not only found on television but on all social media platforms whose use is not limited to adults and children.

Compared to providing a real picture of reality, advertising is trapped in a free play of signs scheme to create a false image of a product, namely an image that is not an integral, substantial, or functional part of the product but through the rhetorical ability of a product. advertisements, these images become a reference model for consuming a product.

As a language of communication, advertising has its basic structure. The deception that is often accused in advertising, however, must be conveyed through language. Ads deceive through language. Structurally, advertising consists of signs, namely the smallest elements of language consisting of

signifiers, namely something material in the form of pictures, photographs, or illustrations and the signified or the meaning behind these markers, all of which can be used to describe reality or otherwise falsify reality.

Some of the ad sample analyses below can provide a glimpse of the relationship between the appearance of an advertisement, the way the sign elements are combined (object/context/text), the concept or meaning generated from it, the information it provides, and how this meaning and information relates to various relations in society and culture (Bali, 2015).



Figure 1. Cigarette Advertisement

In the Gudang Garam cigarette advertisement, the language signs in the form of slogans appear more prominent. This advertisement displays images of busy people going to work, which creates a young male character walking against the current with a face full of confidence. On the picture is written some text that supports the picture, namely "Make a decision determine the path" in large size "Lead Now!" in large and printed on a red background, and "Men Have Taste" in smaller size.

As in advertisements in general, there is a kind of borrowing code here, namely the code for a man who looks confident, dashing, independent in thinking and acting, smart, macho, and a sign of super people language. The image of the Djarum cigarette logo, which is directly associated with the cigarette product, functions as a signifier, namely a producer of meaning. This means that Gudang Garam cigarettes provide superior quality, condition, or position to everyone who consumes them in the form of courage, virility, and independence.

However, isn't what happens, in reality, the opposite? Based on medical research, smoking is the main source of deadly diseases such as lung disease, heart attacks, cancer, impotence, and pregnancy disorders in women, which makes a person weak, vulnerable to illness plus impoverishment because the amount of money that has to be spent is not small. This ad has turned reality upside down. It presents a simulation, namely media reality that is not related to the real reality, a distortion of reality.

Even though at the bottom end of the ad is displayed text providing information about the dangers of smoking, one line of text cannot possibly match the many signs and symbols displayed on the sides. This cigarette ad provides information that advertising which is often only seen as a medium

that offers or informs a product has a major influence on our perceptions of needs and wants. Cigarettes are not a primary need, we are not born to smoke, in this case, for example, if we don't smoke, the effect is the same if we don't eat. This means that smoking is not a necessity. But we are compelled to include smoking as a necessity in life. This pattern also applies to various other products. What's crazier are usually food products, beauty, fashion, and transportation. In the following, the author shows examples of several advertisements that have a big share of the desires that we have.



Figure 2. Wardah advertisement



Figure 3. Sigra car advertisement

The Role of Sufism in Consumerism Culture

Excessive consumption is a characteristic of a society that does not know God, condemned in Islam and called *scrap* (waste) or *tadzir* (wasting wealth without use). Islamic teachings recommend a pattern of consumption and use of wealth in a fair and balanced manner, namely a pattern that lies between stinginess and extravagance, Janwari stated the same thing as the middle principle, Muslims are determined to spend and consume goods in the middle. On the one hand, humans are generous, but at the same time, they should not overdo it, either for themselves, their families, or their dependents. (Nurhuda, 2021).

The median principle applies to spending on the consumption of goods and consumption of services at various levels of need. The fuqaha have divided the level of consumption into three main levels namely, primary (dharuriyat), secondary (hajiyat), and tertiary (tahsiniyat). Fulfillment of primary consumption is intended to realize survival including food, shelter, religion, clothing, and marriage. Fulfillment of secondary consumption to maintain the basic principles of life includes goods and services that are still counted as basic needs although not in terms of the type, quantity, and quality that are needed as primary needs. Fulfillment of tertiary consumption is intended to create a more comfortable and enjoyable life, including luxury goods. (Rohayedi & Maulina, 2020).

Sufism in social life has a great influence on solving existing social problems and diseases. The practice contained in the teachings of Sufism will guide humans to become wise and wise human beings. Sufism itself apart from understanding outer reality is also able to understand one's inner reality so that one can understand interacting harmoniously, harmoniously, and in a balanced manner in *ubudiyah* and *mualamah* based on the values of Islamic teachings.

Sufism or Sufism is recognized in history as having had a major influence on the moral and spiritual life of Islam throughout the past thousands of years. During that period, Sufism was closely related to the dynamics of the life of the wider community, not just a small group that was exclusive and isolated from the outside world. So life in the modern world is very much needed, to guide people so that they still long for their God, and also for people who originally lived a glamorous and happy life to become ascetic people (*zuhud* to the world).

In this modern century, progress in the field of science and technology has unknowingly brought humans to an evil nature, humans have been shackled to something material and only provide temporary pleasure so that they forget about something that can fulfill their inner needs, namely spiritual things. it makes them experience an empty soul which leads to uncontrollable desires and requires urgent efforts to heal.

In overcoming this problem that shackles modern humans, one solution is to return to religion by instilling spiritual values into life, the discourse of Sufistic life which has been decorated with current conditions is an alternative that can be socialized by today's society. According to Komaruddin Hidayat and Muh Wahyuni Nafis revealed that the suitable era for the modern world is the diversity of Sufis because both are considered to be very humanist, inclusive, and not contrary to anthropic principles and natural law, in other words, the future religion offered is a religion that fights for the principle - anthropic-spiritualist principles, namely religious schools that place humans as the central subject in the universe,

Sufism is urgent for modern society because Sufism can function as a means of controlling and controlling humans so that the human dimension is not reduced by modernization which leads to material values that will lead humans to achieve moral excellence Sufism can also provide inner coolness and syari discipline. oh at once.

Sufism is meant of course Sufism which has been formulated contextually-humanist-sociologically without leaving individual spiritual depths so that Islam in which Sufism resides dynamically will always "start the era" and is always enlightened and able to provide solutive answers to every problem of modern society, Sufism As the core and pinnacle of Islamic teachings, it is implicit in it that Sufism must be studied, studied and understood and the truth sought.

The teachings contained in Sufism are efforts to isolate oneself from being trapped by worldly deceit and can also be used to equip modern humans so that they do not become screws in the machine of life that no longer know where to go, Sufism with its uzlah concept tries to release and liberate humans from the traps of life that enslave him, this does not mean that a person has to become a hermit, he is still involved in various lives but still controls his activities according to Godly values and does not otherwise dissolve in worldly influences.

CONCLUSION

Consumerism is an excessive and irrational consumption behavior that prioritizes wants over needs by not prioritizing benefits that tend to be wasteful, satisfaction, and self-recognition. According to an Islamic perspective, consumerism is an act that is not recommended because it is included in excessive behavior, only oriented towards worldly satisfaction, and fosters arrogance. Islam, through Sufism, teaches consumption behavior that adheres to the notion of balance in various aspects, according to needs, and has a value of benefits by rationality. Efforts to suppress consumptive behavior can be done by holding back desires by fasting and self-training to always feel enough.

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