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The Barrenness of Modern Human Spirituality in The Seyyed Hossein Nasr's Perspective

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INTRODUCTION

Humans are creatures of the many creatures of God on this earth which is very interesting to be a study material to be discussed. The discussion about humans covers various aspects, including aspects of religion, philosophy, culture, traditions with all cultural backgrounds and thoughts that surround them. (Albert Snijders, 2004:58). This shows that humans are mysterious and special creatures.

The problem that has become a question mark until now is the issue of

Abstract: *Modern humans are human beings who are slaves to material things, are materialistic, hedonistic and want to overpower all aspects of life. Modern humans are also humans who deny the voice of conscience and the call of human nature. As a result, they suffer from multidimensional diseases such as excessive anxiety, life feels meaningless, suffers from isolation from themselves, from their social environment and from their God. To save such a situation, an Islamic intellectual figure, Seyyed Hosein Nasr, offers the concept of a perfect human being Islamically by returning to the nature that has been bestowed by Allah, namely integrating the three elements that have been possessed, body, mind and soul.*

human nature itself. So there is an opinion that if a man does not know who he is, of course he will not know who his God is. If he does not know who his God is, then calamity will befall him. And vice versa if humans know who their God is, of course their lives will be full of salvation, because God is the essence as a place to hang all hope and a source of prosperity. Instead, man must try to know who he is so that he also knows who his God is.

In the current era of scientific and technological progress, there are many

people who have forgotten their true nature. They have forgotten as the holder of the mandate of Allah as the caliph on the surface of the earth. This phenomenon is found in those who adhere to atheism, namely those who do not acknowledge the existence of God. The slogan they use is "God is Dead". Such an understanding will of course make them human beings who are free of control and assume that all God's commands and prohibitions are no longer an obstacle, this world is wide and wide open where humans can express themselves. (Proverbs Bakhtiar, 2014: 146).

Humans who are free of this control will certainly have an effect on the technology they develop, whether it has an effect on nature or on humans themselves. So that Seyyed Hussein Nasr argues that as a result of modern human ignorance, the knowledge they have has nothing to do with the sacred and their tendency to dominate is doing damage both ecologically and sociologically. (Seyyed Hussein Nasr, 1976: 17-18).

Another opinion also says that modern humans experience anemia, which is a condition in which each individual human being has lost the bond that provides a sense of security and comfort with other humans. This causes the loss of understanding and guidance about the

meaning of the purpose of life in this world. (Peter L. Berger, 1992: 35).

The problems or problems above explain that the progress of science and technology, if without control, will make humans like wild animals who want to do whatever they want and are free to act. The progress of science and technology is no longer the goal for the benefit of mankind, but to destroy humans themselves. (Proverbs Bakhtiar, 2014: 223).

Departing from various kinds of problems that are raised by the negative impact of scientific and technological progress, a modern intellectual figure in Islam named Seyyed Hosein Nasr appears to provide a critique of modern human life and pays very high attention and has his own view on human concepts.

According to Nasr, modern society's knowledge has separated humans from their spiritual happiness. So that happiness that is spiritual in nature they can hardly reach. According to him again, modern Western man has fallen and is beyond his existence. The solution is none other than modern humans must return to their nature, as is the nature of every human being who needs religion in his life. (Seyyed Hosein Nasr, 1981: 1).

In fact, the concept of humans presented by Seyyed Hosein Nasr in this discussion is as an alternative to restore the position and awareness of humans to their

nature as caliphs mandated by Allah on this earth for the realization of Allah's Mercy for the entire universe.

METHOD

This research is a Library Research. Where the method used is a qualitative descriptive method. The data obtained through books, journals, theses which are related to the researched.

While the approach used is a philosophical approach, namely the approach by formulating fundamental ideas and conceptual analysis that will not be disturbed by secondary factors such as issues of religion, taste, nation and so on. (M. Amin Abdullah, 1999: 285).

This research also departs from the descriptive method, which generally descriptive research provides an overview and interpretation of a study. The descriptive method is a fact finding with the right interpretation. This study also uses a historical-factual research model related to the character (Moh. Nasir, 2003: 53).

RESULTS AND DISCUSSIONS

Sayyed Hossein Nasr was born in a city called Theran, Iran on April 7, 1933 AD. His mother was educated in a clerical family, while his father was Sayyed Waliullah Nasr who was recognized as a scholar, doctor and also as an educator in the Qajar dynasty who had been appointed

as an official at the same level. Minister during the reign of Reza Pahlavi. (Waryono Abdul Gahfur, 2003: 308).

As a Muslim scholar, Nasr grew and grew up in two situations, namely as a traditional Islam and a modern West. Meanwhile, Iran itself at that time was a country that adhered to the Sufistic Shia tradition. (Waryono Abdul Ghafur, 2003: 351).

Religiously, Nasr's family background is adherents of the traditional Shia sect, which is a school of Islamic theology adopted by the Iranian Muslim population in general, even this sect has survived to this day.

Nasr studied modern science before moving to America at the age of 13. After completing his primary education, Nasr moved to Qum. In Qum he studied the science of kalam, Sufism and philosophy, because studying philosophy is an intensive study and as a tradition in the education system in Iran. (Dedi Djubaedi, 1998: 21).

After tasting education in his country, Nasr continued his education to the West. Even though he had tasted education in the western world, it was his father's desire that his son Nasr remain a person who together fought for traditional people who defended eastern values. In the West, Nasr's education started at the Peddie School in Hightstown, New Jersey,

United States. Graduated in 1950. After that, he continued his education at the Massachusetts Institute of Technology (MIT) and Harvard University. At MIT, Nasr studied physics and theoretical mathematics under the guidance of Bertrand Russell, who is known as a modern philosopher, at the Institute Nasr received his B.Sc. degree in 1954. (Qadir, tt: 154). The research findings should be clear and concise. The results should summarize (scientific) findings rather than providing data in great detail. Please highlight differences between your results or findings and the previous publications by other researchers.

Through Bertrand Russell, he gained a lot of knowledge about modern philosophy, besides that, Nasr had also met the metaphysical philosopher Geogio De Santillana. From these two figures, Nasr gained a lot of knowledge and information about Eastern philosophy, especially those related to metaphysics.

In 1958, Nasr obtained his Ph.D. with a dissertation entitled Science and Civilization in Islam. (Waryono Abdul Ghafur, 2003: 381).

After he earned his Ph.D. Nasr Returned to his country, in Iran he taught as a lecturer at the University of Tehran. At the time of the Iranian revolution that ended with the ousting of Reza Pehlevi in 1979, at that time Nasr was still entrusted

with the position of Director of Imperial Iranian, Academy of Philosophy, a position that was considered prestigious at that time, so with that position, Nasr received the title the nobility of the Raja Diraja, namely a regime that openly received support from Nasr. (Perwez Hoodbhoy, 1997: 89).

In 1964-1965, Nasr was appointed president of the Aga Khan in Islamic Studies at the American University in Beirut. This position is the first position occupied by a Muslim. With this honorable position, Nasr led Nasr as a spokesman for Islam to answer various modern thoughts such as the ideology or philosophy of materialism, existentialism, historicism, scientism and others, besides that he often held inter-religious dialogues, especially with Christianity.

Modern Man in the View of Seyyed Husein Nasr

According to Nasr, modern society is a group of people or humans who live in an intellectual structure through positivistic principles, which do not want to try to find a connecting line between the universe and humans. So that between the two, both nature and humans compete to form their own natural structure. Finally, what is experienced by humans today, they live in the flow of urbanization which always feels the pangs of nature. This is due to the

loss of intuitive sensitivity to natural phenomena around him. The freedom to move and express has been lost from human beings. All of this is a result of human exploitation of nature, so that what is found is that modern humans seem to live outside their existence (violating their nature) (William C. Chittick, 1981: 90).

According to Nasr, modern humans are not only positivistic, but they exploit the universe by acting arbitrarily. Such as exploring oil and gas for the benefit of energy sources, logging and illegal logging for development purposes. This situation is exacerbated by the tendency of human nature to want to live easily with the help of technology which in the end will cause pollution, resulting in the depletion of the ozone layer which in turn causes global warming in both the Western and Eastern hemispheres.

Unlike the modernity experienced by Eastern society, its modernity does not pose a threat and damage to the universe. According to Nasr, between Islam and modernity is not a threat to the destruction of the universe. Between Islam and modernity, there is a synergy of spiritual and social life. As a revealed religion, the main source of Islamic teachings is the holy book Al-Quran. It is recognized that when it was first revealed, the Koran spoke in a local or Arabic context according to the situation at that time. In fact, when

Islam spreads its wings to all corners of the world, Islam is in contact with various patterns of views that are different from local Arab traditions, for that Nasr argues that revelation originating from the Qur'an is the root of the strengthening of the Islamic dimension itself. (Seyyed Hosseon Nasr, 1990: 75-76).

The ecological crisis engulfing the Western world is the result of a spiritual drought. This has an impact on the imbalance of the ecosystem, forest lands that should be designated for animals are cut down on the grounds of expanding habitation for humans. As a result, the survival of the animal world is threatened. Nasr sees universally that human consciousness must be awakened. In other words, humans must return to their nature as a servant of God who has been given the mandate so as not to destroy nature for personal or group gain. Human consciousness must be built properly, so that harmony will be created between living things. The signal given by Nasr here is to create a high spiritual awareness, so that it will raise awareness to preserve nature and its contents. According to him again, modernity is a lifestyle that is completely materialistic and hedonistic in the doctrine of humanism. As a result of adherents of this school, humans are the first controllers of the reality of life. According to Nasr, such an attitude has

violated the deepest nature of human beings. Because for Nasr, the human dimension lies in the harmonious relationship between humans and the transcendent world far away. If you want to build things that are vital to this life, there is no other way but to start from this sacred assumption. (Seyyed Hossein Nasr, 1989: 31).

Modern humans are also humans who rebel against God. (Tri Hastutik Hayati, 2011: 316). Modern humans are humans who are suffering from amnesic disease, namely humans who forget who they are. His life was on the edge of his circle of existence. The world knowledge he obtained quantitatively is superficial, but qualitatively it is very exalting. This is the source of the problems faced by modern humans. (Tri Hastuti Haryati, 2011: 317).

Modern humans are humans who tend to be materialistic hedonism, and the desire to dominate all aspects of life is excessive. It is a manifestation of a sick soul. Symptoms of a sick soul can be seen from various aspects, such as feelings of anxiety, feeling disturbed, unreasonable fear, jealousy, pride, negative behavior, resulting in disruption of physical health due to feelings or an uneasy soul. All because they are far from God. (Rosihan Anwar, 2020: 224-225).

Modern humans want to be free and autonomous beings as contained in Nietzsche's thought that "God is dead". On the basis of such thinking, it implies that modern man has found himself as a force that can solve various kinds of problems in life, so there is what is called the cult of persona (an idea related to freedom without a cosmic basis) or a relationship with The Higher. Consciousness. This results in the increasingly dominating technique in life which in Rollo May's language is "a human being in a cage. (Ruslaini, 2000: 8).

What modern humans experience is a sense of spiritual emptiness, the emptiness of the meaning of life's purpose and loss of vision and feeling alienated in the chaos, as explained by Nasr that the existential crisis that is being experienced by modern humans is the result of a positivistic-anthrocentric view of modern cosmology. (Seyyed Hossein Nasr, 1990: 20-21).

Meanwhile Weber also said that the rational calculability of modern human life does not create freedom, but prisons or iron cages which according to Alvin Gouldner is said to be metaphysical suffering, so Weber calls it the disappointment of the world that is no longer confined in a sacred world with supernatural powers, but the world has

been locked up with positivistic technology. (Pradoyo, 1993: 63).

From the various crises experienced by modern humans, such as the ecological, epistemological and existential crises, according to Nasr, these things began with the modern man's rebellion against God. As a result, science is created only based on the power of reason without any divine light or spark of faith. (Seyyed Hossein Nasr, 1990, 6). To save modern humans and get out of this crisis, Seyyed Hosein Nasr offered to return to the teachings of Islam, namely the teachings that call on humans to be aware of their true nature, and be aware of the sparks of immortality in their nature. (Seyyed Hosein Nasr, 1990: 22).

Modern Human Rescue Efforts According to Seyyed Hossein Nasr

As explained in the discussion above, that in order to save modern humans who are experiencing a multi-dimensional crisis, Nasr offers to return or follow the concept of Islamic teachings. Teachings that call for humans to return to their nature and realize what they were created for.

Humans according to Islamic teachings are central beings in this world. He is the representative of God (Allah's caliph) as well as His servant ('abd Allah). Awareness of these two things will form

the fundamental nature of human beings. As a servant, humans have a total nature to want to submit to God and are ready to accept all His provisions. As caliph, humans must also be active. To carry out God's commands and as a bridge between heaven and earth in realizing God's will in this world. (Seyyed Hossein Nasr, 2003: 40).

According to Nasr, the modern Western world is a modern human being who is far from spiritual values that cause humans to forget their existence. They assume that this nature happens by itself, so that he forgets God in his heart. This inner reality is what Nasr calls the Promethean man. For Promethean humans, life is like a big market where humans are free to roam and have various kinds of objects as they please. Until finally modern humans lose their nature and sacred meaning and end up being slaves from their lower realms and surrendering to what they consider to be freedom. This type of human is a human who thinks he is the one who determines his own actions and destiny. (Seyyed Hossein Nasr, 1976: 168).

It should be realized that humans basically have three elements, namely elements of body, mind and soul. All three must be integrated at their respective levels so that balance and perfection will be created in humans themselves. The three

must also be empowered in a balanced manner according to their respective functions and not cause interference with other functions. Although it seems that each has its own object, it does not mean that each cannot be integrated. As Nasr put it, “although the body is the most external aspect of the human being that has its own existence and action, this is not a major obstacle to integration efforts. (Seyyed Hossein Nasr, 1976: 32).

What Nasr said explained that the development of the body should not be separated from the development of the mind and must also be in line with the human soul. However, in modern times, it is witnessed that physical or physical development often ignores the development of the mind as well as the existence of the nature of the human soul. So that there is inequality in humans themselves. As a result, humans have lost the meaning and purpose of their lives, alienated from society and even themselves. Finally, this kind of human is a human who has lost harmony both with himself and with each other, with the universe and with his God. (Budy Munawar, 2001: 102).

To solve this problem, Nasr offers a concept about humans which he calls the Universal Man, Perfect Man or al-Insan al-Kamil. In other terms it is called the Perfect Man.

Recognizing the Nature and Purpose of Human Creation.

Humans in Nasr's view are a reflection of God's attributes which are reflected in humans. (Bima Azisza Mahardika, 2018; 195). Human nature is created from the spirit, but the spirit itself is breathed from God. This is what causes humanity to have the essence of divinity (spirituality). God only created the human body in the best possible form.

The purpose of human being was created as a vicegerent of God and also as His servant. This is what makes humans as central creatures on the surface of this earth. Because humans are representatives of God, they must be active in caring for and protecting the earth or the universe. Meanwhile, as a servant of God, he must be passive to the provisions or will of God. The glory of man as a servant is judged by God from his submission to His commands and prohibitions. The holiness of man lies in his awareness and knowledge of his nature and nature.

Man is responsible for his actions towards God. Against humans, Nasr prefers to use the words of al-insan. Because the word al-insan emphasizes more on the physical and spiritual aspects and is more directed at increasing the level of humans in order to carry out the responsibilities assigned to him. As Nasr said, humans who are assigned as caliphs

are representatives of God on the surface of this earth. (Seyyed Hosein Nasr, 1993:40). According to him again, humans who are assigned by Allah as caliph have the power to dominate all other creations of Allah, but also have the duty to maintain them. The responsibility given by God to humans is greater when compared to other creatures, in fact humans are given by Allah the awareness of their souls and the ability to understand Allah's attributes and obey His commands and leave His prohibitions. (Seyyed Hosein Nasr: 1993: 42). The word *al-insan* according to Nasr also refers to the potential that exists in humans including the potential for thinking, the potential for reasoning, the potential for responsibility and so on. (Seyyed Hosein Nasr: 1993: 195).

The Human Need for a Sense of Spirituality.

What is experienced by humans at this time according to Nasr is because humans have neglected very basic needs that are spiritual in nature. Precisely that is the reason they do not find peace of mind, thus causing an imbalance in human beings themselves, this is exacerbated by the increasing pressure on material needs.

Since the renaissance era, people have been busy wrestling with empirical things, which is termed by Nasr as a society that focuses more on external or

external things and is always undergoing changes. While they do not observe the deepest nature of human beings about the purpose of their existence in this world. The destruction of the sacred view of man and nature is the same as destroying the aspects of man and nature itself. (Seyyed Hosein Nasr, 1976: 47).

Humans as said by Nasr have three elements, namely physical elements, mental elements and intellectual elements. The last element, namely the intellectual element, is above and centered on human existence, things that are essential in humans can only be understood with this intellectual element (the eye of the heart). If the eyes of the heart are closed, it is impossible for humans to gain knowledge of the essence of human nature. (Pious Nur, 2011:18).

To reach the level of existence, humans must go through a spiritual ascent to practice intellectual acuity. According to Nasr, knowledge that is fragmentary in nature cannot be used to see the whole. Man will only be able to know about himself perfectly, if he has obtained help from God's knowledge. Precisely existence that is relativ, will only be meaningful if it is associated with the absolute. (Saleh Nur, 2011: 18).

God as the Ultimate Reality.

Anxiety and feelings of having no meaning in life are often experienced by modern humans. Modern humans have lost their vision of divinity or transcendental dimensions, they are facing the disease of spiritual emptiness. They feel emptiness and alienation, both alienation from themselves, from their social environment and from God. For Nasr, God is the ultimate reality. God is also a transcendent and immanent. He is very far away and also very close to humans. He is Most Great and Most Generous. He is the Absolute Substance, not limited by space and time and the source of all grace. He is also the origin and end of all things, (Seyyed Hosein Nasr, 1994: 3). those who can reach it are humans who optimize the role of the intellect (aql), not ratios maximally to absorb the attributes of divinity. (Budy Munawar Rachman' 1994: 34).

As a servant, the human position is passive in accepting all of His provisions and will. Meanwhile, as the caliph or representative of God, the human position is active in order to maintain the universe from damage. In short, humans are a bridge between heaven and earth, as the embodiment of the crystallization of God's will.

CONCLUSION

After going through an analysis of the thoughts of one Islamic intellectual figure, Seyyed Hosein Nasr, it can be seen that the privilege of his thinking, especially in an effort to save modern humans from destruction, by presenting the concept of perfect humans or *Insan al-Kamil* as an alternative to restore modern human nature. According to him, human perfection is when they know and realize that humans consist of three parts; body, mind (mind) and soul (spirit). These three parts must be integrated, thereby creating balance and perfection in humans. Human existence that is holistic and integrative requires humans to return to their nature as divine beings. In addition, humans need things that are spiritual in nature in their lives and lives and do not turn away from their nature as creatures and servants of God.

The implication of a perfect human being, according to Seyyed Hosein Nasr, aimed at saving modern humans is by returning to nature, namely by integrating physical development with mental development as well as mind development must be in line with soul development. These three cannot be separated from the existence of a human being, thus humans will truly return to their nature.

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