SUFISM AND ITS SIGNIFICANCE IN THE MODERN LIFE

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ABSTRACT

Sufism as an esoteric dimension in Islam always raises polemic among experts, both regarding its existence and its teachings. Interestingly, the more it is discussed, the more attractive it is to be studied from various aspects in it. As an esoteric doctrine, even in this modern era, it is sought to serve as a means of settlement of psychological problems. Indeed, the point is that an esoteric Sufism and psychology can be met. Modern life relies on rationalism, it causes a spiritual void, so it is easy to have stress, depression, anxiety, and even worse commit suicide. Solution given to the problems is the psychological approach. It can be obtained through Sufism, as taught by Imam Ghazali. This model of Sufism is a collaborative essence between esoteric and exoteric aspects, so as to enable people to keep doing their daily activities and at the same time filling their soul with the virtues of Sufism.

Keywords: Sufism, Psychology, Modern Life.

INTRODUCTION:

In the modern era, as now, humans are faced with a variety of thorny problems of life, such as economic, social, political, cultural, which directly result in the emergence of psychic disturbances. If the psychic disturbances can not be resolved, then further result in a variety of physical ailments, such as hypertension, diabetes, stroke, and various other physiological disorders. Most experts try to find a solution by doing psychological therapy, but the results have not been encouraging. Therefore, the scholars tried to offer a solution approach through Sufism, and it turned out this way is able to restore emotional stability for those affected by mental disorders.

POLEMIC IN SUFISM:

When we are talking about Sufism, we will be faced with a thorny problem. It is like someone who enters a dark and deep tunnel, where on either side there are recesses with a variety of forms, so if it is not carefully undertaken, one can get lost in one of the niches. Nevertheless, the complexity of the issue of Sufism is always interesting to be studied from any perspective from historical, sociological, psychological, pragmatic and political aspect.

Sufism or Islamic mysticism is the dominant religious tradition in the Islamic world. Its presence has been debated among scholars. The term of Sufism, according to one source derived from *Sâfâ*, which means clean, pure (Syaraf, 1986), because Sufis are those whose hearts are sincere and clean before God (Al-Kalabadzi, 1969; Cf. H.A.R. Gibb and Kraemers, 1961). Another theory states that the word is derived from the word *Shaff*, ranks as the Sufis always choose to pursue virtue in their prayers. It is also stated that the word is rooted in the word *shuffat*, which means porch Nabawi Mosque in Medina that housed the companions of Prophet from the poor immigrants. They were called *ahl al-shuffat*, people who were poor but noble. This is the nature of the Sufis – they are not concerned with the world but they are noble (al-Nasyr: 1979). *Ahl al-shuffat*, also refers to the name given to the poor people among Muslims in early Islam. They were among those who were homeless, then occupied shacks that had been built by the Prophet outside the mosque in Medina ('Afify, n.y.). Theory asserts that the word Sufi is derived from *sûf*, i.e. fabrics made of fur or wool (al-Nasyr: 1979).

According to Valiuddin (1981), theories above contain many weaknesses. Sufi is derived from the word *Sâfâ*, whose noun (*mashdar*) form is *shafâwy*, not a sufi. When rooted in the word *Shaff*, then the noun should be *Shaffy*, not a sufi. Similarly, when referring to the word *shuffat*, the noun form is *shuffy*. Therefore, etymologically the most acceptable word is *sûf* which means wool.

Furthermore, terminologically Sufism is also defined in various ways with various viewpoints. This is due to different ways of observing the activities of the Sufis. Al- Karkhi, as quoted by al-Suhrawardi (n.y.) defines Sufism as "to take the essence and leave anything in the hands of creatures". Al-Ghazali (n.y) quoted al-Kattani, says Sufism is "the noble manner - whoever provides supplies of manners on you, meaning that he provides supplies for you in Sufism". Furthermore, Kurdi (n.y) defines Sufism as "something by which good and evil soul can be revealed, how to clean it from the despicable drives and fill it with admirable qualities, how to carry out the mysticism and find out the right path for the pleasure of Allah and leave His prohibitions".

From the study of the language and the elaboration described above, according to Nicholson (1993), the problem associated with Sufism is something that cannot be clearly defined and justified. The more it is defined, the further it tends to be away from the true meaning and purpose. This happens because it depends on the mystical experience of each practice of Sufi figures. However, according to Nata (2009), although each of the Sufi figures differ in defining the meaning of Sufism but its core is just the same; Sufism is an effort to train the soul with a range of activities that can liberate itself from the influence of the life of the world, so it becomes a noble character who gets closer to God. In other words, Sufism is a field of activity related to mental and spiritual development to be always close to God.

According to Goldziher's theory, the origin of Sufism, especially with regard to the teachings taught in Sufism, is the influence of the elements outside Islam. Goldziher (1991) says that Sufism is a legacy of the teachings of various religions and beliefs that preceded and had contact with Islam. Even, it was found some ideas of the Koran were also the result of process of "ideology" of other religions and beliefs. Those include Christianity, Hinduism-Buddhism, Greek and Persian religious elements.

The influence of the religious element of Christianity observed in Sufism is reflected in the emphasis of the ascetic life and indigent. According to Ignas Goldziher and other Orientalists, the ascetic life in the teachings of Sufism is the influence of Christian monks (Nasution, 1973). Similarly, the pattern of indigent life performed by the Sufis is one of the teachings contained in the Gospel. Christianity believes that Jesus was the indigent. In

the Gospel, Jesus said: "Fortunately, you poor, for unto you the kingdom of Lord. Fortunately, you people who are hungry, for you will be satisfied " (Nata, 2009).

Besides Goldziher, Nicholson also shares a similar opinion. According to Nicholson, as quoted by al-Taftazani (1983), "A lot of texts of the Gospel and the phrase *Messiah* (Jesus) quoted in the biographies of Sufi first generation. In fact, Christian monks quite often became the mentor who advised the Muslim ascetics. Also woolen garments were adopted from the tradition of Christians".

In addition to the influence of the teachings of Christianity, Goldziher, as quoted by Nicholson (1993), also says that Sufism is heavily influenced by Buddhism. He says that there is a close relationship between the figure of Buddha (Siddharta Gautama) with a Sufi figure, Ibrahim bin Adam who left the luxury of crown prince. In fact, Goldziher says that Sufis learn using beads as used by Buddhist monks, and the ethical, ascetic and intellectual culture is borrowing Buddhism traditions. There are similarities in the Sufism understanding of trance with nirvana in Buddhism. Likewise there are similarities in the way of worship and way of life between Sufism and Hinduism. According to Nasution (1973), the understanding of trance is almost the same as nirvana in Buddhism, where Buddhism teaches its adherents to abandon the world and enter a contemplative life. Similarly, in Hinduism there is an order to leave the world to achieve the unity of Atman and Brahman.

According to Dozy, as quoted by al-Taftazani (1983), Sufism was previously developed and spread by the Persians, and they learned it from the Indians before the arrival of Islam. Moreover, some prominent Sufi figures were from the Persian like Ma'ruf al-Karkhi and Bayazid Bastami. In addition, some orientalists like Horten and Hartman found out that Sufism was adopted from Indian sources. They argue that the theory of Sufism and certain forms of spiritual practices are similar to those of Indian mysticism.

While others argue that Sufism was originated from the tradition of Greek, especially the kind of theosophical mysticism derived from the Neo-Platonism philosophy. It refers to Sufism which was developed by Dzun Nun al - Misri (died 245 H) (al-Taftazani, 1983). Nicholson argues that the theosophical mysticism was greatly affected by Greek thought. Therefore, it can be easily recognized that in Sufism there is a blend of Greek thought with eastern religions including Neo-Platonism, Manu religion, and Gnosticism (Nicholson, 1974).

The above theories were disproved by Burckhardt and Taftazani. According to Burckhardt (1979), Sufism cannot be called a plus-add something to Islam as it would be something of the periphery in relation to the means of spiritual Islam. In addition, according to Taftazani, the Sufis do not merely cite the Christians, Persian, Indian, Greek or otherwise because Sufism is basically associated with feelings and consciousness. Nation or the human soul is one, though there are differences in the nation or race. As related to the human psyche, through spiritual exercises, it can be the same, although there is no contact between them. On this basis, the presence of similarities between Sufism with various forms of foreign mysticism does not necessarily mean that the idea of Sufism is derived from other sources (al-Taftazani, 1983).

Thus, it is clear that Sufism was sourced from "within" Islam, the Qur'an, hadith (prophetic tradition), and Islamic scientific terminology, such as *fiqh, nahw, kalam*, as well as the languages of science and philosophy. This fact is supported by Trimingham (1971) in *The Sufi Orders in Islam*: "Sufism is developing within the Islamic boundary. Despite the fact that it received the radiant life and thought of Eastern Christian asceticism, the Sufis do not make any contact - except a little - with the non Islam sources. Even more, a widespread mystical system has been found in Islam. Thus, debt of gratitude to Neo-Platonism, Gnosticism, or Christian mysticism, should be verified properly, as the Sufis themselves are convinced that Sufism is the spiritual dimension of Islam whose secret inner theory is actually contained in the Qur'an".

SUFISM AND ITS ESSENCE:

Furthermore, according to Nasr (1966), Sufism means the inner and esoteric dimension of Islam, which is derived from the Qur'an and the hadith. As an esoteric-oriented discipline, Sufism is sometimes difficult to be understood by others for its regular use of symbolic languages rather than verbal sentences which often seem "irrational" and, even worse, "insane". Take for examples, the words *syathahât* spoken by Abu Yazid (Arberry, 1983) and *al-Hallaj* (Sharif, 1963) when it comes to the peak of ecstasy.

Meanwhile, according to Nasution (1978), the goal of Sufism is to obtain a direct and conscious relationship with God, so as to realize true that one is in the presence of God. While the essence is the awareness of communication and dialogue between the human spirit with God, with seclusion and contemplation. Atjeh (1984) says that the essence of Sufism is to find a way to acquire spiritual love. Hamka (1980), quoting al-Junaid said, "the essence of Sufism is out of favor, temperament despicable and entrance to the cultivation temperament is commendable". To Wassil, as quoted by Effendi (1993), the practice of Sufism is the effort of how a person cleanse his soul. Cleanse the soul or spirit by eliminating the bad qualities and reprehensible,

takhalli min al-Akhlâq al-madzmûmat and *tahalli bi al-Akhlâq al-mahmûdat*, fills the soul with good and commendable properties.

The opinions above can be understood, that the essence of Sufism which is actually an attempt to be closer to God, even the "unity" with God, through the cleansing spiritual properties of the blame. Starting from efforts such as this, the scholars *mutashawwifin* (the Sufiers) then make formulations of stages (*maqâmât*, stations) that must be passed by a "search path" (*sâlik*), to be able to unite with God. Therefore, in the Islamic world and then developing theories of Sufism diverse, both moderate and extreme. The diversity of Sufism is increasing as well, in parallel with the emergence of streams congregation, which has its own methods and system.

When Sufism is in contact with the thought of *kalâm* (theology) and of philosophy, its development begins to lead to theoretical concepts that are difficult to understand by the society. This is apparent from the teachings of *ma'rifat* developed by Dzun Nun al-Misri, *mahabbat* by Rabi'a al-Adawiyah, *Fanâ', Baqâ' & Ittihâd* by Abu Yazid al-Bistami, *Hulûl* by Abu Mansur al-Hallaj, *Wahdat al -wujûd* by Ibn Arabi, as well as *al-Insân al-Kâmil* al-Jili. Such developments give rise to sharp criticism from scholars of *Shari'ah* (*fiqh*) with accusations that the behavior of the Sufis is considered to have deviated from what is taught by the Prophet.

The opposition ended after al-Ghazali successfully synchronized between Sufism with *shari'ah*, or esoterism with exoterism, with its own distinct formulations with the previous Sufi (Vide: Rosenthal, 1965). On one hand, Al-Ghazali called upon the Sufis in order to practice the mysticism by not surpassing the limits outlined by *shari'ah* law. On the other hand, the *shari'ah* practitioners should also pay attention to the inner aspect and eschatology. Thus, the opposition between the *shari'ah* practitioners and the Sufis can be overcome, even both co-exist (Anshary, 1986). While his predecessors tended to emphasize their mystical teachings on the "mystic union" (union between man and God), which cannot be understood by the common people, al-Ghazali emphasized the mystical teachings on *mahabbat* and *ma'rifat* that can be nurtured, comprehended and practiced by the society (Vide:Schimmel, 1986). Synchronization between Sufism and *Shari'ah* is revealed in his monumental work *Ihya 'Ulum al-Din* which has been widely studied and explained by scholars. Al-Ghazalian Sufism contained in this book is easily understood and practiced by anyone, including the layman. It is explicitly stated that there are three categories of worshippers, namely *'awam (*layman*), khawas (*special person*)* and *khawas al-khawas (*very special person*)* (Al-Ghazali, 1967).

In a further development, Sufism became more exclusive, especially after developing into "*tarekat*" (Sufi path) community. It has two meanings. The first, in the IX and X century, it was meant as a meaningful way of moral education and life for those who were interested to take Sufi life. Second, after XI century, the *tarekat* has a complete understanding of a movement to give spiritual and physical exercises according to a certain teachings and beliefs of Islam (Atjeh, 1984; Taftazani, 1983).

The nature of the apparent exclusivity of the Sufis is reflected by such stringent criteria that must be met by a Sufi candidate, so it just might be followed by those in old age who are no longer concerned with the mundane. Thus, it raises the image among the public that Sufism can only be followed by certain people. Meanwhile, when essentially observed, Sufism is a way of moral education as an effort to purge ourselves physically and spiritually, in order to be as close as possible to God. Moreover, by considering the three categories of worshippers al-Ghazali expressed above, Sufism can be practiced by anyone, without the need to enter a particular community, in accordance with their respective capabilities.

PROBLEMS OF MODERN SOCIETY:

Modern age that began at the end of the XV century, originally was a scientific revolution. Science revolution was marked by the triumph of rationalism and empiricism against religious dogmatism in the West (Burnham, 1989). The blend of rationalism and empiricism in one package of epistemology gave birth to what is called the scientific method. With the scientific method, the truth of knowledge is only measured by the truth of coherence and correct correspondence (Sumantri, 1983). Knowledge is recognized from a scientific point of logic if it is coherent with previous truth and supported by empirical facts (correspondence).

Confidence is very high against this seemingly so scientific that brings awareness that less or even not appreciative of the knowledge that is outside the scope of the scientific method of testing, including the knowledge and religious values. This is one of the characteristics of modernism i.e. separating scientific knowledge with knowledge deriving from religious values. Since the beginning of its birth, modernism has been indeed a form of attitude of "disobedience" against the Christian tradition which impeded human thought. Toynbee said that modernism originally appeared in the west when people were "grateful not to God, but to themselves, as they have managed to overcome the confines of the Christian Middle Ages (Toynbee, 1957). Its implication, the modern man is capable of creating a wide range of scientific innovation in the field of science

and technology so that the works that originally worked on humans have been replaced by machines. Therefore, modern is identified with technicality (Vide: Madjid, 1992).

In general, the debilitation of modern scientific thinking pattern is the exaggeration of beliefs against sense by forgetting the dimensions of spiritual and religious values (Masaryk: 1970). Consideration of ethical values in the development and use of science and technology does not get a reasonable place. As a result, science and technology in many cases do not resolve the question of life, even bringing a new, more serious problem. In the case of modern human consciousness, the perceived weakness is fragile to handle the loss of moral and meaningful life orientation. The purpose of life is limited to the achievement of objectives that are material and mundane. This situation brings man to alienation, frustrating, and existential emptiness (Bergin, 1994).

Sociologically, the excesses arising from the development of science and technology is very remarkable, namely the occurrence of drastic social change in the community. It can be seen from several indicators as stated by Daradjat (1982).

First, *the growing needs of life*. Originally, people had had enough if it has fulfilled its primary needs, such as clothing, food and shelter (housing). However, in line with the development of society, the primary need was turned into a prestige that is secondary. As a result, people in life always chase time, chasing the material and the pursuit of prestige. Every effort will be made to meet their needs before, so sometimes have to violate the norms that exist, such as corruption, collusion or manipulation, even if it means sacrificing others. All this will take him to live like a machine, which without knowing rest. Further result is the onset of anxiety that is not obvious tip base, so there goes the ability to feel happy in life.

Second, *a sense of individualistic and selfish*. Because the secondary needs increase, then developed a foreign taste and regardless of social bonding. More people think about themselves, rather than others. Affair of others is no longer a concern, so that eventually he felt lonely in this life. All relationships with others based on interests, even the profit motive, not a fraternal relationship which is based on affection and love. For example, subordinates by superiors, doctors with patients, workers with employers, lecturers and students, and so on.

Third, *competition in life*. Departing from the need increases, which brings people to live selfish, the next will result, competition in the emergence of life. Competition is driven by a high prestige, resulting in things that are not healthy, where people don't hesitate dropping his friend or make miserable with defamatory, plunges people into jail or kill him, and so on. As a result, social life becomes a mess, friendship turns into enmity.

Imbalances of life experienced by modern society, as already mentioned above, resulting in the rise of search efforts intrinsic meaning as a counterweight (balance) of life. For example, various yoga expert group, shamans, mysticism and spiritual organizations began to acquire the market in the western world (Nasr, 1980); One thing that is very contradictory of life rationalism.

SIGNIFICANCE OF SUFISM:

The description above shows that humans are experiencing alienation because their orientation is directed to the material world. It can be said that not a man who masters the material, but the material does. According to Akhtar, as quoted by Effendi (1993), Sufism is a relevant solution of this problem of modern society, which has become alienated society. Understanding Sufism here is not as it is understood in the form of a rejection of earthly things, but Sufism in the "new format" (neo-Sufism). Madjid (1992), quoted by Fazlurahman, explained that the neo-Sufism has the main feature in the form of pressure to the moral motives and application method of *Dhikr* or spiritual concentration in order to approach God. But the concentration of the target and content aligned with *salafi* doctrine (orthodox) and aims to strengthen faith in the right belief and moral purity of soul. Neo-sufism is a esotericism who wants to live an active and involved in civic issues (Effendi, 1993).

The concept of Sufism with a new format that will be more significant, if done reinterpretation of these terms are common among classical Sufi. This reinterpretation effort has been initiated by Hamka (1980) in his famous book, *Tasauf Modern (*Modern Sufism*)*. In this book, there is a flow of thought which gives reasonable appreciation to esoteric practice Islam, but still based on the Shari'a. So, it is actually still in the line of continuity with the thought of al-Ghazali. The difference, Hamka requires a deep appreciation of esoteric religious, by not doing seclusion or solitude, but remains actively involved in the community. Perhaps it would be more relevant in a new format in Sufism it refers to the concept of al-Ghazali, as a frame of thought that are not detached from Shari'a and can be done by all Muslims.

According to al-Ghazali (1982), the Sufi path has a main requirement that net heart of everything but God. The main key is "the deep solemn heart" to remember God. In this way, a person will be able to control his behavior because he always feels being watched by God, and this appears to be more effective than simply "attached surveillance" by fellow human beings.

To go to God, then the soul must be purged of all the filth of sin, so that the road to practice Sufism to be smooth. The ways of the practice of Sufism which al-Ghazali offered, as stated in *Ihyâ Ulûm al-Din*, was by way of purging the soul in advance of the nature of the goods (Qaseem, 1980). On this subject, outlined in the discussion of "*rubu' al-muhlikât*". In this part, al-Ghazali explained reprehensible traits that cause mental disorders and inner unrest, by *riyâdlat* (training oneself) to clean up bad traits.

Bad qualities, according to al-Ghazali, are categorized as the nature of "the savage", the nature of "the beast", and the nature of "the devil". Cleanup in conjunction with the nature of "the savage" is to eliminate temper, recklessness, arrogance, *'ujub* (amaze of oneself), evil intentions, and injustice. Relating to the nature of "the beast" is cleaning lust such as greed, griping, *ria'* (showing off), spitefuless, rotten heart, *la'ib* (kidding), and *lahw* (joking). Relating to the nature of "the devil", is a self-cleaning properties of deceive, like looking hostility, deception, lying, destructive and dirty speech (al-Ghazali, 1967).

Furthermore, after eliminating the reprehensible nature, then adorn themselves with the nature and praiseworthy deeds. Commendable traits in question, as mentioned in *Ihya Ulum al-Din* on *rubu 'al-munziyat*, as the virtues of Sufis, among others:

First, *repentance*, namely reflection for themselves over misconduct that have been done, and promised not to repeat it again. Among Sufis, repentance is the first stage before treading the next level.

Second, *patience and gratitude*. Al-Ghazali explained patience as a mental patience (*al-shabr al-nafs*) which curbs the demands of lust and anger. Mental patience is needed in various aspects, such as curbing excessive appetite for food, sex, greed treasure, is also looking forward to the plight. Therefore, patience is a virtue that means absolutely necessary (al-Ghazali, 1967). Al-Ghazali compensate patient with gratitude, the gratitude to God for the blessings bestowed upon mankind (al-Ghazali, 1967).

Third, *hope and fear*. What is meant by hope by al-Ghazali is expecting something to be desired after the fulfillment of the necessary means. While understanding the fear here is the fear of the end of life of the poor, as well as the fear away from God (al-Ghazali, 1313 H).

Fourth, *faqr* (Poverty) and *zuhud* (ascetic). *Faqr*, by al-Ghazali is defined as a deficient belonging (al-Ghazali, 1967). But it can also be interpreted as "do not ask for more than what is in us". Do not ask for sustenance except just to be able to carry out obligations. Do not ask, though not in us something, if given acceptable (Nasution, 1973). Do not ask and do not refuse (al-Ghazali, 1313 H). Ascetic (*zuhud*), originally meant a world away from it to avoid punishment in the hereafter, and expect reward merit goodness, because based on the love of God. But it may also means leaving the orientation of the mundane and materialistic life and then switch to the intrinsic value orientation (worship).

Fifth, *intentions, sincerity and truth*. Al-Ghazali looked intentions, sincerity and truth as three issues are interrelated, so he peeled three at once. Intention, the most elementary requirements for the acts of worship, because without the intention, then deeds is useless. Intentions, without sincerity adverse consequences soul. Sincerity without truth is pointless (al-Ghazali, 1967).

Sixth, *alert and introspective*. Vigilant is al-Ghazali, is convinced that God knows all thoughts, deeds and secrets of the heart, which makes one respect, fear and submit to him (al-Ghazali, 1967). While introspective means of scrutinizing whether all actions throughout the day according to the purpose of his soul or deviate from his desired (al-Ghazali, 1967).

Seventh, *monotheism and resignation*. Discussion resignation can not be separated from the discussion of monotheism, believing that God is One is the basis of all Islamic teachings. Therefore, monotheism said to be the foundation of trust. Resignation interpreted al-Ghazali as a picture of courage in order to hang the heart only to God (al-Ghazali, 1967).

Eighth, *love, longing and ridla (*willingness). Love (*mahabbat*) means to love God above all love, because, thus any activity undertaken just because God alone. From this love will spill over to miss (*syawq*), intimacy (*uns*) and led to the willingness (*ridla*). This latter is the peak achievement of a Sufi (al-Ghazali, 1967).

The conception of Sufism of al-Ghazali who stated this, if taken carefully, still remain relevant and significant in providing solutions to the problems faced every modern society. But that does not mean the practice of Sufism should leave your work and daily obligations in various professional fields, but the value of Sufism can be a life attitude of society, so that all thoughts, feelings and actions will be controlled from the "inside" herself. This spiritual approach model has also been introduced by the couple, Danah Zohar and Ian Marshall (1990, 2000, 2004) through the concept of Spiritual Quotient (SQ), as a result of neurological research in the late 1990s. According to them, spiritual intelligence quotient is to face and solve the problem of meaning and value, the intelligence to put the behavior and life in the wider and richer context of meaning (Zohar & Marshall, 2001). Further, they say that the SQ is the foundation necessary for operating the IQ and SQ effectively. Even

according to themr SQ is our highest intelligence (the ultimate intelligence) (Zohar & Marshall, 2001). So SQ allows one to think in a creative, far-sighted and able to make even change the rules. In short, if we want to develop optimally IQ (Intellegentia Quotient) and EQ (Emotional Quotient), then we begin to sharpen spiritual intelligence.

Basically, humans are spiritual beings, because in life we are always driven by the need to ask the fundamental questions or principal. For example, why was I born? What is the meaning of my life? Why should I continue to live when I was tired, depressed or lost? How can I make it all worthwhile? Actually in life, we are directed, even determined by a very human desire to find meaning and value of what we do and experience. We feel a longing to see our lives in a more spacious and meaningful context, both in the family, community, career, religion and the universe itself.

From the insight given previously, it appears that Sufism can actually be a counterweight (equilibrium) in the society's modern life. Therefore, it is very ideal if Sufism can be practiced by the whole layer of contemporary society, government officials, politicians, economists, professors, students, employees, artists and others. If the teaching of the principles of Sufism is practiced by all people of the world who are facing the challenges of modern life in the era of globalization, it will be able to prevent acts of violence, war, moral decadence, crime, corruption, manipulation and all the things that ruin the life of the individual and the society. In the end, it will create a peaceful life on Earth.

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