

The Influence of Sufi Values on Islamic Society: Implications for Social Governance and Community Development

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Abstract :

This article aim examine the development process Sufism in the Islamic world and pay attention role as well as the impact to life Muslim society. Research This use method studies library with search and analyze various relevant written sources, such as books, journals, and document written others, as material information main. Research show that Sufism start from practices simple things done by the Prophet Muhammad SAW and his companions, such as asceticism, then develop become A more knowledge structured and disciplined. Development This shown with emergence idea maqamat and ahwal, as well as role important figures big such as Hasan al-Bashri, Rabi'ah al-Adawiyah, Al-Junaid al-Baghdadi, to Imam Al-Ghazali who succeeded unite Sufism with the Qur'an and Hadith. In addition, Sufism also developed in form tarekat organizations that play a role in spreading Islam. Changes to the article This happen Because effort combining two aspects in learn Sufism in a way simultaneously, namely aspect history and aspects social events that occur moment this. Renewability in study This be in the process For combine study historical development Sufism with analysis about role and impact to life contemporary Islamic society in One comprehensive discussion. This is different with studies previously which was usually only focus on history Sufism or impact social in a way separate. Research This explain journey Sufism from the era of Rasulullah SAW, the emergence movement asceticism, explanation about draft maqamat and ahwal, until formation the tarekat system and its relevance in face modern challenges. Through method this research This disclose that Sufism No only important in a way historical as part from tradition Islamic science, but also plays a role as spiritual solutions that help in development morals, strengthening solidarity social, education character, moderation in religion and business For overcome the moral and spiritual crisis that arose consequence progress technology and materialism in today's era.

Keywords : Sufism, History, Islamic society.

Introduction

Sufism is a field that studies methods to cleanse the soul from bad

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characteristics such as arrogance, showing off, jealousy, and revenge, with the hope of developing good qualities (Hardiyah Rahmadani, F., & Fahmi, K. 2023). The history of the evolution of Sufism can be clearly understood through a fatwa delivered by Muhammad Shadiq al-Ghumari. Once, someone asked him about who first founded Sufism, and whether Sufism was based on heavenly revelation. He explained that the basis of the tarekat is heavenly revelation, which is an important element in the teachings of Islam. It cannot be denied that tarekat or Sufism is a level of ihsan (Isa, AQ 2016). In his Muqaddimah, Ibn Khaldun stated, "Sufism is a relatively new branch of Islamic law in Islam. Its origins come from the actions of the salaf scholars, consisting of companions, tabiin, and generations after them (Isa, AQ 2016). Some individuals still argue that Sufism is not listed in the Qur'an and Sunnah, so that Sufism is seen as a forbidden innovation. It is true, we will not find a single word related to Sufism in the Qur'an and also in the hadith (Dr. Suherman, M.Ag 2019) Sufism is also very clear in the lives of Muslims, The emergence of Sufism in Islam coincided with the birth of Islam itself, namely since the time of the Prophet Muhammad SAW was chosen to be the messenger of Allah for all mankind throughout the world. There are many opinions regarding the sources that underlie Islamic Sufism. Some argue that Sufism has roots in the traditions of Persia, Hinduism, Christianity, and so on. At the beginning of the development of Islam, knowledge about Sufism is not widely known and is only practiced by the prophets and the Caliphs who integrated it into their daily lives. One example of its application is seen in the attitude of Abdullah Ibn Umar, who was active in observing voluntary fasting, praying at night, and reading the Qur'an as part of his scientific practice. In historical records, Sufism is considered a theoretical science, with a clear distinction between two main schools: Shia and Sunni Sufism, both of which include forms of philosophical or theosophical Sufism (Rahmadani, FH, & Fahmi, K. 2024). Sufism is usually associated with the following three understandings: First, Sufism is often interpreted as good behavior or ethics that humans need to apply when wanting to get closer to God. Second, Sufism can be interpreted as a method to achieve ma'rifat, in order to acquire knowledge. Knowledge is not only obtained through the process of learning or thinking alone. There is knowledge given directly by God known as laduni knowledge. Third, Sufism is also considered as knowledge related to the understanding of reality (Dr. Suherman, M.Ag 2019). The novelty of this article is combining both aspects simultaneously, namely studying the history of the development of Sufism from the era of the Prophet Muhammad SAW until the formation of the tarekat system, while simultaneously examining the real impact

of Sufism teachings on the lives of Muslims in various fields, starting from moral development, increasing social solidarity, character education, to its contribution in strengthening religious moderation in the present era. The novelty of this research also lies in its effort to show the relevance of Sufism as a spiritual path amidst the moral crisis and emptiness of heart experienced by modern society due to the dominance of materialism and very rapid technological progress.

Method

Study This use method study library with an approach that involves various source from existing references. Soesana, A. et al., (2023) stated that Review library or search literature is the process of searching information in a way orderly and organized. considered with carefully, and planned, designed For identify theories, research, and information contained therein in literature or published literature about something material lessons. considered with carefully, and planned, designed For identify theories, research, and information contained therein in literature or published literature about something material lesson review library, also known as as study library or review literature, is activities carried out For finish something the problem that is basically focus on analysis critical and in-depth to material relevant libraries. Activities review library This generally done with method collect data or information from diverse source the library which then served with method new or For needs certain. Zed, M. (2008), research library is method that uses various source information like books, journals, documents, archives, reports research, and source written other as primary data. Research This No just reading and collecting literature, but also includes activity find, identify, process, analyze, and compile information from various source with systematic way. Research libraries are very necessary, especially For understand something issues, building framework theory, as well as find concepts and results research previously related with current topics researched. One of the matter important is ability researchers For differentiate between primary sources and secondary sources secondary. Primary sources are source original related direct with object research, whereas source secondary is sources that provide explanation or interpretation about primary sources. Ability in select and evaluate very influential sources to quality results study Because No all information obtained own level same validity.

Results and Discussion

Results

History of Emergence Teachings Sufism in Development Islamic Civilization

Based on the results of a literature review conducted on various scientific sources, it is known that Sufism is one of the important dimensions of Islamic teachings that emphasizes spiritual development, purification of the soul, and efforts to draw closer to Allah SWT. The emergence of Sufism cannot be separated from the historical development of Muslims who experienced various social, political, economic, and cultural changes after the death of the Prophet Muhammad SAW. In the beginning of its development, Sufism was not yet known as a systematic discipline, but rather existed as a life practice that prioritized simplicity, piety, and control of lust in daily life (Zebua et al., 2025). The historical roots of Sufism have actually been found since the time of the Prophet Muhammad SAW. The Prophet's simple life, full of humility, and always increasing worship became the main example for his companions. Before receiving revelation, the Prophet SAW often isolated himself in the Cave of Hira to contemplate and draw closer to Allah. After the spread of Islam, the habit of increasing night prayers, dhikr, voluntary fasting, and controlling worldly desires remained part of his life. These spiritual practices were then passed down to the companions who sought to maintain the purity of Islamic values in their lives.



Pinterest, Illustration : laduni.ID <https://www.laduni.id/tasawuf/>

During the era of the Caliphate, the lives of Muslims remained relatively simple because Islamic leaders emulated the lifestyle of the Prophet Muhammad (peace be upon him). However, after Islamic rule expanded to various regions such as Persia, Syria, Egypt, and North Africa, the conditions of Muslim society underwent significant changes. The conquest of various regions brought economic progress and great wealth to the Islamic state. While this prosperity benefited the

development of Islamic civilization, it also gave rise to a tendency towards luxurious living and an excessive love of the world among some (Ulumuddin & Hayyid, 2025). These social changes sparked reactions from Muslim groups concerned about the increasingly strong material orientation in society. They sought to uphold the values of simplicity exemplified by the Prophet Muhammad (peace be upon him) and his companions. This gave rise to the ascetic movement, a lifestyle that distances oneself from worldly luxuries and focuses more on the afterlife. The ascetic movement became the initial foundation for the birth of Sufism. The practitioners of asceticism do not just abandon material luxuries, but also try to cleanse their hearts of despicable traits such as arrogance, *riya*, *hasad*, and excessive love of the world.

The development of the ascetic movement became increasingly visible in the first and second centuries of the Hijriah. During this period, several figures emerged known for their piety and spiritual lives. One of the most influential figures was Hasan al-Basri. He emphasized the importance of fear of God (*khauf*), self-reflection, and the awareness that life on earth is temporary. His sermons and advice often reminded Muslims not to be lulled by worldly splendor and to always prepare for the afterlife. Hasan al-Basri's thoughts later became an important foundation in the development of Sufism. Besides Hasan al-Basri, there is also a famous female figure in the history of Sufism, namely Rabi'ah al-Adawiyah. Rabi'ah's greatest contribution was the development of the concept of *mahabbah* or love for God. According to her, worship performed solely out of fear of hell or hope for heaven does not reach the highest spiritual level. A servant should worship out of sincere love for God SWT. The concept of *mahabbah* introduced by Rabi'ah provides a new color in the development of Sufism because it places divine love as the core of the relationship between humans and God (Ulum, 2020).

Other figures such as Ibrahim ibn Adham and Sufyan al-Tsauri also made significant contributions to the development of early Sufism. They taught the importance of self-control, simplicity of life, and sincerity in worship. Through the thoughts and examples of these figures, Sufism evolved from a mere ascetic movement to a spiritual path with a broader goal, namely achieving closeness to God through purification of the heart and the development of noble morals. Entering the third and fourth centuries of the Hijriah, the development of Sufism began to show a more systematic character. While previously Sufism was practiced mostly as an individual spiritual experience, during this period, the teachings of Sufism began to be formulated and written down by scholars. Various concepts, methods, and stages of the spiritual journey began to be structured, so that Sufism developed into a branch of knowledge with a clear theoretical framework. During this period, the terms *maqamat* (the stages) and *ahwal* (the stages) became known, becoming an important part of Sufism studies (Hidayat, 2022). *Maqamat* are the spiritual stages a Sufi must go through on his journey to God, such as repentance, patience, trust in God, asceticism, and contentment.

Meanwhile, *ahwal* are spiritual states bestowed by God upon a servant, such as love, longing, serenity, and closeness to Him. These concepts demonstrate that the spiritual journey in Sufism is not undertaken spontaneously, but rather through a continuous and disciplined process of spiritual development.

During this period, several prominent figures emerged who enriched the treasury of Islamic Sufism. Al-Junaid al-Baghdadi is known as a figure who developed moderate Sufism while adhering firmly to the Qur'an and Hadith. He emphasized the balance between spiritual experience and adherence to sharia. On the other hand, Abu Yazid al-Busthami was renowned for his profound mystical experiences, while Al-Muhasibi developed the concept of *muhasabah*, or self-evaluation, as a means of purifying the soul. The thoughts of these figures broadened the scope of Sufism studies, focusing not only on ascetic aspects but also encompassing discussions of human psychology and spiritual ethics. The peak of Sufism's development in Islamic history occurred in the fifth century Hijri through the thinking of Imam Al-Ghazali. Before Al-Ghazali, Sufism was often criticized by some for its perceived overemphasis on subjective spiritual experience. Al-Ghazali successfully bridged this divide by integrating Sufism into the framework of Islamic teachings based on the Qur'an and Hadith. In his monumental work, *Ihya' Ulumuddin*, he explained that Sufism is a means to perfect morals and cleanse the heart of various spiritual ailments. Al-Ghazali's thoughts had a profound influence on the development of Sufism in the Islamic world. After his time, Sufism was increasingly accepted by various religious scholars and became an important part of Islamic education. Al-Ghazali's integration of sharia, creed, and Sufism meant that Sufism was no longer seen as a separate practice from Islamic teachings, but rather as an inner dimension that complements the outward aspects of religion (Farid & Iskarim, 2024).

Over time, Sufism has evolved not only as an intellectual and spiritual discipline but also into religious organizations known as *tarekat*. A *tarekat* is a spiritual group led by a *murshid* (religious leader) and employs specific methods to guide its students toward closeness to God. Through a systematic system of guidance, *tarekat* play a crucial role in spreading Sufism's values to the wider community. Some of the major *tarekats* that developed throughout Islamic history include the Qadiriyyah, Naqsyabandiyah, Syadziliyyah, and Rifa'iyah. These *tarekats* developed not only in the Middle East but also spread to various regions of the Islamic world, including South Asia, Africa, and Southeast Asia. In the Indonesian archipelago, the development of Islam was heavily influenced by Sufi scholars who used a Sufi approach as a means of preaching. This approach, which emphasizes morality, tolerance, and spiritual development, made Islamic teachings more easily accepted by local communities with diverse cultural backgrounds (Farid & Iskarim, 2024). Thus, the results of the literature review indicate that the history of the emergence of Sufism is an inseparable part of the development of Islamic civilization. Sufism emerged as a response to social

changes occurring in Muslim society and evolved from a simple ascetic movement into a discipline with clear concepts, methods, and goals. The long journey of Sufism demonstrates how the spiritual dimension of Islam continues to evolve to meet the needs of the people in maintaining a balance between worldly life and the afterlife. To this day, Sufism remains a crucial aspect of the Islamic scientific and spiritual tradition, emphasizing the purification of the soul, the formation of morals, and the strengthening of humanity's relationship with God.

The Role of Sufism in Society

Based on the results of the literature review, Sufism holds a very important position in the life of Islamic society because it not only functions as a means of improving individual spiritual quality but also contributes to the formation of a harmonious social life. Sufism teaches a balance between the relationship between humans and Allah SWT (*hablum minallah*) and the relationship between humans and other humans (*hablum minannas*). Therefore, the teachings of Sufism are not only oriented towards worship practices and spiritual experiences but also emphasize the importance of noble morals in everyday life. In the development of Islamic society, Sufism has become an approach capable of shaping individual character while strengthening the social values needed in community life (Handoyo, 2021). One of the main roles of Sufism in society is as a means of purifying the soul and fostering morals. Sufism's teachings focus on cleansing the heart from various inner ills such as arrogance, envy, jealousy, showing off, greed, and excessive love of the world. According to the Sufi view, a person's success is measured not only by material achievements or social status, but also by the purity of one's heart and the quality of one's morals. Therefore, Sufism teaches various methods of spiritual development such as *dhikr*, *muhasabah*, contemplation, and controlling lust as a means of self-improvement.

Through this process of soul purification, a person will more easily develop admirable qualities such as honesty, patience, sincerity, humility, and responsibility. These values have a significant impact on social life because they can create harmonious relationships between individuals and their environment. Societies inhabited by individuals with good morals tend to be more peaceful, respectful of each other, and able to resolve various problems wisely. Thus, Sufism serves as an instrument for moral formation that supports the creation of a healthy and civilized social order. In addition to functioning as a means of moral development, Sufism also plays a crucial role in providing inner peace to society. In today's modern era, humans face various increasingly complex life pressures. Economic competition, job demands, rapid social change, and rapid technological developments often lead to stress, anxiety, and a crisis of meaning in life. Many

individuals are materially successful but feel a loss of peace and happiness in their lives (Sagita, 2023). In these circumstances, Sufism offers a spiritual approach that can help people find inner peace. Through dhikr, prayer, meditation, and appreciation of divine values, one is encouraged to realize that worldly life is not an end in itself, but rather part of a journey toward a more eternal life. This spiritual awareness helps individuals face life's difficulties with patience, optimism, and complete trust in God. Sufism also teaches the importance of accepting God's will with an open heart without losing the spirit of striving. Therefore, many studies suggest that Sufism can be a solution to the growing spiritual crisis in modern society.

The role of Sufism in society is also evident in its contribution to strengthening social solidarity. Sufism teaches that every human being is a creation of God and has equal dignity and status before Him. Therefore, a Sufi is not only required to improve his relationship with God but also to demonstrate concern for his fellow human beings. The values of compassion, empathy, and brotherhood are essential to Sufism's teachings. The implementation of these values can be found in various social activities carried out by Sufi communities and religious institutions oriented towards Sufism. Various activities such as providing assistance to the poor, providing support for orphans, providing health services, religious education, and humanitarian activities are concrete forms of practicing Sufism's values in social life. Through this social concern, Sufism contributes to strengthening bonds of brotherhood and reducing social disparities within society (Handoyo, 2021). Sufism also plays a significant role in education. Education, in essence, aims not only to improve students' intellectual abilities but also to shape good character and personality. In this context, Sufism offers an educational approach that emphasizes a balance between intellectual, emotional, and spiritual aspects. Education based on Sufism values not only teaches knowledge but also guides students in developing moral awareness and social responsibility (Fauziah & Rosyad, 2022).

Through Sufism education, students are taught to cultivate discipline, honesty, patience, sincerity, and respect for others. These values are crucial in developing a generation that is not only academically intelligent but also possesses high moral integrity. In the era of globalization, marked by various moral challenges, Sufism-based education is becoming increasingly relevant because it can provide a strong spiritual foundation for students. Literature reviews also show that Sufism plays a significant role in the process of instilling character education. Character education is an effort to shape individuals to possess good moral values and be able to implement them in everyday life. Sufism makes a significant contribution to this process because it emphasizes the development of the heart as the center of human behavior. When a person's heart is good, their behavior and actions will also reflect good values (Hidayat & Rohmawati, 2025). The role of Sufism in society is also evident in the history of the spread of Islam.

Many scholars and preachers have used a Sufism approach in their da'wah activities. This approach has proven effective because it emphasizes gentleness, tolerance, and respect for local culture. Sufi scholars do not force drastic changes on society, but instead invite them to understand Islamic teachings through a spiritual approach and exemplary morals.

In Indonesia, the successful spread of Islam is inextricably linked to the role of Sufi scholars who wisely integrated Islamic values with local culture. This approach enabled Islam to be widely accepted by the people of the archipelago without causing significant cultural conflict. Therefore, Sufism has made a significant contribution to the process of Islamization in various regions of Indonesia and other Southeast Asian regions. Sufism plays a role in strengthening religious tolerance and moderation. Sufism's teachings emphasize that every human being should be treated with compassion and respect because all are creations of Allah SWT. Values such as love, brotherhood, and respect for differences are essential parts of the Sufi tradition. These attitudes are highly relevant in modern society, which is highly diverse (Falach & Assya'bani, 2021). In a multicultural society like Indonesia, tolerance is a key requirement for a peaceful and harmonious life. Sufism provides a strong spiritual foundation for developing tolerance because it teaches that the essence of religiosity lies not only in formal rituals but also in one's ability to show compassion and respect for others. Therefore, Sufism is often seen as an approach that can support the creation of religious moderation and prevent the development of extremist attitudes.

In the modern era, the relevance of Sufism is increasingly felt as society faces various issues that are not only material but also spiritual. Advances in science and technology have indeed provided many conveniences, but they are not always able to meet human spiritual needs. Many individuals experience spiritual emptiness due to an excessive focus on worldly achievements. In this situation, Sufism presents an alternative that can provide a balance between physical and spiritual needs (Sagita, 2023). Sufism teaches that true happiness is not only achieved through material possessions, but also through closeness to Allah SWT and the ability to control oneself from various negative impulses. These values are greatly needed in modern life, which is often characterized by individualism, materialism, and excessive competition. By reviving spiritual and moral values, Sufism can help build a society that is more ethical, just, and oriented towards the common good. Thus, the results of this literature review indicate that Sufism plays a very broad role in social life. Its role is not limited to the spiritual aspect as a means of drawing closer to Allah SWT, but also encompasses moral development, strengthening inner peace, enhancing social solidarity, character education, spreading Islam, and fostering religious tolerance and moderation. In the context of modern life, Sufism remains relevant because it can provide solutions to various moral and spiritual issues faced by society. Therefore, Sufism can be seen as an important pillar in building a society that is religious, noble,

harmonious, and maintains a balance between worldly and hereafter life.

Discussion

Sufism is part from Islamic teachings that focus on cleansing heart, control desire, life with simple, fix attitudes and actions, as well as try get closer self to God. In a way general, Sufism is effort man For clean self from world influences and focus on worship as well spiritual relationship with God. In discussion about language, Sufism often associated with a number of term like suf (which means cloth wool and symbolizes simplicity), Sufi (which means purity), as well as ahl al- suffah (group living companions of the Prophet simple and focused in worship). The history of the emergence of Sufism in Islam also often discussed by experts. A number of expert from Western circles say that Sufism influenced by tradition from Persia, India, Greece, and Christianity. However according to Islamic views, Sufism Actually Already There is since the time of the Prophet Muhammad, although the word " sufism " was not yet used in a way official at that time. The values Sufism seen from the life of the Prophet who lived life simple, often use up time alone in the Cave of Hira, increasing various types of worship, as well as teach draft tazkiyah al- nafs, namely effort purify soul, and ihsan, namely perform worship as if We see God and realize that God always notice us. After the Prophet died, the development of the Islamic world experienced changes in the field social and political. During the reign of certain, starting appear style luxurious life among the rulers, so some scholars decided For emphasize style a better life simple and characteristic religious. From the situation This appear teachings Sufism teaches attitude asceticism, namely No too think about world affairs. One of the figure main in the early days development Sufism is Hasan Al-Basri, who guides people For return to style a simple life and focus on worship. Furthermore, Sufism develop become teachings that are not only emphasizes morals and worship, but is also influenced by thoughts philosophy. Figures like Al-Ghazali and Ibn Arabi also gave impact important to development Sufism (Zebua et al., 2025).

Sufism play a role important in life public Because become method For practice habit good, clean heart, and strengthen religious values. Sufism help man For clean heart from various characteristic bad like arrogant, spiteful, riya, ujub, and too love the world. With carry out the purification process self said, someone Can become more near to God and live life socializing with attitude polite as well as civilized. In life social, Sufism help man Study become more wise, patient, humble heart, and attention towards others. Values Sufism help formation good relationship between man with Lord as well as with other people. Therefore that, Sufism No only focus on personal worship, but also have an impact positive in life social society. Sufism also plays a role as method For overcome various problem inner and moral crisis that arises in life society. Through education mind and practice spiritual, Sufism help somebody arrange desires and wishes that can cause actions bad (Handoyo, 2021). This process done with a number of stages,

such as clean self from traits that are not good (takhalli), filling self with good qualities (tahalli), as well strengthen awareness will the presence of God in every activity daily.

In today's modern era this, development knowledge knowledge, technology, and industrialization has give Lots progress in life humans. But on the other hand, progress this also causes various problems, such as occurrence improvement attitude materialist, individualist, stress, anxiety, and moral crisis. Many people are more focused on things that can measured in a way material, so that spiritual and ethical values start No noticed again. As a result, modern humans often feel empty inside heart although has reach progress in matter world life. In situation mentioned, Sufism play a role important as method For develop faith and character character someone. Sufism teach method clean heart, control desires and passions, as well as strengthen connection between man with God. Through teachings Sufism, a person taught For remove characteristic bad like greedy, spiteful, arrogant, and selfish, then replace it with properties Good like sincere, patient, humble heart, and care towards others. In addition, the concept asceticism in Sufism teach humans No too tied to property objects and pleasures the world, whereas draft purification self help realize calm soul. With thus, Sufism become answer For overcome spiritual crisis in the midst modern society, helping create a better life balanced, and direct man going to happiness and perfection in behave (Sagita, 2023). Sufism also plays a role important in the world of education character Because help form someone who has morals good, responsible responsibility, and high spiritual awareness. Through values like patient, honest, sincere and sincere, Sufism teach children For No only chase sharpness mind, but also improve method thinking and attitude in life everyday. In formation character, Sufism teach children For always recognize self alone (muhasabah), trusting and depending on Allah, as well as life simple (zuhud). Values That help children arrange self alone, facing various problem in live, and train empathy and responsibility answer to society. In addition, Sufism also encourages tolerant attitude, respect difference between people, and always guard honesty in every things done (Hidayat & Rohmawati, 2025).

This article differs from the studies conducted by Hardiyah Rahmadani and Fahmi (2023), Rahmadani and Fahmi (2024), and Suherman (2019). These three studies generally focus on the definition of Sufism, the historical background of its emergence, and the early development of Sufism within the context of Islamic teachings. Hardiyah Rahmadani and Fahmi's study focuses more on the terminology and historical journey of Sufism from its inception to its development as a discipline. Meanwhile, Suherman examines the evolution of Sufism and its contribution to the perspective of Islam in Indonesia. Unlike these studies, this article not only explains the history of Sufism but also links its development to its social role in the lives of Muslims. This article examines how Sufism evolved from

ascetic practices during the time of the Prophet Muhammad (peace be upon him) to the development of a Sufi order (tariqa), and how its teachings influence moral formation, character education, social solidarity, and religious moderation in the modern era.

This article aligns with research conducted by Falach and Assya'bani (2021), Handoyo (2021), and Sagita (2023). These three studies essentially discuss the relationship between Sufism and modern society, particularly in addressing moral issues and spiritual crises. Falach and Assya'bani argue that Sufism offers significant potential to promote religious moderation and address challenges in modern society. Handoyo highlights the importance of Sufism in formulating religious values and social behavior in society. Meanwhile, Sagita focuses on Sufism as a way out of the spiritual crisis caused by modern developments. This article shares the view that Sufism is not limited to individual worship practices but also has broad social influence. However, this article deepens the discussion by combining studies of the history of Sufism's development and its impact on society, providing a more comprehensive understanding.

The novelty of this article lies in the integration of two research elements that are usually discussed separately: the history of the growth of Sufism and its impact on the Islamic community. Previous research often focuses on only one aspect, such as the origins of Sufism, spiritual ideas, or the function of Sufism in facing contemporary challenges. This article seeks to understand Sufism from a more comprehensive perspective, starting from simple practices and asceticism in the era of the Prophet Muhammad (peace be upon him), through the development of Sufi thought such as Hasan al-Basri, Rabi'ah al-Adawiyah, Al-Junaid al-Baghdadi, and Imam Al-Ghazali, until its eventual development into a Sufi order with significant influence in society. Furthermore, this article also demonstrates that Sufism remains relevant in providing solutions to modern problems such as moral crisis, materialism, and the decline of social values.

Conclusion

Sufism is an essential part of Islamic teachings, aiming to purify the heart, develop good character traits, and draw closer to Allah SWT. Sufism began as a simple way of life during the time of the Prophet Muhammad (peace be upon him) and his companions, then grew into a movement of asceticism in response to social changes that occurred as Islam expanded and material life improved. Subsequently, Sufism developed into a more structured science with concepts such as maqamat, which represent stages in the spiritual journey, and ahwal, which refer to a person's spiritual condition. This science also developed thanks to

the presence of great figures such as Hasan al-Basri, Rabi'ah al-Adawiyah, Al-Junaid, and Imam Al-Ghazali. They played a crucial role in enriching Sufism and successfully combining Sufism principles with the Quran and Hadith. Besides being considered a spiritual science, Sufism also plays a vital role in people's daily lives. This study helps shape good attitudes, creates inner peace, strengthens community unity, and supports the development of good character. In this day and age, Sufism remains relevant as an answer to moral and spiritual problems that arise due to technological developments and a lifestyle that places too much emphasis on material things. Therefore, Sufism is not only considered a way of worship, but is also considered a guideline in life that is able to balance the life of this world and the life of the afterlife, and form a harmonious, tolerant and civilized society.

Suggestion

Based on findings from study about origin development Sufism as well as the impact to Muslim community, there is a number of recommendations that can delivered. For public wide, expected For more recognize and understand teachings Sufism in a way Correct with refer to reliable sources, so that No easy influenced by misconceptions. Concepts Sufism like control self, honesty, patience, and caring social need implemented in life daily as step For form moral character in the middle current modernization. For institution education, it is recommended that they combine values Sufism in curriculum education character, both in formal schools and in non-formal education. Spiritual methods based on Sufism proven effective in print generation that does not only intelligent in a way intellectual, but also has strong moral integrity and spiritual awareness For face various challenges of the times. For researchers and academics, it is suggested For expand study about Sufism with apply method study field, both of a nature qualitative and quantitative, for obtain more solid empirical data regarding impact Sufism to life Muslims today this. This study Still limited to research literature so that need complete with studies concrete cases in various tarekat communities, especially in Indonesia. The government and religious leaders are expected to For support development teachings moderate Sufism as one of the method For strengthen moderation religion and prevent extremism. Approach Sufism which prioritizes tolerance, love love and appreciation to diversity is very relevant For implemented in diverse Indonesian society culture. For generation young Muslims, they recommended For learn Sufism as spiritual provisions in face modern day challenges, including moral decline, crisis identity, and pressure life is getting better complex, so that can form balanced personality between worldly and afterlife needs.

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