

Enriching Counseling Approaches With The Sufi Tradition And Moral Principles In The Digital Era

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ABSTRACT

This article examines sufistic moral teachings as a basis for building an Islamic counseling model to overcome the negative impacts of the digital era such as addiction to online gambling, pornography, etc. This study is literary in nature using qualitative model. The main data is about the doctrine and practice of sufism and Islamic moral principles; about the negative impact of social media which damages personality. Data is taken from books, journal articles, and scientific works using documentation technique. The collected data was analyzed using analytical-synthetic thinking technique. The result is; first, the digital era which makes life easier, turns out to have negative psychological-spiritual impact. For example, being apathetic, anti-social, losing control when playing on social media, becoming addicted to watching pornographic videos, being brutal, committing harassment and violence. Second, sufis are credited with providing a path to purity of heart, thereby making the soul healthy and happy. Their spiritual practices are appropriate to be an alternative in bulding Islamic counseling strategies. Primarily, to deal with mental health problems as a negative impact of social media. Among others are; 1) fa'ali counseling in the form of practicing righteous deeds which is based on Wahb bin Munabbih's spiritual practices. The aim is to eliminate laziness; 2) counseling for 'grave pilgrimage' which was built from Abdullah al-Imari's spiritual experience. The practice is; someone intends to visit a cemetery to meditate; make oneself aware (contemplate/tafakkur-tadhakkur), take lessons from the grave phenomenon; dhikr and pray to get the strength to fill life in the world with good deeds; 3) khauf and raja' energy-based ascetic counseling based on Hasan al-Basriy's spiritual experience. This is intended to nourish the mentality so that it becomes positive and dynamically developing. (11 pt).



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Introduction

There is no doubt that the digital era as it is today is an extraordinary achievement of modern human civilization which makes life easy. The most urgent is that this digital era

makes the vast world seem to be embraced by hand. However, this does not mean that all of this is without excesses. In fact, the digital era leaves bad effects in the form of human psychiatric and mental problems (Sembiring, 2024, hlm. 4).

Among the negative excesses of the digital era is the strengthening of human individualism. This is due to the sophisticated communication media that serves humans in interacting with each other even from a long distance without having to meet face to face. As a result, natural social ties are in danger of fading (Fuaody dkk., 2024, hlm. 3). In addition, in this sophisticated digital era, where transactions in all fields are very easy to do, humans are made easy to fulfill their needs. Anything can be available instantly via the internet or online, such as online buying and selling, online meetings, online learning, online recitation and even online gambling, online prostitution, and the like (Hutabarat, 2024, hlm. 3). Online media can also be used for bad things, for example, forming crime clubs, such as motorcycle gangs that are prone to delinquency or crime on the road (Ginting dkk., 2024, hlm. 3–4).

Social media provides the ease and comfort of real life so people do not have to wait for the promises of eschatological pleasures in the afterlife. Therefore, this digital era produces a secular mentality and fades religious beliefs. As a result, human spirituality has faded. In fact, spiritual existence is important for humans, even being the basis of human identity itself. If the spiritual aspect does not grow naturally, it causes mental turmoil, despair, and bias towards the meaning of life. Meanwhile, no matter how sophisticated this digital era serves human life, it still leaves disappointments here and there when the desires of the passions are not fulfilled.

The digital era has also made life competitive where people compete each other for their needs. This has an impact on the competitive atmosphere of life, scrambling over each other, and suspecting each other. This fosters a sick psychological atmosphere, such as envy, greed, aggression, because of the strong urge of lust, so that they want to rule the world without limits (Sitompul, 2024, hlm. 6).

In order to ward off all of that, the existence of religion becomes important and functional in reassuring the soul (Aziz & Lestari, 2024, hlm. 3–4). This is because religion has a vision and mission to provide the right direction of life for mankind; religion makes humans aware of their essential values, namely their spirituality. Religious teachings provide human spiritual nutrition, namely knowledge about God, the Creator. The aim is for humans to understand and realize themselves as God's creations who are obligate to do good and obey Him (Sakdiah dkk., 2023, hlm. 6).

Islam provides a holistic doctrine for humanity so that they can live a noble life in this world and be happy in the afterlife. In navigating the physical-empirical world of life, humans are equipped with a set of exoteric religious laws called sharia so that humans can live in an orderly manner that leads to justice. Meanwhile, so that humans can achieve good life in the afterlife, they are equipped with a system of faith and divine doctrine. This doctrine contains teachings so that humans know their God, so they want to get closer to Him and understand the eternal afterlife. Therefore, humans must purify their minds so that they are not tempted by the temporary world.

The digital era truly represents an enchanting world of life that humbles human spirituality to the point of forgetting God, forgetting the afterlife. This has an impact on the soul so that it experiences shocks of conscience. As a result, the soul is dominated by lust, morals become low, thus encouraging bad behavior (Aziz & Lestari, 2024, hlm. 5). So, this article tries to discuss the strategies and methods used by muslim spiritualists, namely sufis, in building the nobility of the soul and happiness of the heart so that it can be used as an alternative in developing relevant Islamic counseling strategies to overcome the negative excesses of the digital era.

Method

This study is literary in nature with qualitative methods. The data extracted is about the doctrine and practice of sufism as well as Islamic moral principles, also about the negative impact of social media which damages personality. Data is taken from books, journal articles, and scientific works using documentation techniques. The collected data was analyzed using analytical-synthetic thinking techniques.

Results and Discussion

1. Moral issues of the negative impacts of the digital era

Currently, the development of communication and information technology on various platforms such as Gadgets, WhatsApp, Tik tok, Twitter, Instagram, You Tube, etc. is so amazing that the world which once felt and unreachable, has now become as a handful of hands. What happens in certain parts of the world will be known and responded to in an instant by people all over the world. More than that, digital technology that uses a number symbol system to explore this world means that everything in this world can only be reached by moving your finger at a very fast tempo (Hutabarat, 2024, hlm. 2–3). The desires and

ideas that exist in the soul can be spread to all corners of the world easily. Thus, all life transactions and human social relations must use this digital system, so inevitably the use of digital media has become human culture now, and it can almost be said that it is impossible for human in this era not to use digital media.

However, you need to know that digital technology has many negative impacts, some of which are psychological-spiritual. An example is the vulnerability of social conflict and division due to the use of social media without ethical norms, such as someone uploading text containing words that other people feel uncomfortable with (Turnip & Siahaan, 2021, hlm. 1–2). Things that should be private, such as pornographic action, violent videos, etc., which are carelessly uploaded by someone, actually have a bad impact. For example, many young people commit rape, harassment, violence and the like inspired by uploading bad content on social media (Jariyah dkk., 2024, hlm. 6).

The digital era has had negative impacts, but it also has benefits. The bad impact is the development of immoral application such as online gambling, adultery or online prostitution, online fraud. The digital era also has an impact on nihilism because digital humans can do whatever they want without anyone knowing. A part from that, they experience alienation from life (loneliness) are haunted by distress, experience insecurity and, some even experience attempts to end their lives or commit suicide (Hisan dkk., 2024, hlm. 2). Conditions like this are very dangerous so they require wise people such as counselors and priests who care, guide, direct, facilitate and handle mental and spiritual problems.

2. The importance of internalizing spiritual values in counseling services

Of course, that psychological dryness, moral collapse and decline in spirituality are the result of weak faith in God who always motivate His servants to do good. They may believe in God, but they do not fully understand God's intentions so they ignore God's messages. The God in their imagination is just decoration without meaning. Allah did not give them anything, and although He promised the pleasures of life, they were still delayed in the afterlife. According to them, this is not in accordance with the spirit of the digital era.

They also do not understand the way of life (sharia) outlined by God, so they are easily deceived by secularistic doctrines. This makes them selfish and self-love (*hubb al-dhat*). Their mission in life is only to satisfy their lust. In fact, sharia or religious teachings are full of values that honor humans, for example human cannot lie, cannot steal, cannot be naked, cannot commit adultery, drinking and other immoralities. In principles, sharia is strictly

speaking to glorify human existence, because even though sharia is in the form of rules/laws that have a strict impression (limiting human behavior), it contains great wisdom so that the soul is not controlled by ego or lust.

Sharia teachings need to be understood to them both from the exoteric and esoteric sides such as the wisdom of shariah (*asrar al- sharia*). Together with that, the values of faith are the foundation of human existence should be strengthened. This is important, because basically, whatever is taught by religion, whether in the form of rituals (*'ubudiyah-mu'amalah*) or interactional behavior (morality), contains the outer (exoteric) and inner/spiritual (esoteric) sides (Kahfi dkk., 2023, hlm. 7). The sharia side is elaborated by Islamic jurists, *fuqaha*. Meanwhile, the wisdom/spiritual side of Islam was developed by sufis.

3. *Sufism is an important asset to address mental health issues*

Islam as a holistic religion provides complete life teachings, not only as a guide to life in the world, but also provides direction for spiritual life that reassures the heart and promises to obtain true and eternal enjoyment. Islam as a holistic religion provides complete life teachings, not only as a guide to life in the world, but also provides direction for spiritual life that reassures the heart and promises to obtain true and eternal enjoyment (Pangeran dkk., t.t., hlm. 4).

Worldly life is governed by a just and wise legal system where the Lord God Himself appears with His attributes as *al-Hakim* and *al-'Adl* which contains a message for humans in living in this world to be fair and uphold justice. Because, justice is the main condition for the establishment of a happy life. While the eschatological ukhrawi (hereafter) life, it is regulated by the formation of a strong spirit based on a pure heart that longs for the values of the essence, divine truth. A good heart (*qalb salim*) is one that can recognize God, so that it can love, and long for Him (sure and longing to meet Him). Such a heart can foster a sense of love (*mahabbah*) as well as fear (*makhafah*) of Allah (Yahya et al., 2024, pp. 6-7)

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(sure and longing to meet Him). Such as heart is able to foster a sense of love (*mahabbah*) as well as fear (*makhafah/khauf*) of Allah (Yahya dkk., 2024, hlm. 6–7). The feeling of Divine love encourages the servant to equate himself with the all- good Divine qualities so that the loves wisdom. Such a heart is coveted and is the dream of people with sufistic views (Elfando & Nurwahidin, 2023, hlm. 7).

Spiritually-sufistic, humans have the instinct (*fitrah*) to approach God because of His omnipresence. God in his perspective is the essence of everything, while these external realities are merely a bridge and as signs of God’s majesty. On that basis, sufis are always in a state of divine consciousness (*dhikr Allah*) and are not turned away by the glamor and charm of the world that has no essence that dazzles the eyes of the sufi’s heart. Therefore, all the activities of sufi life focus on seeking God’s pleasure and wanting to be sincere in srving God. Allah also relentlessly encourages humans to always be sincere in serving Him. Humans are called upon to practice or obey the sharia and make a habit of behaving in a way that is beneficial (*amal salih*) to life. All of this can be realized when the human heart is filled with faith in Allah, loves His advice and message, and always hopes for His pleasure (Amida & Nugraha, 2024, hlm. 9).

In this context, sufis as ascetic creatures try to purify their hearts to receive the light of Divine truth. They make themselves a medium for divine actualization (*tajalli al-Haqq*), absorbing divine values. In this way, they become individuals who are aware of the existence of God and thus avoid the domination of lust. A sufi can regulate himself through cleansing and purifying his heart, using various methods of *riyadah* (as a spiritual practices), becoming a conscious person (*muttaqin*) before God, thereby gaining peace of mind (Badrudin & Nur’aeni, 2024, hlm. 24).

It should be understood, that the sufi world (sufism) has a very high concern for the formation of a clean and healthy personality, has a high awareness, so that it can ward off diseases of the heart such as pride, *kufir*, love of the world, greedy, hard-hearted, and others. However, it should also be understood that sufism is very dynamic, experiencing paradigmatic developments, so that there is a dichotomy, for example, there is classical sufism and there is also modern sufism which is popularly known as neosufism. The first category pays attention to the divine. This means that the field of gratification is God, and God becomes the target that the sufi is aiming for. Thus, the paradigm is theocentric. Because God is understood as the essence, while humans from from the physical side are

worldly, humans must make a spiritual journey (*suluk*) to avoid attraction to the worldly side. For this purpose, the sufi designs the stages of spiritual journey to reach the presence of God. These stages are known as *maqamat*, namely certain spiritual positions, that must be passed through, like a series of terminals that must be passed by a traveler (Badrudin & Nur'aeni, 2024, hlm. 25). For example, starting from repentance (*taubat*), *zuhd*, *sabr*/patience, *faqr*, *tawadhu*, *taqwa*, *tawakkal*, *ridha*, *mahabbah*, and *ma'rifah* (Abdullah, 1999, hlm. 8).

As for the second paradigm, neosufism, the field of gratification is man himself, not God. To be able to arrive (*wusul*) to the presence of God, a sufi does not need to leave his worldly life with the assumption that God is understood as a distant entity so that to get there the sufi (as servant) must take a grueling journey. In the neosufism paradigm, God is the closest without distance to His servant, and to be able to unite with Him, the servant must connect the divine signal to the servant conscience. In this way, lust as a barrier to divine light, can be subdued due to the strength of the divine signal (*nur Allah*/virtue). Strengthening the connection of the divine light (*an-Nur*) is achieved by actualizing the divine light into the servant's routine devout behavior (*istiqamah*). Here, the Lord God is presented in the heart, not the other way around (Qudsiyyah dkk., 2024, hlm. 23). Neosufism pays attention to the human self where the target of the Sufi dialectic is not aimed at how to reach God (*wusul ila Allah*), but rather how to make the servant's heart appropriate and ready to accommodate the image of God so that the servant can become 'insan kamil'. Neosufism pays attention to the human self where the target of the sufi dialectic is not aimed at how to reach God (*al-wusul ila Allah*), but rather how to make the servant's heart appropriate and ready to accommodate the image of God so that the servant can become *insan kamil* (perfect human).

In fact, the sufistic concept of *insan kamil* is a neosufism effort. It means that sufism not only seeks to reach God, but also how the servant's self becomes a medium for actualizing the virtues of divinity so that through good deeds, God becomes present in the world. In short, neosufism teach that humans do not need to leave the world to reach the Divine presence, but rather humans must participate in the movement of worldly life to create goodness and glory of the Divine in real life. For example, to live justly, a sufi as servant can appear as a fair judge; to realize a prosperous life, a sufi can appear as a wealthy merchant who is able to give his wealth to humanity in the name of Divine glory (Sahibuddin, 2014, hlm. 11).

In the context of handling psychological and spiritual health problems in the digital era, the sufistic perspective with its various paradigm is relevant to be applied within an Islamic counseling framework (Basuki, 2023, hlm. 12). These psychological health problems include apathy due to loss of ability to interact with the social environment; social media addiction, pornography addiction, adultery; gambling addiction and fraud; loss of meaning in life, anxiety due to exposure to extreme teachings; likes to incite and blasphem other people. All of this has the potential to cause anxiety, stress, and others. To overcome this problem, it is important to initiate a digital sufistic counseling program because its benefits touch more directly the problems of millennial society.

4. Discussion of the application of Sufistic strategies in Islamic counseling to overcome mental health problems

Sufis have had carried out varied activities to strengthen spirituality for achieving the glory of personality. The main goal is that the soul becomes clean so that it is free from mental diseases. It can all be realized when a muslim's personality is not controlled by emotions or lust. Because if lust controls the human soul, while the heart is closed and empty of divine light so that it is dull and unable to illuminate the soul, then humans lose the essence of their humanity. As a result, it is the lust that controls him so that this behavior become barbaric like a wild animal (Maryam, 2022, hlm. 15).

In this context, it seems, sufis have developed spiritual practices to stimulate spirituality-personality and avoid mental illnesses such as laziness in doing good deeds, procrastination, despair, anxiety, stress, and others (Amri & Santalia, 2023, hlm. 5–8). These experiences of sufis are important to study so that they can inspire the development of Islamic counseling strategies and methods. Among these experiences are as follows;

a. Wahb bin Munabbih's experience

Wahb bin Munabbih really cares about forming a healthy personality based of faith, knowledge, and good deeds. Faith for humans, according to him, is positioned as driving force, and knowledge as self-control. Meanwhile, pious deeds are a soulthat reliese on lust.

According to him, people who do not believe are like wild animals who do not know the purpose of life. Meanwhile, if humans do not have knowledge and then it is like animals are not given control, so they do whatever they want. This is dangerous. Meanwhile if a person is not trained to do good deeds based on the wisdom of knowledge and self-control, then he tends to be lazy and reluctant. Therefore, the collaboration of faith, knowledge and

good deeds can be used as an Islamic counseling strategy is more accurately called 'fa'ali counseling' namely counseling for good deeds based on faith and knowledge (Al dkk., t.t., hlm. 13).

b. Maimun bin Mahran's experience

He once complained about his hard heart which made him like to reject the truth. So, he visited the house of his friend, Hasan al-Halabi, a famous sufi. After arriving and conveying his complaints to Hasan, so Hasan read the following verse;

أفرأيت ان متعناهم سنين . ثم جاءهم ما كانوا يوعدون . ما أغنى عنهم ما كانوا يمتعون .

(What if for years I have given them grace, then disaster threatens them, then whatever riches they enjoy will not be able to withstand the torments that befalls them)

So suddenly maimun fell, convulsing like a goat being slaughtered. seeing such a phenomenon, Hasan's daughter came out of her house and said, 'O people, why do you burden yourself like that, bastard'. Witnessing this heartbreaking condition, Maimun's son who accompanied him said, 'why are you going to Hasan's house, he is not a good person as I know from the fame of his name. Responding to his son's muttering like that, Maimun bin Mahran immediately uttered words as if rejecting his son's statement, O my son! If you feel the spirituality of the verse that was read to me earlier then you will feel the miracle that I experienced.

Now, from this story, a concept related to counseling strategies can be obtained, namely Qur'anic counseling. This counseling can be applied by someone (counselor) who has superior spiritual abilities to read verses from the al-Qur'an that are relevant to the focus of the problem experienced by the client sincerely and focused. If it is done well, the client's psychological-spiritual complaints can be handled well. Qur'anic counseling can also be done by making the client get used to carrying the al-Qur'an (*mulazamatu al-Qur'an*) in his hands with the intention that the spirit of al-Qur'an penetrates his soul and heart. So, the Qur'an will increase spiritual strength and motivate him to always do good.

c. Abdullah al-Imari's experience

He experiences the turmoil of life because of the seduction of his lust that wants to control his soul so that his heart becomes far from the essence of Divinity and forgets the hereafter. In short, he experienced the obscurity of the meaning of life so that it was certain that in his heart was stuck with the disease of laziness to do charity. In the face, of such self-condition, he conceptualized a sufistic treatment in the form of seclusion, namely 'nyepi' / *khalwat* (lonely) leaving the hustle and bustle of life. For that, he took the place of seclusion in the cemetery (*maqbarah*).

He made a habit of making pilgrimages to certain graves, in certain position, then he meditated; first, capturing the symbolic meaning of the grave; second, *dhikr* in the heart while reading the al-Qur'an accompanied by *dhikr* and *taqarrub* to understand oneself about the greatness of Allah and His goodness towards His creatures; third, realizing that death as experienced by those in the grave is the separation of a person's spirit or heart from the mortal world represented by the body. He also realized that death makes a person unable to do good. So, with self-awareness steps (*tafakkur-tadhakkur*) in the middle of the grave, in the end he received extraordinary healing for his laziness (as a spiritual disease), so that he could immediately raise his enthusiasm to work and do good deeds in the world, and avoid laziness.

From the story of Abdullah's spiritual journey, it can be stated that visiting graves, meditating, and carrying out certain spiritual activities like Abdullah did can be an alternative strategy in the practice of Islamic counseling. Maybe the right name for this counseling is grave pilgrimage counseling.

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d. Rabi'a 'Adawiyah experience

He was born in Baghdad in 69 A.H and died in 185 A.H in Yerusalem. She was a great sufi woman who was no less famous than her contemporaries, such as Hasan al-Basri. Rabi'ah decided that her life was to seek the essence and try to turn her heart away from things that had no value because they would cause inner misery. From him, the essence is God (*Allah*). Therefore, he developed the concept of *hubb al-ilahi* (Divine love). He believes that only God (*Allah*) is the highest reality (*al-Haqq*). While everything else is just a mirage. Furthermore, he developed a spiritual- awareness that only God Allah is worthy of love. For this reason, Rabi'ah eliminated her own existence to be in Divine love. This kind of awareness, according to Rabi'ah, brings eternal happiness (Yanti & Bahagia, 2023, hlm. 6).

Rabi'ah's sufistic paradigm of Divine love is the view that God is the Creator who loves His servants, so that they must love Him. Therefore, the servant must respond to his Lord by loving Him above all else, so that the donates himself to Allah, he belongs to Allah, not to others, and not to himself. He asserts that he has no right or ownership of himself. Such awareness of self-ownership made her uninterested in loving other than Allah, so she rejected many proposals from sufis such as Hasan al-Basri. Her rejection of Hasan proposal

was due to the realization that she had no right to give herself (*tamlík al-nafs li al-nikah*) to be Hasan's wife, which meant that she would be owned by Hasan (Yanti & Bahagia, 2023, hlm. 8).

Through hard training (*riyadah*) to get closer to Allah, Rabi'ah reached a kind of ecstasy (lovesickness) which resulted in expressions of words outside of shariah awareness, namely; Dear Allah! I worship to you because I love you, not because I want to get your heaven. Also, not because of fear of Your hell. If my devotion is to avoid Your hell, then just put me in the hell, as long as I get your love (Shufi, 2023, hlm. 7) .

From Rabi'ah's spiritual-sufistic experience, a concept can be drawn that to ward off insincerity in doing charity so that it results in the emergence of bad behavior or morals such as greed, nifaq, love of the world and others, then Rabi'ah's concept of 'mahabbah dewayah' worthy of being developed as an alternative to building an Islamic counseling strategy.

From Rabi'ah's spiritual-sufistic experience, a concept can be drawn that to ward off insincerity in doing charity so that it results in the emergence of bad behavior or morals such as greed, *nifaq*/hypocrisy, love of the world and others, then Rabi'ah's concept of *mahabbah ilahiyah* worthy of being developed as an alternative to building an Islamic counseling strategy.

e. Hasan al-Basri's experience

He was the son of the Prophet's secretary, Zaid b. Tsabit, who was born in Medina in 23 A.H. and died in 110 A.H. From a young age, he was called by his conscience to become a famous da'i orator. When the caliphate of 'Ali moved to Iraq he emigrated there, to the city of Basrah. Once, he made a loud speech, and Caliph Ali was mesmerized. So, it occurred to Caliph Ali that the boy was very capable in preaching, but it would be more perfect if he had qualified scientific competence. Ali approached Hasan and said, 'O young man! You will be a good advocate of the ummah if you can answer my question. Hasan responded seriously and said 'please O Caliph, what is it? So, when the Caliph asked him three questions, and Hasan answered them correctly, Caliph Ali gave him permission to continue to be an excellent preacher.

Since his childhood, Hasan had been very cautious about the life of the world, refusing to be deceived by it. He had the true meaning of life as taught by Islam. Thus, he eventually lived in an atmosphere of mysticism that was wary of the realities of the world that deceived ordinary people.

His preaching (*da'wa*) was more focused on refreshing the hearts of the people and strengthening faith in Allah and making them aware of the dangers of the world (*hubb al-*

Dunya) which tends to forget the true and eternal hereafter. Therefore, he was also concerned with inviting people to control their lust, which is the enemy of mankind. He invites people to do *zuhud* (avoiding the seduction of the world) by developing fear (*khauf*) of Allah because Allah's punishment is very painful for people who neglect Allah, like to disobey, and underestimate the afterlife. However, the *khauf* for Hasan al-Basri is balanced with a sense of hope (*raja'*) for God's mercy because His mercy is perfect and will be given to people who have hopes of meeting God in the hereafter. This is done by increasing *dhikr* (remembering Allah) and increasing good deeds and abandoning disobedience. If a servant is consistent in living a *zuhud* life based on a sense of *khauf* and *raja'* then life becomes controlled and always alert /*taqwallah* (Nafisah & Rusydi, 2024, hlm. 6).

That is Hasan al-Basri's Sufistic contribution in his *da'wah* which makes people aware not to be tempted by the world and lust. The goal is to create stability in the Muslim personality for becoming noble individuals (Nurhakim, 2024, hlm. 6–7).

From the brief description of al-Basri's contribution above, it is interesting to observe that the doctrine of *zuhd* (asceticism) which rests on the mystical atmosphere of *khauf* and *raja'* is very relevant to be used as an Islamic counseling strategy, especially in the framework of building a full spiritual awareness, especially for those who are tempted by the world and lusts that neglect the divine and the hereafter. This is particularly relevant to anticipate or deal with cases of mental deviation experienced by the current digital generation.

Indeed, as mentioned earlier, the digital era has really made humans alienated from their social roots. However, sometimes it also makes people forget God and the hereafter because the life of the world, with all the facilities available, has provided real comfort without waiting for what is still promised later. The impact of this is an inner aridity that manifests into greed, indulging in lust, committing sins and others.

Ascetic counseling based on the energy of *khauf* and *raja'* can make human mentality positive, progressive, and dynamic-developing. The attitude of *zuhud* makes the servant have a vision of life, because he realizes that this world is a bridge to the hereafter. The feeling of *khauf* makes you cautious because all your actions are recorded and controlled by the Creator and there are consequences. Meanwhile, the attitude of *raja'* makes the servant dynamic because with it a servant has the passion to try and innovate so that he will have a lot of efforts or efforts, not silent afraid of trying. Because, even if the servant's efforts are wrong, there is still hope that Allah's mercy will forgive his mistakes. The balance between *khauf* and *raja'* makes me like a bird that can fly high supported by its two wings, namely

the wings of *khauf* and the wings of *raja'*, meaning that the balance of *khauf* and *raja'* can lead me to fly high to achieve the goal of coming in the presence of Allah Swt.

f. Sarriy al-Saqati's experience

He was a creative sufi who traveled the spiritual path to meet God (Allah). He died in Baghdad in 253 A.H. He argued that the most powerful force in man is lust which is supplied by the energy of his desires. Desire is a set of physical-biological instinct whose main elements include the desire for food and drink, the desire for survival, self-love or egoism, and the desire to have sex.

A person's lust is impulsive and explosive which often, if not controlled, crashes and robs rationality which in turn fosters impulses for bad behavior that violates religion or disobeys Allah. Therefore, servants must strive hard (to *jihad*) to control their desires and lusts so that they can walk in accordance with religious orders. The practice of controlling lust is called '*qam'u al-shahwat*' (restrain lust) which means mastering or subduing the desires of the ego (self/*nafs*). So, to succeed in controlling lust, a servant must understand himself and recognize the characteristics of the self by identifying his pleasures carefully, so that he can anticipate them in detail in precise and effective ways.

Among the *qam'u al-shahwat* strategies pursued by al-Saqati are; 1) by doing *uzlah*, namely avoiding the bad influences of society; or isolating yourself from the things that lust desires; and avoiding things that pollute the soul and damage the mind, and controlling yourself from things that cloud the heart of nuration. 2) by cultivating an inner sense of loving and longing to meet Allah Swt. and to realize this, he pursues it by singing, a kind of praising and longing for Allah. The goal is to immerse oneself in the glory of Allah (فناء في محبة الله). Thus, by doing so, the servant wants to behave as the message of Allah's noble attributes.

Among the restrain lust strategies (*qam' shahwat*) pursued by al-Saqati are; 1) by doing loneliness ('*uzlah*) namely avoiding the bad influences of society; or isolating yourself from the things that lust desires; and then avoiding things that pollute the soul and damage the mind, and then controlling yourself from things that cloud the heart of nuration; 2) by cultivating an inner sense of loving and longing to meet Allah. The purpose is to immerse oneself in the glory of Allah (*fana' fi Allah*). Thus, by doing so, the servant wants to behave as the message of Allah's noble attributes.

Sarriy al-Saqati's spiritual experience above can be a reference for forming a noble morals or personality. Because, the personality has been successfully controlled by conscience, and illuminated by a sense of Divine love which produces noble motives for action, rather than

being controlled by ego and lustful desires. On this basis, the Sirri al-Saqati's path above is very suitable as an alternative strategy for forming Islamic counseling. The name of this counseling is '*qam'u al-shawat*' therapy. That is a type of behavioral counseling to deal with those who experience moral problems due to the dominance of negative emotion and lust.

Conclusion

From the discussion above, it can be concluded that the digital era which makes life comfortable has negative psychological and spiritual impact. Among them are apathy, a tendency to be addicted to enjoying desires such as pornography addiction, brutality, harassment, and violence. Apart from that, the digital era is also vulnerable to nihilism, loss of direction in life, and the emergence of destructive attitude. All of this is caused by the fragility of spirituality. Because the essential element of humans is their spirituality, so that their spiritual values must be cultivated and developed perfectly.

One aspect of Islamic teaching is sufism which teaches human inner cleanliness. The goal is to enliven the heart with faith so that humans feel happy with Allah. Sufis have been instrumental in teaching purity of heart by intensifying worship so as to make the soul healthy. And their spiritual practices are suitable as an alternative in developing Islamic counseling strategies and methods, particularly, in dealing with mental health problems.

Counseling strategies that can be built from their experiences include: (1) *fa'ali* counseling which is built based on the spiritual practices of Wahb bin Munabbih. This counseling is a practice of pious deeds based on faith and knowledge. The aim is to build work enthusiasm, and eliminate feelings of laziness; (2) *Qur'anic* counseling taken from the spiritual experience of Muhammad bin Mahran. The procedure is as follows, *first*, the client expresses his complaint to the counselor; *second*, the counselor reads verses relevant to the client's complaint; *third*, the client opens his heart to the entry of the spirit of the Qur'an; all of processes are carried out with tawakkal until the spirit of the Qur'an is obtained; (3) grave pilgrimage counseling built on the spiritual experience of Abdullah al-Imari. The steps are; *first*, someone intends to make a pilgrimage by preparing oneself; *second*, go to the grave solemnly to do seclusion; *third*, after arriving at the grave, he opens his heart by doing *tafakkur* and *tadhakkur*; *fourth*, he take meaning/wisdom from the grave phenomenon; *fifth* being grateful for life's opportunities while taking promise to fill your life by doing good deeds; *sixth*, return home while praying to be given the strength to do good deeds; (4)

mahabbah ilahiyah counseling from the experience of Rabi'ah Adawiyah. This is relevant to overcoming the problem of insincerity in giving charity, as well as overcoming the disease of self-love (*hubb al-dhat*) which leads to egoism; (5) asceticisms counseling based on *khauf* and *raja* energy based on the spiritual experience of Hasan al-Basriy. This counseling aims to develop the human mentality so that it is positive, progressive and develops dynamically; 6) *Qam'u al-shahwat* counseling obtained from Sary al-Saqaty. This counseling is relevant to forming noble morals. Because morals are not formed well if lust control the soul. This counseling is carried out by; *first*, a person must understand himself and recognize the problems; *second*, he explores his traits to identify his weaknesses; *third*, he identifies his pleasures (lustful tendencies) carefully in order to anticipate them effectively.

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