Analysis of Students' Spiritual Humanism through Seyyed Hossein Nasr's Thoughts and Its Implications for Islamic Learning

Regita Pramesti Adiningsih[1], Nafik Muthohirin[2*], M. Nurul Humaidi[3]
[1]regitapramestia20@gmail.com, [2]nafikmuthohirin@umm.ac.id, [3]mnhumaidi@umm.ac.id
[*]Corresponding Author
[1, 2, 3]Universitas Muhammadiyah Malang, Indonesia

Abstract

Seyyed Hossein Nasr is a 20th-century Muslim thinker who succeeded in linking the spiritual and rational dimensions of modern life. His thinking responds to various problems of modernity experienced by contemporary humans. This article wants to look further into the problem of modernity on the social and spiritual behavior of students and its implications for the practice of Islamic education in Islamic religious universities in Indonesia through Nasr's thoughts. This article is important because it wants to reveal the various problems of modernity that can lead students to behave negatively. Students behave far from social and religious norms, such as drinking alcohol, dirty talk, promiscuity, and various other social deviations, but are often considered normal. This ultimately has an impact on attitudes that tend to neglect their responsibilities as students, decrease motivation to study, and many even do not continue their studies. As an indication, they are experiencing a spiritual crisis. This research uses a descriptive qualitative research method with an analytical study approach that prioritizes the depth of argumentation and verification of literature references and evidence in the field. Data mining was also carried out through in-depth observations and interviews with 110 students taken from all study programs at the Universitas Muhammadiyah Malang. The research found that the modern crisis causes students' spiritual piety to experience degradation due to deviant social behavior habits and disregard for religious norms. In the aspect of implementing Islamic learning, it is necessary to evaluate strengthening humanist and spiritual values at the university level, as well as realizing the integration of spiritual values in the education curriculum.

Key Words: *Seyyed Hossein Nasr, Humanism, Islamic Education, Spirituality, Modernity.*

Abstrak

Seyyed Hossein Nasr adalah pemikir Muslim abad 20 yang berhasil mengaitkan dimensi spiritual dan rasional dalam kehidupan modern. Pemikirannya merespons atas berbagai problem modernitas yang dialami manusia kontemporer. Artikel ini ingin melihat lebih jauh problem modernitas tersebut terhadap perilaku sosial dan spiritual mahasiswa dan implikasinya terhadap praktik pendidikan Islam di perguruan tinggi keagamaan Islam di Indonesia melalui pemikiran Nasr. Artikel ini penting karena ingin mengungkapkan berbagai problem modernitas tersebut dapat menggiring mahasiswa berperilaku negatif. Mahasiswa berperilaku jauh dari norma sosial dan agama, seperti minum-minuman keras, berkata kotor, pergaulan bebas, dan berbagai penyimpangan sosial lainnya, namun seringkali dianggap sebagai kewajaran. Hal ini pada akhirnya berdampak pada sikap yang cenderung abai terhadap tanggung jawab sebagai mahasiswa, motivasi belajar yang menurun, bahkan banyak yang tidak melanjutkan studinya. Sebagai indikasinya mereka mengalami krisis spiritualitas.

Penelitian ini menggunakan metode penelitian kualitatif deskriptif dengan pendekatan studi analisis yang mengedepankan kedalaman argumentasi dan verifikasi terhadap rujukan kepustakaan dan bukti-bukti di lapangan. Penggalian data juga dilakukan melalui observasi dan wawancara yang mendalam terhadap 110 mahasiswa yang diambil dari seluruh program studi di Universitas Muhammadiyah Malang. Penelitian ini menemukan bahwa krisis modern menyebabkan kesalehan spiritual mahasiswa mengalami degradasi akibat kebiasaan berperilaku sosial yang menyimpang dan ketaatan norma agama yang dikesampingkan. Pada aspek implementasi pembelajaran Islam, perlu mengevaluasi penguatan nilai-nilai humanisme dan spiritual di tingkat universitas, serta merealisasikan integrasi nilai-nilai spiritual dalam kurikulum pendidikan.

Kata Kunci: *Seyyed Hossein Nasr, Humanisme, Pendidikan Islam, Spiritualitas, Modernitas.*

INTRODUCTION

Student behavior is a concern for the community because, in themselves, they bring about changes for the good of society (Ilmaa and Sandra, 2016). Students tend to be independent in everything, so they often cross the boundaries of religious values (Nida and Atmaja, 2021). Freedom makes them do things as they want, even to cause deviant behavior (Zulhelmi, 2022). In the current era of modernity, problems of moral degradation infect student personalities, such as lack of worship, dirty speech, sex, sexual harassment, drinking, decreased respect for parents and educators, lack of social care, aggressiveness, even suicide, and other actions that can harm themselves or others (Guswani and Kawuryan, 2011). Other things, for example, the aggressive behavior of students who scribble on the walls of the Malang City Parliament building, use swear words accompanied by foul language, and various other actions that can cause damage to the environment and public facilities (Projo, et.al, 2022). These students' various behaviors become a form of deterioration of their spiritual morals (Cahyono, 2011) (Nurcahyawati, 2022). The negative behavior that occurs shows that there are problems in modern life, especially in the spiritual humanism of students.

Seyyed Hossein Nasr, a 20th-century Muslim thinker, managed to associate the spiritual dimension with the rational dimension. Through his works, Nasr examines human and spiritual problems in modern life (Nasr, 1993). He has views related to the crisis of spiritual humanism in modern society, especially that which occurs in Muslims (Mumtaz, 2014). Whereas mankind should carry out its duties as *caliph,* as stated by Nasr in his book *Between God, Man, and Nature* (Nasr, 2003). According to him, quoted by Sada, humans with their intellect make them the most perfect beings to carry out noble tasks as *caliphs* (leaders) on earth (Sada, 2016).

The position of a leader explains that humans are social creatures who can be educated (Burga, 2019). Humans are the main object of education, so they play a role in human development towards a better life. The intellect makes humans always work hard to utilize nature by thinking and trying well (Alim, 2019). In that arena, his presence has had a great influence on the development of the times. The development of the times ushered in the life of an all-modern society (Rosana, 2015). However,

developments that occur do not always have a positive impact. Apart from human tasks, change also brings negative impacts that can affect life, both individual and social (Nudin, 2020).

The wave of modernity opened the door to cultural acculturation in every social life. The lifestyle of Western societies, especially in an anti-religious worldview, is one of the worrying products of thinking for the development of an obedient Muslim personality (Arafiani, 2017). In the Western view, humanism can influence human actions and will without attaching importance to spiritual aspects (Khair, 2020). While Machiavelli called it the Renaissance, humans tended to think practical rather than theological (Machiavelli, 2014). Nasr's book reveals the Western paradigm of making humans fulfill their satisfaction and existence regardless of good and bad (Nasr, 2003). Humanism is increasingly considered more important than faith, even though humans need intensive communication with His God through worship practices (Ihsan, 1995).

According to Nasr, modern human behavior is strongly influenced by the development of technology and science, which are based on the results of rational reasoning and intellect, so that humans experience themselves in various ways (Nasr, 2003). This raises a critical reaction for Nasr because modern humans tend to rebel against God, not least in contemporary Muslim societies (Widayani, 2017). He therefore offers an important idea about perennial philosophy. In decline, society is now trapped by anti-foundationalists because life is only centered on cyberspace (Arafiani, 2017). Perennial philosophy includes traditional values such as Sufism as an alternative to treating the existentialism and spiritual crisis of humans (Fauhatun, 2020). Nasr is able to bring perennial wisdom, or wisdom as the heart of religion, which is the main element of traditional values that are able to provide liberation for humanity through religion (Hidayatulloh, 2012).

In this context, religious education in world development becomes unattractive because of the waste of aspects of spirituality-esotericism in the modern world, so that perennial philosophy comes by making Islamic education pluralist-inclusive and dialogical-reflective (Ikhsan, 2017). Spiritual humanism should be able to motivate humans to express positive behaviors so that their souls become stable (Widayat,

2018). Humans need religion in their lives; this can be obtained through several teachings of Sufism (Zulaiha, 2018). Nasr views absolute truth as the only one, so that the meeting point of religion is Ilahiyah (Harahap, 2017). For this reason, this research focuses on the spiritual humanism of students through Nasr's thoughts and their implications for Islamic learning at the Universitas Muhammadiyah Malang (UMM).

In addition to perennial philosophy as a solution to modern humans, in the book *Young Muslim Voice's*, one of Nasr's thoughts to answer this problem is focused on young Muslims (Gerardette et.al, 2022). Based on this background, the existence of students is related to Nasr's thoughts on modern society. Because of that, this study explains Nasr's thoughts on modern human spiritual humanism. In this case, the researcher aims to study the spiritual humanism behavior of students and its implications for the practice of Islamic education at UMM.

METHOD

This study uses qualitative research methods with a type of descriptive research that collects data by exploring phenomena that occur in the socio-spiritual behavior of Universitas Muhammadiyah Malang (UMM) students, broadly based on Nasr's theory of modern human spiritual humanism. The results of the study are analyzed to obtain relevant answers to the formulation of the problem raised. Nasr expressed his opinion that spiritual humanism is the position of man as a relative being who is given freedom by God to behave. Humanism is associated with the phenomenon of the moral decline of students due to deviant lifestyles.

Data collection techniques used in this study are analytical studies, literature studies, observations, and interviews. The literature study uses primary data consisting of a number of Nasr's works and secondary data through journals, websites, the internet, and readings related to this research. Meanwhile, the conservation of this research is focused on the phenomenon of spiritual humanism that occurs in the UMM student environment. While ktivitas interviews were conducted through a number of questions related to Nasr's thoughts with several students in each department, based on PDDikti Kemendikbud, the number of UMM students is in the ratio of 41,603 people

from all regions in Indonesia. Thus, researchers determined the number of interview subjects, namely 3-4 students in each department at the University of Muhammadiyah Malang. Students as research subjects to support the results of research conducted through interviews and questionnaire distribution. The questionnaire contains three attachments: Appendix 1 contains personal data; Appendix 2 contains 13 questions from points that are in line with Nasr's thoughts on spiritual humanism; and Appendix 3 relates to deviant behavior that often occurs in the current era. The subject of this study was UMM student who analyzed it through the spiritual humanism of Seyyed Hossein Nasr. After extracting data through these three methods, the collected data was analyzed by prioritizing the depth of argumentation and verification of evidence in the field related to the dynamics of the causes of UMM students' behavior, which is unhumanistic and not based on religious orders.

RESULTS AND DISCUSSIONS

Seyyed Hossein Nasr was born on April 7, 1933, in Tehran, the capital of Iran, which is an important city in the industrial world and dominated by Shi'a tradition (Idris, 2015). Nasr was raised by a family of scholars and physicists who adhered to traditional Shi'ite traditions. His father was a doctor of traditional medicine, scholar, and educator who was famous in his time as an educated person, so from an early age, Nasr began his informal education with his father, Seyyed Waliullah Nasr (Aziz, 2017).

In addition to his informal education, Nasr also received his traditional formal education in Tehran. This institution taught him as a memorizer of the Qur'an and the art of classical Persian verses that were very valuable in the mind and soul of Nasr (Aslan, 2013). Having studied formally in Qum, Nasr studied philosophy, theology, and Sufism with several methods, namely formal religion, intellectual reasoning, and intellectual reasoning in understanding Islam in his stream (Masykur, 2017). This is the first step in cultivating morals so that he can know the dos and don'ts of doing. Entering higher education, he continued his education at the Massachusetts Institute of Technology (MIT) in the United States and successfully earned a Bachelor of

Science diploma and a Master of Arts in physics. Not only there, he continued his college education at Harvard University in the field of history of science and philosophy until his doctorate in 1958 (Mumtaz, 2014).

While in America, Nasr continued to study Eastern and Western sciences, accompanied by traditional knowledge of Hinduism, Buddhism, and Islam. Nasr also knows many figures of philosophical thought who have influenced his views and thoughts on philosophizing in the Western and Eastern worlds (Sudihyo, 2017). In studying Western science, Nasr tried to find a meeting point between the views of science, religion, and philosophy, as well as the thoughts of Eastern and Western traditions that had a lot of influence on his intellect (Maksum, 2003). Even since the age of 18, Nasr has been interested in studying the nature of things and the natural world, which led him to the study of philosophy and the history of science (Sahrin, 2019).

After studying, he returned to Iran and shared his knowledge at Tehran University as a lecturer in the field of history of science and philosophy, which he later appointed as a professor of science and philosophy (Wahyuni, 2021). In late 1965, Nasr, along with other Islamic thinkers, founded an institution that aimed to present Islamic ideology to the younger generation based on Shi'ite views and revolutionary militant youth centers. These activities include education, propaganda, research, and logistics organizational units (Sudibyo, 2017). However, in 1973, this institution was closed because Shariati, one of the thinkers in it, brought an understanding of liberation theology, Marxism, and the West, eliminated the spiritual aspect of Islam, and used this institution as an individual political interest.

This became the beginning of the Iranian revolution related to the political situation in 1979, so the political crisis made Nasr return to America (Idris, 2015). Upon Nasr's return to America, he became a professor of Islamic thought and was frequently invited as a speaker at universities in many countries. He has a wealth of intellectual experience and has also written in many international journals. Until then, he focused on the fields of Islamic science and philosophy and the influence of political and socio-cultural conditions (Fauhatun, 2020a).

Nasr was the first Eastern Muslim thinker to have the opportunity to attend a forum among American and European theologians, philosophers, and scientists. This forum was established in 1981 by presenting various aspects of studies on science, religion, and philosophy (Wahyuni, 2021). On this occasion, Nasr presented several important points in the aspects of the truth of Eastern traditions and the heart of all traditions published under the title *Knowledge and the Sacred* (Muzammil, 2018). The life he spent in the West does not mean that he is a follower of Western thought. In fact, Nasr strongly criticized the weakness of Western thought patterns and views in some of his works, known as perennial philosophy, as an answer to the crisis of human existence (Mumtaz, 2014).

The Concept of Spiritual Humanism

The study of spiritual humanism is not a new discussion. The discourse has become a prominent discussion in the contemporary era. A number of figures have argued on this point, such as Ali Shari'ati, a Muslim scholar during the Iranian revolution who had a concept of humanism (Syari'ati, 1996). Derived from religion, the concept of humanism always includes the existence of God in human life, so that exploration of the nature of divinity is the most important thing for humans (Abdillah, 2019). In terms of Islam, humanism, according to Ahmad Syafi'i Ma'arif, as quoted by Abdillah, is related to Islamic teachings regarding tolerance and social harmony that are culturally elemental, so Muslims need to respond positively to the plural atmosphere of modern society (Abdillah, 2019). Every human being has the right to determine his beliefs and wants the freedom of will to find his meaning (Khair, 2020).

Humans are dignified creatures, so they have an equal position with each other (Faruk, 2019). Humanism is the way humans determine desires and manifest their potential so as to know the essence of themselves (Toer, 2002). Humanist means down-to-earth or human beings who have human nature, including humility. Based on the philosophical theology of the church of St. Augustine and Thomas Aquinas, Catholic spiritualists developed a distinction between *divinity,* or knowledge, and activity from Scripture, with their distinctive humanity or life behavior, into the view

that humans are not only natural beings but also divine beings (Sugiharto, 2008). Humans have a spiritual side in themselves that serves as the foundation as well as a director in their lives, which contains various life lessons covering religious, social, and cultural values that have existed for generations (Widayat, 2018).

According to Nasr, human behavior is centered on intuitive aspects as well as the position of humans as valuable beings who have freedom of will (Hidayatulloh, 2012). Humanism as a view of basic human concepts can be viewed from various points of view, namely science and spirituality. Meanwhile, in its own concept, humanism is an independent concept related to the discovery of humans and the world (Arifin, 2020). Religiously, humans have the obligation to realize and understand that only God is an absolute substance, and human beings are undoubtedly given the freedom to accept and reject His will (Widayat, 2018). According to Abidin, Usman, and Shaharuddin (2017), humanism is part of critical thinking on human change regarding responsibility, role, and human dignity itself. Humanism has the foundation of anthropocentrism, where humans are deified as the crown of the universe, so that whatever exists will be meaningless if it is not contextualized in human interests (Arafiani, 2017).

Judging from history, humanism arises due to the lack of human knowledge of the potential and values that exist in him (Khair, 2020). From the perspective of religious philosophy, the concept of humanism is a branch of ethics born in the early 16th century related to human freedom in determining their own destiny. Plato allowed four main policies of human values: wisdom, courage, simplicity, and justice, when Socrates elaborated on man's ignorance of himself (Ihsan, 1995). Through the rationalist approach, the more man uses reason, the more he can reach the truth. According to one of the modern philosophers, René Descartes, through the rationalist philosophical system, human reason is a measure of truth that can guide humans to achieve awareness of existence in real life (Munir, 2011).

Humans are social creatures who are given the title of Caliph by Allah SWT to manage the earth based on human values in the form of mutual respect and respect for every difference (Widayat, 2018). Humans are creatures that think and act and have

an important role in achieving harmony between civilizations (Nasr, 2009). In humans, it is necessary to accompany two aspects, namely heavenly and earthly, as Mirandola, a philosopher who defends theses on religion and philosophy, states that humanist criticism that is influenced by religious values must be included in the soul of humanity so that one's religious spirituality will be embedded (Arafiani, 2017).

Spirituality is the most important part of man because it includes the existence of God as a guide and center on which everything rests. Spirituality becomes knowledge and a form of obedience to the Creator for every process to achieve the existence of humanity (Fauhatun, 2020a). As is the case with pancasila as the basis of the state, spirituality also has an important role as a basis as well as a guide to human life that contains religious rules as well as social and cultural norms (Cahyono, 2011).

However, the fact that humans experience a spiritual crisis is marked by their confusion as religious people when understanding themselves (Hidayat, 2017). Jean-Paul and Friedrich, modern philosophers of the 19th and 20th centuries, viewed the humanist concept as the freedom to determine the way humans themselves behave without interference from outside humans (Khair, 2020). Since the Renaissance, the humanism movement has continued to develop as a principle of human freedom that began to desire the results of human effort itself and let go of God's intervention in its achievements (Aminullah, 2022). This gives rise to anti-religious views that tend to attach importance to human will without involving spiritual aspects in all forms of human activity. The reality that occurs in the world is caused by personal interests and certain parties who dominate. Current civilization brings humans into harmony, but there are also dangers that can occur (Nasr, 2009).

Seyyed Hossein Nasr is a Muslim thinker who always criticizes various problems that occur. He has various ideas conveyed orally and in writing in his works, with elements of philosophy, science, art, and others (Sudihyo, 2017). Nasr is also famous for the success of his thought, which is able to relate the spiritual dimension to the rational dimension, which covers the problems of modern life, especially in Western and Eastern world civilizations (Nasr, 1993). In his work, Nasr often expresses the difficulty of distinguishing ordinary Muslims from those in accordance

with the Shari'a. Some of his thoughts are very conflicting with regard to Western metaphysics and other metaphysical understandings, so Nasr has his own spiritual thoughts to find answers to problems faced, especially by modern humans (Idris, 2015).

Nasr's Spiritual Humanism

Nasr's thought tends to dwell on the problems of spirituality that occur in modern man. In his thinking, he offers Islamic thought as an alternative value and way of life to Western society, while in the Islamic world, he offers news of spiritual bankruptcy by the West due to secular science (Idris, 2015). The existence of a concept of humanism that fully views human freedom makes Nasr continue to criticize the problems of modern man. The tradition of holiness that was once very close is now resurrected by Nasr, as in some of his works that often discuss the problems of modern man. With these many ideas, he continues to produce works with elements of philosophy and Sufism (Lukman, 2019).

Nasr is known as a typical neo-modernist and neo-traditionalist thinker (Setyawan, 2008). He often criticizes Islamic thinkers who have a direction toward westernization and secularism, such as Amir Ali and so on. According to Nasr, spiritual humanism is a way of life with the power of God as the goal and meaning of human existence itself. Humans need to rely on God because human nature is actually based on spirituality, so religion has an eternal position (Aminullah, 2022). Science looks at man from the material side; philosophy looks at man from the point of view of his thinking; and spirituality views man from the point of view of his spirit. Spiritualism views human beings as having bodies and spirits that are transcendent and divine. Humans have an absolute nature that always needs God so that it cannot be equated or changed (Kala'tasik, 2023).

According to Nasr, modern humans have forgotten the true value of humanity, resulting in a spiritual crisis resulting from modernization (Kamal, 2022). The crisis that occurred during the Renaissance made human logic very out of bounds. Regarding human life that does not involve the existence of God, they also view God as an ending

being (Rusdin, 2018). The Renaissance was the beginning of a modern European civilization that looked at the world and the human self. The occurrence of various changes in the fields of religion and science This period is known for the absence of norms that regulate life, so humans at that time did not have a handle on life, which resulted in moral decline (Asfar. et.al, 2019).

Modernization is a transition to novelty through changes in society and culture from traditional to modern, which includes all aspects (Matondang, 2019). The presence of modernization in human life has a rapid impact. Advances in technology and science continue to encourage modernization to create social phenomena in society that can trigger problems including socioeconomic inequality, environmental pollution, juvenile delinquency, and crime (Thi Pham, et.al, 2022). Currently, technological advances make every user able to obtain information from anywhere. Such rapid progress is able to provide comfort and master human life today (Ratnaya, 2011). Modernity is able to change human mentalities, skills, and knowledge attitudes in a negative direction if humans do not suppress themselves against the risks that occur (Rosana, 2015). This leads to human spiritual humanism, especially in behavior.

In one of his books, Nasr gives his thoughts related to the factors contributing to the spiritual crisis of modern man (Nasr, 1993). According to him, there are five points that result in the decline of human morals, namely the development of technology, science, the desacralization of nature, the secularization of the West, and social behavior (Nasr, 2003). The modernization era resulted in the existence of religion no longer coloring human life. Popular Western culture becomes a trend in society so that it shifts the original culture of a country (Raikhan et.al, 2014).

Ali Shari'ati also criticized the problems that cause human alienation from their identity due to Western humanism (Syari'ati, 1996). He argued that alienation occurs within the systems of society and human ideology. Meanwhile, Francis Bacon, a British philosopher and politician, stated that industrial society is a society that abandons science for truth and power by relying on logic. In Syar'ati's thought and in Hamida's work, there are four schools that imprison modern human thought, namely materialism, naturalism, historicism, and sociology (Arafiani, 2017).

Materialism, or material needs that continue to be able to be created by an industrial society that prioritizes logic by utilizing technology, is believed to be the liberation of humans from working due to technology. The logic of industrial society continues to drown society to continue to pursue material needs, so that logic in ideology as a grasp of human values makes moral damage to humans themselves (Ferutama, 2008). According to Nasr, technological developments make modern humans continue to depend on and adore technology, so that it is trapped in its rationality. Technology makes modern humans increasingly rebellious and relies on human reason alone without using their senses (Mumtaz, 2014).

In addition, Nasr writes that there are some scientists who continue to approach the problem without limitations. Have a high level of curiosity so that they forget parts of life (Nasr, 2003b). The progress of science makes modern man deprive himself of the sacredness of science itself. Science is the benchmark of mechanical efficiency and human brain power (Harahap, 2017). The development of science also causes the sacralization of science so that it becomes mechanistic, where humans always worship science (Nasr, 2003).

On the other hand, Nasr also discussed the spiritual decline of modern humans due to the desacralization of nature because the existence of science is able to cut the relationship between humans and nature. Even though human life does not only refer to one point, namely humans themselves, but always goes side by side with nature and religion (Nasr, 2003). Similarly, naturalism, according to Ali Shari'ati, is related to the understanding of the law of natural life that humans and animals have no essential differences; nature is a manifestation of God, and humans must live in harmony with nature. Then, humans naturally have a natural instinct to respond to various problems. Modern humans are often trapped in a narrow naturalism that views the universe as a materialistic context that limits human thinking and tends to ignore the spiritual and metaphysical dimensions of life (Ferutama, 2008). This makes people always dissatisfied with what they have; people want to continue to gain power with their hands. Nature and man, who should coexist, are now damaged by the hands of man himself.

Historically, the life of mankind was so completely determined by material processes that life became passive. This focuses human attention on the context of the past and inhibits new and less critical thinking about the future (Syari'ati, 1996). Humans see life only from one point of view, while Ali Syari'ati invites humans to think about the present and future dimensions to develop progressive thinking (Wildan, 2019). The existence of thoughts that continue to carry over until it also becomes one part of the spiritual crisis, namely the secularization of the West since the Renaissance. The secularization that occurs encourages humans to live a free life, dominate nature, and gain world power (Nasr, 1968).

The spiritual crisis that occurred in modern human made Nasr want to restore traditional values by believing Islam is the key to everything. Nasr likened tradition to a tree, roots to revelation, and roots to trunks and branches that are constantly evolving as a manifestation of the times. While the heart of the tree is religion and essence as a blessing from the roots that has an impact on the life of the tree to continue to grow (Fauhatun, 2020a).

The embodiment of God's existence is summarized in the sanctity of religion as human nature. The perennial philosophy views God as an infinite and never-ending truth. Nasr continues to study perennial philosophy as a solution to the problem of the crisis of spiritual humanism in modern society today (Rusdin, 2018). In essence, religious humans must be able to encourage individual and collective spirituality by making belief in God an absolute psychological and horizontal interaction (Widayat, 2018).

Student Spiritual Humanism

Student morality has come under intense scrutiny from society, as it has suffered serious moral degradation. There has been a lot of research that explains this issue. Nurzannah said that students often ignore religious aspects in their every action (Nurzannah, 2017). Putri and Aris' research states that spiritual values have an important role but are not so influential on the lives of students today (Putri and Aris, 2023). As for the field of science, several studies show students experience an inability

to face the problems they face. They also feel they fail in the learning process, so they experience depression. This indicates a change in the spiritual humanism of students in modern times (Wibowo et.al, 2023).

On the contrary, students have an important task in the community as a bringer of change. Students are also a forum for community aspirations that are able to voice and move for a better life (Ilmaa et. al, 2016). So positive values need to be embedded in the student's person, such as the trilogy of Islamic values that concern relationships with God, humans, and nature. As mentioned in the Qur'an, Surah An-Nahl verses 97–102 explain actions that are in accordance with the values of life and religion so that every human being remains in goodness. The problem is that the phenomenon that occurs in the personalities of students now seems far from the values of spiritual humanism (Amin, 2013). A number of inhumane behaviors are often practiced by students, such as dating, saying dirty and rude things, drinking alcohol, having sex outside of marriage, and gambling (Maryam, 2023). As a result, concern over the behavior that occurs is felt by the community, especially parents and educators.

Deviant social behavior among students has relevance to Seyyed Hossein Nasr's thoughts on the problems faced by modern humans (Mumtaz, 2014). There are five aspects that the author examines in seeing the crisis of modern society according to the framework of thought of Sayyed Hossein Nasr, who, in this case, was UMM student and became the object of the author's research. The first aspect is the religion of students in carrying out the obligation to worship or remember God. In the aspect of worship, students always participate in regular worship, such as carrying out Ramadan prayers and fasting. However, a small number of students admit that they rarely include God in every activity and do not even participate in mandatory worship regularly, let alone pray in congregation at the mosque. In this aspect, out of a total of 110 student subjects, those who always carry out the obligation to worship reach 75.6%, while those who do not regularly perform worship reach 17.1%, and those who do not carry out obligations as Muslims reach 7.3%. As many as 82.9% of students always remember spiritual values in living life. According to N, one of the students of

the Faculty of Engineering at UMM, worship is an obligation for religious people to be given calm and the right decision in living life.

Meanwhile, modernization in technology and science has had a very positive impact on them. Excellence in accessing information quickly and broadening horizons is very easy for students (Raikhan et.al, 2014). In addition, the use of technology can be a place to do business so that students are able to support their needs without relying on parents. Technology can also maintain communication from various locations, and knowing life in various regions allows students to maintain social life (Imawan et.al, 2023). In the second aspect, namely how students respond to the development of science and technology, the results of this study state that the average student is not fanatical about the development of information technology. However, the use of technology is still above 4 hours a day, and there are even 14.6% of students who forget the time spent playing *online games* and social media. Some students also expressed feelings of laziness, the habit of delaying time, including worship time, due to technology addiction, and experiencing psychological problems.

Meanwhile, in the field of science, most students are still actively participating in lectures because studying is a responsibility that must be completed by students. The existence of students, especially as nomads, makes studying a step toward developing one's interests and talents through facilities that are not available in the city of birth. Studying is a worship that has urgency in improving personal competence. Every human being has an obligation to study in order to benefit others and themselves and become an asset in determining the path to a better life.

Table 1
Technology and science aspects of Universitas Muhammdiyah Malang students

No.	Alternatives Related to Nasr's Thought	Percentage		
		Yes	Keep	No
1.	Online gaming fanatics or social media	23,2%	53,7%	23,2%
2.	Actively participate in lectures	89%	-	10,9%
		>4 hours	< 4 hours	Forgot time
3.	Time spent playing games or social media	45,1%	40,2%	14,6%
		Positif		Negatif
4.	Impact of technological and scientific developments	90,2%		9,8%

As for Nasr's thought related to modern human behavior and spiritual humanism, there is a desaklarization of nature. Humans, who are supposed to coexist with nature, in fact damage nature only for personal interests (Nasr, 1968). The third aspect regarding the desacralization of nature is that the existence of students is also part of natural life. In the realm of environmental cleanliness, students still maintain the cleanliness of the environment. For example, students prefer to throw garbage in the trash (52.4%) or store it first in a bag (46.3%) rather than littering. They are also strongly opposed to the destruction of nature (95.1%), such as illegal development and the logging of oxygen sources. Only a very few are indifferent to environmental issues (4.9%). This indicates that students have a level of concern about protecting and coexisting with nature. Quoted from the UMM website, it can be seen from the various activities of University of Muhammadiyah Malang students who have activities and innovations in implementing *go green* to develop the environment.

The fourth aspect is about the social lives of students. Ironically, this is contrary to student involvement in social activities. Although some students mentioned being active in community activities (65.1%), some of them were also active in their own world (35.4%). They also prefer to socialize excessively with the opposite sex (22%), with daily habits that deviate from spiritual values, such as behaving hedon (23.2%), dating (48.8%), saying rude or dirty (67.1%), online gambling (1.2%), and drinking (7.3%). In fact, according to the confession of one student, dating behavior that is considered reasonable among students causes there to be several cases where students even have sex outside of marriage. According to me, one of the students in the Faculty of Teacher Training and Education said that when dating, there is a feeling of pleasure, and someone he loves can be a "support system" in their lives.

Thus, the modern era is very synonymous with negative behavior that affects human life (Thi Pham et.al, 2022). The fifth aspect has to do with the secularization of the West. Some deviant behaviors of Muslim students, such as the habit of consuming alcohol, are one form of influence from Western culture that is not in accordance with Islamic teachings. Like wise with the habit of students saying dirty or rude things. According to the confession of one student, rude or dirty words arise

because of feelings of resentment or anger because they are influenced by the social environment that is accustomed to behaving like this. It is clear that this fact affects the quality of student religion (Ester et.al, 2021). In other deviant behaviors, students make it an escape, healing, or even a "support system" to live life when faced with certain problems.

Implications for Islamic Teaching

Religious teaching is material that must be present at every level of formal education in Indonesia, including educational practices at the university level (Muslimin and Ruswandi, 2022). As with teaching practices at the Universitas Muhammadiyah Malang (UMM), learning social sciences is always integrated with teaching religious sciences. Each student is required to take Al-Islam and Kemuhammadiyahan (AIK) courses up to 8 semester credit systems (SKS) in all study programs at UMM. In addition, in various other activities, UMM, as the world's best Islamic university version *4 International College* & *Universities UniRank*, many student activities are based on spiritual values, such as Sunday Morning Lectures (Kuliah Ahad Pagi) and Personality and Leadership Formation Frograms (P2KK). Then, as seen on its official website, UMM achieved many achievements related to the social and spiritual activities of students, both at national and international levels. This provides an overview of social and spiritual activities at UMM, so that many achievements are obtained in the religious field among students.

However, the phenomenon of socio-spiritual decline that occurs in some UMM students is the highlight of this research. According to the results obtained, the implications of Islamic teaching are not fully embedded in students, among them due to a number of internal and external factors. Both factors have a tendency towards their emotions, mentality, attitudes, environment, and motivations. In the internal aspect, moral degradation causes students to experience a loss of motivation to learn. According to W, a student majoring in Communication Studies, negative emotions such as sadness, disappointment, and anger can encourage individuals to behave deviantly, so students are not motivated to learn. These negative emotions are

influenced by the crisis of spirituality caused by the negative effects of technological progress, secularization, the desacralization of nature, and others. This factor is what encourages students to behave negatively. Based on the data found, as many as 7.1% of students who usually consume alcoholic beverages, 67.1% of students who can say dirty or rude, 45.1% of students who like to delay doing assignments because they play gadgets more than 4 hours a day, and 14.6% of students forget the time, are not disciplined, and are late for class because they prefer to gather with their friends in cafes or on dates

The various habits of these students are very contrary to the teachings of Islam. Although various religious learning materials have been taught in class, the fact is that external factors dominate the formation of morals, character, and social behavior in students today. Higher education institutions that, at an ideal stage, play a role as the main actors in producing intellectual, intelligent, and professional human resources (Zhuravlyova and Zhuravlyov, 2015), face serious challenges due to the influence of secularized science. Thus, quoting Almarzuqi, the internalization of students' socio-spiritual values is considered important and needs to be done continuously to spur their enthusiasm for learning (Almarzuqi, 2023). Universities need to maximize the integration of general sciences and religion into a practical approach taught in class so that students understand the importance of religious doctrine in the breadth of their knowledge.

In general, the perennial philosophy theorized by Nasr is a way out of the problems of modernity faced by contemporary humans (students). Various cases of negative behavior by students show that their existence as modern humans has been far from a relationship with His God (Fauhatun, 2020a). Therefore, universities need to encourage students to realize the existence of God as the center of life. Nasr offers perennial philosophy as an attempt to awaken people to the existence of an absolute God. Perennial philosophy is an offer to address the problem of the decline of spiritual humanism in the age of progress (Nasr, 2009). Perennial philosophy is the transcendent unity of religions that views human salvation in traditional wisdom and thus tries to reinstill those values that have been largely forgotten.

CONCLUSION

This research on the spiritual humanism of students and its implications for the practice of Islamic education at the Universitas Muhammadiyah Malang through the thoughts of Seyyed Hossein Nasr does not fully expose the spiritual problems of students. This study actually found that as many as 82.9% of students obeyed Islamic teachings. These people always remember the existence of God in every activity. Then, there are 65.1% of students who always have social care when living a community life. Conversely, the social behavior of some students who ignore spiritual values is more influenced by external factors, such as dependence on the use of gadgets and free social association among students. The implication is that their learning motivation is reduced, they do not focus on attending class lessons, are not disciplined, often say dirty and rude things, and often ignore the obligation to carry out religious commandments.

REFERENCES

Abdillah, N. (2019) 'Humanisme Pemikiran Ali Syari'ati dan Relevansinya Terhadap Pendidikan Anti Kekerasan'.

Alim, A.S. (2019) 'Hakikat Manusia, Alam Semesta, dan Masyarakat dalam Konteks Pendidikan Islam Alimatus Sa'diyah Alim', 15(2), pp. 144–160.

Almarzuqi, M.F. (2023) *Kontekstualisasi pemikiran Pendidikan Islam dalam mewujudkan karakter budaya Religius dan moderasi Agama di Era Society 5.0 9: Studi pemikiran Gus Mus*. Available at: http://etheses.uin-malang.ac.id/50671/.

Amin, H. (2013) 'Aktualisasi Humanisme Religius Menuju Humanisme Spiritual dalam Bingkai Filsafat Agama', 15, pp. 66–80. Available at: https://doi.org/http://dx.doi.org/10.22373/substantia.v15i1.4885.

Aminullah, M. (2022) 'Humanisme Religius Perspektif Al-Qur'an (Titik Temu Agama dan Filsafat)', 6 No. 2, pp. 219–242.

Arafiani, H. (2017) 'Humanisme Spiritual Seyyed Hossein Nasr'.

Arifin, J. (2020) 'Teologi Humanis dalam Pemikiran M . Amin Abdullah', 21(2), pp. 3–12.

Asfar. et.al (2019) 'Pendidikan Masa Renaissance: Pemikiran dan Pengaruh Keilmuan', (February). Available at: https://doi.org/10.13140/RG.2.2.35844.37769.

Aslan, A. (2013) 'Religious Pluralism in Christian and Islamic Philosophy: The Thought of John Hick and Seyyed Hossein Nasr'.

Aziz, A. (2017) 'Humanistika', III.

Burga, M.A. (2019) 'Hakikat Manusia sebagai Makhluk Pedagogik', 1(1), pp. 19–31.

Cahyono, R. (2011) 'Dinamika Emosi dan Pengalaman Spiritual Beragama : Studi Kualitatif Pengalaman Perubahan Keyakinan Beragama', 13(01), pp. 32–40.

Ester, et.al (2021) 'Upaya Mengatasi Pengaruh Negatif Budaya Asing Terhadap Generasi Muda di Indonesia', 23(1), pp. 148–160.

Faruk (2019) 'Humanisme Karya-Karya Sastra Pramoedya Ananta Toer: Sebuah Pergulatan Diskursif', 22(1), pp. 1–14. Available at: https://doi.org/10.24257/atavisme.v22i1.507.1-14.

Fauhatun, F. (2020a) 'Islam dan Filsafat Perenial: Respon Seyyed Hossein Nasr Terhadap Nestapa Manusia Modern', 04(01).

Fauhatun, F. (2020b) 'Islam dan Filsafat Perenial', *Fauduna; Jurnal Keagamaan dan*

Kemasyarakatan, 04(01).

Ferutama, L. (2008) 'Konsep Manusia Dalam Perspektif Ali Syari`ati'.

Gerardette, Philips, Ziaul haq, Habib, Rizki, Adib, Lina, Faqih, Taufan, Kasim, Andika, Raja, Anisa, Mela, S. (2022) *Young Muslim Voice's (Esai Inspirasi dari: A Young Muslim's Guide to the Modern World Seyyed Hossein Nasr)*.

Guswani, A.M. and Kawuryan, F. (2011) 'Perilaku Agresi Pada Mahasiswa Ditinjau dari Dematangan Emosi', I(2), pp. 86–92.

Harahap, J. (2017) 'Sayyed Hossein Nasr Tentang Filsafat Perennial dan Human Spiritualitas', 08(02), pp. 173–196.

Hidayat. et.al (2003) 'Agama Masa Depan: Perspektif Filsafat Perennial'.

Hidayat, A. (2017) 'Musik Sufistik Perspektif Seyyed Hossein Nasr'.

Hidayatulloh, Z. (2012) 'Islam dan Humanisme Menurut Seyyed Hossein Nasr'.

Idris, S. (2015) 'Kosmologi Seyyed Hossein Nasr (Tinjauan Metafisika)', (October). Available at: https://doi.org/10.13140/RG.2.1.1360.2005.

Ihsan, M.M. (1995) 'Humanisme Spiritual (Antagonisme atau Integralisme Sejarah?)', pp. 53–58.

Ikhsan, S. (2017) 'Seni Dan Relevansinya Terhadap Pengembangan Perennialisme Dalam Pandangan Seyyed Hossein Nasr', *Tesis*, pp. 1–192.

Ilmaa, Sandra, et.al (2016) 'Mewujudkan Peran Mahasiswa Sebagai "Agent of Change, Social Control, dan Iron Stock"'.

Imawan. et.al. (2023) 'Pengaruh Teknologi Terhadap Pendidikan Karakter Peserta Didik di Era Society 5.0', 0, pp. 323–328.

Kala'tasik, V.R.M. (2023) 'Manusia Penata Alam dan Bukan Penakluk Alam', 3, No. 1, pp. 92–103. Available at: https://doi.org/10.22373/arj.v3i1.14867.

Kamal, A. (2022) 'Politik Moderasi Beragama di Indonesia di Era Disrupsi: Menuju Dialog Spiritual-Humanis', 1(1), pp. 40–57.

Khair, N. (2020) 'Konsep Humanisme Spiritual dalam Filsafat Mulla Sadra', 18(1).

Lukman, L. (2019) 'Tasawuf Dalam Perspektif Sayyed Hossein Nasr', 8.

Machiavelli, N. (2014) 'The Prince'.

Maksum, A. (2003) 'Tasawuf sebagai pembebasan manusia modern: Telaah Signifikansi Konsep "Tradisionalisme Islam" Sayyed Hossein Nasr', p. 232.

Maryam, N.S. (2023) 'Urgensi Pendidikan Karakter Bagi Mahasiswa di Era Digital',

Jurnal Pendidikan Sang Surya, 9, pp. 95–106.

Masykur, A.L. (2017) 'Manusia Menurut Seyyed Hossein Nasr'.

Matondang, A. (2019) 'Dampak Modernisasi Terhadap Kehidupan Sosial Masyarakat', 8(2).

Mumtaz, N.M. (2014) 'Hakikat Pemikiran Seyyed Hossein Nasr', pp. 169–178.

Munir, M. (2011) 'Pengaruh Filsafat Nietzsche Terhadap Perkembangan Filsafat Barat Kontemporer', 21 no.2, pp. 134–146.

Muslimin, E. and Ruswandi, U. (2022) 'Tantangan, Problematika dan Peluang Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi', *Tarbiatuna: Journal of Islamic Education Studies*, 2(1), pp. 57–71. Available at: https://doi.org/10.47467/tarbiatuna.v2i1.652.

Muzammil, S. (2018) 'Mempertimbangkan Kembali Konsep Tentang Tuhan, Manusia, dan Aql dalam Filsafat Al- Kindī dan Seyyed Hossein Nasr', 17(1), pp. 1–26.

Nasr, S.H. (1968) *Man and Nature: The Spiritual Crisis in Modern Man*.

Nasr, S.H. (1993) *A Young Muslim's Guide to The Modern World*.

Nasr, S.H. (2003a) *Antara Tuhan, Manusia, dan Alam*, *IRCISOD*.

Nasr, S.H. (2003b) 'Antara Tuhan, Manusia, dan Alam', p. 148.

Nasr, S.H. (2009) 'Harmony of Heaven , Earth and Man Civilizations Harmony of', *Procedia - Social and Behavioral Sciences*, 77, pp. 10–14. Available at: https://doi.org/10.1016/j.sbspro.2013.03.056.

Nida, H.S. and Atmaja, H.E. (2021) 'Analisis Pengaruh Keberhasilan Diri , Toleransi Akan Risiko , dan Kebebasan Dalam Bekerja Terhadap Motivasi Berwirausaha (Studi Kasus Pada Mahasiswa Jurusan Manajemen Universitas Tidar)', 4(2), pp. 187–199.

Nudin, B. (2020) 'Konsep Pendidikan Islam pada Remaja', XI(1), pp. 63–74. Available at: https://doi.org/http://dx.doi.org/10.21927/literasi.2020.11(1).63-74.

Nurcahyawati, E. (2022) 'Implementasi Etika Mahasiswa dalam Pembelajaran Kewarganegaraan (Implementation of Student Ethics in Citizenship Learning)', *Jurnal Kebhinnekaan dan Wawasan Kebangsaan*, 1(No. 2), pp. 1–8.

Nurzannah (2017) 'Analisis Perilaku Keagamaan Mahasiswa Universitas Muhammadiyah Sumatera Utara (Studi Kasus Pada Mahasiswa Fisipol

Semester V TA. 2016-2017)', 6(1), pp. 150–165.

Papilaya, J.O. and Huliselan, N. (2016) 'Identifikasi Gaya Belajar Mahasiswa', 15(1), pp. 56–63.

Projo, K.D.M., Nuqul, F.L. and Widodo, R.W. (2022) 'The influence of self control against student aggressiveness in demonstrations (demonstrations) in malang city Pengaruh kontrol diri terhadap agresivitas mahasiswa dalam unjuk rasa (demonstrasi) di kota malang', 17(2), pp. 107–131.

Putri dan Aris (2023) 'Pengaruh Local Of Control, Kecerdasan Emosional, Kecerdasan Spiritual, Kecerdasan Intelektual Terhadap Perilaku Etis Mahasiswa Akuntansi di Universitas Slamet Riyadi Surakarta', 07(02), pp. 1–16.

Raikhan. et.al. (2014) 'The Interaction Of Globalization and Culture in The Modern World', *Procedia - Social and Behavioral Sciences*, 122, pp. 8–12. Available at: https://doi.org/10.1016/j.sbspro.2014.01.1294.

Ratnaya, I.G. (2011) 'Dampak Negatif Perkembangan Teknologi Informatika dan Komunikasi dan Cara Antisifasinya', pp. 17–28.

Rosana, E. (2015) 'Modernisasi dalam Perspektif Perubahan Sosial', pp. 67–82.

Rusdin (2018) 'Kebenaran Agama Dalam Filsafat Perennial (Perspektif Seyyed Hossein Nasr)', pp. 243–265.

Sada, H.J. (2016) 'Manusia dalam Perspektif Agama Islam', 7, pp. 129–142.

Sahib, A. (2020) 'Analisis Faktor Rendahnya Motivasi belajar Mahasiswa', *Corporate Governance (Bingley)*, 10(1), pp. 54–75.

Sahrin, A. (2019) 'Agama dan Filsafat Perenial Perspektif Seyyed Hossein Nasr', pp. 1–24.

Setyawan, A. (2008) 'Konsep Seni Islami Seyyed Hossein Nasr', pp. 0–144.

Smith, H. (2017) 'Kebenaran Yang Terlupakan'.

Sudihyo, P. (2017) 'Pemikiran Pendidikan Islam Seyyed Hossein Nasr'.

Sugiharto, B. (2008) *Humanisme dan Humaniora: Relevansinya Bagi Pendidikan*.

Syari'ati, A. (1996) 'Humanisme Antara Islam dan Mazhab Barat'.

Thi Pham, Bui Xuan Dung, T.Q.N. (2022) 'Heliyon The impact of globalization and modernization of laws and theories on the modernization of philosophy in Vietnam : mediating role of modern societies', *Heliyon*, 8(October 2021), p. e10680. Available at: https://doi.org/10.1016/j.heliyon.2022.e10680.

Toer, P.A. (2002) *Bumi Manusia: Tetralogi Buru #1*.

Umar, M. et.al (2020) *Buku Ajar Pendidikan Agama Islam (Konsep Dasar Bagi Mahasiswa Perguruan Tinggi Umum)*, *Cv. Pena Persada*.

Wahyuni, D. et.al. (2021) 'Filsafat Perenial dan Dialog Agama: Studi Pemikiran Seyyed Hossein Nasr'.

Wibowo, M.P. and Arifiana, I.Y. (2023) 'Academic burnout pada mahasiswa Merdeka Belajar Kampus Merdeka (MBKM): Bagaimana peranan efikasi diri ?', 3(3), pp. 401–411.

Widayani, H. (2017) 'Pemikiran Sayyid Hossein Nasr Tentang Filsafat Perennial', 6.

Widayat, P.A. (2018) 'Humanisme Spiritual: Konseptualisasi dan Performansi Melalui Pendidikan Islam', 02(1), pp. 153–174.

Wildan, A. (2019) 'Analisis Terhadap Pemikiran Ali Syari'ati Tentang Konsep Humanisme Islam', 4(1), pp. 41–62.

Zhuravlyova, I. and Zhuravlyov, S. (2015) 'Humanistic Sense of Creativity in Professional University Education: The Role of Creativity in Forming Innovation Model and Modernization of University Training', *Procedia - Social and Behavioral Sciences*, 206(November), pp. 445–454. Available at: https://doi.org/10.1016/j.sbspro.2015.10.081.

Zulaiha, E. (2018) 'Spiritualistas Taubat Dan Nestapa Manusia Moderen', *Syifa al-Qulub*, 2(2), pp. 33–40. Available at: https://doi.org/10.15575/saq.v2i2.2976.

Zulhelmi, A. (2022) 'Bahasa Al-Qur'an di dalam Surat Yusuf Mengatasi Kemerosotan Akhlak Pemuda di Zamn Modern: Studi Analisis Menggunakan Metode Kisah Teladan Nabi Yusuf', pp. 191–199.