

WESTERN SUFISM: A STUDY ON HISTORICAL AND MODELS OF SUFISM IN THE WEST

Efendi^{1*}, Gazali², Endrika Widdia Putri¹

¹Universitas Islam Negeri (UIN) Imam Bonjol Padang, Indonesia

²Universitas Islam Negeri (UIN) Sjech M. Djamil Djambek Bukittinggi, Indonesia

*Corresponding author: efendimag@uinib.ac.id



©2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)

DOI : <http://dx.doi.org/10.30983/fuaduna.v6i2.5848>

Submission: August 08, 2022	Revised: December 21, 2022	Published: December 31, 2022
-----------------------------	----------------------------	------------------------------

Abstract

The emergence of studies on Islamic mysticism or Sufism in the last few centuries, which reached its peak in the 20th century, shows that Sufism has progressed well in areas outside Islam. That is evidenced by the emergence of the Muslim community in the West, which adheres to the teachings of Sufism. This article aims to explore how the development of Sufism in the West focuses on two things (1) Examine the various theories of the introduction and early studies of Sufism in the West since the 17th century AD. (2) Assess the models and styles of Sufism that developed in the West, especially in the 20th century AD. This research is qualitative research using historical and philosophical analysis approaches. The research findings are (1) Western society's study of Sufism began in the 17th century and reached its peak in the 19th/20th centuries AD. It was marked by the many activities of translating Sufism texts. (2). In the 20th century AD, there were several models or styles of Sufism that developed in the Western world, namely hybrid Sufism, perennial Sufism, and transplant Sufism.

Keywords: Sufism; Western World; Hybrid Sufism; Perennial Sufism; Transplant Sufism.

Abstrak

Munculnya studi-studi yang mengkaji mistisisme Islam atau tasawuf pada beberapa abad terakhir, yang mencapai puncaknya pada abad 20, menunjukkan bahwa tasawuf juga mengalami perkembangan di wilayah luar Islam dengan baik. Hal ini dibuktikan dengan munculnya komunitas Muslim di Barat yang banyak menganut ajaran tasawuf. Artikel ini bertujuan mengeksplorasi bagaimana perkembangan tasawuf di Barat dengan fokus pada dua hal: (1) Menkaji tentang berbagai teori masuknya serta studi-studi awal tentang tasawuf di Barat semenjak abad 17 M; (2) Menkaji model dan corak tasawuf yang berkembang di Barat terutama pada abad 20 M. Penelitian ini merupakan penelitian kualitatif dengan menggunakan metode pendekatan analisis historis dan filosofis. Adapun temuan penelitian yang diperoleh adalah (1) Studi masyarakat Barat terhadap tasawuf sudah dimulai semenjak abad 17 dan mencapai puncaknya pada abad 19/20 M. Hal ini ditandai dengan banyaknya kegiatan penerjemahan teks-teks tasawuf. (2) Pada abad 20 M terdapat beberapa model atau corak paham tasawuf yang berkembang di dunia Barat, yakni hibrida (hybrid sufism), perenial (perennial sufism), dan transplantasi (transplant sufism).

Kata Kunci: Tasawuf; Dunia Barat; Tasawuf Hibrida; Tasawuf Perenial; Tasawuf Transplantasi.

INTRODUCTION

The history of the development of Sufism in the West in the last decade has become an interesting issue for activists studying mysticism in Islam. Attention to Sufism in the West has grown along with the development of the Muslim community in this region, most of whom adhere to Sufism. Sufism is believed to be one of the factors in the conversion of people's beliefs in the West to embrace Islam. The attitude of tolerance and openness contained in Sufism was quickly accepted by Western society¹ and then became an attraction and have influenced non-Muslims to get to know Islam more closely.²

It can be said that the initial contact of the Western world towards Sufism took place along with the development of Islamic philosophy in Spain, which reached its peak with the philosopher Ibn Rushd. The influence of Ibn Rushd's philosophical thought in the West, of course, also influenced the opening up of the development of other Islamic sciences such as Sufism.³ However, along with the fall of Islamic areas in the West, such as in Spain, it also had an impact on the dimming of Islamic sciences such as philosophy and Sufism.

The introduction of Islamic scholarship in the Western world, such as Sufism, has just re-emerged along with the activities of academic studies by Western scientists, which began in the 17th century. These studies are a continuation of the introduction of Westerners to Sufism and Islamic spirituality that has taken place since the 17th century. This recognition can be seen from the influence of Islamic spirituality in the Christian environment in the Middle Ages, for example, the legend and mysticism of Rabi'ah al-'Adawiyah, which was famous in

France. Likewise, the story of the spirituality of the *Isra'* and The Ascension of the Prophet Muhammad inspired the Italian author Dante Alighieri (d. 1321) to create a divine drama. Further, the mystical doctrine of Saint Thessa in the 16th century AD, is also believed to have borrowed many elements from Andalusian maghrib-Andalusian mysticism.⁴

Although the introduction of Sufism by Westerners dates back to the Middle Ages, how the Sufism network entered this area has yet to be discovered. When referring to the significant development of Islam and Sufism in the West in recent decades, several questions arise about when Sufism entered the West? How is the network, and who are the figures who play a role of transmitting Sufism to the West? It is very different from the information on the development of Sufism in Islamic areas in general. Based on this, the study of the development of Sufism in the Western world is important.⁵ This article focuses on examining the historical roots of the development of Sufism in the West, starting from its initial touch, the transmission process and the models of Sufism that developed in the West in the 20th century AD.

This research is qualitative research by making the development of Sufism in the West as the focus. The reason for choosing this research is that unlike Sufism in the East which is generally studied, Sufism in the West is a study that is quite rare, so it is important and interesting to study how Sufism developed in the West. The method used in this study is content analysis with a historical approach. The content analysis method is a method used to gain knowledge by providing details about the object under study or how to deal with certain

¹Hulya Kucuk, "A Brief History of Western Sufism", *Asian Journal Of Social Science* 36, No. 02 (2008):292.https://brill.com/view/journals/ajss/36/2/article-p292_8.xml?language=en, August 28, 2019.

²Kucuk. 292.

³Muhammad 'Athif Al 'Iraqy, *Al-Naz'at al-A'qliyat fi Falsafat Ibnu Rusyd* (Kairo: Dar al-Ma'arif, 1979), 395.

⁴Eric Geoffroy, *The Contribution of Sufism to the Construction of Contemporary Europe's Moslem* (Belgia: Leuven University Press, 2014), 77.

⁵David (ed.) Westerlund, *Sufism in Europe and North America* (London and New York: Rotledge Curzon, 2004), viii.

scientific objects by separating one meaning from another and to obtain clarity on the problem.⁶ The research steps carried out are an inventory of data; collect data relating to the development of Sufism in the West, as well as those related to it. The content analysis is carried out so that the meaning between one concept and another is clear.

EARLY STUDIES OF SUFISM IN THE WEST

The development of studies and the introduction of Western (European) people to Sufism began to show seriousness in the 17-19 century AD along with the expansion of Westerners in the Muslim world.⁷ As stated by Edwar Said and Carl W. Ernst, the initial interest of Western scientists in the study of Sufism was based on the interests of European colonialists to collect data on the culture, socio-cultural, beliefs of the population who were under the supervision of their colonial government.⁸ Although several names of Islamic Sufis were known to Europeans before the colonial era such as Rabī'ah al-'Adawiyah, Ibnu al-Farīd or al-Sa'dī, in general, Europeans and Americans did not have a serious interest in the tradition of Sufism until well into the 19th century AD. Attention to Sufism only emerged after the colonial powers strengthened their power in colonized areas such as in Asia, Africa, and the Middle East.⁹

Early studies of Sufism in the 17th century AD were started by the orientalist Sir William James (d. 1794) and Sir John Malcom (d. 1833). Both of them conducted a study of the Sufistic poems of Jalāl al-Dīn al-Rūmī and the Sufistic

poems of Persian origin written by Hafiz (d. 1389). The purpose of the study of Sufism by these two orientalist is not yet independent, so they still show partiality and suspicion towards Islam. Both of them still see Sufism in Islam as part of civilization mixed with outside influences so that Sufism is not purely derived from Islamic teachings.¹⁰

An independent study of new Sufism was carried out by Lt. James William Graham, an employee and staff of William Jones. This activity was then followed by Friedrich August Tholuck (d. 1877). Tholuck wrote an article entitled *Sive Sufismus, Sive Theosophia Persarum Phanteistica* (Sufism or The Pantheistic theosophy of the Persian). Tholuck's writings, according to Carl W. Ernst, can be categorized as the first European book to discuss Sufism.¹¹

Research and studies on Sufism after Tholuck were carried out by several scientists, such as the British orientalist Edward H. Palmer and Reihant Dozy (d. 1883), a Dutch scholar who wrote an essay published in 1897 entitled "*Essai sur l'histoire de l'Islamisme*". The studies of these scientists still conclude that Sufism is not purely from the teachings of Islam. Another figure who is better known for providing an interpretation of Islam is Ernst Renan (d. 1892). Renan uses race theory and linguistics in looking at Sufism in Islam. According to him, the Sufistic tradition that developed artistically in the form of poetry and metaphysical expressions was the influence of the Ariyan race, not because of the Semitic race. Renan's thinking was later rejected and criticized because it was considered to have demeaned

⁶Sudarto, *Metodologi Penelitian Filsafat* (Jakarta: PT RajaGrafindo Persada, 2022), cet. ke-3, 59.

⁷Geoffroy, *The Contribution of Sufism to the Construction of Contemporary Europe's Moslem*.

⁸Atif and Shiraz Sheikh Khalil, "Editorial Introduction: Sufism in Western Scholarship, A Brief Overview", *Studies in Religion* 43, No. (2014): 356, <https://journals.sagepub.com/doi/10.1177/0008429814538226>, July 28, 2019.

⁹Atif and Shiraz Sheikh Khalil, "Sufism in the World of Islam and Orientalist Scholarship", *Article*, 3, <http://traditionalhikma.com>, July 28, 2019.

¹⁰Khalil, 3-4.

¹¹Carl W Ernst, *Ajaran dan Amaliyah Tasawuf: Sebuah Pengantar. Penerjemah Arif Amwar* (Yogyakarta: Pustaka Sufi, 2003), 266-267.

everything from the East (Arabic) region as the Semitic race.¹² Renan's thinking as an orientalist is considered not independent and tends to side with one race. Renan's ideas then influenced the views of the orientalist and Islamic scholar from Hungary, namely Ignaz Goldziher (d. 1921).¹³

In the early 20th century, several Muslim countries except for Persia, Saudi Arabia, Afghanistan, and Turkey were under foreign powers (Christian Europe). This colonization process had begun a decade earlier by controlling a Muslim-majority country. Local institutions and Sufi groups became centers of resistance against the colonialists in some areas within Muslim territories. The militancy and brotherhood in the Sufi group became a threat to the colonials in smoothing their efforts to control the areas inhabited by Muslims. The strength of the coalition government and the Sufis can be seen as happening in the government of the Safavid kingdom in Iran, which could rule from 1501-1732 AD.¹⁴

The power of the Sufi group became the attention of the colonial group because it was feared to be a force that could resist and hinder the colonialization process. The existence of Sufi groups and *ṭarīqah* in several places was a center for resistance against the colonialists.¹⁵ The involvement of Sufi groups and *ṭarīqah*, among others, occurred in West Sudan, Libya, which was driven by the Sanusiyyah order in their resistance to France and Italy. The leader of this group was shaykh Idris, who was later exiled to Egypt. Shaykh Idris later became king of Libya in 1951.¹⁶

The resistance of the Sufis and *ṭarīqah* against colonialism also occurred in al-Jazair in the face of French colonialism, which lasted from 1830-1900 AD.¹⁷ The presence of Syaykh Aḥmad Muṣṭafa al-`Alawī and his *ṭarīqah* followers who are members of several *ṭarīqah* groups such as the Qādiriyyah *ṭarīqah* have contributed to the resistance to French aggression. It later became evident that the Sufi movement has a history in politics, such as in al-Jazair.¹⁸

The spread of colonialism by Europeans has created waves of migration of Asians and Africans to Europe, and since 1920 AD Sufism (Sufism) began to spread in Europe. One of the Sufi orders that developed in the early 20th century AD was the `Alawī *ṭarīqah* which was founded by a Sufi originating from al-Jazair, namely Syaykh Aḥmad al-`Alawī (d. 1934). This Syaykh had visited France in 1926 to participate in the inauguration of the Great French mosque, which was built to commemorate the Muslim soldiers who died during the first world war.¹⁹

Not all Sufism that developed in Europe is the result brought by immigrants. Several Sufi orders in several European countries, such as the Bektahis order in Albania, Bulgaria, and Macedonia, have existed in this region since the Middle Ages. Religious culture and Sufism in Balkhan are largely formed as a legacy of the past century. From the description above, the author finds that the colonialization and expansion carried out by Westerners to the Islamic world or the eastern region also has a mission of identifying and tracing civilizational

¹²Khalil, "Sufism in the World of Islam and Orientalist Scholarship", 6.

¹³Khalil, "Editorial Introduction: Sufism in Western Scholarship, A Brief Overview", 357.

¹⁴Ernst, *Ajaran dan Amaliyah Tasawuf: Sebuah Pengantar. Penerjemah Arif Anwar*, 266.

¹⁵Julian Baldick, *Mystical Islam: An Introduction to Sufism* (New York: New York University Press, 1989), 140.

¹⁶Ernst, *Ajaran dan Amaliyah Tasawuf: Sebuah Pengantar. Penerjemah Arif Anwar*, 267.

¹⁷Baldick, *Mystical Islam: An Introduction to Sufism*, 243.

¹⁸Ayad, "Omneya Nabil Muhammad. 2013. The Contemporary Sufi Heritage of Shaykh Ahmad ibn Mustfa al-`Alawi: The Seven Spiritual Stage of the Sufi Path." (The American University Cairo, 2013), 9.

¹⁹Geoffroy, *The Contribution of Sufism to the Construction of Contemporary Europe's Moslem*, 78.

and religious values which, includes collecting Islamic scientific literature such as philosophy, theology, and Sufism.

THEORY OF ENTRY AND DEVELOPMENT OF SUFISM INTO THE WESTERN WORLD

Mark Sedgwick put forward the theory of the entry of Sufism into the Western world in two ways: First, through the involvement of Sufi figures in introducing Sufism itself.²⁰ According to this theory, the contact of Westerners with Sufism, which had begun in the 17th century AD, became more active and intensive, especially after the emergence of European adventurers who then made contact with Sufi circles in the 19th century AD. The expansion of Europeans through exploration (adventure) and Colonialism allow some people to look for the truth to find Sufistic values. This group rejects the positivist ideology of Europeans and the mechanistic, materialistic, and secularization of Western Christianity which they consider to have lost its exoteric content.²¹

The failure of positivism and mechanistic ideologies motivated these adventurers to seek and find a metaphysical awakening in external spiritual forms such as Sufism (sufism). Some names such as Richard Burton (d. 1890), an English adventurer; Etienne Dinet (d. 1929) French orientalist; Isabella Eberhardt writer from Switzerland (d. 1904); Ivan Agueli (d. 1917) famous Swedish artist;²² and Rudolf Freiherr Von Sebotendof (1875–1945),²³ were important figures in the process of developing Sufism in the West, especially at the turn of the 19–20 century AD. Eberhardt (d. 1904) was an explorer and journalist in al-Jazair (Algeria) who sided with the Arabs against the French. He was

once accused of spying on the activities of local shaykhs. At the age of 23, he had initiated the Qadiriyyah order in Tunisia and was seriously studying the aspects of Sufism. This journalist died four years later in a flood that hit al-Jazair.²⁴

Rudolf Freiherr Von Sebotendof (1875–1945) was a sailor and adventurer who later became acquainted with Islam. Although it is believed to have embraced Islam, it does not clearly follow the Sufi order. In 1913 he returned to his country and published his findings in 1924 under the title *Die Praxis der alten Turkischen Freimauerei* (The Practice of Ancient Turkish Freemasonry). After these two figures, more active contact with eastern Sufism was carried out by John Gustave Agueli (1869–1917) and Rene Guenon (1886–1951).

John Gustave Agueli (1869–1917) was an important figure in the development of Sufism in the West. Agueli is a Swedish national and lives in France. At a young age (22 years), he joined the Theosophical Society, which then brought him together with a young doctor from Italy. This young doctor later became his friend to share in knowing Islam which led to his interest in the Islamic world. Two years later, the two moved to Egypt and became involved with weekly news issues in Egypt. While in Egypt, John Gustave Agueli studied at al-Azhar University under the tutelage of `Abd al-Rahman Illaysh al-Qabir. Under the guidance of his teacher, Agueli entered and learned about the Syadziliyyah order and later converted to Islam and changed his name to `Abd Hadi al-Maghribi. He actively writes articles on Sufism and Islam (Sufism and Islam). His writings then made important contributions to traditionalist thinkers such as Rene Guenon.²⁵

²⁰Mark Sedgwick, "Western Sufism and Traditionalism", *Article*, 2003, 1, https://www.academia.edu/322253/Western_Sufism_and_Traditionalism, August 25, 2019.

²¹Geoffroy, *The Contribution of Sufism to the Construction of Contemporary Europe's Moslem*, 76.

²²Geoffroy, 77.

²³Kucuk, "A Brief History of Western Sufism", 295.

²⁴Kucuk, 295.

²⁵Kucuk.

John Gustave Agueli is known as an artist and painter. Through his paintings, Agueli reveals the deepest meanings of Sufistic values. In the history of the development of Western Sufism, specifically in Europe, this figure is credited with spreading the metaphysics of Ibn `Arabī. His article entitled "Universality in Islam" became one of the references for understanding Islam in the West. In this article, he describes Islam as a religion that contains wisdom values. Seyyed Hossein Nasr said Agueli was a pioneer of Sufism on the European continent.²⁶

After the death of John Gustave Agueli, the driving force of Sufism moved into the hands of perennial thinkers such as Rene Guenon. Guenon is a convert who entered the world of Sufism and later became an important figure after Agueli as a transmitter of Sufism to the West. This character, other than being a perennial wing, is also a follower of the *Syāzīliyyah ṭarīqah*. It shows that in the history of the development of Sufism in the West in its early phases, it was only played by the *Syāzīliyyah* congregation. This *ṭarīqah* is a Sufism organization that is popular among Western scholars and intellectuals who adhere to the traditionalist school.²⁷

Rene Guenon is an important figure from the traditionalist school who is also considered a pioneer to reviving renaissance values. As a traditionalist, Rene Guenon views that modernization in the West has resulted in a crisis as a bias apart from the transmission of tradition. According to Rene Guenon, Western society must return to the primordial roots of truth (origin). The primordial teachings that we

mean are the teachings that every world religion has outlined.²⁸

After his introduction to Sufism under the guidance of John Gustave Agueli, Rene Guenon then tried to develop the teachings of perennial thought in several book series, which he sent to elite groups to restore traditional civilization. Rene Guenon's thoughts influenced intellectuals in the West, and some of them embraced Islam. Rene Guenon himself converted to Islam in 1912 and later joined the *Syāzīliyyah ṭarīqah* under the guidance of John Gustave Agueli. He then used his Islamic name `Abd al-Wāḥid Yahya, and spent his life as a Muslim in Egypt from 1930 until the end of his life.²⁹

In Rene Guenon's view, Sufism is a way for humans to regain spiritual calm. According to him, the modern crisis is increasing and becoming a global crisis due to being surrounded by power. Matter becomes the goal and causes endless competition, enmity, and even machine wars. According to Guenon, this causes Earth's ecosystem to be damaged and destroyed. Humans are getting away from the introduction to the metaphysical.³⁰

After the death of Rene Guenon, the Sufism movement by Western leaders was continued by his student, Fritjof Schuon. This figure converted to Islam under the name `Isa Nūr al-Dīn. Schuon then took his place in the activities of the `Alawi order as a branch of the *Syāzīliyyah* congregation founded by saykh Aḥmad `Alawi in al-Jazair. After the death of Saykh `Alawi the followers of Fritjof Schuon believed that Schuon was Muqaddam because Saykh `Alawi had given him a diploma after

²⁶Heri Ruslan, "Ivan Agueli Pelopor Tasawuf di Eropa", *Article*, 2013, <https://www.republika.co.id/berita/mm21aw/ivan-agueli-pelopor-tasawuf-di-eropa>, July 25, 2019.

²⁷Kucuk, "A Brief History of Western Sufism". 298.

²⁸Geoffroy, *The Contribution of Sufism to the Construction of Contemporary Europe's Moslem*. 78.

²⁹Kucuk, "A Brief History of Western Sufism". 298.

³⁰Abd al-Wahid Pallavicini, "A Sufi Master's Message: In Memoriam Rene Guenon", *Journal Transcendent Philosophy: An International Journal for Comparative Philosophy and Mysticism* 13 (2012): 253, <https://iranianstudies.org/wp-content/uploads/2013/02/A-Sufi-Master's-Message-In-Memoriam-René-Guénon-By-Shaykh-'Abd-al-Wahid-Pallavicini-LAIS-Transcendent-Philosophy-Journal-vol-13-v2.pdf>. July 25, 2019.

his death through a dream he had.³¹ Schuon is the founder of the *Maryamiyyah tariqah*, the name of this *tariqah* is inspired by the holiness of Maryam, the mother of Prophet Isa. However, the *Maryamiyyah* was more of a sect than a form of *tariqah*. In the late 20th century, several religious studies professors became followers of Schuon including Seyyed Hossein Nasr, Houston Smith, Martin Lings, Titus Burckhardt (1908-1984). Burckhardt is best known as the author of a book entitled "Introduction to the Sufi Doctrine".

The *Chistiyyah tariqah* is one of the congregations besides the *Syāzīliyyah tariqah*, which is well-developed in the West. This *tariqah* comes from India and is attributed to Mu`in al-Dīn Ḥasan Chishti (d. 1236). This *tariqah* was developed in the West by a *murshy* named Inayat Khan (d. 1927). Although these two *tariqah*, *Chistiyyah* and *Syāzīliyyah*, are believed to have existed simultaneously in the West, there is no contact between the two. Inayat Khan moved to New York around 1910 and married his student Ora Raya Baker in music class. His wife then led the branch of the congregation in America. Ora Raya Baker later established two study centers in Francisco and later became an important figure in the Inayat Khan group.³²

In addition to the *Chistiyyah* and *Syāzīliyyah tariqah*, there are several other forms of Western Sufism (Western Sufism). This Sufism movement was founded by Eastern Sufis and Westerners themselves after the squares and meetings between them. Interest in the world of Sufism is more based on the search for identity and alternative peace of life, as well as their liking for music and stories with Sufistic

nuances. Sufism then became the psychology of religion. Among the prominent Sufism associations and movements is the Ibn `Arabī Society.³³

The largest and most widely developed order in the West, especially in Europe, is the Naqsyabandiyah *tariqah* which was founded in Central Asia in the 14th century by Bahā' al-Dīn Naqsyaband. The followers of this *tariqah* originally came from immigrants from Asia and later developed extensively in Europe. One of the *Naqsyabandiyah* branches in Europe is the Naqsyabandiyah Ḥaqqānī led by Muḥammad Naẓīm Ḥaqqānī from Cyprus. Besides the Naqsyabandiyah Ḥaqqānī, there is also the Ni`matullāhi *tariqah* from Iran which Syaykh Ni`matillāh founded. The Ni`matullāhi *tariqah* is a Shi`i *tariqah* and has a strong position in Iran to this day. In Europe, this *tariqah* was originally led by Jawad Nurbakhs. In 1983 he took up residence in London and became the center of the Ni`matullāhi *tariqah* and became the European Center for this congregation.³⁴

The second way of entering and developing Sufism into the Western world is through the study and translation of Sufism texts, which started in the 17th century and reached their peak in the 20th century.³⁵ Studies in this field have become a major contribution to the introduction of Westerners, especially Europeans, to Sufism.³⁶ In this century, the study of the east by the orientalists has a different pattern from the previous centuries. In the 20th century, the orientalists tried to present knowledge and readings of Islam with a more objective and scientific approach. They made pilgrimages and studies of library manuscripts in the Middle East.³⁷

³¹Kucuk, "A Brief History of Western Sufism". 299.

³²Kucuk. 300.

³³Kucuk. 305.

³⁴David (ed.) Westerlund, *The Contextualisation of Sufism in Europe, dalam Sufism in Europe and North America* (London and New York: Rotledge Curzon, 2004), 19.

³⁵Sedgwick, "Western Sufism and Traditionism". 1.

³⁶Geoffroy, *The Contribution of Sufism to the Construction of Contemporary Europe's Moslem*. 81.

³⁷Rendra Khalidun, "Telaah Historis Perkembangan Orientalisme Abad XVI–XX", *Ulumuna* 11, No. 1 (2007): 21–22.

In the 20th century, efforts to study and translate Sufism texts in the Western world continued. Several orientalist names are trying to introduce the science of Sufism to the West either through translating Sufism texts or through their work and research on Sufism itself.³⁸ Some of the names include Louis Massignon, Henry Corbin, Arthur John Arberry, Annemarie Schimmel, and many others. This article only states that these four figures see some of their works on Sufism which provide sufficient extensive information about Sufism.

The important role of Louis Massignon introducing of Sufism to the West can be seen from his in-depth research on the figure of philosophical Sufism al-Hallāj. This figure also provides recognition of the existence of Sufism in the conclusion that Sufism has a big role in making Islam an international religion and is present in all parts of the world. As proof of his seriousness with this field of knowledge, Louis Massignon published his work in 1922.³⁹ As stated by Muhammad Ghalab, Louis Massignon was one of the Sufism experts from the West.⁴⁰ *La Passion de Husayn ibn Mansur al-Hallaj: martyr mystique de L'islam* is an important work that received a response from the Western world and the Islamic world. This work stimulated the growing interest of Western scholars in the fields of Sufism and Islamic mysticism. His work is considered to have a great influence in the Sufism, so he has been named the most important orientalist, especially in the fields of

Islamic mysticism and sociology in the 20th century.⁴¹

Another character besides Louis Massignon is A.J. Arberry. This figure has also published works on Sufism in the West, such as a booklet on the history of Islamic Sufism entitled *History of Sufism*. Through this work, A.J. Arberry tries to explain the existence of Sufism as a dimension of Islamic mysticism. Other works with Islamic nuances are *The Manifestation of Islamic Civilization and its Potrayal n the origins of the Texts, Ffty Poems of Hafiz, Discourses of Rumi Sermons, Poems of al-Munatanabbi: A Selection with Introduction, Translatons & Notes, Revelation and Reason in Islam, Religion in the Middle East*.⁴²

Another Western figure who also studied Islamic sciences was Henry Corbin. This figure is known as a philosopher, theologian, and Iraniologist (expert on Iranian civilization).⁴³ Corbin is a professor of Islamic Studies at the Ecole Pratique des Hautes etudes in Paris⁴⁴, Corbin's important work is about the great philosopher Suhrawardi. Some of Corbin's works show an effort to introduce the character of Islamic philosophy and Sufism to readers, especially Western society. These works are; *Avicenna and The Visionary Recital, Creative Imagination in the Sufism of Ibn Arabi, Spiritual Body, and Celestial Earth*. Another work is about Central Asia and Iranian Sufism, which was introduced by Zia Inayat Khan, namely *The Man of Light in Iranian Sufism*. Another important work is *En Islam Iranien; Aspects of Sprituels et philosophiques*. In Islamic philosophy, Corbin

https://www.researchgate.net/publication/296681823_Telaah_Historis_Perkembangan_Orientalisme_Abad_XVI-XX, July 20, 2019.

³⁸Khaldun. 22.

³⁹Anemarie Schimmel, "Sufism in Modern Research", *Article*, 735, <https://link.springer.com/chapter/10.1007%2F978-94-017-3649-76>, July 20, 2019.

⁴⁰Khaldun, "Telaah Historis Perkembangan Orientalisme Abad XVI–XX". 235.

⁴¹Sidney H Griffith, "Thomas Merton, Louis Massignon and The Challenge of Islam", *Article*, 1990, <http://merton.org/ITMS/Annual/3/Griffith151-172.pdf>, August 28, 2019.

⁴²Ahmed Gumaa Siddiek, "A Critical Reading of A J. Arberry Translation of The Meaning of the Holy Quran (Koran Translated)", *International Journal on Studies in English Language and Literature (IJSELL)* 06, No.05 (2018): 46. <https://www.arcjournals.org/pdfs/ijSELL/v6-i5/7.pdf>, August 24, 2019.

⁴³Vahid Brown, "A Counter-History of Islam, Ibnu al-‘Arabi within the Spritual Topography oh Hendry Corbin", *Journal of the Ibnu Muhyiddin ‘Arabi Society* 22 (2022): 46. <https://www.amiscorbin.com/wp-content/uploads/2012/06/Brown-2002-A-Counter-History-of-Islam-Ibn-Arabi-within-the-Spiritual-Topography-of-Henry-Corbin.pdf>, July 25, 2019.

⁴⁴Brown. 47.

wrote the book *History of Islamic Philosophy* which discusses the ins and outs of Islamic philosophy and mysticism.

Henry Corbin can be said to have contributed to introducing Sufism, especially the Sufism thoughts of Ibn al-'Arabī through his writings *Creative Imagination in the Sufism of Ibn Arabi*. This work has increasingly paved the way for Western studies and introduction to Sufism, especially philosophical Sufism.⁴⁵ As stated by Mona Abaza in her *Note on Hendry Corbin and Seyyed Hossein Nasr; Affinities and Differences*, Henry Corbin and Seyyed Hossein Nasr are two figures who are credited with introducing Iranian philosophical thought in the East and in the West in the modern era. Specifically for Corbin, this figure is credited with introducing the philosophical thoughts of Mulla Sadra and the mysticism (Sufism) of Ibn al-'Arabī in the modern era.⁴⁶ This character has a close relationship with Seyyed Hossein Nasr. Both of them dedicated their thoughts to developing philosophical thought, especially Iranian Islamic philosophy.⁴⁷

Another observer and activist from the orientalist in the field of Sufism are Annemarie Schimmel.⁴⁸ She is known as a figure who has high empathy for Islam. It can be seen from his work *Dechiperling the Sings of God: A Phenomenological Approach to Islam* dan “*And Muhammad is His Messenger: The Veneration of the Prophet in Islamic Piety*”, so is his work criticizing Salman Rusdhi's *The Satanic Verses*.⁴⁹ Schimmel's attention and interest in Sufism is

evidenced by his seriousness in researching Rumi's Sufism for nearly 40 years.⁵⁰ Annemarie Schimmel seeks to provide an understanding that it is not easy to understand Islamic mysticism, so it cannot be seen from one angle, and mysticism is not sufficiently achieved intellectually, it needs to be understood from the basic roots and must be with open eyes—mysticism exists in all religions.⁵¹

CHARACTERISTICS OF SUFISM IN THE MODERN WEST

If we look at the history of its development, in general, the teachings of Sufism are divided into two general characteristics: *Sunnī* Sufism and philosophy. These two characteristics have always been the basis of most Sufism activists seeing the style of Sufism in Islam. *Sunnī* Sufism is a type of Sufism that is considered to hold fast to the Qur'an and Sunnah and distance itself from deviations that can lead to error. Sufism supporters also call it *ahklaki* or *'amali* Sufism. *Sunnī* Sufism reached its peak in the hands of al-Ghāzālī, who succeeded in reconciling Sufism with *Shari'a* or orthodoxy. Al-Junaid is the most influential Sufi figure in the Baghdad Sufi school. The monotheistic doctrine of this figure greatly influenced the Sufis who came after him.⁵²

However, the teachings of Sufism do not only focus on doctrines that emphasize moral strengthening as in the teachings of *Sunnī* Sufism. In addition to *Sunnī* Sufism, a model of Sufism emerged, later known as philosophical

⁴⁵Brown. 46.

⁴⁶Mona. Abaza, "Note on Hendry Corbin and Seyyed Hossein Nasr: Affinities and Differences", *Journal The Muslim World* 90 (2000): 96–97. https://www.researchgate.net/publication/249395340_A_Note_On_Hendry_Corbin_and_Seyyed_Hossein_Nasr_Affinities_and_Differences, July 20, 2019.

⁴⁷Abaza. 93.

⁴⁸M. Maulana Marsudi, "Tasawuf Jalaluddin ar-Rumi Perspektif Annemarie Schimmel", *Jurnal al-Hikmah* 03, No. 01 (2017): 51. <http://journal.um-surabaya.ac.id/index.php/Ah/article/view/410>, July 20, 2019.

⁴⁹Ahmad Purwanto, "Pemikiran Annemarie Schimmel tentang Sifat Feminim dalam Tasawuf", *Theologia* 26, No. 02 (2015): 220. <https://journal.walisongo.ac.id/index.php/teologia/article/view/430>, July 20, 2019.

⁵⁰Annemarie Schimmel, *Mystical Dimensions of Islam* (America Serikat: The University of North Carolina Press, 1975), 74.

⁵¹Schimmel. 75.

⁵²Sajid Shapoo, "Understanding of Tawhid in Sufi Classical Period", *Jurnal Qalbu* 05, No. 09 (2018): 221. https://www.researchgate.net/publication/326272147_The_Understanding_of_Tawhid_in_Sufi_Classical_Period, December 14, 2022.

Sufism. Mahmud Sa'u defines philosophical Sufism as a combination of Sufism and philosophy, although the two also have different in methods and tools. Taftazani also expressed a similar opinion that philosophical Sufism is presented in philosophical terms, so it is not uncommon for this Sufism to be colored by various philosophical teachings from outside, such as Greek, Persian, Hindu, and Christian. According to Taftazani, it is this mixture that makes philosophical Sufism different from others due to its philosophical expression.⁵³

Philosophical Sufism focuses on exploring the spiritual meaning of Islam on building a metaphysical foundation on the existence of the relationship between the existence of the Creator and His creatures. This type of mystic tries to decipher God's absoluteness as a Single Reality. It explains the existence of nature as an expression.⁵⁴ Nature in this type of Sufism is a manifestation of the existence of God.⁵⁵ The school of philosophical Sufism only appeared in the 6th and 7th centuries H. Oman Fathurrahman argued that philosophical Sufism is also in line with the mysticism of infinity. According to him, this mystical type emphasizes the personal aspect of humans and God. In the teachings of Sufism, God is the reality of the Absolute, which is infinite and not limited by space and time. God is likened to a sea with no shores, and humans are sparks from that all—divine sea. In this understanding, the relationship between man and God is described as the relationship between subject and master, that is, between a creature and its creator, between a lover in love and his lover.⁵⁶

⁵³Oleg Yarosh, "Globalization of Redemptive Sociality: al-Ahbas and Haqqaniya transnational Sufi Networks in West Asia and Central-Eastern Europe", *Journal of Eurasian Studies* 12, No. 02 (2019): 23. <https://journals.sagepub.com/doi/full/10.1177/1879366518814915>.

⁵⁴Sedgwick, "Western Sufism and Traditionism". 60.

⁵⁵Sedgwick. 63.

However, the distribution of models or characteristics of Sufism to *Sunnī* and Philosophy needs to be criticized because it tends to create stigma and judgment that true Sufism is *Sunnī* Sufism. In contrast, philosophical Sufism, which reached its peak in the hands of Ibn al-'Arabī is considered Sufism that deviates from the teachings of the Koran and Sunnah. The emergence of misunderstandings and confused perspectives on types of philosophical Sufism is more due to the inability to understand the teachings of this Sufism. Likewise, the rejection of philosophical Sufism mostly occurs in the *Sunnī* world, not the other way around in the *Sbi'i* world.⁵⁷

The two models of Sufism, *Sunnī* and philosophy, experienced a shift when Sufism entered and developed in the West. This shift is more due to cultural assimilation, which also influences the understanding and practice of Sufism itself. In its development in the West, the teaching model of Sufism is divided into three models: hybrid Sufism, perennial Sufism and transplant Sufism.

Hybrid Sufism is a model of understanding Sufism that still survives with the original sources of Islam. Hybrid Sufism applies a blend of early Islamic doctrines (orthodoxy) with the practice of teachers (founders).⁵⁸ Hybrid Sufism can also be understood as the practice of Sufism that consistently adheres to the sources of Islamic teachings, namely the texts of the Koran and the hadith of the Prophet. Another characteristic of this Sufism school is that there are efforts to transform and contextualize

⁵⁶Oman Fathurrahman, *Tanbih al-Masyi: Menyoyal Wabdatul Wujud Kasus Abdurrauf Singkel di Aceh abad 17* (Bandung: Mizan, 1999), 20.

⁵⁷Kautsar Azhari Noer, "Tasawuf dalam Peradaban Islam: Apresiasi dan Kritik", *Ulumuna* 10, No. 02 (2006): 384. <https://ulumuna.or.id/index.php/ujs/article/view/174>, December 14, 2022.

⁵⁸Jamal (ed.) Malik, *Sufism in The West* (London and New York: Routledge, 2006), 11.

Sufism in socio-cultural life. West.⁵⁹ This type still shows the close relationship between Sufism and the sources of Islamic teachings and is involved in social life.⁶⁰

Referring to the principles of Sufism, it can be argued that the teachings of Sufism resemble the principles of neo-Sufism. Neo-Sufism is understood as an attempt to merge Sufistic values with worldly life. The practice of neo-Sufism, especially in modern life, wants the emergence of proactive Muslim behavior toward worldly issues and regenerates a positive world view. Followers of this flow mostly consist of immigrants and people who were born in a new area and have socialized in their new environment.⁶¹

Neo-Sufism as a model of Sufism is an effort to strengthen the appreciation of the esoteric dimension, which is still controlled by Islamic law.⁶² For example, in Indonesia, Hamka is considered a balancing figure between the demands of modernity and Sufism and succeeded in popularizing the idea of modernized Sufism. Hamka's Sufism model is based on efforts to revive moral values. According to him, humans are moral/ethical beings based on the human ability to distinguish between good and bad. Humans are free creatures and can do as they wish. However, with strong intellectual ability, humans must be guided by revelation. Living with morality is important in the Islamic religious system. Monotheism, morality, and *sharia* are three things that cannot be separated in the unity of

Islamic teachings. Moral strengthening is done by re-building Sufism in life.⁶³

Thus, in terms of the content of the teachings, there are similarities between the hybrid Sufism model and neo-Sufism or modern Sufism delivered by modern Sufism activists such as Hamka in Indonesia. While the practice of the hybrid Sufism model in the West can be found in the practice of Sufism by the followers of the Naqshabandiyyah Haqqani order.⁶⁴ The followers of this *tariqa* also practice the principles of hybrid Sufism by adapting the practice and understanding of Sufism together with the dynamics of human life. Humans are not hindered from living their worldly life, even though humans are not subject to this worldly life.

The second form of the Sufism model that is developing in the West is the Transplant Sufism model. The transplant group consists of diaspora Sufis who are shariah-oriented and seek to practice and imitate the original practices of the Sufi tradition. Transplant Sufism is embraced by Sufi groups who seek to maintain the authenticity of Sufism in its original form. This understanding of Sufism was brought by Muslim immigrants from their areas of origin to then be developed in the diaspora and are still traditional.⁶⁵ Transplant and hybrid have the same principle in Sufism, namely returning to Islamic orthodoxy. Both differ in their openness to transformation efforts and the contextuality of Sufism. The hybrid group was more open than the transplant

⁵⁹Yarosh, "Gobalization of Redemtive Sociality: al-Ahbas and Haqqaniya transnational Sufi Networks in West Asia and Central-Eastern Europe", 23.

⁶⁰Zulfan Taufik, "Tasawuf Perennial Pada Masyarakat Perkotaan: Kasus Padepokan Thaha Jakarta", *Jurnal Penelitian Islam* 11, No. 01 (2015): 2. <https://studylid.com/doc/754781/sufisme-perennial-pada-masyarakat>, December 14, 2022.

⁶¹Malik, *Sufism in The West*. 11.

⁶²Silawati, "Pemikiran Tasawuf Hamka dalam Kehidupan Modern", *An-Nida': Jurnal Pemikiran Islam* 40, No. 02 (2015): 120. <http://ejournal.uin-suska.ac.id/index.php/Anida/article/view/1502/1294>, December 14, 2022.

⁶³Purkon Hidayat, "Politik Global dan Wacana Etika Religius: Antara Tabatabai dan Hamka", *Jurnal ICMES* 02, No. 02 (2018): 150–151. <https://icmes.org/jurnal/index.php/jurnalICMES/article/view/28/23>, December 14, 2022.

⁶⁴Yarosh, "Gobalization of Redemtive Sociality: al-Ahbas and Haqqaniya transnational Sufi Networks in West Asia and Central-Eastern Europe". 23.

⁶⁵Francesco Piraino, "Between Real and Virtual Communities: Sufism in Western Societes and the Naqshabandi Haqqani Case", *Journal Social Compass* 63 (2016): 94–95. <https://journals.sagepub.com/doi/abs/10.1177/0037768615606619>, December 14, 2022.

group. The Tariqa al-Ahbash is an example of the transplants type of Sufism.⁶⁶

The third model of Sufism that developed in the West is the Perennial Sufism model. Perennial Sufism is the teachings of Sufism that adheres to the eternal concept of truth, which is the basis and framework of all religions or is known as perennial.⁶⁷ Perennial wisdom or also called perennial philosophy is a philosophical concept that has existed since pre-modern times, which is then claimed to be still current today. The perennial concept in philosophy and Sufism at least deals with the issue of the existence and reality of God as an Absolute Substance. Perennial also discusses religious plurality as a reality that cannot be avoided in human life.⁶⁸

The basic concept of perennial Sufism is based on perennial philosophical ontology, namely, truth is indivisible and absolute. From this one truth come other truths. The perennial wisdom approach is usually used in religious studies in terms of seeing and acknowledging the existence of other religions and beliefs. Perennial wisdom requires the attitude of adherents of religions to be open (inclusive), not closed (exclusive) towards the differences that exist between religions.⁶⁹ Perennial is a method used to find common vision points of esoteric values in tracing the historical chain of the exoteric diversity of religions.⁷⁰ In the perennial context there is only one absolute truth. Truth that originates from the One (God) emits various other truths like the sun's light that shines on various flower leaves and then the leaves will turn red when a rose captures the

sunlight. This symbolization describes the radiance of the Absolute Light in various religions.⁷¹

The teachings of perennial Sufism are seen from the perspective of the great Sufi from the West, Martin Lings. For Martin Lings, perennial Sufism is the teaching of Sufism that brings together three basic things, namely the value of primordialism, universalism, and essentialism. Of the three perennial basic principles, universalism is the main characteristic of perennial teachings. In this context, perennial Sufism is that every religion and its mysticism has the same goal and universal value. Therefore, everyone with their beliefs and understanding must appreciate and respect these differences and diversity.

Martin Lings provides an understanding of the nature of perennial Sufism by giving examples of several buildings that differ in shape and size. Even though each building has a different form, universally, there is the same goal of the building, namely as a container that provides protection and brings beauty to those who see it.⁷² Thus, according to Martin Ling, if you look at the goals of various religions, especially divine religions, universally they all have the same goal, namely to know and draw closer to God.⁷³ However, in terms of form, each building has its form that makes it different from the others, Judaism, Christianity, and Islam, although they come from the same source, each has a different form. In this context, religions are different and cannot be united or become one. This similarity is only at the inner level of religion (esoteric), not at the

⁶⁶Yarosh, "Globalization of Redemptive Sociality: al-Ahbas and Haqqaniya transnational Sufi Networks in West Asia and Central-Eastern Europe". 23.

⁶⁷Taufik, "Tasawuf Perennial Pada Masyarakat Perkotaan Kasus Padepokan Thaha Jakarta". 3.

⁶⁸Muhammad Nur, "Kontribusi Filsafat Perennial dalam Meminimalisasi Gerakan Radikal", *Jurnal Kalam* 09, No. 2 (2015): 276. <http://ejournal.radenintan.ac.id/index.php/KALAM/article/view/332>, December 14, 2022.

⁶⁹Nur. 278.

⁷⁰M Baharuddin, "Filsafat Perennial sebagai Alternatif Metode Resolusi Konflik Agama di Indonesia", *Jurnal Teologia* 25, No. 01 (2014): 30. <https://journal.walisongo.ac.id/index.php/teologia/article/view/337>, December 14, 2022.

⁷¹Baharuddin. 31.

⁷²Ruslan, "Ivan Agueli Pelopor Tasawuf di Eropa". 23.

⁷³Malik, *Sufism in The West*. 11.

exoteric level (worship and worship), which is exclusive.

Perennial Sufism in the West can be found in several Sufism organizations such as The Sufi Order International, founded by Pir Vilayat Khan and his son Zia Inayat Khan. Other groups with perennial schools of thought are the Society for the Order of Sufi Studies of Idries Shah, founded by Idries Shah, and the organization The Tradition, founded by Idries Shah's brother, Omar Ali Shah.⁷⁴ The presence of Inayat Khan (1882–1927 AD), an Indian mystic with the teachings of his Sufi order, was widely accepted by Westerners. Inayat Khan uses a perennial thinking approach and tries to offer a universal Sufism paradigm to the Western world.⁷⁵

The Sufi order brought by Inayat Khan became an established Sufism movement in the West, especially in North America and Europe, between 1910 and 1926. This order was even brought to Australia so that during the 20th century, this order had branches in almost all continents. Inayat Khan teaches Sufism in English and does not apply any rules of conversion to Islam before studying his *tariqa*. This method is one of the factors that makes Sufism widely accessible to Westerners. Nearly 50 years of Inayat Khan's teachings have been the only ones well-known to Westerners.⁷⁶

Sufism enthusiasts more quickly accepted the idea of universality in Sufism developed by Inayat Khan in the West. The perennial method applied by Inayat Khan is an elaboration in finding common points of religions; even

though each religion is different, the essence of truth is one. Inayat Khan argued that all religions are like different forms of water, which change their names when the water reaches different places. Water will turn into river water, sea, and lake—even though everything comes from one essence, water. It is the same as religion. According to him, the aspects of religion are different, but the essence is the same, according to him, Sufis never ask questions about one's religion and beliefs.⁷⁷

The developers of perennial Sufism took many Sufistic ideas from the Sufism of Ibn al-'Arabī and Jalāl al-Dīn Rūmī. These two Sufis, namely Ibn al-'Arabī and Jalāl al-Dīn Rūmī, are believed to have influenced Westerners' perspectives on Sufism after becoming acquainted with and associated with the Sufistic thoughts of these two medieval thinkers.⁷⁸ As revealed by William C. Chittick, the teachings of Sufism of Ibn al-'Arabī are increasingly in demand in the West, especially after the expansion of two works from Henry Corbin on Ibn al-'Arabī and Thoshiko Izutsu, "Sufism and Taoism: A Comparative Study of Key Philosophical Concepts" Isutsu's reading of Ibn al-'Arabī's work, namely the book *Fushush al-Hikam* is considered an in-depth study of Ibn al-'Arabī's thoughts.⁷⁹

Corbin calls Ibn al-'Arabī and Jalāl al-Dīn Rūmī the Fedeli d'amore, which corresponds to the meaning of 'Asiqun, Muhibbun, Arbab al-Hawa'. This term is commonly used to describe and describe servants who love Allah SWT.⁸⁰ Especially for Ibn al-'Arabī—his teachings and

⁷⁴Malik. 12.

⁷⁵Mohammaed Mihlar Abdul Muthallif, "Religious Pluralism and International Sufi Movement: An Analysis of Inayat Khan 's (1882-1927) Mystical Thoughts", *Ulum Islamiyah Journal* 18 (2016): 26, <https://uijournal.usim.edu.my/index.php/uij/article/view/247>, December 14, 2022.

⁷⁶Celia A Genn, "The Development of A Modern Western Sufism". *Article*, <https://www.academia.edu/10994270/>, July 30, 2018.

⁷⁷Muthallif, "Religious Pluralism and International Sufi Movement: An Analysis of Inayat Khan 's (1882-1927) Mystical Thoughts". 33.

⁷⁸Marcia Hermansen, *Literary Production of Western Sufi Movements* (London: Routledge, 2006). 23.

⁷⁹William C. Chittick, *The Sufi Path, Pengetahuan Spritual Ibnu al-'Araby, Penerjemah Ahmad Nidjam* (Yogyakarta: Penerbit Qalam, 2001), 23-24.

⁸⁰Kamaruzzaman Bustamam-Ahmad, *Kontribusi Charles Taylor, Syed Muhamamd Nequib al-Attas dan Hendry Corbin dalam Studi Metafisika dan Meta- Teori Terhadap Islam*

figure are widely known in the West and even put on a par with great figures in the history of Western philosophy such as St. Thomas Aquinas. Western scholars describe the figure of Ibn al-'Arabī as follows:

“With a thriving Society, a plethora of critical studies and a quarterly Journal, Ibn'Arabī (or the *Shaykh al-Akbar*, the greatest master, as he is known in the Muslim world) has become associated with (to name but a few) quantum mechanics, Taoism, St Thomas Aquinas, Swedenborg, New Age mysticism, Kant and Chaos theory.”⁸¹

Rumi's Sufism is also a special attraction in the development of Sufism in the West. Rumi *Mathnawi's* work is a work that is in great demand in the West because it contains ideas and principles of human peace and security.⁸² *Mathnawi* encourages humans to control themselves and be balanced (not to be in a hurry in a matter) but to prove. It is these messages of peace in the teachings of Sufism that are attractive and suitable for a pluralistic Western society.⁸³

Based on the description above, Sufism with perennial models or characteristics tends to be more easily adapted and accepted by people in the Western world. It is based on the values of tolerance, openness, and universality contained in the teachings of Sufism. The plurality of Western society is certainly a challenge for Islamic scholarship. With a perennial approach that prioritizes efforts to find common ground rather than differences, it is more easily accepted by diverse communities.

CONCLUSION

Based on the description above, it can be concluded two things. First, in terms of the

history of the entry and development of Sufism to the Western world, it can be emphasized that although the introduction of Sufism by Westerners to Sufism has been going on since the Middle Ages, scientific and academic studies of Sufism in the West have only begun since the beginning of the 17th century AD, along with colonialization activities carried out by Western nations to Islamic territory. Colonialization also aims to introduce culture and literacy in Islamic sciences such as Sufism. This study continued to reach its peak in the 20th century with many studies and works by orientalist on Sufism which later developed in Western communities. Second, the model of Sufism that is developing in the West no longer uses models or characteristics of *Sunni* Sufism, and philosophy but is patterned into three models, namely hybrid Sufism, transplant Sufism, and perennial Sufism. Perennial Sufism, in its development, is more easily absorbed and accepted by Western society because it promotes universal values, openness, and tolerance among human beings.

REFERENCES

- 'Iraqy, Muhammad 'Athif Al. *Al-Naz'at Al-A'qliyat Fi Falsafat Ibnu Rusyd*. Cairo: Dar al-Ma'arif, 1979.
- Abaza, Mona. “Note on Hendry Corbin and Seyyed Hossein Nasr: Affinities and Differences.” *Journal The Muslim World* 90 (2000).
- Ayad. “Omneya Nabil Muhammad. 2013. The Contemporary Sufi Heritage of Shaykh Ahmad Ibn Mustfa Al-'Alawi: The Seven Spiritual Stage of the Sufi Path.” The American University Cairo, 2013.
- Baharuddin, M. “Filsafat Perennial Sebagai Alternatif Metode Resolusi Konflik Agama Di Indonesia.” *Jurnal Teologia* 25,

Nasantara di Indonesia (Jakarta: Direktorat Pendidikan Tinggi Islam Dirjen Pendis, 2015), 96.

⁸¹Bustamam-Ahmad.

⁸²Shanker Dayal Sharma (ed), *Contemporary Relevance of Sufism* (New Delhi: Niranjam Desai, 1993), 286.

⁸³Shanker Dayal Sharma (ed), *Contemporary Relevance of Sufism*, 287.

- no. 01 (2014).
- Baldick, Julian. *Mystical Islam: An Introduction to Sufism*. New York: New York University Press, 1989.
- Brown, Vahid. "A Counter-History of Islam, Ibnu Al-'Arabi within the Spritual Topography Oh Hendry Corbin." *Journal of the Ibnu Muhyiddin 'Arabi Society* 22 (2022).
- Bustamam-Ahmad, Kamaruzzaman. *Kontribusi Charles Taylor, Syed Muhamamd Nequib Al-Attas Dan Hendry Corbin Dalam Studi Metafisika Dan Meta- Teori Terhadap Islam Nusantara Di Indonesia*. Jakarta: Direktorat Pendidikan Tinggi Islam Dirjen Pendis, 2015.
- C.Chittick, William. *The Sufi Path, Pengetahuan Spritual Ibnu Al-'Araby, Penerjemah Ahmad Nidjam*. Yogyakarta: Penerbit Qalam, 2001.
- Ernst, Carl W. *Ajaran Dan Amaliyah Tasawuf: Sebuah Pengantar. Penerjemah Arif Anwar*. Yogyakarta: Pustaka Sufi, 2003.
- Fathurahman, Oman. *Tanbih Al-Masyi: Menyoal Wahdatul Wujud Kasus Abdurrauf Singkel Di Aceh Abad 17*. Bandung: Mizan, 1999.
- Genn, Celia A. "The Development of A Modern Western Sufism". Article." academia.edu, 2007.
- Geoffroy, Eric. *The Contribution of Sufism to the Construction of Contemporary Europe's Moslem*. Belgia: Leuven University Press, 2014.
- Griffit, Sidney H. "Thomas Merton, Louis Massignon and The Challenge of Islam." Article, 1990.
- Hermansen, Marcia. *Literary Production of Western Sufi Movements*. London: Routledge, 2006.
- Hidayat, Purkon. "Politik Global Dan Wacana Etika Religius: Antara Tabatabai Dan Hamka." *Jurnal ICMES* 02, no. 02 (2018).
- Khaldun, Rendra. "Telaah Historis Perkembangan Orientalisme Abad XVI–XX." *Ulumuna* 11, no. 01 (2007).
- Khalil, Atif and Shiraz Sheikh. "Editorial Introduction: Sufism in Western Scholarship, A Brief Overview." *Studies in Religion* 43, no. 03 (2014).
- . "Sufism in the World of Islam and Orientalist Scholarship." traditionalhikma, 2014.
- Kucuk, Hulya. "A Brief History of Western Sufism." *Asian Journal Of Social Science* 36, no. 02 (2008).
- Malik, Jamal (ed.). *Sufism in The West*. London and New York: Routledge, 2006.
- Marsudi, M. Maulana. "Tasawuf Jalaluddin Ar-Rumi Perspektif Annemarie Schimmel." *Jurnal Al-Hikmah* 03, no. 01 (2017).
- Muthallif, Mohammed Mihar Abdul. "Religious Pluralism and International Sufi Movement: An Analysis of Inayat Khan 's (1882-1927) Mystical Thoughts." *Ulum Islamiyyah Journal* 18 (2016).
- Noer, Kautsar Azhari. "Tasawuf Dalam Peradaban Islam : Apresiasi Dan Kritik." *Ulumuna* 10, no. 02 (2006).
- Nur, Muhammad. "Kontribusi Filsafat Perenial Dalam Meminimalisis Gerakan Radikal." *Jurnal Kalam* 09, no. 02 (2015).
- Pallavicini, 'Abd al-Wahid. "A Sufi Master's Message: In Memoriam Rene Guenon." *Journal Trancendent Philosophy: An International Journal for Comparative Philosophy and Mysticism* 13 (2012).
- Piraino, Francesco. "Between Real and Virtual Communities: Sufism in Western Societes and the Naqshabandi Haqqani Case." *Journal Social Compass* 63 (2016).
- Purwanto, Ahmad. "Pemikiran Annemarie Schimmel Tentang Sifat Feminim Dalam Tasawuf." *Theologia* 26, no. 02 (2015).
- Ruslan, Heri. "Ivan Agueli Pelopor Tasawuf Di Eropa." republika.co.id, 2013.
- Schimmel, Anemarie. *Mystical Dimensions of Islam*. America Serikat: The University of North Carollin Press, 1975.
- . "Sufism in Modern Research." springer.com, 1975.
- Sedgwick, Mark. "Western Sufism and Traditioanlism." academia.edu, 2003.
- Sharma, Shanker Dayal. ed. *Contemporary*

- Relevance of Sufism*. New Delhi: Niranjam Desai, 1993.
- Shapoo, Sajid. "Understanding of Tawhid in Sufi Classical Period." *Jurnal Qalbu* 05, no. 09 (2018).
- Siddiek, Ahmed Gumaa. "A Critical Reading of A J. Arberry Translation of The Meaning of the Holy Quran (Koran Translated)." *International Journal on Studies in English Language and Literature (IJSELL)* 06, no. 05 (2018).
- Silawati. "Pemikiran Tasawuf Hamka Dalam Kehidupan Modern." *An-Nida': Jurnal Pemikiran Islam* 40, no. 02 (2015).
- Sudarto. *Metodologi Penelitian Filsafat*. Jakarta: PT RajaGrafindo Persada, 2022.
- Taufik, Zulfan. "Tasawuf Perennial Pada Masyarakat Perkotaan: Kasus Padepokan Thaha Jakarta." *Jurnal Penelitian Islam* 11, no. 01 (2015).
- Westerlund, David (ed.). *Sufism in Europe and North America*. London and New York: Rotledge Curzon, 2004.
- . *The Contextualisation of Sufism in Europe, Dalam Sufism in Europe and North America*. London and New York: Rotledge Curzon, 2004.
- Yarosh, Oleg. "Globalization of Redemptive Sociality: Al-Ahbas and Haqqaniya Transnational Sufi Networks in West Asia and Central-Eastern Europe." *Journal of Eurasian Studies* 12, no. 02 (2019).