

REVIVING PERENNIAL WISDOM: SEYYED HOSSEIN NASR'S MODEL AS A SOLUTION TO MODERN CRISES

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Abstract

This article presents a comprehensive examination of Seyyed Hossein Nasr's evaluation model within the context of perennial philosophy. Nasr's model advocates for the revival of perennial wisdom—a traditional Islamic perspective that he believes offers a remedy to the contemporary crises plaguing modern civilization. According to Nasr, both Western and Islamic civilizations have faltered in achieving their fundamental objectives, leading to deteriorating human relations and widespread spiritual disillusionment, which in turn adversely impacts the environment. This paper employs a library research methodology, synthesizing data from a variety of sources including books, academic journals, and other relevant media. Through the lens of Nasr's concepts, the study explores how his ideas might serve as a conduit for re-aligning contemporary society with the core principles of Islam and addressing the spiritual and existential challenges of modernity. Additionally, the paper discusses the potential reapplication of Sufism as a strategic approach to mitigate the crisis induced by rapid technological advancements and societal changes. By reintroducing and integrating these traditional insights, the study aims to offer solutions to the multifaceted problems faced by contemporary human societies.

Abstrak

Artikel ini menyajikan kajian komprehensif model evaluasi Seyyed Hossein Nasr dalam konteks filsafat perenial. Model Nasr menganjurkan kebangkitan kembali kearifan perenial—perspektif Islam tradisional yang menurutnya menawarkan solusi bagi krisis kontemporer yang melanda peradaban modern. Menurut Nasr, baik peradaban Barat maupun Islam telah gagal dalam mencapai tujuan fundamental mereka, yang menyebabkan memburuknya hubungan antarmanusia dan meluasnya kekecewaan spiritual, yang pada gilirannya berdampak buruk pada lingkungan. Artikel ini menggunakan metodologi penelitian kepustakaan, dengan mensintesis data dari berbagai sumber termasuk buku, jurnal akademik, dan media relevan lainnya. Melalui sudut pandang konsep Nasr, penelitian ini mengeksplorasi bagaimana ide-idenya dapat berfungsi sebagai saluran untuk menyelaraskan kembali masyarakat kontemporer dengan prinsip-prinsip inti Islam dan mengatasi tantangan spiritual dan eksistensial modernitas. Selain itu, makalah ini membahas potensi penerapan kembali Sufisme sebagai pendekatan strategis untuk mengurangi krisis yang disebabkan oleh kemajuan teknologi yang pesat dan perubahan masyarakat. Dengan memperkenalkan kembali dan memadukan wawasan tradisional ini, penelitian ini bertujuan menawarkan penyelesaian terhadap berbagai masalah yang dihadapi masyarakat manusia kontemporer.

INTRODUCTION

Seyyed Hossein Nasr is a thinker in Islamic studies who understands various scientific studies such as philosophy, Sufism and science. Seyyed Hossein Nasr has an important role in developing philosophical thought that is always related to revelation, so the interpretation of thought between the spiritual and rational realms during the heyday of Islam is so integrated. This makes him a unique and truly pure thinker, whom most thinkers often challenge (Muama 2023).



This uniqueness quickly made his name popular and big, accelerating the spread of his ideas in the Islamic world and the West. Seyyed Hossein Nasr is known to be a harsh and courageous critic in his intellectual battles, where the West has brought about the crisis in modern civilization. For Seyyed Hossein Nasr, the Western world has isolated humanity from its true nature, eliminating human spirituality as the pillar of humanity. Where if humans do not make their spirituality a foundation in their humanity, it means that they are making themselves a God with absolutism, which somehow causes them not to realize God at all, seeing God's rules (Harahap 2017, 174).

In this atmosphere, rulers develop greed, cynicism, and indecision, leading to rifts, conflicts, and discomfort in the world community. Uncertainty in the reality faced by modern man. Therefore, development is considered more feasible by creating a collective awareness of the need for security and peace (Widayani 2017, 56). Heidegger argues that modern technology changes how humans see the world, making it an object that can be exploited. This, according to Heidegger, leads to the alienation of humans from a deeper existence, obscuring their understanding of existence as beings with a purpose beyond mere material existence (Heidegger 1977, 287 – 89).

Seyyed Hossein Nasr sees that the development of this era, which is full of technological advances and the era of globalization, fosters humans who have various kinds of conflicts in life and makes humans neglect their duties, responsibilities, and obligations as living beings, where apart from life, thought, care, education, politics, and so on experience very significant changes. In the 19th and 20th centuries, modernity and scientific progress brought new challenges to traditional and spiritual thinking. The rise of materialism, positivism and secularism challenged spiritual values and the balance between humans and nature. (Nasr 1976, 43 – 45). Therefore, Seyyed Hossein Nasr poured his thoughts into alternatives that humans can use to solve the problems that occur to humans, especially in this modern era.

However, on the other hand, even though the perennial philosophy offered by Seyyed Hossein Nasr is seen from the real conditions of this modern era, whether it is possible to be implemented and applied in life considering the development of the times and technology that forces humans to be able to compete more extra in this life and must follow the times so as not to be isolated. The bitter reality can be seen empirically where, in modern times now, the poor are getting poorer, and the rich are getting richer, thus creating a great determination in every human being to compete in this life to get a more decent life, until it creates a human being who is individualist, materialistic, and selfish (Fauhatun, 2020).

Technological development has a complex impact on society's economy. While there is a tendency for technology to widen the gap between the rich and the poor, this is not an inevitable outcome. The effect of technology on the economy depends on various factors, including public policy, access to education, and wealth distribution. While technology has the potential to widen the gap between rich and poor, the result depends largely on how it is integrated into society. With the right policies and a focus on inclusion, technology can also be a powerful tool to reduce inequality and improve economic conditions for all groups in society. (Piketty, 2014). Where this makes humans neglect transcendent issues therefore it is necessary to have a solution that must be given and applied in order to reshape the essential life.

In this research, the author uses the literature review method. Where sources of information are taken from primary books, books, journals and other electronic media such as Google Scholar, ScienceDirect JSTOR, and others, this research uses a qualitative approach, using text analysis and literature study. The main sources used include Seyyed

Hossein Nasr's works such as "Man and Nature: The Spiritual Crisis of Modern Man," "Knowledge and the Sacred," and "The Need for a Sacred Science." A hermeneutic analysis is applied to explore the deeper meaning of Nasr's texts and how the concepts of Perennial Philosophy can be applied to address the spiritual crisis in modern life. Then, the data analysis used is qualitative. Starting from data collection and then selecting and sorting it so that it becomes data that is easy to analyze and synthesize. Therefore, this paper aims to investigate whether Seyyed Hossein Nasr's perennial philosophy can be a bridge to the future.

SEYYED HOSSEIN NASR'S TRAJECTORY

Seyyed Hossein Nasr, born April 7, 1933, in Tehran, Iran, comes from a family of scholars with a background in the Shi'a tradition (Nasr 2001, 151). Seyyed Hossein Nasr became a professor of Islamic studies at George Washington University, Washington, D.C., and a leading scholar in Islamic studies, comparative religion, philosophy, history of science, and spirituality. Seyyed Hossein Nasr's father, Seyyed Valiollah, was a cleric, doctor, and poet who was passionate about Iranian culture and became the minister of education during Reza Pahlavi's reign.

Nasr has produced many intellectual works, totalling about 34, of which 29 are quite famous. However, only a few works can be described here, such as *An Introduction to Islamic Cosmological Doctrines* (1964) (Santi 2011, 8). *Three Muslim Sages* (1964), *Ideals and Realities of Islam* (1966), (Nasr 2017, 119) *Science and Civilization in Islam* (1968), *Man and Nature* (1968), *The Need for a Sacred Science* (1993), *The Garden of Truth* (2007).

Nasr grew up very close to the Quran, as well as many prominent Persian poets. In Tehran and Qum Seyyed, Hossein Nasr followed the Persian curriculum in his education, where he acquired the traditional understanding of philosophy, kalam, Sufism, and fiqh. In addition, Seyyed Hossein Nasr learned about Islam and Persia and acquired other knowledge, such as French. From an early age, there were frequent light-hearted dialogues between father and son, especially on matters of philosophy and theology. This experience greatly influenced Nasr's intellectual development.

Afterwards, Seyyed Hossein Nasr continued his education in the United States, earning a B.Sc, Massachusetts Institute of Technology (MIT) degree in physics, as he was interested in understanding the nature of things, at least in physical reality. However, he began to doubt the ability of physics to explain the nature of reality, especially after hearing Bertrand Russell's view that physics is not just a direct look at physical reality but applying a mathematical framework related to the instructions of his reading, Nasr also went through an intellectual crisis at MIT (Thohari 2023b, 76). Although he did not doubt his faith in God, the anxiety that shook him could not stop him. With the encouragement of discipline that his father had planted and nurtured, Nasr could complete his education at MIT.

From these doubts, Seyyed Hossein Nasr decided to explore other fields of science to answer all the problems and questions that arose in his mind, especially in metaphysics. Seyyed Hossein Nasr overcame all his intellectual turmoil by intensively reading various types of books and following humanities study programs in his education. In the process, he met someone named Giorgio de Santillana. Giorgio de Santillana is a philosopher and an expert in the history of Italian science. With him, Nasr studied ancient Greek philosophy in Pythagorean philosophy, such as Plato, Aristotle, and Plotinus.

He also studied medieval European philosophy, Dante's mysticism in his *Divina Comedy*, Hinduism, and criticisms of modern Western thought. Giorgio de Santillana

introduced Nasr to the works of Rene Guenon, a leading traditionalist who became an important icon in developing Nasr's traditional perspective (Muzayin 2008, 21). Seyyed Hossein Nasr had the opportunity to browse through the Comaraswamy library and become acquainted with the thoughts of traditional world philosophers such as Frithjof Schuon, Titus Burckhardt, Marco Pallis, and Martin Lings. All had a significant influence on Nasr's intellect and spirituality.

Much of Schuon's work focused on the theory and practice of spiritual disciplines, which became an important part of Nasr's later thinking and spiritual life. 1954, after graduating from MIT, Nasr continued his studies at Harvard University, focusing on Geology and Geophysics, and obtained his M.S. in 1965.

Later, he pursued a Ph.D. specializing in the history of science. Nasr wanted to research a different kind of science than modern Western science and understand the roots of the development of modern science today. His dissertation, entitled "Conception of Nature Islamic Thought and Methods Used for Its Study by the Ikhwan al – Safa, al – Biruni, and Ibn Sina," was written under the guidance of George Sarton. However, before he could begin, Sarton died, and there was no professor of authority in Islamic studies at Harvard. Finally, Nasr was mentored by three prominent scholars: I. Bernard, H.A.R. Gibb, and Harry A. Wolfson. At age 25, Nasr completed his doctoral education and obtained his Ph.D. in 1958 with his dissertation entitled "Conception of Nature Islamic Thought and Methods Used for Its Study by the Ikhwan al – Safa, al – Biruni and Ibn Sina".

Nasr's dissertation was later published under Introduction to Islamic Cosmological Doctrines. At the same time, he also completed his book entitled Science and Civilization in Islam. Despite being offered an assistantship at MIT, Nasr returned to Iran. Upon his return, he became a professor of history of science and philosophy at the University of Tehran (Azizah 2018, 25). Nasr was also appointed President of the Iranian Academy of Philosophy, an institution founded during the heyday of the Shah Reza Pahlevi dynasty. During this time, Nasr worked closely with Pahlevi to develop the Institute of Philosophical Studies in Tehran.

Not only that, Nasr was involved in the Hushaymiah Irshad institute, which had been founded by Ali Shariati in 1967, with the aim of distributing tutorials to intellectuals based on Husayn's thoughts, knowledge, and wisdom. A few months after his return, Nasr married a woman from a respectable family close to his own. Five years later, at the age of 30, Nasr became the youngest professor at his university. He improved the philosophy program there, as French intellectuals heavily influenced the university.

Nasr directed philosophy from his perspective and urged his students to research outside philosophical thought from their perspective. Later on, this kind of perspective had an influence in Iran, not only in his university. From 1969 to 1972, Nasr served as dean and assistant rector for academic affairs. Through his position, Nasr continued improving his humanities and philosophy programs. One of the key aspects of his life after returning to Iran was the continuation of his study of Islamic philosophy, which he learned directly from traditional figures such as Muhammad Kazim Assar, Muhammad Husayn Thabathaba' I, and Sayyid Abu Hasan Qazwini.

Through research into Nasr's life history and intellectual growth, it becomes apparent that he is an Iranian thinker who deals with the metaphysical aspects of human life rather than just focusing on material matters. All this is driven by his desire to master the essence of all that exists, while his traditional understanding is still reflected in his thinking. This has made him recognized as one of the significant figures in perennial philosophical research.

DEFINITION OF PERENNIAL PHILOSOPHY

The unity of spiritual truths of perennial philosophy raised by Nasr refers to the idea that there is a common core of spiritual truths found across religious and philosophical traditions, albeit different in their external manifestations. Nasr believes that humans have a deep spiritual need and that the description of the existence of God and the universe must be the main focus of human life. For Nasr, the description of the unity of existence is the key to mastering the bond between man, nature, and God.

Etymologically, perennial philosophy comes from the word "perennial", which comes from the Latin "perennis", meaning eternal. In terminology, perennial philosophy refers to the concept that there are timeless and common spiritual truths found in various religious and philosophical traditions, although they differ in their external expression. For Nasr, this philosophy emphasizes the unity of the existence of God and the universe and describes the bond between man, nature, and God. Perennial philosophy highlights what it means to look for commonalities and similarities between various spiritual traditions in order to reach a deeper description of the nature of existence (Nasr 2006, 12).

Perennial philosophy is a metaphysics that recognizes the ultimate reality of divinity in the world of things, life, and thought, which is a psychology that is found in the soul something similar, even identical, to divine reality is an ethics that places as the ultimate goal of humanity an understanding of the immanent and transcendent foundations of all that exists. These elements of perennial philosophy can be found in the traditions of the primitive societies of all the world's religions and the form of each evolving religion (Huxley 1950, 1). Nasr's thoughts on perennial philosophy also emphasize the meaning of protecting spiritual values in experiencing the challenges of the modern era; he believes that spiritual values such as compassion, justice, and harmony must guide human life to balance spiritual needs and module life.

The thought that influenced Nasr is its characters' vision of perennial philosophy. His most influential figure is Frithjof Schuon, a perennial figure who laid the foundation for an exoteric and esoteric understanding of Islam. Frithjof Schuon's view of the transcendent unity of religions teaches that at the core of all authentic religious traditions lies the same truth, transcending dogmatic and ritualistic differences. (Schuon 1953a, 21 – 22). This means that perennial philosophy has traditional Islamic wisdom. Nasr's thinking on this matter emerged as a reaction to what he saw as the crisis of modern humanity. According to Nasr, modern civilization, especially as it develops in the West and the Islamic world, increasingly reduces the integrity of humanity (Nafis 1995, 10).

Nasr states: Man has forgotten who he is. Because people today live on the periphery of the circle of their existence, they receive only low – quality and quantitatively varied information about the world. Based on this external information, he then tries to reconstruct his self – image. Thus, modern man is getting farther and farther away from the centre of existence and more and more stuck at the edges of existence (Nasr 1994, 37).

Thus, Seyyed Hossein Nasr's perennial philosophy is the answer he found after carefully observing the crisis of modern man. Therefore, the most visible theme of his philosophical thought is the liberation of modern man from the trap and isolation of culture and civilization created by his society. This issue is concentrated on what he calls Sufism or traditional flow (Dwi Wahyuni, Syukri Al Fauzi HarlisYurnalis 2021, 110 – 12).

In the field of philosophy, he advocated a perennial philosophy whose emergence has been called a critical response to secularism that has reduced religious tradition.

Therefore, the idea is to restore religion as it should be, with sacred values (Schuon 1953b, 21 – 23). Religion cannot simply change to follow the era of globalization, both modern and postmodern, which replaced religion. He claims with such a concept he is being fair to all religions, whose existence should not be belittled or denied. Religions, though different, are completely equal. This is the way to preserve religious traditions (Nature 1996, 78 – 80).

In knowledge and sacredness, the traditional meaning is the original divine (Nasr 1989, 36 – 38), principle revealed to all humanity and the universe through the prophets. Every religion has a sacred tradition that must be revived and preserved fairly without favoring one over the other (Nasr 1980, 25). In this sense, Hossein Nasr's traditionalism is a feature associated with the culmination of the unification of religions. This end of essence is called esoteric. At the same time, the form of religion is the natural manifestation of the esoteric dimension called exoteric.

Seyyed Hossein Nasr's perennial philosophy is the answer he found after carefully studying the crisis of modern man. Therefore, the most visible theme of his philosophical thought is the freedom of modern man from the traps and isolation that occur in culture and civilization that arise because of the actions of his society. Seyyed Hossein Nasr gives an understanding that perennial philosophy is tradition. However, this is not a tradition in the general sense, but this tradition contains the concept of truth that comes from God (Mumtaz 2014, 171).

It also refers to the inner truth that holiness has different and unique forms, which is the one truth. From the discussion above, the author himself wants to say that perennial philosophy is a science that is then used as a tool in religious reality; because religion is absolute and relativistic, it becomes an important role for perennial philosophy in the search for an eternal or single truth, a truth that is accepted by every religion. This does not change the truth that exists in every religion (Taufik, 2017).

THE CRISIS OF MODERN MAN

The spiritual crisis experienced by modern man has received increasing attention in contemporary studies. The era of globalization, technological advancements, and the shift in traditional values has resulted in many people experiencing a spiritual void despite material and informational advancements. Here are some key points that explain the spiritual crisis of modern man.

An increase in individualism often accompanies technological and economic advancements. People are more inclined to pursue personal fulfilment than building close community relationships. This leads to a deep sense of alienation and loneliness, resulting in a crisis of identity and purpose in life (Doe 2018, 45). Modern society is often measured by how much material possessions one has and how much pleasure one can feel. This materialistic orientation of life shifts the focus away from seeking deeper meaning in life. In modern society, materialistic values and the pursuit of pleasure often become the primary measures of success and quality of life. This materialistic orientation shifts the focus away from searching for deeper meaning in life, leading to overemphasising possessions and pleasurable sensory experiences. Alex Inkeles, in "Becoming Modern", explains that modern society is often measured by material possessions and perceived pleasure, which shifts attention away from the search for deeper meaning in life (Countries 1969, 45).

Traditional values and beliefs are often considered irrelevant in today's fast – paced and changing world. This results in a crisis of meaning, where individuals feel they have lost the grip that religion and tradition once provided. On the other hand, this spiritual

crisis also encourages the search for alternative spirituality. Many people turn to meditation practices, yoga, and New Age beliefs to rediscover spiritual balance (Carter 2019, 88).

Efforts are needed to balance material and spiritual needs to overcome the spiritual crisis. Education that integrates moral and ethical aspects and communities that support spiritual growth are essential in achieving this balance. The spiritual crisis of modern man reflects the shift in values that has occurred in society (H. Smith 1991a, 120 – 22).

Nasr proposes a new solution called perennial philosophy. Perennial philosophy is a concept that aims to make people realize that God is the absolute being, the source of all existence, including various religions and religious places. Hossein Nasr is one of the most daring modern thinkers in expression. His thoughts and in his circles (Islam) and the West (Nasr 1993a, 101 – 3).

THE IMPLICATIONS OF SEYYED HOSSEIN NASR'S PERENNIAL PHILOSOPHY

In his approach to perennial philosophy, Seyyed Hossein Nasr emphasizes the importance of harmonizing modern understanding with a vast global spiritual heritage (Nasr 1980, 25). He highlights that the modern spiritual crisis is not simply a matter of materialism or secularism but also a loss of contact with transcendent dimensions that give deep meaning to human life. However, criticism of Nasr's approach to perennial philosophy highlights the challenge of adapting classical principles to an increasingly secular and technological modern context (J. Smith 2010, 40 – 55).

This critique calls for reconsidering the relevance and practical applicability of Nasr's views in response to the concrete challenges of our times. However, applying the principles of perennial philosophy in an increasingly secularized and technological modern society presents challenges. Critics of Nasr's approach highlight the difficulty of adapting classical concepts to complex contemporary realities. Nonetheless, Nasr's thought still provides valuable insight into the importance of maintaining and enriching the spiritual dimension of modern life.

Nasr's thought emphasizes the importance of returning to deeper spiritual sources as a response to the perceived spiritual emptiness in modern society. Nasr emphasizes that the spiritual crisis includes the loss of traditional values and alienation from the transcendent dimension that gives meaning to human existence. Perennial philosophy offers a bridge to harmonise modern understanding with global spiritual heritage in a contemporary context whose symptoms are increasingly saturated by materialism and secularism. It invites individuals to adopt contemporary values and consider a broader and deeper spiritual heritage.

However, implementing the concepts of perennial philosophy in daily practice is not easy. Challenges include adapting classical concepts to modern – day social, economic and technological realities. Nevertheless, Nasr's thought provides a rich and relevant insight into how to enrich the spiritual experience of individuals amidst the complexities of the contemporary world. To enrich spiritual experiences, individuals can adopt various models, such as education that integrates moral values (Nasr 1993b, 87 – 89), meditation and contemplation practices (Schuon 1953c, 51 – 53), participation in spiritual community (H. Smith 1991b, 120 – 22), as well as the application of traditional teachings in modern life. These models help individuals connect spiritual aspects to their everyday experiences.

In the context of the future, Nasr's approach to perennial philosophy offers an optimistic view that humanity can find solutions to the ongoing spiritual crisis by re –

exploring and utilizing the global spiritual heritage. It encourages maintaining and developing dialogue between spiritual traditions and integrating these values into developing a more sustainable and equitable society.

Seyyed Hossein Nasr's Perennial Philosophy carries several important implications, both in intellectual and practical contexts, which include understanding religion, education, and ethics. At the same time, understanding the essence of various religions as part of one universal truth and the need for education that integrates scientific knowledge with spiritual knowledge and maintaining spiritual traditions in the face of the challenges of modernity are also important. Nasr's Perennial Philosophy carries several important implications, including a deeper interfaith understanding, the importance of education integrated with spiritual values, a critique of modernity and secularism, and a call to maintain tradition in modern life (Nasr 1975, 120–22). It encourages a balance between the material and spiritual dimensions of human life.

The application of Seyyed Hossein Nasr's Perennial Philosophy has been adopted in various contexts, such as in education, Sufi practice, interfaith dialogue, and traditional Islamic art. Although not always explicitly recognized, the application of Seyyed Hossein Nasr's Perennial Philosophy has been found in various aspects of people's lives, especially in education. Nasr's Perennial Philosophy concept has been applied in several educational institutions, especially religious studies and spirituality. Some Western Islamic universities and philosophy courses have adopted Nasr's approach, which integrates scientific knowledge with spirituality. For example, the International Islamic University Malaysia (IIUM) and several higher education institutions in the Muslim world and the West teach Nasr's works as part of their curriculum (Osman 2010, 45–50).

THE RELEVANCE OF SEYYED HOSSEIN NASR'S CONCEPT OF PERENNIAL PHILOSOPHY IN THE CURRENT ERA

Perennial philosophy is increasingly relevant in a global context connected and threatened by a spiritual crisis. The perennial philosophy introduced by Seyyed Hossein Nasr remains relevant today, especially in light of the increasingly pressing life challenges and spiritual crises many individuals and societies face. The spiritual challenge amidst modernity that increasingly separates humans from the spiritual dimension, Nasr's perennial philosophy underscores the essential unity among all religious traditions and spiritualities. This can provide a solid framework for individuals to find meaning and spiritual depth in everyday life. Nasr's concept of perennial philosophy, which highlights the essential similarities among religions, is particularly relevant in promoting interfaith tolerance, respect and cooperation in an increasingly globally connected society. Thus, the concepts introduced by Seyyed Hossein Nasr in perennial philosophy remain relevant and have the potential to provide guidance and inspiration in responding to the complex challenges faced by the world today.

In this uncertain era of spiritual confusion, Nasr's contribution to promoting an understanding of unity and connectedness is all the more important. Perennial philosophy provides a framework for understanding today's global challenges and inspiration for concrete actions to sustain life on this planet. In today's era of development and technology, there is a desire to be an influencer in social media. People then compete to show their self – image significantly by using sometimes absurd simulations. Digital self – evidence eventually emerged in such a situation. Social media has built a world that humans continue to occupy.

Social media spaces have become more real than the real world itself. The arrival of the self in the social media space is much more significant than the arrival of the self in the real world. People then want their presence to be considered successful by pursuing and embracing as many elements of building their digital self – evidence on social media, such as, audience votes, article frequency, and understanding energy (public opinion); the most important engagement is content (Thohari 2023a, 59 – 60).

Where if they have social media and have a lot of followers, likes, comments, and viewers, it will give great happiness; one like from that person is a seed of happiness, but if the social media is quiet, there are no likes and many followers, it will cause deep anxiety, so that the person will not get peace in himself because the absence of likes and comments will make his soul empty. From this problem, the concept of Perennial Philosophy has a contribution where perennial philosophy directs fundamental spiritual values across religious and cultural boundaries. At present, the contribution of this concept is seen in efforts to build inter – religious and inter – cultural cooperation to achieve peace and harmony amid diversity. By mastering the similarities in spiritual values, humans can respect each other and work together to achieve common goals (Nasr 2006, 12).

Nasr's perennial philosophy highlights the similarities between religions, which can be a foundation for interfaith tolerance and respect in an increasingly globally connected society. It is particularly relevant in addressing religious conflict and promoting intercultural cooperation. The concepts introduced by Seyyed Hossein Nasr in perennial philosophy can significantly contribute to responding to the complex challenges faced by the world today, both environmentally, socially, and spiritually. From this, there is a need for the application of Sufism in life and education to form spiritual values in humans. Seyyed Hossein Nasr's Perennial Philosophy offers a comprehensive and profound solution to modern man's spiritual crisis. By returning to traditional wisdom, integrating science and spirituality, restoring connection with nature, and seeking a deeper meaning of life, this philosophy can be a powerful bridge to finding balance and peace in an increasingly complex and materialistic life.

IMPLEMENTATION OF SEYYED HOSSEIN NASR'S PERENNIAL PHILOSOPHY CONCEPT IN THE PRESENT ERA

In the midst of an increasingly complex modern era and rampant materialism, Seyyed Hossein Nasr's thought offers a new perspective that balances spirituality, traditional wisdom, and environmental concerns. Nasr is a contemporary Muslim philosopher known as the founder of cross – cultural Islamic and environmental studies (Nas 2010, 12). Although Sufism is currently developing in the world of Islamic education, but in practice it is still very minimal, Sufism is not only understood in theory but also must be applied in life in order to produce spirituality in humans, and become one of the solutions to overcome the spiritual crisis of modern man. Through the concept of perennial philosophy, Nasr seeks to restore spirituality as the foundation of modern human life. The forms of implementation in the current era are:

1. Holistic Education: The concept of Nasr's perennial philosophy can be implemented in the education system by integrating learning about traditional wisdom, spirituality, and concern for the environment (Nasr 2012, 87). This approach aims to form a young generation that has a holistic understanding of reality and their responsibility towards the universe.

2. Interfaith and Cultural Dialogue: Nasr's concept of perennial philosophy emphasizes the existence of universal truths that are at the core of all spiritual traditions and true religions. This can serve as a foundation for interfaith and cultural dialogue to achieve deeper understanding and harmony amidst diversity (Nasr 2006).
3. Traditional Community Empowerment: Nasr values the traditional wisdom that has been practiced by local communities in managing natural resources sustainably. Empowering traditional communities by adopting their spiritual values and local wisdom (Nasr 1996, 98 – 102).

The implementation of the concept of perennial philosophy teaches the importance of seeking timeless and universal spiritual truths amidst the diversity of religious and philosophical traditions. Today, this can be done by promoting interfaith and intercultural dialogue that respects differences and seeks common ground on fundamental spiritual values. Through a deep understanding of the unity of the existence of God, the universe and human beings, we can build harmonious relationships with fellow beings and nature.

By engaging in the process of learning, reflection, social interaction, and real action, it can foster a deeper awareness related to perennial philosophy and integrate these principles in daily life. The implementation of perennial philosophy concepts also involves efforts to maintain spiritual values in daily life. By practicing compassion, justice, and harmony in social interactions, we can create a more peaceful and sustainable environment (Nasr 1968b, 87).

Sufism, or Islamic mysticism, offers a deep and holistic approach to the spiritual crisis of modern man. In this context, Sufism can be a relevant solution in the following ways (Schimmel 1975a, 207 – 10):

1. Emphasis on Mystical Experience: Sufism emphasizes the importance of direct experience of the Divine presence (Nasr 2007, 41 – 45). Through the practice of meditation, dhikr, and muhasabah (introspection), individuals can experience a direct connection with God. This can help modern humans to find inner peace and deep meaning in their lives.
2. Understanding of Self – Limitation (Chittick 2000, 73 – 76): Sufism teaches the importance of humbling oneself before God and realizing one's limitations. As such, Sufism can help modern man to let go of his ego and overcome the feelings of loneliness, anxiety, and confusion that often arise in modern life.
3. Ethics and Morality (Schimmel 1975b, 136 – 39): Sufism emphasizes the importance of ethics and morality in everyday life. By practicing values such as compassion, honesty and mercy, individuals can build harmonious relationships with fellow humans and the universe.
4. Awareness of Connectedness (Nasr 1968a, 52 – 55) Sufism teaches that all living beings are interconnected and are part of a greater whole. By understanding this interconnectedness, modern humans can overcome feelings of isolation and loneliness, and feel more connected to the universe.

Sufism offers a comprehensive and profound path to overcome the spiritual crisis of modern man. Through closeness to God, self – control, meaningful life experiences, community, and harmonization with nature, Sufism can be a powerful bridge to rediscovering meaning and peace in an increasingly complex and materialistic life. Where Sufism can be used as an alternative to solving this problem. Where that is by integrating Sufism with other sciences to create something new and useful, where Sufism can be a

therapy to overcome worldly anxiety, where the therapy can be done alone and it will be better if someone accompanies it (teacher).

CONCLUSION

According to Nasr, the crisis of modern man treats nature as a prostitute, enjoying and thoughtlessly exploiting it for satisfaction without responsibility. The impact of secularization, the core of modernism, has led to various crises in the modern world, not only the crisis of spiritual life but also the crisis of everyday social life. Therefore, Seyyed Hossein Nasr's perennial philosophy is the answer that Seyyed Hossein Nasr found after carefully studying the crisis of modern man. In addition, Sufism also serves as an alternative for a modern man whose soul emptiness has been overcome by practising Sufism. It is an integral part of his perspective on the modern world's problems. Ecospirituality, according to Nasr, is a green religion or spiritual ecology.

Nasr believes that humans have a deep spiritual need and that the description of the existence of God and the universe must be the main focus of human life. Nasr's thoughts on perennial philosophy have relevant implications in the contemporary context, commenting that spiritual understanding can help humans develop a better bond with nature and produce more sustainable citizens. Through integrating spiritual values and regional sustainability, Nasr offers holistic and long-term thinking to build a better world for future generations. An inter-religious and cultural dialogue will also foster a good social spirit. It can foster spiritual values because of the feeling that everything is equally God's creation that we must protect and cherish.

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