

# The Problem of Modern Man in Indonesia and Its Solution According to Seyyed Hossein Nasr

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## Abstract

*The problem of modern man and Western civilization, have caused man in general to forget the nature of his life, particularly in Indonesia. Various kinds of damage, starting from theology, environment, sciences, and other aspects do not escape the consequences of modern man actions. Metaphysics and the real reality of God along with the development of technology, disappeared and replaced with false reality that will destroy the existence of human being itself. Many western scientists agree that human nature is increasingly shortened as modern science and technology evolve, which is empty of metaphysics recognition. Furthermore, modern man today only lives on the edge of his existence and the reality of nature. If they don't immediately aware of this situation, they have pushed themselves to the brink of physical and spiritual extinction. This research tries to uncover some of Seyyed Hossein Nasr's criticisms and solutions to modern man problems in several aspects such as scientific errors, environmental crises, telology, and cosmology by using literature studies with descriptive analytical methods for general, and for Indonesian in particular. This research draws the following conclusions; First, to deal with the theological problems that deny God's reality, Nasr offered solutions to perennial philosophy and sufism. Second, in facing the mis-concept of the cosmos, Nasr made Islamic Cosmological doctrine as the key. Third, to deal with the worsening environmental crisis, Nasr invites people to make Nature as Sacred creation of God. Fourth, Nasr offers the concept of Sacred Science, as a solution to the degradation of metaphysical and spiritual values in modern science. Regarding that Indonesia is a big nation, Indonesia needs to apply the Nasr concept as a solution to the destruction of modern man.*

**Keywords:** *Modern Man, Seyyed Hossein Nasr, Solution of modern man's problem, Indonesia*

### Abstrak

*Permasalahan manusia modern dan peradaban Barat, telah mengakibatkan manusia secara umum lupa hakikat hidupnya, pun begitu yang terjadi di Indonesia. Berbagai macam kerusakan, dimulai dari teologi, lingkungan, sains-ilmu pengetahuan, dan aspek-aspek lainnya tidak luput menjadi akibat dari perbuatan manusia modern. Metafisika dan realitas nyata Tuhan seiring dengan perkembangan teknologi sirna dan tergantikan dengan realitas palsu yang justru akan menghancurkan eksistensi umat manusia. Banyak dari ilmuwan Barat yang sependapat bahwasannya hakikat manusia semakin terdekadensi seiring dengan perkembangan sains dan teknologi modern, yang kosong dari pengakuan terhadap metafisika. Lebih dari itu, manusia modern saat ini hanya hidup dipinggiran eksistensi dirinya dan realitas alam. Apabila manusia modern tidak segera sadar akan situasi ini, mereka telah mendorong diri mereka jatuh pada jurang kepunahan fisik dan spiritual. Tulisan ini mencoba untuk mengungkap beberapa kritik dan solusi Seyyed Hossein Nasr terhadap permasalahan manusia modern, khususnya di Indonesia, dalam beberapa aspek di antaranya seperti permasalahan ilmu pengetahuan, krisis lingkungan, teologi, dan kosmologi dengan menggunakan studi kepustakaan dengan metode deskriptif analitik. Tulisan ini mengambil kesimpulan sebagai berikut; **Pertama**, untuk menghadapi permasalahan teologi yang menafikan realitas Tuhan, Nasr menawarkan solusi filsafat perenial dan tasawwuf. **Kedua**, dalam menghadapi kesalahan konsep tentang kosmos, Nasr menjadikan doktrin kosmologi Islam sebagai kuncinya. **Ketiga**, untuk menghadapi krisis lingkungan hidup yang memburuk, Nasr mengajak manusia untuk menjadikan alam sebagai ciptaan Tuhan yang Sakral. **Keempat**, Nasr menawarkan konsep sains yang Suci, sebagai solusi atas degradasi nilai metafisika dan spiritual dalam sains modern. Sebagai negara besar, Indonesia sangat perlu untuk mengaplikasikan konsep Nasr sebagai solusi terhadap kerusakan manusia modern.*

**Kata Kunci:** *Manusia modern, Seyyed Hossein Nasr, Solusi problematika manusia modern, Indonesia*

### Introduction

The discussion of modernism in today's era must be reflected as what happened in Western Civilization from 17<sup>th</sup> Century up to 19<sup>th</sup> Century. Western civilization no more demanding to hold Christian church domination again them. The fact is, when the western released themselves from the Dark Age, to renaissance, they took risks propagating secularism and liberalism in their lives and spread it as a paradigm of world.<sup>1</sup>

Worse problem comes after the appearance of *Cartesian* dualism, that deal to abandon the reality, force modern man to make it as their paradigm. Seyyed Hossein Nasr, in his critics said :

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<sup>1</sup>Adian Husaini, *Mengapa Barat menjadi Sekuler Liberal*, (Ponorogo: CIOS, 2015), 5-7.

“Cartesian dualism divided reality into the material and the mental, positing a non-material substance which somehow can gain knowledge of the levels of existence which it reduces to a single quantitative reality. The Past centuries’ excessive materialism has now led many people to reject this materialism itself. But just as in physics a reaction is opposed to an existing action identified with the matter on the same level of physical reality, so also has this philosophical and religious reaction set in within the already existing framework of classical Cartesian dualism.”<sup>2</sup>

In today’s era most of modern man are incapable of taking a deep demand on their inner nature, which is the greatest gift of God. Beside that, they are denying the Absolute Reality, that will impact to the fragmented nature of modern man. Such of this problem, become modern man’s problem root.<sup>3</sup>

Western paradigm discourses, always echo the central position of humans in determining universe’s existence and sustainability. According to the west, humans have made this modern civilization become the most culminated civilization in the history, and all of these achievements show off Allah’s Power and Destiny.<sup>4</sup>

There are many concrete real-life examples that figure out the advances of technology and science in this modern era. But, despite this advancement, it had become the problem for humans themselves, rather than its benefit. Stephen Hawking said that the human race, faces one of its most dangerous centuries threatens the human existence in their advanced technology, bringing them to problems and even extinction.<sup>5</sup> For example, the discovery of Atomic Bomb in World War II, by Robert Oppenheimer, disclaimed as the most dangerous disaster in 20<sup>th</sup> century. When that Atomic Bomb hit both Hiroshima and Nagasaki in 1945 Millions of innocent people lost their life.<sup>6</sup>

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<sup>2</sup>Seyyed Hossein Nasr, *Islam and the Plight Of Modern man*, (Chicago: ABC International Group, 1975), 79.

<sup>3</sup>*Ibid*, 7-8.

<sup>4</sup>Syed Muhammad Naquib Al-Attas, *Islam & Filsafat Sains*, Trans. Saiful Muzani, (Bandung: Mizan, 1995 ), 32-34.

<sup>5</sup>Taken from the statement of Stephen Hawking, delivered in his Reith lecturer radio 4, 26<sup>th</sup> January, 2016. 9 AM. Accessed from <https://www.theguardian.com/science/2016/jan/19/stephen-hawking-warns-threats-to-humans-science-technology-bbc-reith-lecture>. Accessed on Monday, 6<sup>th</sup> of May 2020 at 1.52 AM.

<sup>6</sup>Taken from <https://www.wired.co.uk/article/manhattan-project-robert-oppenheimer>

The other biggest effect of western secularization is, that Modern man, has destroyed the human nature into humanism which lowers human degrees. This condescension of man will have an enormous impact on the confession of themselves to be the only controller of the Earth and to commit arbitrarily to the universe. Nature, indeed being desacralized, by makes it as “prostitute” that can be enjoyed without the rules, and eventually bring the universe to the ruination.<sup>7</sup> For this problem, Nasr stated it in his book :

“The dangers brought about by man’s domination over nature are too well known to need elucidation. Nature has become desacralized for modern man, although this process itself has been carried to its logical conclusion only in the case of a small minority. Moreover, nature has come to be regarded as something to be used and enjoyed to the fullest extent possible. Rather than being like a married woman from whom a man benefits and towards whom he is responsible, for modern man nature has become like a prostitute-to be benefited from without any sense of obligation and responsibility toward her. The difficulty is that the condition of prostituted nature is becoming such as to make any further enjoyment of it impossible.”<sup>8</sup>

The world today are looking America as the supreme country, but the hidden truth was unknown that America in recent, faces severe serious problem of water contamination in most of their states. Based on the data, some scientists found at approximately 610 drinking water sources all over 43 states contain potentially unsafe PFAS (toxic fluorinated compounds) levels, and consider that more than 19 million people are threatened to these man-made chemicals that have been associated to birth defects, increased risk of thyroid disease, infertility and reduced immune responses in children.<sup>9</sup>

Modern man, is a human being who is full of plight in every aspect of their life based on the definition in one of Nasr’s book. Moreover he said that modern man is the human being who gets the crucial worse impact from western civilization. Mainly, the developed technology become modern man’s boomerang, for that

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<sup>7</sup>Seyyed Hossein Nasr, *Islam dan Nestapa Manusia Modern*, Terj. Annas Mahyuddin. (Bandung: Pustaka, 1983), 20-21.

<sup>8</sup>Seyyed Hossein Nasr, *Man and Nature; The Spiritual Crisis Of Modern Man*, (London: Unwin Hyman Limited, 1990), 18.

<sup>9</sup>Accessed from <https://www.usnews.com/news/best-states/articles/2019-05-06/contaminated-water-from-teflon-chemical-found-in-43-states-report-finds>, on 6th of April 2020, 11.00 AM.

reason, they can do anything in the universe, and much worse, they bring themselves to the absolute collapse for the whole universe. According to Nasr, Modern Man will have a complicated problem as long as they stand on their own perspective.<sup>10</sup>

The issues which have been widely spread in Indonesia nowadays become one of the most critical things as the effect of the global modern man problem. Indonesian people are yet facing several profound problems of moral crisis, suicide, murder and technology syndrome. Based on data accessed by [kekerasan.kemenpppa.go.id](https://kekerasan.kemenpppa.go.id) there are about more than 21,000 cases of abusive accidents in Indonesia in 2022.<sup>11</sup> Moreover, there are about 2,000 cases of murders through 2018-2020 in Indonesia and that were the facts of how modernism affected Indonesian people.<sup>12</sup>

Seyyed Hossein Nasr, an Iranian-born Islamic traditionalist, and positioned himself nowadays as University Professor of Islamic Studies at George Washington University, USA, had taken excessive contribution for Islam through his literature in criticizing Modern Man and modernity. Based on Nasr's Background, the writer felt that studying and researching Modern Man, which is full of problems according to Seyyed Hossein Nasr, is very important. It's such a suitable study involving Nasr's thought in this research. So, by studying this, it can give enlightenment to the solution that might be spread in case of solving problems in this modern era and specifically the Modern Man problem in Indonesia. Besides that, Seyyed Hossein Nasr is a caliber of productive writers whose work contains many issues regarding the problems of Modern Man, and also solutions related to the damage that has been created by Modern Man. Seyyed Hossein Nasr provides a variety of solutions for Muslims in facing this modern era and postmodern problems. It is by studying the intellectuality and traditions that exist in the teachings of Islam in various aspects to confront modernism's challenges and more detail the problems that Indonesian people confront in this era.

### Science as Indonesian Modern Man's Root Problem

The problem of modernism trapped Modern Man into a serious problem, which became the source of the other problems. Most of

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<sup>10</sup>Seyyed Hossein Nasr, *The Essential of Fritjhof Schuon*, (Indiana : World Wisdom, 2005), 388.

<sup>11</sup>Accessed from <https://kekerasan.kemenpppa.go.id/> on 6<sup>th</sup> of November 2022, 12.45 PM

<sup>12</sup>Accessed from <https://www.bps.go.id/> on 6<sup>th</sup> of November 2022, 12.50 PM

modern scientist spread this worldview that been in long conflict and take a massive fight against religion. Many modern scientist, imagine deeply that religion will never come to be reconciled with science. According to them religion tries to sneak by without providing any concrete evidence of God's existence. Clearly, they stated that no religion cannot provide the existence of God. Besides, they will not get satisfaction to an impartial witness, skeptic's claim, so there must be a conflict between science and religion's understanding.<sup>13</sup>

The most typical of modern western man, and those who follows them, are sensualist and think only in the realm of empirical epistemology. Many modern man deliberately abandon any form of rationality. On the one hand, they shifted the position of God's Reality and gradually eliminated that reality. They moved the part of existence with a pseudo empiric. For the record that Science and knowledge belong to the Almighty God. Achieving this requires two things, namely intelligence and revelation. Indirectly, the modern West has been to reduce both the objective and the subjective poles of knowledge to a single level.<sup>14</sup>

Western civilization through their worldview believed that God has no intervention in scientific method, will soon destruct modern man's view toward science. According to this source, the material thing is immortal and God is unnecessary to make it works mechanically. Instead of that, Nasr's paradigm on science told the truth that God as the Creator exist as the existence of Nature which has its beginning and well planned accurately, so it is impossible to say that God has no intervention in every material thing.<sup>15</sup>

Seyyed Hossein Nasr, in one of his criticism stated that the confusion of modern science in the west stemmed from the renaissance that became the reference of the Scientific Revolution of the 17<sup>th</sup> century. From there, science was designed to ignore the divine reality of human nature. Strangely, however, such science is considered the single most human knowledge (Anthropomorphic), as it makes sense and empirical data obtained by the five human senses as the only criteria for stating the validity of all sciences. Such things

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<sup>13</sup>Muhammad Fiqih Cholidi, Bachelor Thesis : *Seyyed Hossein Nasr On Islam and Science*, (University of Darussalam, 2017), 4.

<sup>14</sup>Seyyed Hossein Nasr, *The Need for the Sacred Science*, (New York : State University of New York Press, 1993), 4.

<sup>15</sup>Ach Maimun, *Seyyed Hossein Nasr; Pergulatan Sains dan Spiritualitas Menuju Paradigma Kosmologi Alternatif*, (Yogyakarta: IRCISOD, 2003), 279.

further exacerbate the image of modern western man.<sup>16</sup>

The explanation of the destruction of ecology in modern times is also inseparable from modern man encounters with the application of modern natural science in the form of cutting-edge technology. The knowledge of nature has been tainted by the secularization that separates God's vision of creating a character for His living beings. Worse, fake science has become the single most relevant and valid form of science for all humanity classes. Moreover, caste differences between scientists and laypeople created distortion and a big difference between scientific theories and vulgarization, whereas the philosophical and theological implications are often nestled here<sup>17</sup>

The loss of the highest cosmology reality in the west is caused in general and real by the abandonment of metaphysics, and more specifically, by scientists' apparent failure to remember the existence of a hierarchy of knowledge. This kind of reduction impacts particular sciences on the substance of a matter; in a broader sense, there is a tendency to reduce the high to the low and vice versa, trying to take the big out of the small. With the massive destruction of all ideas relating to the hierarchy of reality, there was a loss of knowledge-level connections and conformity between the various levels of reality that became the foundation of science in the middle ages. These sciences, as if superstitions, without any foundation or principle.<sup>18</sup>

As a specification of former explanation, the researcher would concern Nasr's criticism also for Muslims world. According to him Muslims today are also inseparable from modern science entanglements that began to gnaw at their worldview. Today's contemporary Muslims, experiencing a variety of clashes with their wits between inherently accepting modern western science, or vice versa, maintaining an increasingly extinct traditionalism. The problems of modern western civilization are not limited to science itself. However, Muslims' dilemma is increasingly complicated by Western modernization attacks in all light aspects such as art and language. Such difficulties will continue as long as contemporary Muslims have a weak soul in witnessing the supremacy of modern western powers in the economic and military fields and regard them

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<sup>16</sup>Seyyed Hosein Nasr, *Islam and the plight Of Modern Man*, (London: ABC International Group, 1987), 23.

<sup>17</sup>Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man*, (London: Unwin Paperbacks, 1990), 31.

<sup>18</sup>*Ibid*, 35.



as an advantage over their religious fundamentals.<sup>19</sup>

That big disaster is likely happened to the Muslim scientists in Indonesia, one of those leading figures is Nurcholish Madjid, who insisted the idea of secularism in Indonesia. Obviously, his thoughts are strongly influenced by the thoughts of Western scientists such as John Hick, Harvey Cox and Robert N. Bellah about secularism.<sup>20</sup>

Without doubt, this secular worldview ruins the substance of Tauhid in Nurcholish Madjid's theory of "*Taskhīr*." From the word "*Sakhara-yusakhiru-taskhīr*" which means to subdue, dominate and tame. In simple terms, it is obvious that through this theory, Nurcholish Madjid wanted to say that the characteristics of people with monotheism (Muslim-Mukmin) are subjugating, controlling, and taming nature. On the other hand, the characteristics of people who do not believe in monotheism (*musyrik*) are being subdued, controlled, and defeated by nature. Under any circumstance according to him, a life that is subjugated and controlled by nature means a life that is identical with ignorance, poverty, and backwardness, moreover it's submitting to nature means being controlled by nature and that is the same as *syirk* (animism).<sup>21</sup> Indirectly, Nurcholish Madjid's theory invites modern humans to dominate and exploit nature on a large scale to have an impact on natural destruction.

Therefore, according to Nasr, it is undeniable such of this modern's science view has made a major contribution to the secularization and desacralization of natural substances.<sup>22</sup> Therefore, the impact, said Nasr, getting worse that modern man treat nature as a prostitutes. They enjoy and exploit the satisfaction of it without any sense of obligation and responsibility toward it.<sup>23</sup> This reality occurs, of course, cannot be separated from the vision of secularization above with its vision of "get rid of spiritual and religious values as the main view toward the nature (*disenchantment of nature*).<sup>24</sup> The impact of secularization as the core of modernism which has created various crises in the modern world, absolutely bring the crises not only for

<sup>19</sup>Seyyed Hossein Nasr, *Islam and the Plight...*, 34-35.

<sup>20</sup>HMAfif Hasan, *Fragmentasi Ortodoksi Islam, Membongkar Akar Sekularisme*, (Malang: Pustaka Bayan, 2008), 113.

<sup>21</sup>*Ibid*, 114-15. Nurchalish Madjid, *Islam dan IPTEK*, (Bandung: Gunung Jati, 1998), 17-24.

<sup>22</sup>S. H. Nasr, *Man and Nature The Spritual Crisis of Modern Man*, (London: George Allen & Unwin, 1968), 5.

<sup>23</sup>*Ibid*, 18.

<sup>24</sup>Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, 2001), 196-200.



science and knowledge, but it impact definitely to the chasteness of nature.

### Modern Man in Indonesia and Their Problem in Ecological Crisis as the Biggest Damage

According to Seyyed Hossein Nasr, Man is a component consisting of at least 3 Elements. Namely, his form of *dzāhir*, then the second with the opponent of that called *baṭiniyyah*. The *dzāhir* consist of Body, and the opposite consist of Mind and Soul.<sup>25</sup>

In various explanations that he presented, Nasr uses the method in the Qur'an that man is a living being created in the form of clay which is then blown into the body of each human being. From the explanation above, *dzahiriyyah* means the body's shape, while the *baṭiniyyah* thing is the Spirit of Man. The influence of Ibn Arabi's Sufism underlies Nasr's way of thinking about the nature of the purpose of human creation. In Nasr's Islamic view, man's goal was created to know all science in total and become a Universal man (*al-Insān al-Kāmil*). This form is the emanation of the Attributes and The Name of God.<sup>26</sup>

The definition and the main task of human being had been neatly written in the Holy Qur'an, which man accepted the trust (*al-amānah*) to be the servant of God with all of intelligent and free being. The verse that contain such this eternal agreement between Man and his Creature, even before the beginning of historical time and also the creation of Earth. Nasr said that modern man, is full of plight in every aspect of their life. As he said, that modern man will has a complicated problems as long as they stand on their own perspective.<sup>27</sup>

Furthermore, modern man who has full of plight, consider themselves as the only controller of the universe and has declared the essence of them by saying "the absolute". Rejects the primacy of absolute and ultimate truth transcending the human order and descending upon the human realm from the Divine Order. This kind of paradox become the most reasonable propeller for modern man to make an intrigue of a virtue in a wickedness and evil-doing. Moreover, Nasr clearly stated on his famous book :

<sup>25</sup>Seyyed Hossein Nasr, *Islam and the Plight...*, 46.

<sup>26</sup>*Ibid*, 57.

<sup>27</sup>Seyyed Hossein Nasr, *Man and Nature...*, 34.

“Usually it does not come out and say so explicitly, but that is what it really means; that is, it takes the absolute away from God and puts it on the human plane, and therefore makes human reason, human perceptions, human interests the criteria of reality, of knowledge, of the truth, of the goal of human life. Therefore, as a consequence it substitutes the significance of the temporal and the transient for the abiding and the eternal.”<sup>28</sup>

The real fact that happen in modern era is modern man gradually and surely builds up the damage that will occur himself. A real example is that humans are vying to exploit the environment with the various powers they have with modern scientists’ cutting-edge technologies. This severe exploitation exists because modern men today seem to have amnesia disease, so they pretend not to know who they are. They forget everything that has happened traditionally a few centuries ago. Today’s humanistic decadence is also inseparable from the nature of “Amnesia,” a modern man who forgets the true knowledge within himself.<sup>29</sup> He has proposed an image based on the outside knowledge; there was a series of “falls” that caused isolated man downwards amidst the idea that is frequently external to the world around himself, while at the same time he was getting farther from the center of its existence and its cosmic environment.<sup>30</sup>

The researcher can briefly say that Modern man definition based on previous explanation are the human being who gets the crucial worse impact from western Civilization. Mainly, the developed technology become modern man’s boomerang, for that reason, they can do anything in the universe, and much worse, they bring themselves to the absolute collapse for the whole universe.

According to Nasr’s works, modern man facing a serious problem in two things, Ecological crisis, and Modern Science Crisis. Modern man have urged the realization of nature that results in a variety of serious problems such as lack of breathing space, density, and congestion of city life, draining of all kinds of natural resources, destruction of natural beauty, the marriage of the environment with machine tools and products, the emergence of abnormal mental

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<sup>28</sup>Terry Moore, *In Search of the Sacred; a Conversation of Seyyed Hossein Nasr Life and Thought*, (California: PRAEGER, 2010), 182.

<sup>29</sup>Seyyed Hossein Nasr, *Islam and Plight...*, 10.

<sup>30</sup>Aan Rukmana, *Seyyed Hossein...*, 74. Dedy Irawan, Tasawuf sebagai Solusi Krisis Manusia Modern: Analisis Pemikiran Seyyed Hossein Nasr”, in *TASFIYAH*, Vol. 3, No. 1, Februari 2019, 43.

illness and a thousand and one other difficulties that still do not appear the solution until this moment.<sup>31</sup>

The modern man has urged the realization of Nature and exploited it massively and brutally. Moreover, Nasr expressly states that today's Nature is like a prostitute being used without any obligation and responsibility towards her. The more frightening thing is that the form of "Prostitution" is getting worse, specifically the draining with an unstoppable level. Many of the group of ordinary people are afraid to see the current condition. Nature's dominance is driven by modern man's ego, filled with materialistic desires wrapped in worldly greed. When humans try to destroy Nature by dominating it, they have pushed themselves to the brink of extinction. It should be noted that man, God, and Nature have a synergy relationship that must be strong and complementary.<sup>32</sup>

Seyyed Hossein Nasr revealed about western civilization that began after the Renaissance was a failed experiment. Because of this poor failure, it makes people more hesitant in facing a variety of challenges, including environmental crises driven by themselves. The many ecological problems in the world result from man's efforts to live with bread solely to "kill all Gods" and declare his freedom from the snare of heavenly power. The Eastern world that is compatible with Islam itself is dragged by the current of modern Western civilization's dark mistakes. Supposedly, the east society makes all the ecological crises in the west a great lesson and evaluation. However, due to eastern civilization's powerlessness in tackling economic, political, and military pressures from western countries, they were forced to follow the modern Western will to dredge nature.<sup>33</sup>

Modern civilization nowadays inaccessible to deny the catastrophe, caused by modern man. It is well known as Global Warming. Nasr has given a real example from it. The consequences of global warming or something like what occurred in Bhopal in the earlier of 21<sup>st</sup> century, but on a wider scale. However, the case, which fetched several thousand lives, was in India, and few in the West cared. What would make people take notice would be if, God forbid, many thousand people suddenly died in the West due to an industrial accident or as a result of sudden climatic changes caused by modern man business. It is also found in

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<sup>31</sup>Seyyed Hossein Nasr, *Man and Nature...*, 29.

<sup>32</sup>Seyyed Hossein Nasr, *Man and Nature...*, 32-33.

<sup>33</sup>Seyyed Hossein Nasr, *Islam and The Plight...*, 20-21.

another place, such as Chernobyl, they said first that three people had died, then thirty-eight people; yesterday, it was in the paper that 1 million people would die in the long run from that one accident. But since these deaths are stretched out, nobody changes his lifestyle as a result of it. Unfortunately, their people don't want to change their life better. And sadly, when most people continue to talk about economic growth, globalization, et cetera, and sweep all the problems under the carpet.<sup>34</sup>

For particular reason, in Indonesia, the impact of an industrial accident or as a result of sudden climatic changes caused by modern man business, such as coal, has an impact on the environmental damage of the people of East Kalimantan in East Kutai district, which is known as the largest coal mine in Indonesia and spans an area of 84,938 hectares, which was established in 1982. The waste or pollution produced by the coal mining industry has an impact on the surrounding environment and leading to the damage of coral reefs which shatter marine life and slowly dying due to water pollution. Even now, the village of Mulawarman, one of the villages in East Kutai which covers a rainforest area about 2000 hectares, will be threatened with extinction due to widespread mining, leaving only 87 hectares of land and only 7 hectares of rice fields that can be cultivated by local residents.<sup>35</sup> However, other impacts of coal mining bring some destructions such as barren land, air pollution caused by burning coal. These risky job leaving a lot of holes resulting from mining that are not closed again by the coal industry.<sup>36</sup> So finally, resulted in 31 victims from 2011 to 2018.<sup>37</sup>

Meanwhile, the expansion of oil palm plantations also continued after the Reformation. Based on data from Indonesia *Palm Oil Statistics*, the area of palm oil land in 2006 was 6.59 million hectares and significantly increased to 11.44 million hectares in 2015.<sup>38</sup> The existence of palm oil which has high economic value is the main

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<sup>34</sup>Tery Moore, *In Search...*, 199.

<sup>35</sup>Frendly Albertus & Yosana Zalukhu, "Dampak dan Pengaruh Pertambangan Batubara Terhadap Masyarakat dan Lingkungan di Kalimantan Timur", in *Jurnal LEGALITAS*, No. 1, Vol. 4, 48-49.

<sup>36</sup>*Ibid*, 50-52.

<sup>37</sup>Laily Muthmainnah, et. al, "Kapitalisme, Krisis Ekologi, dan Keadilan Intergenerasi: Analisis Kritis atas Problem Pengelolaan Lingkungan Hidup di Indonesia", in *Journal Mozaik Humaniora*, No 1, Vol. 20. Juni 2020, 58.

<sup>38</sup>Rani Utami, dkk. "Dampak Ekonomi dan Lingkungan Ekspansi Perkebunan Kelapa Sawit (Studi Kasus: Desa Penyabungan Kecamatan Merlung, Kabupaten Tanjung Jabung Barat, Jambi)," in *Jurnal Ilmu Pertanian Indonesia*, No. 2, Vol. 22. 2017, 115-126.

factor in the conversion of forest land in various areas. in Indonesia, such as in East Kalimantan, North Maluku, and North Sumatra.<sup>39</sup>

This ecological crisis does not only occur in rural areas and forest lands, but also in urban areas in Indonesia as happened in the city of Jakarta. These ecological problems include garbage, river pollution by waste, slum settlements, narrowing of green open spaces, to poor nutrition.<sup>40</sup> Thus, the impact of these environmental problems eventually causes disruption of the city's ecosystem.<sup>41</sup>

From this it can be concluded that advanced technology, that has been admitted so far as culminated civilization, bring human to the worldview of desacralized the nature. But in fact, he forget what God has created nature for. For this tragedy, Seyyed Hossein Nasr has stated in his book as below:

"Modern man has burned his hands in the fire which he himself kindled when he allowed himself to forget who he is. Having sold his soul in the manner of Faust to gain dominion over the natural environment, he has created a situation in which the very control of the environment is turning into its strangulation, bringing in its wake not only ecocide but also, ultimately, suicide."<sup>42</sup>

The researcher can briefly say that Modern man definition based on previous explanation are the human being who gets the crucial worse impact from western Civilization from the seventeenth century and exist until today's era. Mainly, the developed technology become modern man's boomerang, for that reason, they can do anything in the universe, and much worse, they bring themselves to the absolute collapse for the whole universe.

## The Problem of Modern Man in Indonesia about Theology and Cosmology

In realm of theology, many Western or eastern, Islamic, or non-Islamic groups deny the existence of spirituality that should be

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<sup>39</sup>*Ibid*, 59.

<sup>40</sup>Gumgum Gumelar, Nilai Lingkungan dan Sikap Ramah Lingkungan pada Warga Jakarta di Pemukiman Kumuh, *Jurnal Psikologi*, No 1, Vol. 12. Juni 2016, 39.

<sup>41</sup>Muhammad Alif Alauddin, Perilaku Masyarakat Kota: Telaah Krisis Ekologi di Kecamatan Serengan Kota Surakarta, *Jurnal Analisa Sosiologi*, Vol. 9, Agustus 2020, 344-45. Lihat Juga: Chatarina Candra Murti & Abdur Rof. Dampak Sosial Ekonomi dan Lingkungan Fisik Masyarakat Akibat Pengembangan Hotel di Kota Yogyakarta. *Jurnal Pembangunan Wilayah dan Kota*, No 2, Vol. 13. Mei 2017, 166.

<sup>42</sup>Seyyed Hossein Nasr, *Islam and the Plight...*, 5.

ingrained in them. Traditional Eastern philosophy has taught how theosophies and philosophies should not be at a marginal level. Moreover, in the nineteenth century above, it was no longer concerned with metaphysics, as the source of eternal power manifestations, none other than Divine revelation and intellectual intuition or spiritual confirmation.<sup>43</sup> Although, Seyyed Hossein Nasr bravely mentioned the importance of being connected to the source of all existence. He mentioned:

“The way I look at it is that there is an element of spirituality even to the exoteric dimension of religion and also of virgin nature, because there is nothing in the world which by the very fact that it exists does not reflect the Source of all existence. The perfume of spirituality can be found everywhere, especially in sacred rites and institutions even of the outward kind; but when it comes to man’s life, especially religious life, I identify spirituality more than anything else with the inward dimension, with the esoteric dimension of being.”<sup>44</sup>

The fact says, it is undeniable that Theology always in line with spirituality. Ontologically the existence of Human being, is part of the Universe, meant part of God. The theological contrast between faith as belief, and therefore as relative darkness, and the certainty of the blessed in Paradise is analogous to the difference between theoretical knowledge and a knowledge that is effective, “concrete,” “realized.” The simple one, is Theology belong to belief and Faith, and Spirituality.<sup>45</sup>

In the modern world, people live by giving a barrier to esoterism in the theology of each religion. Today, almost all group of universal religion, especially Christians after the renaissance, present a spiritual concept that does not come from divine spirituality. It was this great tragedy that Seyyed Hossein Nasr pitied. Nasr emphasized that even Islam, nowadays face a big crash of dignity. Muslims people today has to face the challenges that come from Western Christian Civilization. The accent on the outer side of spirituality can lead to the same crisis for Islam that has been faced by Western Christianity, except in a different form. As it is mentioned by Nasr in his book, Judaism has a great impact also to the Muslim modern world, and they has

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<sup>43</sup>Seyyed Hossein Nasr, *Islam and the Plight...*, 51-52.

<sup>44</sup>Tery Moore, *In Search Of...*, 171.

<sup>45</sup>Fritjhof Schuon, *Prayer Fashions Man Frithjof Schuon on the Spiritual Life*, (Indiana: World Wisdom, 2005), 6.

experienced it for more than Hundreds century. Therefore, religion needs to keep alive the reality and the significance of esoterism for people who can understand the inner or esoteric dimension of the tradition. As it is mentioned by Nasr on his book, Judaism has a great impact also to the Muslim modern world, and they has experienced it for more than Hundreds century.<sup>46</sup>

Another harm theological field harm caused by Modern Man, the thought of eschatology (Life after death) is worthless and impossible. Nasr states the modern man has always thinks that Theology and spirituality are mere symbols of identity with no meaning. This kind of thing certainly makes them materialistic beings. Their lives are based solely on the matter, without thinking about the consequences they will receive in the future. For most modern men, Religion is only designated as a Symbol or mask, so it looks at the decay of Religion and the emergence of various crimes and criminalities.<sup>47</sup>

Nasr himself realize that Muslim today has a major problem in their Theology. There are bunches of debate among Muslims who can divide their situation. Traditional Islam always maintains the purity of *syarī'a* laws in the cover of 4 Islamic Jurisprudence. The Sufis, meanwhile, say that *ṭarīqah* is the way of righteousness to achieve the inner beauty of the human heart.<sup>48</sup>

Based on his background and experience, Juergen Habermas, hasn't given his bright opinion on damage caused by Modern man in the field of Theology. Habermas admits that he is not a typical religious person. He referred to it as *religiös unmusikalisches*. On the contrary, Schuon states that the problem of modern man in theology lies in their indecision in Divine Revelation. Supposedly, divine Revelation becomes the most transcendent thing so that people can accept all aspects of their lives in their souls, thus providing everlasting happiness. This indifference's actual effect is that modern mans are trapped in the prison of their own five senses. The analogy is like a rainstorm that struck man, and they were unable to escape from it. Such a thing makes man crumble on his trap.<sup>49</sup>

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<sup>46</sup>*Ibid*, 175-176.

<sup>47</sup>Seyyed Hossein Nasr, *Religion and The Order of Nature*, (New York : Oxford University Press, 1996), 194.

<sup>48</sup>Seyyed Hossein Nasr, *Traditional Islam In the Modern World*, (London: Kegan Paul Internasional, 1987), 15.

<sup>49</sup>Seyyed Hossein Nasr, *The Essential Fritjhof Schuon*, (Indiana: World Wisdom, 2005),



Specifically, the problem of modern man in Indonesia about theology is exactly what Nasr said, that modern man has always thought that Theology and spirituality are mere symbols of identity with no meaning. This is the impact of secularization and modernization, so this kind of thing certainly makes them materialistic beings. Their lives are based solely on the matter, without thinking about the consequences they will receive in the future. This is as reported on the "Sinar Pagi Indonesia" website with the theme "PDIP Politicians: Religious Education in Indonesia Should Only Be Abolished To Advance". The reason is that Singapore has banned the teaching of religion in schools around 22 years ago.<sup>50</sup>

According to this point, Nasr concludes that secularization has succeeded in removing the presence of spirituality from all aspects of human thought and life. This, causes modern man to lose self-control which makes it easy to catch various spiritual diseases and modern man has simply forgotten who he is. Living on the periphery of his own circle of existence, he has been able to gain a qualitatively superficial but quantitatively staggering knowledge of the world. Which has, this disease causes many modern man unable to see the cosmos as a single entity. This is since modern humans have blunted their intellectual vision in seeing the realities of life said, Nasr.<sup>51</sup>

Therefore, on the report to Nasr's opinion, modern man, however, also impact in horrible way in Cosmological doctrine. An obvious proof about that is A lot of Modern man, ignore metaphysic and theological aspect in determining the reality of Cosmos. Moreover, they also impact their paradox about Cosmos. The emphasis of Metaphysics is the science of the Real, of the origin and end of things, of the Absolute and, in its light, the relative. It is a science as strict and exact as mathematics and with the same clarity and certitude, but one which can only be attained through intellectual intuition and not simply through ratiocination.<sup>52</sup>

Modern science that has been manifestly propagated is the main cause against the secularization of the universe. How not, modern Man through his modern science has distorted the fact that the symbol

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<sup>50</sup>Please look at: <https://sinarpagiindonesia.com/2017/06/17/politikus-pdip-pendidikan-agama-di-indonesia-dihapus-saja-supaya-maju/> Accessed On 21th of May 2021 07.22 AM

<sup>51</sup>*Ibid*, 15.

<sup>52</sup>Seyyed Hossein Nasr, *Man and Nature...*, 81.

of nature, as an entity in nature itself, separates the entity in character from the other reality, and this kind of thing never happened in traditional eastern times. It is no wonder that this makes the cosmos that was originally transparent and then opaque and had no meaning in spirituality. A real example of this is how Chemistry nowadays experiences the desacralization of its cosmic mass substances.<sup>53</sup>

Most of modern man still believe that Modern Cosmological doctrine as the main knowledge and cannot be replaced. Nasr has emphasized that this kind of thought is absolutely wrong.

“The very monolithic claims of modern science necessitate such a rejection. The scientific world view, however, is beginning to lose its totalitarian hold upon the minds of many contemporary men and women faced with the threat of the destruction of the environment resulting from the application of modern science and confronted with the new scientific cosmologies which, while changing from decade to decade, all share in excluding human beings qua human beings from the cosmos which they depict. To the extent that this rigid hold of modern science becomes loosened and men begin to view modern science as a science of nature which is able to discover a great deal about the physical world but at the expense of overlooking certain essential dimensions of the cosmos, the significance of traditional cosmologies become more evident.”<sup>54</sup>

Modern philosophers who are anti-rationalist, still insistent always on showing their worldliness that only attaches importance to the outer skin or outer circle of human life. The modern cosmos empty of spirituality are considered a developed evolution that they believe an ongoing process behind. However, it is worth noting that they do not realize the circle's outer skin will peel off by itself. From the concept of knowledge, especially Cosmology, humanity is misled not to know the nature of themselves. Moreover, this kind of tradition will only increase the ego of modern man. The Muslims get the worse effect, lead them not to know the real cosmos of himself, the heart of the Universe, and the soul of his God, because of Cosmology's ignorance.<sup>55</sup> Juergen Habermas mentions that man's failure to apply Cosmology's correct concept has led him to man's inability to free his shackles in understanding reality. When a man is no longer interested

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<sup>53</sup>*Ibid*, 30.

<sup>54</sup>Seyyed Hossein Nasr, *An Introduction to Islamic Cosmological Doctrine*, (New York: State University of New York Press, 1993), 1-2.

<sup>55</sup>Seyyed Hossein Nasr, *Islam and The Plight...*, 46.

in it, he has been at a loss of control in defining the Cosmos. The highest interest and the ground of all other interest is interest in him selves. The same holds for the philosopher. The claim that invisibly guides all his thought is not losing himself in ratiocination but of preserving and asserting it.<sup>56</sup>

The Solution Of Modern Man's especially in Indonesia Problem

Speaking of addressing modern science problems, it is inseparable from Seyyed Hossein Nasr's cosmological role that has been described above as it is commonly known that modern Cosmology has been detached from Metaphysics as its basis. Thus, the concrete solution to this problem is to shift the paradigm of modern science by entering the realm of metaphysics (natural philosophy or metaphysical cosmology). These things are derived from all the religious teachings and traditions of the world that have not earned a place in modern science as one of the other forms is to realize the real integration between Science and Philosophy. Science serves to contribute descriptive and factual materials to build philosophy and recognize the application of philosophy concretely. Philosophy in science also helps manifestly maintain the wholeness of universal power in science, thus becoming a basic view of life.<sup>57</sup>

One of the most prominent concept of Nasr's thought is A divine knowledge for every man in the world. The term of Divine knowledge defined as *Al-Ma'rifah* or "*Irfaan* in Arabic language. It is famous on Nasr theory as *Scientia Sacra*, the Sacred Science. The importance of this knowledge is an immortal educational reality of a most intense Nature. All of them must be based on Sufism, which has always been concerned first and foremost with the human soul's training to enable it to become a worthy receptacle of Divine Presence.<sup>58</sup>

From the point of view of traditional metaphysics, self-awareness is not simply a biological fact of life common to all human beings. There is more than one level of meaning to 'Self and more than one degree of awareness. Man is aware of his self or ego. However, one Muslim Scholar also speaks of self-control and therefore implies

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<sup>56</sup>Jurgen Habermas, *Knowledge and Human Interests*, Trans. Jeremy J. Saphiro, (Boston: Beacon Press, 1971), 206.

<sup>57</sup>*Ibid*, 26-27.

<sup>58</sup>Seyyed Hossein Nasr, *Traditional Islam...*, 127-128.

even in daily life the presence of another self which controls the lower Self, as asserted by so many Christian authorities *duo sunt in a home*. Therefore, surviving in the Traditional Realm makes a modern man speak clearly of the distinction between themselves and their spirituality. This kind of interception will reflect the Ultimate Self, hence the primary difference between animal and spiritual or *al-nafs* and *al-ruh* of Islamic thought. There should be some differences between one and another. Some of them will be at the higher level, and others will approach this system on the lower level.<sup>59</sup>

The researcher wants to give a slight of attention to the view of another figure, Syed Muhammad Naquib Al-Attas, who initiated a breakthrough philosophy of Islamic science. It does not mean that man must leave all aspects of science in this modern age, such as traditional times. There are many significant similarities between the position of Traditional Science's Philosophy and contemporary Science in terms of science source and method. In the absence of a separation between realism and idealism, pragmatism is the cognitive basis of science and process science philosophy. The fundamental difference that Modern man should place in modern science is that Islamic Science gives the main confessional space for revelation as the only source of knowledge about reality and the last truth about the being and it's Creator. This philosophy of science needs to be developed and discard all secular modern philosophy and science methods, namely philosophical rationalism and philosophical empiricism.<sup>60</sup>

Modern man especially in Indonesia will not achieve an absolute reality as long as they don't stand to keep the traditional religions and philosophies lived by it, with intellectual sharpening. Thus, the highest Knowledge based on divine radiance can present intuitively. He is the All-knowing, the All-knowing. This kind of philosophy is not limited to providing external Knowledge alone but can bring about real-life action. Thus, God's presence is not only limited to being felt in himself but all the realities of the universe. All forms of sacred things, able to give majesty to God and Nature. And that's what's missing from the modern Knowledge initiated by the world's secularism connoisseurs will not achieve an absolute

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<sup>59</sup>Seyyed Hossein Nasr, *The need for ...*, 15-16.

<sup>60</sup>Syed Muhammad Naquib Al-Attas, *Islam dan Filsafat Sains*, Trans. Saiful Muzani (Bandung : Mizan, 1995), 33-34.

reality as long as they don't stand to keep the traditional religions and philosophies lived by it, with intellectual sharpening. Thus, the highest Knowledge based on divine radiance can present intuitively. He is the All-knowing, the All-knowing. This kind of philosophy is not limited to providing external Knowledge alone but can bring about real-life action. Thus, God's presence is not only limited to being felt in himself but all the realities of the universe. All forms of sacred and sacred things, able to give majesty to God and Nature. And that's what's missing from the modern Knowledge initiated by the world's secularism connoisseurs.<sup>61</sup>

As Opposed to Al-Attas thought of the philosophy of Islamic Science, the least solution the researchers can infer from Nasr is if we can carry out these suggestions on the intellectual level and create original philosophy of Islam concerning nature or the metaphysical realm. Furthermore, the Islamic Science of soul-based traditions of scientists and what has been found in the Western world, the last, integrating the latter with our practice, is possible for the Muslim world to create such science-based technologies.<sup>62</sup>

Secondly, Nasr also give a deep and bright solution toward ecological crisis. It is important to know that the main problem of environmental damage is that modern man especially in Indonesia does not know its true nature and views everything in this nature only from its outer circle. Thus, the first and most important in realizing modern man at this time amid confusion and mental and physical disconsolation is a message that comes from the center and firmly distinguishes the edge of the circle and the center of the process of existence. Furthermore, modern man, both in the east and west especially in Indonesia, must force themselves to travel the radius of the circle towards the axial or center, which is the beginning of man and all things. This vital message invites man together to realize who he is and to realize the spark of immortality that is in itself.<sup>63</sup>

Modern man must find an inexplicable star of a substance that will crystallize in eternity; he was always in the light of himself. Therefore, man can only deliver this star from its temporal bonds through truth, devotion to God, and Righteousness. Anyone that

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<sup>61</sup>Ach. Maimun, *Seyyed Hossein Nasr...*, 102-103.

<sup>62</sup>Seyyed Hossein Nasr and Muzafar Iqbal, *Islam, Science, Muslims, and Technology*, (Islamabad: Dost Publication, 2009), 56.

<sup>63</sup>Seyyed Hossein Nasr, *Islam and The Plight...*, 23.

found this star with a bright shine will get peace in the world and the hereafter. The critical thing to note is that modern man must fight in transcending the world into a star within the horizon of the human spirit. Modern man has to carry out a harmonious life on top of the world and solve various problems related to the existence of the world that is charged to him during the short course of his life.<sup>64</sup>

Each individual needs to convince themselves that they are capable of changing direction for their social group. Seyyed Hossein Nasr expressed the importance of having this mindset, as he mentioned in his book.

“We have to take whatever step we can, and we cannot give ourselves the privilege of saying, “Well, since nothing can be done, I will not change anything in my life.” The fact remains that we are in a very difficult and even critical situation in the world. Even if we can change one mind, it is important, because one can never guess what is going to happen. Somebody made a calculation once that if we just change the mind of one person towards this matter today, and he or she changes the mind of the next person the next day and so on, within just a period of a few decades, most people in the world will have a different attitude towards nature. Yes, it is a very difficult situation, and I agree with you on this point, but I think that those who can see the reality of the situation have to talk about it and write about it. That is my own view. Whether this will have a major effect or not, only God knows, but I think that it will have some effect. Even one person changing his or her way of thinking and acting can have an effect. The Change can from every individual.”<sup>65</sup>

The main point is, to solve the root of this problem. Modern society have to shift all the paradigms of selfishness. They must care about a sense of amazement towards themselves and the universe. To realize this, they must have the best “Vehicle” to go to the Holy Substance. According to Nasr, the origination of eco-theology by religious leaders has not gone well because it only focuses on improving environmental ethics. Meanwhile, Nasr hopes that these religious figures can reconstruct the religious worldview of the order of nature associated with divine cosmic and metaphysical reality. Lastly, Nasr invites people to live the term of Islam, namely *Al Iilm* and *Al Amal*, that synergize. The formulation of environmental

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<sup>64</sup>*Ibid*, 22-23.

<sup>65</sup>Tery Moore, *In Search.....*, 198.

ethics initiated to provide solutions to the ecological crisis must be aligned with the re-livelihood of sacred science, about the cosmic reality that is transcendent and sacred as a foundation.<sup>66</sup>

Nasr also has stated much solutions in theological problems. Based on his recognition, a proper concept of theology, has been offered by Nasr namely Philosophy Perennis, or it either called Perennial Philosophy. The way that Nasr bring to modern man to is, get back to their real dimension of Human being, which become the servant of God. In simple conclusion Perennial Philosophy is new knowledge approach integrated spiritual and rational dimension of philosophy which back to divine revelation, called traditional philosophy. Nasr attempted to lead human beings to an awareness that only God is an absolute thing, a source of all things, including religious plurality and any religious sites. Therefore, Nasr asks to find each similarity and difference to encourage positive doctrine from it primordial, not to create enmity.<sup>67</sup>

Thus, Perennial Philosophy shows the connection of all existence in the universe with Absolute Reality. Modern man can only get into the fundamental knowledge through Intellect—a term that has been known since the time of Plotinus through his six Enneads—as another expression of soul or Spirit. Modern man can only approach this method through traditions, rites, symbols, and means believed by the perennial as coming from God.<sup>68</sup>

Another solution that Nasr offered was a brief comparison about what philosophy definition is. He had stated:

“A first step toward a solution of this problem is to clear the ground of existing confusions in order to clarify exactly what is being compared with what. One must first of all ask what we mean by “philosophy.” To this extremely complicated question one can provide a clear answer provided that the light of metaphysical certainty is present. But precisely because this light is lacking in most discussions, the worst kind of confusion reigns over the very attempt at a definition of the subject matter at hand.”<sup>69</sup>

This solution may become the most profound one among the

<sup>66</sup>Ach. Maimun, *Seyyed Hossein Nasr...*, 26.

<sup>67</sup>Jaipuri Hidayat, *Sayyed Hossein Nasr Tentang Filsafat Perennial Dan Human Spiritualitas*, Aqlania, Vol. 08. No. 02. Juli-Desember. 2017, 1-2.

<sup>68</sup>Seyyed Hossein Nasr, *Ideals and Realities in Islam*, (Chicago: ABC International Group, 2000), 38.

<sup>69</sup>Seyyed Hossein Nasr, *Suffi Essays*, (London: G.Allen and Unwin, Ltd, 1977), 146.



others. The solution that should be embedded in every individual modern man is that God is an Absolute Reality. It is possible to gain God's Knowledge in the Divine One and as the actual reality. The Undeniable fact of this knowledge is man has the very nature of human intelligence, which created for them to understand the Absolute. Nevertheless, to gain such knowledge, modern man needs twin sources. Those are metaphysical understanding and certitude. As the part of the revelation and intellection, become the primary Keys for the contemporary man. Moreover, the second is accessible to man in his present state only under the first, while the fruit of wisdom which it bears lies at the heart of revelation and it also resides at the center of man's being. When someone reaches the inner soul beauty of their nature, the seat of intellect, with the aid of the grace issuing from revelation, will finally contact the spirit of the disclosure and utilize the penetrating rays of this sanctified intellect. This kind of system enables man to gain adequate metaphysical knowledge of God as Ultimate Reality and, in light of this knowledge and awareness of relativity as relativity or, more precisely, the veil.<sup>70</sup>

Pressure from all sides felt by modern man will undoubtedly have an impact on their mental health. One of the other alternative solutions offered by Nasr is that modern man must intrigue with Sufism. Technological advances and the rapid development of science are very aligned when integrated with Sufism that can unite human civilization. Sufism echoed by Nasr is indeed a theory of Sufism that has long been done by earlier Islamic scholars such as Ibn Misykawaih. Nasr continued that Sufism has urgency as a permanent mystical need for man. As an emphasis, Nasr reveals that Sufism is inseparable from modern man life, for whatever religion it is. For some reason, man needs to obtain everlasting happiness, and Man cannot receive that kind of happiness through excessive love of the world.<sup>71</sup>

Nasr, in one of his book had stated that his way of thinking was inspired by the thought of Ibnu Misykawaih, one of Shi'ism Scholar that lived in Old Persian civilization. Misykawaih most important project was in the field of ethics, and furthermore he

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<sup>70</sup>Seyyed Hossein Nasr, *The Need for A Sacred Science*, (New York : State University of New York Press, 1993), 6.

<sup>71</sup>Hossein Nasr, "Sufisme Masyarakat Modern", in *Jurnal Al-Hikmah*. Vol. XV, No. 2/ 2014, 4-5.

take a conclusion about *al-Hikmah al-Khālidah* far away before the attendance of Perennial Philosophy by Leibniz. Miskawayh first considers several virtues, then quotes from various figures from both the Zoroastrian era and Islamic Persia and offers, besides, his advice regarding the proper manner and way of acting. It concludes with a brief discussion of the emperor Bahram's words of wisdom. These texts, drawn to a large extent from pre-Islamic Persian sources, are the historical precedents for the Mirror of Princes literature that became popular later in Persian history.<sup>72</sup>

During the chaos in Cosmology directed by modern man, there are also Solutions that should be attempted by Modern Scientist, and generally to the whole of human being. The Classical Muslim scholars during the golden time of Islam, used to take the theoretical framework from the Qur'an and propethic Tradition or called by Islamic Cosmology. One can scarcely evade the conclusion that not only did the law of Muslim society becomes that which had been promulgated in the Islamic revelation, but also that the cosmic environment in which Islamic civilization flourished became to a large extent Islamized.<sup>73</sup>

The advantage that Nasr's Perspective on Islamic Cosmology can obtain from using Islamic Cosmology is that in the World view, Islamic Cosmology does not deny all metaphysical forms that become the most critical elements in science. Thus, Modern Man can study Islamic cosmology precisely from all directions. Either from the principles of Cosmology itself and the point of view of Cosmography. Following the terminology derived from the Quran, Muslim authors, usually speak of five states of being or "presences," which are: the world of Divine Essence or "Ipseity" (*hāhūt*); the world of the Divine Names and Qualities, or Universal Intellect, also identified with Pure Being (*lāhūt*); the intelligible world, or the world of angelic substances (*jabarūt*); the world of psychic and "subtle." manifestation (*malakūt*); finally, the terrestrial or physical domain, dominated by man (*nāsūt*). Sometimes a sixth state of the human being is added—that of the Universal Man (*al-Insān al-Kāmil*), in which these states are contained.<sup>74</sup>

<sup>72</sup>Seyyed Hossein Nasr, *An Anthology of Persia Volume 1, From Zoroaster to Omar Khayyam*, (London : Oxford University Press, 1999), 324.

<sup>73</sup>Seyyed Hossein Nasr, *An Introduction...*, 38.

<sup>74</sup>Seyyed Hossein Nasr, *Science and...*, 93.

To conclude the solution to the modern Cosmos' confusion, Modern Man must remember that the Universe has a Sacred Aspect. The cosmos is such a sacred thing that it seems to speak to man, and all its phenomena have meaning. The most important thing is that modern man must realize that the cosmos is a higher reality than modern science. The cosmic structure conveys a spiritual message to man and thus be a revelation whose source is the same as religion itself. Both are manifestations of the Universal intellect, the Logos, and the cosmos itself is an integral part of the whole Nature of meaning, where man lives and dies.<sup>75</sup>

For the sake of reducing any harm caused by modern man in Indonesia for particular, and to realize the natural solution to dealing with the damage, the government must suppress ideas that do not carry the desacralization of human nature, which can damage nature and the cosmos. So, the first matter is to fix the concept of education in Indonesia as the essential foundation for a more dignified modern man's life and prevent the adverse effects of current human treatment for humans themselves and nature in general.<sup>76</sup>

## Conclusion

Seyyed Hossein Nasr is one of the profound and great Islamic Scholar of the contemporary world. He has a great way of life, however, because he has felt both Traditional and Modern World in long period time of life. As mentioned in the explanation above, Seyyed Hossein Nasr has a myriad of criticisms of the problem of modernity, especially the main perpetrator of the damage that occurs, namely modern Man. However, as a figure who has news stories in a variety of things. Seyyed Hossein Nasr can provide light for the public so that hopefully, with that solution, people are aware of the lousy crisis that befalls them. Using a philosophical approach, the author cites the problems of modern man according to some western philosophers. The Writer classifies his criticism of several aspects of life:

*The firsts*, the issue of theology. According to Nasr, the theology embraced by modern man has gone a long way because they consider that God's existence is merely a symbol. Modern man elevate their degrees above God as absolute Reality. *The second*, the problem of

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<sup>75</sup>Seyyed Hossein Nasr, *Man and Nature...*, 29.

<sup>76</sup>Jaipuri Hidayat, *Sayyed Hossein Nasr Tentang Filsafat Perennial Dan Human Spiritualitas*, Aqlania, Vol. 08. No. 02. Juli-Desember. 2017, 4-5.

modern cosmology. Nasr states that modern man consider the void of spirituality in cosmology to manifest civilization's advancement. Furthermore, *the third*, the aspect of science. In this way, modern mans can combine the power of intellectuality with the supernatural power completed in God's revelation.

With the above problems, Seyyed Hossein Nasr does not necessarily criticize without solutions. Nasr's solutions to the above issues are as follows: *First*, concerning Theology, Nasr offers the concept of Perennial Philosophy and Sufism, in which Man must convince himself that God is the only Absolute Reality. With it, Man can return, in fact, as a Servant of God. *Second*, Cosmology's solution is to study Islamic Cosmology, which does not reject the metaphysical form and does not consider that the universe is merely a symbol. *Third*, the solution to the problem of ecological crisis is to know the core circle of Nature. Also, modern humans must appreciate Nature with their amazement so that Nature is considered a transcendent and sacred creation. *And lastly, the fourth* problem is concerning science and science. Nasr's solution to this problem is to deepen Scientia Sacra, a holistic Science. In this way, modern humans can combine the power of intellectuality with the supernatural power supported by God's revelation.

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