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SOCIAL DISTANCING IN THE NEW NORMAL ERA IN TASAWWUF'S PERSPECTIVE: *Study About The Al-Ghazali's Opinion*

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Abstract: *Social distancing in the new normal era in tasawwuf's perspective is very important to be offered and very suitable to be published because of three reasons, first, the social interactive attitude in tasawwuf's perspective is relevant with the requirement of social interactive in New Normal era. Second, for strategy of interaction in new normal era is not only for the world importance only (health), but also it has a long and goal in the future to get the happiness in hereafter. Third, strategy of social interaction that get source from religion doctrine will be received faster and it is very easy to be done. This research is qualitative descriptive research. This kind of research is library research, that is a set of activities about the method of collecting library data, reading and writing and processing research material. The importance of social distancing in daily interactions in tasawwuf's perspective because of two reasons; first, the creature disturb concentration of worship. Second, creature cause the reward of worship losing. At realm of social distancing strategy in tasawwuf's perspective clarify human in two part; First, layman, second, holyman who needed by many people. For layman, he may not in the crowds except positive assemblage, such as praying together or activity to find money or livehood for life. Whereas the holyman in second criteria may not live alone and avoid from social activities. Keep the continuity of social distancing, there are three things that must be looked; first, make our selves busy with the positive things at home. Second, we always remember the dangerous of interaction in the crowds condition. Third, we minimize our dependence to other people.*

Keyword: *Social Distancing; New Normal; Tasawwuf*

INTRODUCTION

The infection of corona virus is very fast. It makes World Health Organisation determine corona virus as pandemic at 11 March 2020. Pandemic status or global pandemic sign that the infection of COVID-19 is very fast. So, almost there is not countries in this world that can ensure that they are far from corona virus¹.

Social distancing also is called physical distancing, or informally keeping distance, is a set of non-farmation intervention effort that meaning to prevent the spread of infectious diseases by keeping physic distance between one to anothers and to reduce the numer of people that do close interaction between one and anothers. This effort usually is done by keeping some distances from the other people (distance that determined maybe different from time to the other times and from one country to other countries) and to avoid meeting together in the big community².

Indonesian Government by spokesman in COVID-19 prevention, achmad Yurianto said, Public or people have to keep their productivity during corona virus COVID-19 time with new order that called as new normal. In his opinion, this new order is needed because until this time, it has been found definitive vaccine by international standart for virus corona treatment. The experts is still working hard to develop dan find vaccine that will be used to control COVID-19 pandemic³.

New order, new habit and new behavior that based on adaptation to civilize clean and healthy live behavior is called new normal. The ways to do that are washing hands always by using soap, wear masker when we go out from our home, keep safe distance and be far from crowded of people. We hope in this new habit must become as awareness together for good progress.

To realize the scenario of new normal, the government had ask all of people, include society figure, the experts to make some way of healthy protocol or service Operational Standart to ensure the people can do their activities again, but the are still safe from Covid-19.

This protocol is not only in economic but also in religion and education. And sure that depend on aspect of epidemiology from each regions, so addition of positive casus can be stop. Social distancing will reduce possibility interaction between infected people and non-infected people, so we can minimalize the infection of disease, especially death.

¹Nailul Mona, "Konsep Isolasi dalam Jaringan Sosial Untuk Meminimalisasi Efek Contagious: Kasus Penyebaran Virus Corona Di Indonesia", dalam, *Jurnal Sosial Humaniora Terapan*, Volume 2 No.2, Januari-Juni 2020 Hal 117

²Arief Kresna, "Pengaruh Physical Distancing Dan Social Distancing Terhadap Kesehatan Dalam Pendekatan Linguistik", dalam, *Jurnal Syntax Transformation*, Vol. 1 No.4, 2020, 10.

³Achmad Yurianto, "Arti New Normal Indonesia: Tatanan Baru Beradaptasi dengan COVID-19", 2020 diakses tanggal, 08 07 2020 dari <https://tirto.id/fDB3>.

Religion approach to realize the scenario of new normal is very important, because religion doctrine has a big influence to social individual action⁴. The study about social distancing will be found in tasawwuf knowledge in chapter about at-Tafarrud/'uzlah (be alone and make himself far from others)⁵.

Tafarrud concept of social interaction in new normal era in tasawwuf's perspective is important to be offered and suitable to be publicated because of three reasons; first, this social interaction attitude is relevant with social interaction requirement in new normal. Although it has different goal, social distancing in new normal condition emphasizes at health aspect (for avoid a person to be infected by diseases), whereas tafarrud in tasawwuf emphasizes about attitude aspect (for avoid the bad attitude from the bad human). Second, *kedua* in order that strategy of social interaction in new normal is not only for importance of the life in the world but also to get the big goal for happy life in hereafter. Third, strategy of social interaction that come from religion doctrine will be easy to get good response from the society to be done.

One of thinkers and practitioners of tasawwuf is Mr. al-Ghazali. Al-Ghazali's thought of tasawwuf about social distancing or tafarrud becomes one wise concept to be offered, because of two reasons; first, individual history. Al-Ghazali is the thinker and muslim scientist who know many kinds of knowledges, so his theory about the true tasawwuf is no doubt the it's truth and comprehensive. Second, al-ghazali's tasawwuf is tasawwuf of sunni that harmonize effort concept and tawakkal concept. Harmonize of these concepts then make social interaction (tafarrud) is more proportional, it is not only about hereafter importance but also about the importance in this world.

⁴Murtadha Mutahhari, *Manusia dan Takdirnya* (Bandung: Mutahhari Paperbacks 2001), 3.

⁵Al-Ghazali, *Minhaj Al-'Abidin* (Indonesia: Al-Haramain, t.t), 16.

RESEARCH QUESTIONS

This research is descriptive qualitative research⁶, that is the research that has a point to analyze all data that already ready before. In this research, writer collected information that has relation to al-Ghazali's tasawwuf thought about relation with social distancing of education and it's relevance to new normal era at this time. The kind of this research is library research, that is a set of activities about metode of library data collection, reading and writing and processing research data. In this part, the study is done about concept and theory that used base on available literature, the main ting is from articels that publicated in many kinds of science jurnal. Library research has function to build conceptand theory that become basic study in reseach⁷.

Library research generally content about theory analylis. Findings and the other research data is gotten matrix substancia to be become basic of research program.

Analysis in this review litarature is brought tp arrange the clear framework about problem solving that had analyze before at the formulation of problem. Research will be started by library research that has relation with research subject. Library research is the steps to collect information that has relevance for reseacher.

⁶ Anwar Sanusi, *Metodologi Penelitian Bisnis* (Jakarta: Salemba Empat 2016), 13.

⁷ V.Wiratna Sujarweni, *Metodeologi Penelitian* (Yogyakarta: Pustaka Baru Perss, 2014), 57 .

DISCUSSION

Biography of Al-Ghazali

Curriculum Vitae

His complete name is Abu Hamid Ibn Muhammad Ibn Ahmad Al Ghazali, he is known as al-Ghazali. He was born at small city that located close to Thus, Kurasan Province, Islamic Republik of Irak in 450 Hijriyah (1058 Masehi)⁸. Al-ghazali's name is from Ghazzal, that meaning woolen weaver, because his father's job is a woolen weaver. Whereas Ghazali was taken from ghazzal, that is name of ghazali's born village and that is used very much, so his name attributed by the people to his father's job and his village's name⁹.

His parent is fond of learning tasawwuf knowledge, because they only want to eat from their own job by weaving. And he is famous as a knowledge lover and always pray for his children to be an Islamic scientist. It is really sorry about his doctrine to his children didn't give him a chance to see his son successfully that suitable to his pray.

The first time al Ghazali knew about tasawwuf is before his father's death, but in this issue, there are two versions;

- 1) His father had ever brought al Ghazali to his brother, his name is Ahmad. He is a Sufi, with the goal to be educated and guided well.
- 2) Since a child, Al Ghazali was known as a child who is interesting in knowledge, and he had studied with some of teachers in his village.

One of his teachers at that time is Diantara guru-gurunya pada waktu itu adalah Ahmad Ibnu Muhammad Al Radzikani. Then in the youth, he studied in Nisyapur too in Kurasan. Kurasan at that period was a center of important knowledge in the world of Islam. Then he became a student of Imam Al Haramain Al Juwaini. He is a professor in Madrasah An-Nizhfiyah Nisyapur. Al Ghazali learned about theology, Islamic law, philosophy, logic, Sufism and natural sciences¹⁰.

According to his intelligence and his wonderful will, Al Juwaini gave him a title as Bahrum Mughriq (a sinking sea). Al-Ghazali left Naisabur after Imam Al Juwaini was dead in 478 Hijriyah (1085 Masehi). Then he visited to Nizhdm al-Mar in Mu'askar. He got a big honor and appreciation, so he lived at that city for 6 years. In 1090 Masehi he became a teacher in Nizhfimiyah, in Bagdad. The job, he did well. During in Bagdad, he also gave criticisms to Bathiniyah community's thought, Islamic philosophy community, etc. After he thought in many places, such as in Bagdad, Syam and Naisabur, finally he went back to his own village in Thus in 1105 Masehi.

Al-Ghazali took that position for 4 years. He got many knowledges and pleasure. At that time he wrote science books and philosophy. But that condition didn't make his heart calm down. In his heart began a doubt, new questions came up, "is this the real knowledge?" is this the life that loved by Allah?, by taking honey until the bottom of the glass. Many kinds of questions came in his heart. The doubt of Indra's absorption and sense process was really enveloping himself. Finally, he went out from the position of his greatness in Bagdad to Makkah, then he went to Damaskus and stayed there for worship.

⁸ Sirajuddin, *Filsafat Islam* (Jakarta: PT. Raja Grafindo Persada, 2007), 155.

⁹ Hasyimiyah Nasution, *Filsafat Islam* (Jakarta: Gaya Media Pratama, 1999), 77.

¹⁰ Ahmad Syadani, *Filsafat Umum* (Bandung: Pustaka Setia, 1997), 178.

He began calm down with his way in Damaskus, that is sufiesme. He didnt rely o his brain only, but also the strenght of light from the God for his slaves who really find the truth. From Damaskus, he went back to Bagdad and went back to is village in Thus. Here, he spent his days by teaching and worship until he was called by his God (dead) at 14 Jumadil Akhir in 505 Hijriyyah (1111 Masehi) in 55 years old. He had some daughters. There were people said that he died in 54 yars old¹¹.

Education of Al-Ghazali

From learning some filsafats, from Yunani or islam philosophy's thoughts, al-Ghazali got the weak arguments, even many of them are different to Islam's doctrin. So, al-Ghazali attacked the argument of Yunani's philosophy or the thought of islam's philosophies, Al-Ghazali in some issues. Some of them, Al Ghazali criticize Aristoteles's theory about where the nature comes from and the opinion of philosophies who said that the God didnt know about the part of nature and the God only know about the bigger one. He also criticize the philosophies arguments who said that legal certainty of cause and effect solely, it is impossible for fraud¹².

Al Ghazali got a honour title as a hujjatul Islam for his wonderfull defense to Islam, especially for bathiniyah community and philosophy community. Al Ghazali has a wonderful privilege. He is a scientiest of Islam, an educator, thinker in his knowledge and a productive author.

The creations of Al-Ghazali

Scientific work of him are about many kinds of knowledges. Below, there are some of his creations as scientific work that the most influence in islamic thought;

1. Maqfishid Al Falisifah (tujuan-tujuan para filosof),
2. Tahafut Al Falasifah (kekacauan pikiran para filosof)
3. Mi'yfir Al Ilm (kriteria ilmu-ilmu).
4. Ihya 'Ulum Ad Din
5. Al Munqidz Min Ad Dialfil
6. Al Malirif Al 'Aqliyyah
7. Misykat Al Anwar
8. Minhaj Al 'Abidin
9. Al Iqtishad fi Al I'tiqad
10. Ayyuha Al Walad
11. Al Mustasyfa
12. Iljam Al 'Aw-wam 'an `al kalam
13. Mizanul Al 'Amal
14. Etc.

¹¹ Yunasril Ali, *Perkembangan Pemikiran Falsafi dalam Islam* (Jakarta: Bumi Aksara, 1991), 67.

¹² Yunasril Ali, *Perkembangan Pemikiran Falsafi dalam Islam* (Jakarta: Bumi Aksara, 1991), 68.

THE CONDITION OF SOCIAL POLITIC AT THE ERA OF AL-GHAZALI

Madrasah Nizamiyah Bagdad

Nizamul Mulk islamic history was known as an islamic nobleman who has many usefull things that he did and gave progress in islam education development. He is a prime minister of the King Malik Syah from Daulah Bani Saljuk (1072-1092). Beliau adalah seorang Perdana Menteri (Wazir) dari Sultan Malik Syah dari Daula Bani Saljuk (1072-1092), hi was a persian and lived in the middle of 5 century of Hijriyyah. The schools that he built and he paid are called Madrasah Nizamiyah. That schools spread in all over the county in Daulah Bani Saljuk's regions.

In Bagdad, Naisabur, Asfahan, Basrah, Mausadn and the the others. The politic goal of Nizamulk in building of these schools was to strenghen the power of turkey in government and strenghen the county's doctrins in religion. Turkey's kings needed sympathy of society and the follower of ahli sunnah's doctrin. So, the mission of Madrasah Nizamiyah is to give respectful and love of the society to the rulers of turkey and to strenghen ahli sunnah's doctrin. Madrasah Nizamiyah in Bagdad was built in 457 Hijriyyah/1065 Masehi, located close to the market, it's called "Suqustsulasa".

Ibnu kalikhan is his book *Wafaqathul A'yan* told about Abu Ishaq that he was asked to give lesson by Wazir of Nizamul Mulk. But when the students had already been ready to listen his lecture, he was not coming up. Then he was founded but he was not founded so he was changed by Ibnu Shabaqh.

Days by days was going on, as-Syairazi was known teaching at his mosques. His students came to meet him dan said about his disagreement about their teacher's attitute that refused wazir's request and they urged, if he refused the offer as their teacher, he started teaching to change Ibnu Shabbagh after less than 20 days of teaching. The causes of why of his students urged?, because their Madrasah Nizamiyah lost some facilities, even though Wazir had kindness for students dan Islamic scientiest is very high¹³

¹³ Syarafuddin Khattab, *At-Tarbiyah fil Ushuril Wustha* (Mesir: Mathbaah, 1997), 30.

GENERAL IDEA OF SOCIAL DISTANCING IN AL GHAZALI'S TASAWWUF PERSPECTIVE

The importance of social distancing in daily interaction in al Ghazali's tasawwuf perspective because of two reasons; first, the creation disturb the concentration of worship. Second, Creation cause the reward of worship lost¹⁴.

1) The barrier of worship to Allah

Creation (human) in one side can become a cause to prevent worship consistency to Allah, that thing can be reviewed from thw sides; first, focus factor, when a person focus in inetraction with human then worship chance will be disturbed, the hearth is one, when it is focusing in one job, then the other will be ignored. By interaction wth thehuman then time actually is used to pray, it is gone because it is used for interaction with the human. Second, theme factor, talks theme doesn't lead to the worship that can influence the mindset of a person, so it makes him neglecting to pray, because the enviroentment is very influence to the mindset and interaction of a person.

Even in the some situation, the creation is not only as a barrier but also as a preventor¹⁵, if the preventor passive, it is not directly preventing by words or by actions, but the active preventor directly by words and by actions. Many people who never prayed because of friend's invitation or many people become a drunker because of his inviroentment influence. These real conditions then become a trigger of sufiesme's expression who said a lot of creations only become barriers and preventors of eaperson to pray to Allah¹⁶.

The worship in this thing has a large meaning, not only special worship (building relation with Allah, such as praying and fasting), but also the present of creations influence to the other social worships. Example, disturbing productivity of writing, working, and the others. We take example, someone is focusing in writing and he is visited by his friend who ask him to talk about unuseful things, then his worship in academic will be disturbed.

2) The aborter of worship reward

Second part that negative cause of many interaction with the human is can lose or abort of worship reward. That thing is caused by two things; first, have many interactions can cause arrogant (riya) and self development. The cause of this arrogant can lose thevalue of worship in Allah. When Ibrahim bin Adham came, Sulaiman al-Khawwas didn't want to visit him, then someone said to him why didn't you meet him, sulaiman Al-Khwwas answered " really meeting a syaithon is more interesting i do than meeting with him, because i am afraid when i meet with him, i will make up (hoping his opinion), whereas that things will not happen when i meet with the Syaithan"¹⁷.

This two negative causes are enough to become reasons of a person to make social distancing. Imam Al-Ghazali said negative impact or negative causes in interaction with the same creations is wonderful negative thing because it can be a preventor of worship. And although someone can pray, the creation will come as a destroyer of his worship that already built.

¹⁴ Al-Ghazali, *Minhaj Al-'Abidin* (Indonesia: Al-Haramain, t.t), 16.

¹⁵ Penulis membedakan Penghalang dan pencegah, penghalang adalah sebab yang pasif, dan pecegah adalah sebab aktif.

¹⁶ Al-Ghazali, *Minhaj Al-'Abidin* (Indonesia: Al-Haramain, t.t),16.

¹⁷ Al-Ghazali, *Minhaj Al-'Abidin* (Indonesia: Al-Haramain, t.t), 18.

STRATEGY OF SOCIAL DISTANCING

In strategy of social distancing in perspektive of tasawwuf clarify in thwo parts, first, a beginnerman, second, knowableman¹⁸.

1. Beginnerman (the man who doesnt become a figure in knowledge dan explanation of law),

The man in this criteria can choose three strategies of social distancing, first, interaction with the other human only in the good things, such as praying jumat together, pray in 5 times together, knowledge community and economic (for daily life). If not the good things, then we are better living alone. Second, dont make interaction at all in the daily activities and for the life hereafter. But this thing only can be done by going that can lose hisduty, such as going to the mountain or going to the forest. third, he has no interaction at all with people and only stay in the home dan make himself in hitch category because the reward that will be gotten is not comparable to the sin that will be gotten when interact with the human.

According to Al Ghazali's first strategy, it is the best strategy and make us safe, that is interaction with the human in possitive things and avoid the negative things. If someone wants the second strategy, then the only way is going to the places that can lose his duties, such as the duty to pray jumat or the other social duties, whereas the third strategy is better not to do because it has the big risk that can make a person become wrong.

2. knowledgeableman

Knowledgeableman who become a figure in his society, many people need his explanation about the laws of Allah, and that man is capable to fight new wrong things that spreading or the other same kinds. So, this man may not leave his society alone, but this man must interact with his society to give explanation about the laws of Allah, giving the explanation for human safety in this case, the messenger said; اذا ظهر البدع وسكت العالم فعليه لعنة الله

In this hadits, it shows that if the knowableman in society only become a silenceman, never talked to the people about what he knows, so he is suitable to get Allah's anger, especially he doesn't do that. A person who has a capable to give knowledge to the people, he can not leave the people because he has a capable to change situation and condition in his society.

¹⁸ Al-Ghazali, *Minhaj Al-'Abidin* (Indonesia: Al-Haramain, t.t), 18.

Some things must be looked when we want to do social distancing, then the social distancing can be done continuously, they are;

1. Arrange time schedule of daily interaction, start from waking up in the morning until sleeping again in the night¹⁹, because of this schedule, daily interaction will be more regular. Whereas a person who doesn't have daily schedule will be difficult to be continue in social distancing program.
2. Make yourself busy with activities at home, such as worship, reading, writing, etc. this busy will make the willing of social interaction lost.
3. Be always remember the negative cause of many interaction with many people. Such as make busy with daily life bisnis then causing laziness for worship, and many interaction with the people give big potentio for riya' (want to be looked by people) that can lose the reward of worship, and it can be the main controller to make someone doesn't have the willing to interact with many people.
4. To cut depending on the other people, because that is something that doesn't be needed of present, there is it or there is not it is same, so it can lose the willing to interact²⁰.

¹⁹ Al-Ghazali, *Bidayab Al-Hidayab* (Indonesia: Dar Al-Ihya, t.t), 10.

²⁰ Al-Ghazali, *Minhaj Al-'Abidin* (Indonesia: Al-Haramain, t.t), 22.

CONCLUSIONS

Tafarrud concept of social interaction in new normal era in tasawwuf perspective is important to be offered dan it is suitable to be publicated , there are three reasons; first; social interactin attitude in tasawwuf's perspective is relevan with the social interaction necessary in new normal era. Second, to make strategy of interaction in new normal era not only for the life in the world but also for the importance of lfe hereafter, third, social interaction strategy that base on religion doctrin will be faster to be responded and to be easier to be done.

The important of social distancing in daily interactions in tasawwuf's perspective because of two reasons; first, the creation disturbs the concentration of worship. Second, the creation causes the reward of worship lost. In the part of social interaction in tasawwuf's perspective clasificate in two parts; first, the beginnerman, second, knowableman who needed in social life. For the first criteria, he can not interact with the people except positive community, such as praying together or bisnis transactions dailyto find livelihood everyday whereas the man in second criteria then he is not right to live alone and avoiding himself from socil activities.

To keep the continuesity of social distancing, there three things those must be looked; first, make yourself busy with positive things at home. Second, always remember about the danger of many social distancing with many people. Third, minimalizing the depending to the other people.

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