

The Urgency of *Uzlah* from the Perspective of Abu Hamid Al-Ghazali

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Abstract: *The theme of uzlah is still very important to study in addressing various social problems that exist in everyday life. Many life issues arise due to human negligence in getting closer to their God, as most of their time is consumed by various worldly interests or activities. This article aims to revive the classical Sufi teachings about the urgency of uzlah. The method used in this research is a literature study that places the book Ihya' Ulumiddin by al-Ghazali as its research object. The urgency of uzlah according to al-Ghazali is to avoid various sins, reduce excessive hope in creatures, and break the traits of greed. The urgency of uzlah proposed by al-Ghazali is still very relevant to be applied and developed in the contemporary era like now.*

Keywords: *Urgency, Uzlah, Al-Ghazali*

INTRODUCTION

Living in the era of globalization like now, on one hand we must be adaptive and able to adjust ourselves to the developments of the times.¹ However, on the other hand, we also must not get too carried away with the various pleasures and entertainments offered by many people that could

¹ Vania Mitzi Dinata et al., 'Pengembangan Model Pembelajaran Adaptif Dengan Implementasi Learning Analytics Berdasarkan Gaya Belajar VARK', *Didaktika: Jurnal Kependidikan* 13, no. 001 (2024), <https://jurnaldidaktika.org/contents/article/view/1444>.

potentially lead us to engage in reprehensible acts.² Therefore, the early Sufis offered the method of uzlah to give rest to the heart and mind from various worldly routines that often constrain a person's life with endless busyness. Generally, Javanese people interpret uzlah with terms like tapa, semedi, nyepi, and so on. This practice is intended for those who have reached adulthood as a means of cleansing the soul and obtaining the light of wisdom.³

The background underlying the writing of this article is the culture of corruption in Indonesia, which is still considered very high.⁴ This is certainly very concerning, considering that Indonesia is a country with the largest Muslim population in the world. Therefore, the crisis of honesty and an overly hedonistic lifestyle are also aspects that need serious attention to be addressed. The crisis of honesty and an overly hedonistic lifestyle is also influenced by the surrounding environment or close people, so a person needs to make time to distance themselves from negative matters around them through seclusion (*uzlah*).

One of the previous studies that is quite interesting about uzlah is an article written by Akbar, Iqbal, and Halim, published in 2020, entitled "Uzlah as a Way of Seeking Truth in the Era of the Industrial Revolution 4.0." This article contextualizes the teachings of uzlah introduced by classical Sufi scholars within a contemporary context. The article also refers to authoritative Sufi texts such as al-Hikam by Ibn Athoillah al-Sakandari and Sirrul Asrar by Sheikh Abdul Qadir al-Jailani. However, the article tends to elaborate more on the concept of uzlah according to earlier Sufis and the stories of uzlah practiced by the companions of the cave (*ashabul kahfi*). This study was indeed directed to explore the relevance of the concept of uzlah in addressing various challenges in the era of the industrial revolution.⁵ Therefore, the author feels it is necessary to complement previous research with the classical text by al-Ghazali entitled

² Budiyanto and Moh. Hasan, 'Kontekstualisasi Dan Relevansi Uzlah Di Era Globalisasi Dalam Pandangan Ulama', *As-Syifa: Journal of Islamic Studies and History* 1, no. 2 (2022), <https://ejournal.stiqwalisongo.ac.id/index.php/assyifa/article/view/267>.

³ Jaenuri, 'KONTEKSTUALISASI UZLAH DI TENGAH MASYARAKAT MODERN (Telaah Kitab Kifayah Al-Atqiyah Karya Sayid Bakr Al Makky)', *An-Nawa: Jurnal Studi Islam* 5, no. 1 (2023), https://jurnal.staiannawawi.com/index_php/annawa/home.

⁴ Muhammad Asyharuddin et al., 'Berkembangnya Budaya Korupsi Di Tengah Masyarakat Melalui Kebiasaan Salam Tempel', *Jurnal De Jure* 14, no. 2 (2022), <https://doi.org/10.36277/jurnaldejure.v14i2.721>.

⁵ Akbar Imanuddin et al., 'Uzlah Sebagai Jalan Mencari Kebenaran Di Era Revolusi Industri 4.0', *TAJDID: Jurnal Ilmu Ushuluddin* 19, no. 2 (2020), <https://tajdid.uinjambi.ac.id/index.php/tajdid/article/view/284>.

Ihya' Ulumiddin, because this book is one of the most comprehensive in explaining Sufi theories.⁶

Another article that has researched about Uzlah was written by Dimas Saputra, Muhamad Fadil, and Dian Rahma titled “*Reinterpretasi Uzlah Dalam Hadis Nabi Dan Integrasinya Dengan Praktik Mindfulness*”.⁷ This article takes the Prophet's Hadith as its main object and attempts to integrate it with the practice of mindfulness. The difference between that article and the one I wrote lies in the subject of study and the purpose of writing. In the article I wrote, it not only discusses aspects of psychological refreshment, but also about how uzlah can improve human character and morality.

The selection of the book Ihya' Ulumiddin by al-Ghazali in this article is also based on the scope of studies contained in Ihya' Ulumiddin. Unlike al-Hikam by Ibn Atho'llah or Sirrul Asrar by Abdul Qadir al-Jailani, which contain purely Sufi teachings, al-Ghazali's Ihya' not only contains Sufi teachings, but it also includes theories of worship jurisprudence and social jurisprudence. In Ihya' Ulumiddin, there is also character education such as honesty and responsibility,⁸ This is very necessary to shape the character of society or to improve the morals of officials from the top level to the bottom level.

In this article, the author not only wants to examine the meaning and concepts of seclusion (*uzlah*), but also to investigate the urgency and positive impacts of seclusion by referring to al-Ghazali's works as the main object. This article also aims to analyze al-Ghazali's views on seclusion (*uzlah*) and attempts to answer the question of “whether these views are still relevant in addressing corruption issues in the present era?”. This study uses a thematic literature review method⁹ about the urgency of *uzlah* and placing Al-Ghazali's views as the main focus. The aim of writing this article is to revive the classical treasures that are partly considered irrelevant due to the limited approaches used when

⁶ Badruttamam, ‘Analisa Kitab Ihya' Ulumuddin Perspektif Pemikiran Islam’, *Spiritualita: Journal of Ethics and Spirituality* 6, no. 2 (2022), <https://jurnalfuda.iainkediri.ac.id/index.php/spiritualita/article/view/808>.

⁷ Dimas Saputra et al., ‘Reinterpretasi Uzlah Dalam Hadis Nabi Dan Integrasinya Dengan Praktik Mindfulness’, *An-Nawa: Jurnal Studi Islam* 7, no. 2 (2025), <https://doi.org/10.37758/b7ygj054>.

⁸ M. Jauharul Ma'arif and Ahmad Maulana, ‘Analisis Nilai-Nilai Pendidikan Karakter Dalam Kitab Ihya' ‘Ulum Al-Din Dan Relevansinya Dengan Pendidikan Agama Islam’, *Edukasia: Jurnal Pendidikan Dan Pembelajaran* 3, no. 3 (2022), <https://doi.org/10.62775/edukasia.v3i3.253>.

⁹ Muhammad Yasir et al., ‘The Concept of Uzlah in the Al-Qu'ran and Its Contextualisation in the Friendship of the Millennial Generation’, *Jurnal Studi Al-Qur'an* 21, no. 2 (2025), <https://journal.unj.ac.id/unj/index.php/jsq/article/view/35025>.

reading classical literature. Therefore, in the author's opinion, a re-examination of the concept and benefits of uzlah is very important so that the wisdom of previous scholars is not increasingly abandoned by the general public. For this reason, the author has titled this article 'The Urgency of *Uzlah* from the Perspective of Abu Hamid Al-Ghazali.

METHODS

The method used in the preparation of this article is the literature review method,¹⁰ namely a summary compiled from various journal articles and books that explain a certain theory or theme, both from the past and present. The urgency of the literature review method is to provide readers with information about the results of other research that are closely related to the research theme in this article and to fill the gaps found in previous studies.¹¹ This research is a literature study that uses Al-Ghazali's book *Ihya' Ulumiddin* as its main object. Then, the main object is described and analyzed using several secondary materials from journal articles.

RESULTS AND DISCUSSION

Uzlah is a method to draw closer to Allah Ta'ala based on the teachings of the *Nash*¹² and the early Sufi scholars. Linguistically, uzlah can mean to avoid or leave something. In terms of terminology, uzlah means withdrawing from human interaction to draw closer to Allah Ta'ala. In this section, the author will present two subtopics: first, the concept of uzlah according to Sufi scholars, and second, the urgency of uzlah from al-Ghazali's perspective.

1. The Concept of Uzlah According to the Sufis

According to al-Ashfahani, retreat (uzlah) is an effort to distance or separate something from an activity; uzlah can also be understood as freeing the body and mind from the shackles of routine that consume a lot of time.¹³

¹⁰ Thaha Hamdan Karingayi, 'Islamic Political Thought and The Crisis of Global Governance: Towards a Non-Western Theory of Order', *International Journal of Islamic Khazanah* (Bandung) 15, no. 1 (2025), <https://doi.org/10.15575/ijik.v15i1.49657>.

¹¹ Widiarsa, 'Kajian Pustaka (Literature Review) Sebagai Layanan Intim Pustakawan Berdasarkan Kepakaran Dan Minat Pemustaka', *Media Informasi* 28, no. 1 (2019), <https://jurnal.ugm.ac.id/v3/MI/article/view/3940>.

¹² Muhammad Khozin et al., 'Hidup 'Uzlah (Mengasingkan Diri) Menurut Hadis Kitab Sunan Al-Nasa'i Nomor 2569', *Al-Mu'tabar* 4, no. 2 (2024), <https://jurnal.stain-madina.ac.id/index.php/almutabar/article/view/1956>.

¹³ Fatma Taufiq Hidayat et al., 'KONSEP AL-UZLAH PADA KISAH ASHABUL AL-KAHFI PENDEKATAN TAFSIR MAQASID AL-QUR'AN PANDANGAN IBN ASYUR', *Mozaic:*

According to Imam Nawawi al-Bantani, the focus of seclusion is a form of self-preservation to avoid being corrupted by society in a certain era and to prevent others from being influenced by one's own reprehensible traits. Imam Nawawi further added that when the tongue is corrupt, humans weep, and when the heart is corrupt, angels weep.¹⁴ According to Wahbah al-Zuhaili, uzlah is an effort to isolate oneself or distance oneself with the aim of avoiding temptation and protecting oneself from negative influences.¹⁵

Nurcholis Madjid, one of the figures of neo-Sufism, holds the view that *uzlah* must still go hand in hand with social activity, not a passive retreat. A passive and overly isolated retreat without mingling with the social environment or society is not appropriate if applied in the contemporary era like today. The neo-Sufism proposed by Nurcholis Madjid is more oriented towards a Sufism that has a positive attitude toward the world, is optimistic, and rejects passive asceticism that is anti- or apathetic toward worldly developments.¹⁶

2. The Urgency of *Uzlah* from Al-Ghazali's Perspective

Speaking about the concept of seclusion from al-Ghazali's perspective, we certainly have to refer to al-Ghazali's most authoritative work, namely the book *Ihya' Ulumiddin*. The book *Ihya'* is very important to study because it was written by a scholar who mastered various fields of knowledge such as fiqh, ushul fiqh, kalam, philosophy, Sufism, and others.¹⁷ For this reason, al-Ghazali was nicknamed the 'Hujjat al-Islam' by his followers. In this subtopic, several urgencies of seclusion according to Imam Ghazali will be explained, in which the author will refer to the book *Ihya' Ulumiddin*. Information about seclusion can be seen in several images of manuscript excerpts from the *Ihya'* book below:

Islam Nusantara 9, no. 1 (2023), <https://journal.unusia.ac.id/index.php/mozaic/article/view/656>.

¹⁴ Ibrahim Hasan Mauludi, 'Konsep Uzlah Menurut Imam Nawawi Al-Bantani', *Gunung Djati Conference Series* 24 (2023).

¹⁵ Nur Laila Zahrotul Maulidiyah and Luthviah Romziana, 'Uzlah Sebagai Respons Terhadap Kecanduan Sosial Media Dalam Perspektif Al-Quran', *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 14, no. 2 (2024), <https://jurnal.alfithrah.ac.id/index.php/kaca/article/view/930>.

¹⁶ Isnawati Nurul Azizah, 'Konsep Uzlah Neo-Sufisme Dan Relevansinya Dengan Upaya Menjaga Kesehatan Mental Di Era Kontemporer (Kajian Psikosufistik)', *KOMSOSPOL: Jurnal Komunikasi Sosial dan Politik* 4, no. 1 (2024), <https://jurnal.umko.ac.id/index.php/komsospol/article/view/1192/475>.

¹⁷ M. Ulul Azmi et al., 'Parasit Ilmu Dalam Pendidikan Islam Perspektif Ihya Ulumuddin', *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, no. 2 (2024), <https://journal.uiad.ac.id/index.php/al-qalam/article/view/3473>.

الباب الثاني

في فوائد العزلة وغوائلها وكشف الحق في فضلها

اعلم: أن اختلاف الناس في هذا يضايف اختلافهم في فضيلة النكاح والعزوبة، وقد ذكرنا أن ذلك يختلف باختلاف الأحوال والأشخاص بحسب ما فصلناه من آفات النكاح وفوائده، فكذلك القول فيما نحن فيه. فلنذكر أولاً فوائد العزلة: وهي تنقسم إلى فوائد دينية ودنيوية، والدينية: تنقسم إلى ما يمكن من تحصيل الطاعات في الخلوة والمواظبة على العبادة والفكر وتربية العلم، وإلى تخلص من ارتكاب المناهي التي يتعرض الإنسان لها بالمخالطة، كالرياء والغيبة والسكوت عن الأمر بالمعروف والنهي عن المنكر، ومسارقة الطبع من الأخلاق الرديئة والأعمال الخبيثة من جلساء السوء. وأما الدنيوية: فتتقسم إلى ما يمكن من التحصيل بالخلوة؛ كتمكين المحترف في خلوته إلى ما يخلص من محذورات يتعرض لها بالمخالطة، كالنظر إلى زهرة الدنيا وإقبال الخلق عليها، وطعمه في الناس وطعم الناس فيه، واكتشاف ستر مروءته بالمخالطة والتأذي بسوء خلق الجليس في مرآته أو سوء ظنه أو نميمته أو محاسناته أو التأذي بثقله وتشويه خلقته. وإلى هذا ترجع مجامع فوائد العزلة فلنحصرها في ست فوائد:

الفائدة الأولى:

التفرغ للعبادة والفكر والاستئناس بمناجاة الله تعالى عن مناجاة الخلق، والاشتغال باستكشاف أسرار الله تعالى في أمر الدنيا والآخرة وملكوت السموات والأرض، فإن ذلك يستدعي فراغاً ولا فراغ مع المخالطة، فالعزلة وسيلة إليه، ولهذا قال بعض الحكماء: لا يتمكن أحد من الخلوة إلا بالتمسك بكتاب الله تعالى؛ والمتمسكون بكتاب الله تعالى هم الذين استراحوا من الدنيا بذكر الله، الذاكرون الله بالله: عاشوا بذكر الله، وماتوا بذكر الله، ولقوا الله بذكر الله. ولا شك في أن هؤلاء تمنعهم المخالطة عن الفكر والذكر فالعزلة أولى بهم. ولذلك كان ﷺ في ابتداء أمره يتبتل في جبل حراء وينعزل إليه حتى قوي فيه نور النبوة^(١) فكان الخلق لا يحجبونه عن الله؛ فكان بيدنه مع الخلق وقلبه مقبلاً على الله تعالى حتى كان الناس يظنون أن أبا بكر خليفه، فأخبر النبي ﷺ عن استغراق همه بالله فقال: «لَوْ كُنْتُ مُتَّخِذًا

According to al-Ghazali, there are several purposes and benefits of seclusion (uzlah), including allocating time for worship, reflection, fostering intimacy with Allah through supplication to Him, and reducing reliance on humans. Through seclusion, a person will also be able to concentrate on investigating various divine secrets concerning both worldly and spiritual matters. This certainly requires free time by minimizing involvement with the hustle and bustle of crowds. Therefore, some wise people say: someone who retreats will surely be able to interact with the Book of Allah. Those who interact with the Book of Allah are those who rest themselves from worldly busyness by remembering or being mindful of Allah.¹⁸

Al-Ghazali's exposure does not mean the necessity of abandoning all worldly routines and the various professions being pursued. In Al-Ghazali's view, seclusion (uzlah) is a means for humans to return to remembrance of and closeness to their Lord. Therefore, the teaching of uzlah should not be in conflict

¹⁸ Abu Hamid Al-Ghazali, *Ihya' Ulumiddin*, 1st edn (Dar Ibn Hazm, 2005).

with obligations such as earning a living and working. This teaching must be combined, managed, and integrated with contemporary knowledge or the developments of the times.¹⁹

معرفة الله؛ فالتجرد له أفضل من كل ما يتعلق بالمخالطة، فإن غاية العبادات وثمرتها المعاملات أن يموت الإنسان محباً لله عارفاً بالله، ولا محبة إلا بالأنس الحاصل بدوام الذكر ولا معرفة إلا بدوام الفكر، وفراغ القلب شرط في كل واحد منهما ولا فراغ مع المخالطة.

الفائدة الثانية:

التخلص بالعزلة عن المعاصي التي يتعرض الإنسان لها غالباً بالمخالطة ويسلم منها في الخلوة وهي أربعة: الغيبة والنميمة، والرياء، والسكوت عن الأمر بالمعروف والنهي عن المنكر، ومشاركة الطبع من الأخلاق الرديئة والأعمال الخبيثة التي يوجبها الحرص على الدنيا.

أما الغيبة: فإذا عرفت من كتاب آفات اللسان من ربح المهلكات وجوهها عرفت أن التحرز عنها مع المخالطة عظيم لا ينجو منها إلا الصديقون. فإن عادة الناس كافة التعضض بأعراض الناس والتفكه بها والتفئل بحلاوتها وهي طعمتهم ولذتهم، وإليها يستروحون من وحشتهم في الخلوة، فإن خالطتهم ووافقهم أئمتهم وتعرضت لسخط الله تعالى، وإن سكت كنت شريكاً، والمستمع أحد المغتابين، وإن أنكرت أبغضوك وتركوا ذلك المغتاب واغتابوك فازدادوا غيبة إلى غيبة، وربما زادوا على الغيبة وانتهوا إلى الاستخفاف والشتيم.

وأما الأمر بالمعروف والنهي عن المنكر: فهو من أصول الدين وهو واجب - كما سيأتي بيانه في آخر هذا الربع - ومن خالط الناس فلا يخلو عن مشاهدة المنكرات فإن سكت عصي الله به، وإن أنكرت تعرض لأنواع من الضرر؛ إذ ربما يجره طلب الخلاص عنها إلى معاصي هي أكبر مما نهى عنه ابتداءً. وفي العزلة خلاص من هذا فإن الأمر في إهماله شديد والقيام به شاق، وقد قام أبو بكر رضي الله عنه خطيباً وقال: «أيها الناس إنكم تقرأون هذه الآية ﴿يَأْتِيَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَمْتَدَيْتُمْ﴾ [البقرة: 105] وإنكم تضعونها في غير موضعها، وإني سمعت رسول الله ﷺ يقول: «إِذَا رَأَى النَّاسُ الْمُتَكَبِّرَ فَلَمْ يَغْيِرُوهُ أَوْشَكَ أَنْ يَمُتَهُمُ اللَّهُ بِعِقَابٍ»⁽¹⁾، وقد قال ﷺ: «إِنَّ اللَّهَ لَيَسْأَلُ الْعَبْدَ حَتَّى يَقُولَ لَهُ: مَا مَتَّكَ إِذْ رَأَيْتَ الْمُتَكَبِّرَ أَنْ تُتَكَبَّرَ؟ فَإِذَا لَقِيَ اللَّهُ لَعِنْدَ حُجَّتِهِ قَالَ: يَا رَبِّ رَجَوْتُكَ وَخَفْتُ النَّاسَ»⁽²⁾، وهذا إذا خاف من ضرب أو أمر لا يطاق، ومعرفة حدود ذلك مشكلة وفيه خطر، وفي العزلة خلاص، وفي الأمر بالمعروف والنهي عن المنكر إثارة للخصومات وتحريك لغوائل الصدور كما قيل:

وكم سقت في آراكم من نصيحة وقد يستفيد البغضة المتنصِّحُ

Then, in that excerpt from the book *Ihya'*, al-Ghazali also said that, through seclusion a person will also be protected from various forms of immorality displayed by most people in daily social interactions, such as *ghibah* (talking about others' faults), *namimah* (sowing discord), and *riya'* (showing off).²⁰ If we apply it to the current reality, negative social interactions can occur among adults as well as young people. Therefore, al-Ghazali's explanation about the urgency of seclusion is very important to implement, especially for someone

¹⁹ Saiful Hadi et al., 'The Challenge of Integrating Science and Religion in Indonesia and Malaysia', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* (Surabaya) 14, no. 1 (2024), <https://doi.org/10.15642/teosofi.2024.14.1.96-122>.

²⁰ Al-Ghazali, *Ihya' Ulumiddin*.

who is still in the process of education, so that free socializing does not become a cause of failure or a negative impact on the educational process.²¹

If analyzed, the logic offered by al-Ghazali regarding the positive impact of seclusion lies in the dimension of reducing the quantity of unbeneficial interactions. When someone is busy with routine interactions that contain negative elements such as gossip (*ghibah*), slander (*namimah*), and social interactions that only aim to show off (*riya'*), it will not bring positive benefits and will instead damage the person's character. This logic of quantity reduction is like reducing air pollution or maintaining body health by reducing activities that inhale air pollution.

Furthermore, al-Ghazali also explains other benefits of seclusion, the explanation of which we can see in the manuscript image below:

قال: خشيت أن أسلب ديني ولا أشعر. وهذه إشارة إلى مسارقة الطبع من أخلاق القرين السوء. وقال أبو الدرداء: اتقوا الله واحذروا الناس؛ فإنهم ما ركبوا ظهر بعير إلا أدبروه، ولا ظهر جواد إلا عقروه، ولا قلب مؤمن إلا خربوه، وقال بعضهم: أقلل المعارف فإنه أسلم لدينك وقلبك، وأخف لسقوط الحقوق عنك؛ لأنه كلما كثرت المعارف كثرت الحقوق وعسر القيام بالجميع. وقال بعضهم: أنكر من تعرف ولا تتعرف إلى من لا تعرف.

الفائدة الخامسة:

أن ينقطع طمع الناس عنك وينقطع طمعك عن الناس: فأما انقطاع طمع الناس عنك ففيه فوائد؛ فإن رضا الناس غاية لا تدرك، فاشتغال المرء بإصلاح نفسه أولى. ومن أهون الحقوق وأيسرها: حضور الجنازة وعبادة المريض وحضور الولائم والإملاكات، وفيها تضييع الأوقات وتعرض للأفات، ثم قد تعوق عن بعضها العوائق وتستقبل فيها المعاذير، ولا يمكن إظهار كل الأعداء، فيقولون له: قمت بحق فلان وقصرت في حقنا، ويصير ذلك سبب عداوة فقد قيل: من لم يعد مريضاً في وقت العبادة اشتى موته خيفة من تخجيله إذا صح على تقصيره. ومن عمم الناس كلهم بالحرمان رضوا عنه كلهم، ولو خصص استوحشوا. وتعميمهم بجميع الحقوق لا يقدر عليه المتجرد له طول الليل والنهار، فكيف من له مهم يشغله في دين أو دنيا؟ قال عمرو بن العاص: كثرة الأصدقاء كثرة الغمائم، وقال ابن الرومي:

عدوك من صديقك مستفاداً فلا تستكثر من أصحاب
فإن السداء أكثر ما تراه يكون من الطعام أو الشراب

وقال الشافعي رحمه الله: أصل كل عداوة اصطناع المعروف إلى اللئام. وأما انقطاع طمعك عنهم فهو أيضاً فائدة جزيلة، فإن من نظر إلى زهرة الدنيا وزينتها تحرك حرصه وانبعث بقوة الحرص طمعه، ولا يرى إلا الخيبة في أكثر الأحوال فيتأذى بذلك. ومهما اعتزل لم يشاهد، وإذا لم يشاهد لم يشته ولم يطمع، ولذلك قال الله تعالى: ﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنِّي﴾ [طه: ١٣١] وقال ﷺ: «انظروا إلى من هو دونكم ولا تنظروا إلى من هو فوقكم فإنه أجدر أن لا تزدروا نعمة الله عليكم»^(١)، وقال عون بن عبدالله: كنت أجالس الأغنياء فلم أزل مغموماً، كنت أرى ثوباً أحسن من ثوبي ودابة أفره من دابتي، فجالست الفقراء فاسترحت. وحكي أن المزني رحمه الله خرج من باب جامع الفسطاط وقد أقبل ابن عبدالحكم في موكبه فبهره ما رأى من حسن حاله وحسن هيئته فنلا قوله تعالى: ﴿وَجَمَلًا بَعْضَكُمْ لِبَعْضٍ يَظُنُّ أَنَّصِيرُونَ﴾ [الفرقان: ٢٠] ثم قال: بلى أصبر وأرضى، وكان فقيراً مقلداً. فالذي هو

²¹ Lina Andayani and Adinda Rahmadani Kadir, 'DAMPAK PERGAULAN BEBAS TERHADAP PRESTASI AKADEMIK DI KALANGAN MAHASISWA FESSOSPOL UNIVERSITAS SAINS DAN TEKNOLOGI JAYAPURA', *Jurnal JENDELA* 10, no. 1 (2022), <https://ojs.ustj.ac.id/jendela/article/view/979>.

Next, regarding the urgency of seclusion, al-Ghazali also explains that practicing seclusion (*uzlah*) is also meant to sever human greed towards us and to break our own greed towards others. The severing of human greed towards us has many benefits, because gaining human approval is an ultimate goal that can never be fully achieved. In this regard, a person who focuses on their own well-being is considered more virtuous.²² Al-Ghazali's view, which explains that the urgency of seclusion is aimed at avoiding greed, is very relevant to practice in today's life. Because the deterioration of social order in society and the emergence of various injustices also stem from *tamak* (avaricious) nature. Through the practice of *uzlah*, a person will be able to purify themselves (*tazkiyatun nafs*) and engage in contemplation (*tafakur*).²³ These two things are important for self-improvement and serve as a means to evaluate daily attitudes and behaviors.

Thus, the position of *uzlah* here becomes very urgent, given the culture of corruption in Indonesia that has permeated various sectors and all fields.²⁴ This of course requires an effort of mental revolution and various educational initiatives to improve the character and morals of the people as well as officials. Therefore, introducing the teachings and purpose of *uzlah* must start early, both to oneself, family, and those around us. When the concept of *uzlah* teachings has become a societal culture, the level of crime in this country will be able to be reduced.

In the current modern context, Al-Ghazali's views must be integrated with the concept of *uzlah* from neo-Sufi figures like Nurcholish Madjid, who stated that *uzlah* does not mean completely withdrawing from social activities. This is so that *uzlah* can become a teaching that is not rigid and can more actively penetrate various layers of society and every sector of government. Al-Ghazali's teachings are still relevant to be practiced, but we need to read them inclusively with a relevant contextual approach and practice them with a balanced measure.

²² Al-Ghazali, *Ihya' Ulumiddin*.

²³ Sofia Hamdani and Ahmad Tri Muslim, 'Uzlah as a Qur'anic-Based Digital Detox Paradigm: Digital Literacy Strategies in Facing the Phenomenon of Brain Rot', *Jurnal El-Thawalib* 6, no. 6 (2025), <https://jurnal.uinsyahada.ac.id/index.php/thawalib/article/view/17909>.

²⁴ Muhammad Asyharuddin et al., 'Berkembangnya Budaya Korupsi Di Tengah Masyarakat Melalui Kebiasaan Salam Tempel', *Jurnal De Jure* (Balikpapan) 14, no. 2 (2022), <https://doi.org/10.36277/jurnaldejure.v14i2.721>.

CONCLUSION

Uzlah is an activity of secluding oneself and temporarily distancing from the hustle and bustle of worldly activities in order to draw closer to Allah Ta'ala. The urgency of uzlah from al-Ghazali's perspective in the book *Ihya' Ulumiddin* is to avoid sin in daily social interactions, to reduce excessive reliance on humans, and to break off greed within oneself or the greed of others toward us. These are some of the urgencies of uzlah explained by al-Ghazali, and several of these remain very relevant to be applied and can serve as solutions to various life problems today. The teachings about uzlah presented by al-Ghazali are very important to instill in different layers of society so that it becomes a positive culture. Thus, when uzlah becomes a cultural norm, the levels of crime and corruption in Indonesia can be reduced and drastically lowered. These findings are useful for reinforcing the theoretical foundation of previous research and affirming that the teachings of the Sufis are always relevant in every era.

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