

Article

Zuhd and Minimalism in a Consumerist Society : Exploring Al-Ghazali and Fumio Sasaki's Thoughts

**Ilham Defriono¹, Syafiudin Kholiq Zaini², Ahmad Fadlun
Nawal³, Ahmad Maulidan Hidayat⁴**

¹Istanbul University Cerrahpaşa, Istanbul, Turkey;

email : ilhamdefriono@ogr.iuc.edu.tr

²Islamic University of Madinah, Madinah, Kingdom of Saudi Arabia; email :

syafiuddinkholiq@gmail.com

³Universitas Yudharta, Pasuruan, Indonesia;

email : faidnawal7@gmail.com

⁴Pojok Perdaban Institute, Malang, Indonesia;

email : amaulid089@gmail.com

Abstract

Zuhud and minimalism are popular ideas as alternatives to reduce the negative impact of a consumerist lifestyle. Abu Hamid Al-Ghazali, a well-known Islamic scholar, and Fumio Sasaki, a practitioner of modern minimalism, are two figures who represent ascetic and minimalist thoughts. This study aims to investigate the importance of zuhud practices and the art of minimalist living in the context of globalization and modernization by examining Abu Hamid Al-Ghazali and Fumio Sasaki. the research was conducted using a literature review by analyzing the works of Abu Hamid Al-Ghazali Fumio Sasaki. Through critical analysis, this study reveals the similarities and differences in their views on the practice of zuhud and the art of minimalist life. The results of the study show that the practice of zuhud and minimalism has significant relevance in globalization and modernization. Both emphasized the importance of reducing material possessions and finding happiness through simplicity. Abu Hamid Al-Ghazali emphasizes aspects of spirituality and relationship with God in the practice of zuhud, while Fumio Sasaki focuses more on freedom, inner peace, and happiness that is found through liberation from the burden of unnecessary things.

Keyword

Zuhud, Minimalism, Abu Hamid Al Ghazali, Fumio Sasaki, Consumerism Cultureresponsibility

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Pendahuluan

In the era of globalization and modernization which is accelerating, consumptive and materialistic tendencies increasingly dominate human life. The possession of material goods has become a major focus in the search for happiness and social prestige. However, in this current of consumerism, the practice of asceticism and the art of minimalist living emerge as attractive alternatives.

Zuhud, which has roots in religious and spiritual traditions, and the minimalist art of living, which developed in the context of modern life, both emphasize the importance of reducing material possessions and finding happiness through simplicity. Abu Hamid Al-Ghazali, a well-known Islamic scholar, and Fumio Sasaki, a practitioner of modern minimalism, are two figures who are considered to represent the thought and practice of asceticism and the art of minimalist life. Literature research on the importance of zuhud practices and the art of minimalist living in the context of globalization and modernization can provide valuable insights into how we can deal with consumer pressures and find more authentic happiness.

Abu Hamid Al-Ghazali was an Islamic philosopher, theologian, and scholar who lived in the 11th century. In his works, especially "*Ihya Ulum al-Din*" (Revival of the Religious Sciences). (Asmaya, 2018). Al-Ghazali explained the concept of zuhud which teaches the importance of breaking away from attachment to the material world and directing focus on a spiritual relationship with God. He argues that when a person frees himself from the bonds of the material world, he will achieve inner peace, deeper happiness, and a more intimate relationship with God (Hafiu, 2017).

On the other hand, Fumio Sasaki is a popular practitioner of minimalism from Japan. Through his book, "Goodbye, Things: The New Japanese Minimalism", Sasaki shares his personal experiences about reducing possessions and adopting a minimalist lifestyle (Sasaki, 2018). He reveals how freeing himself from the burden of unnecessary possessions has given him true freedom, peace, and happiness. Sasaki highlights the importance of focusing on the things that matter in life, such as human relationships, experiences, and self-development.

In this study, we will review the concept of asceticism in Islam explained by Abu Hamid Al-Ghazali, as well as the practice of the art of minimalism adopted by Fumio Sasaki. This research will involve a critical analysis of their works, including Al-Ghazali's theological and philosophical works, as well as Sasaki's books and writings on minimalism. Through this study, we hope to find similarities and differences in their views on the importance of reducing material possessions and finding happiness through simplicity.

The research aims to provide insight into the practice of asceticism and the art of minimalist living as relevant and meaningful alternatives in dealing with the

pressures of consumerism and materialism in an increasingly global and modern society. By understanding these views and practices, it is hoped that society can find a better balance between material needs and happiness that comes from the deeper and more meaningful things in life.

Fumio Sasaki and Abu Hamid Al-Ghozali; a Brief Introduction

Fumio Sasaki is a writer and lifestyle observer from Japan known for his minimalist approach to his everyday life. He was born in 1979 in Hiroshima Prefecture, Japan. Sasaki spent most of his life in Tokyo, where he worked as an editor at a publishing company. However, at some point in his life, he felt overwhelmed by the amount of stuff he had and the clutter around him. He feels trapped in a consumption cycle and feels unhappy (Sasaki, 2018). In 2015, Sasaki made a drastic decision to change his life and adopt a minimalist approach. He drastically reduced the number of possessions he owned and chose to live on only those that were necessary. He gave away, sold, or disposed of most of his personal belongings, including clothes, books, and furniture.

These changes inspired Sasaki to write a book entitled “Goodbye, Things: The New Japanese Minimalism” (Goodbye, Things: New Japanese Minimalism). The book was published in 2015 and became a significant success in Japan and internationally (Sasaki, 2018). In his book, Sasaki shares his experiences on how living with less stuff has helped improve his overall quality of life. He talks about the benefits of living a minimalist life, including freedom from material burdens, increased creativity, and a focus on what matters. Since the publication of his book, Sasaki became a well-known figure in the minimalist movement and received extensive media attention. He often gives lectures and interviews, as well as shares practical advice and tips on minimalist living through blogs and social media (Darmawan & Nasir, 2023).

Fumio Sasaki brought the concept of minimalism to the masses, motivating people to evaluate their possessions and take steps to simplify their lives. His minimalistic approach to life has inspired many people to find happiness in simple things and reduce the pressure of overconsumption. By his decision to live with less stuff and sharing that experience through his writings and speeches, Fumio Sasaki has made a significant impact on the minimalist movement and helped people find a simpler and more meaningful life.

Meanwhile, Abu Hamid Ibn Muhammad Ibn Ahmad Al Ghazali, better known as Abu Hamid Al-Ghazali or Hujjat al-Islam, was an Islamic scholar, theologian, philosopher, and jurist who lived in the 11th century (Syafiril, 2017). He was born in 1058 AD in the village of Tabaran, near the city of Tus, which is located in the territory of Persia (now Iran). Al-Ghazali’s name comes from ghazal, which means a weaver because his father’s job was to weave woolen thread. While Ghazali is also

taken from the word ghazal, which is the name of the village where Al Ghazali was born and this is what is widely used so that his name is also attributed to his father's work or the place of his birth. His parents are fond of studying Sufism because they only want to eat from the results of their own hands from weaving wool. And he is also known as a lover of knowledge and always prays that his son will become a scholar someday. It's a shame that his teaching didn't allow him to witness his son's success according to his prayers.

Al-Ghazali knew Sufism before his father died. Among his teachers at that time was Ahmad Ibn Muhammad Al Radzikani. Then in his youth, he studied in Nisyapur also in Khurasan, at that time was one of the important centers of knowledge in the Islamic world (Laylia, Hadi, & Syaifullah, 2020). He later became a student of Imam Al Haramain Al Juwaini who was a professor at Madrasah An-Nizhfirniyah Nisyapur. Al Ghazali studied theology, Islamic law, philosophy, logic, Sufism, and the natural sciences.

So it was at that point that Al-Ghazali grew up in an environment dominated by a firm Islamic religious education. He studied at Madrasah Nizamiyyah, a well-known educational institution at that time. He received a broad education in various disciplines, including theology, Islamic law, logic, philosophy, and Arabic. His extraordinary ability to study and master these sciences has made him recognized as a brilliant scholar from a young age (Laylia et al., 2020).

After completing his formal education, Al-Ghazali began his teaching career and became a professor at the Nizamiyyah Madrasah in Baghdad. He was also invited to become an adviser at the Seljuk royal court. Even though the success of the material world seemed to be coming his way, Al-Ghazali felt an emptiness within himself and was experiencing a deep spiritual crisis. He contemplates the true meaning of life and seeks deeper truths (Syafiril, 2017).

This spiritual crisis triggers significant changes in Al-Ghazali's life. He left his position as a professor and left academia in search of the truth and a deeper understanding of the Islamic religion. Al-Ghazali undertook a long spiritual journey, wandering from city to city, visiting spiritual teachers, and learning from them. In his heart doubts began to arise, and new questions began to arise, 'is this the real science? This is the life that God loves? 'Marriage is a way of life that pleases God? by drinking the world's honey to the bottom of the glass. Various, questions arise from his heart. Doubts about the absorption of the senses and the cultivation of the mind completely enveloped him. Finally, he stepped aside from his seat of scientific greatness in Baghdad to Mecca, then to Damascus, and stayed there to worship (Maulana, Triyani, & Sukowati, 2022).

He began to settle down on his way in Damascus, namely the Sufi path. He no longer relies solely on reason, but also on the power of light that God has bestowed on His servants who earnestly demand the truth. From Damascus, he

returned to Baghdad and returned to his village in Tus. here he spent his days teaching and worshipping until he was called by God to His presence on 14 Jumadil Akhir in 505 H (1111 AD) at the age of 55 leaving behind several daughters. and some say that he died at the age of 54. During his spiritual journey, Al-Ghazali wrote several important works discussing philosophical, theological, and ethical issues in Islam. Some of his well-known works include "Ihya Ulum al-Din" (Revival of the Religious Sciences), which is his greatest work for several years in a state of shifting between Damascus, Jerusalem, Hijfiz, and Thuz which contains a guide between Jurisprudence, Sufism, and philosophy. The work "Tahafut al-Falasifah" (The Incoherence of the Philosophers) is a response and sharp criticism of Abu Hamid al-Ghazali against the thoughts and teachings of the Greek philosophers, especially the group of philosophers known as al-Falasifah (philosophers) Al-Ghazali felt that the philosophical teachings taught by al-Falasifah, especially Aristotle and Neoplatonic thought, are contrary to Islamic religious teachings (Lubis & Rozi, 2020).

Abu Hamid al-Ghazali put forward arguments aimed at showing the inconsistency and incompatibility of philosophical teachings with Islamic beliefs. One of the main arguments he made was that of the inability of humans to fully understand the nature of God and metaphysical concepts through reason alone. Al-Ghazali argues that the human mind has limitations and is unable to achieve a deep understanding of spiritual and divine realities (Lubis & Rozi, 2020).

Abu Hamid Al-Ghozali's work entitled "Al-Munqidh min Al-dalal" discusses how doubt and uncertainty make him doubt the foundations of reason and seek deeper truth through personal experience, introspection, and in-depth research. He reflected on human nature, the search for knowledge, religious truths, and the meaning of life. In this work, al-Ghazali presents his views on the relationship between reason and revelation, criticizes several schools of contemporary philosophy and theology, and explains the importance of mystical experience and spiritual knowledge in achieving a more complete understanding of religion. "Al-Munqidh min al-Dalal" provides valuable insight into the spiritual journey and thoughts of Abu Hamid al-Ghazali. This work has become an inspiration for many readers who are interested in the exploration of truth, self-reflection, and the search for meaning in the context of religion and philosophy (López-Farjeat, 2015)

Al-Ghazali's works depict deep and critical thoughts on religion, moral life, and spirituality. He attempted to harmonize Greek philosophy and Islamic teachings, examining the conflict between philosophical thought and religious traditions. Al-Ghazali emphasized the importance of spiritual experience and personal connection with God and stressed the importance of simplicity, asceticism, and humility in achieving inner peace.²⁰ Abu Hamid Al-Ghazali died in 1111 AD in the city of Tus. His legacy in the intellectual and spiritual worlds was profound, and his works continue to influence Islamic thought and practice today. Al-Ghazali is

considered one of the most important figures in the history of Islamic thought and has had a broad influence in various fields, including theology, philosophy, law, and mysticism (Syafri, 2017).

Minimalism as a Resistance to Consumerism Culture: Insights from Fumio Sasaki

Fumio Sasaki is a Japanese writer known for his minimalist approach to everyday life. He shared his thoughts on the art of minimalist living in modern human consumerism. According to Sasaki, excessive consumerism has created a culture driven by the desire to have more goods and social status through material possessions. However, he saw that in the process, humans often lose focus on the more important things in life, such as social relationships, self-development, and true happiness. In Sasaki's perspective, minimalism is about consciously choosing to have only the necessary things and making room for more meaningful things. He invites people to conduct an in-depth evaluation of the items they own and question whether these items provide real value in their lives (Sasaki, 2018).

It is at this point that Fumio Sasaki takes a picture of starting life as a minimalist, that is, judging human beings is not determined by how much stuff they have. Indeed, things can make us happy, but not for long. Meanwhile, all the things that humans don't need just waste time, energy, and waste, it seems that minimalists are starting to realize this. Anyone can certainly imagine the feeling of satisfaction and removing unnecessary items, including if there is a mountain of goods at home right now because all humans must have experienced similar situations, for example when going on a trip. In the end, arriving at the destination, then lying on a bed that has just been made up or on a mattress if you happen to stay at a Japanese-style hotel. The feeling of being very comfortable, the room is clean and neat, and there are no things that usually disturb the mind or always grab attention (Sasaki, 2018).

Trying to imagine being on a flight home, all the items that were neatly and simply packed at the beginning of the trip are now tightly packed and untidy in the suitcase. Like the souvenirs that we buy are not enough to put in a bag so they have to be carried or have additional tools. This is maximalism. Situations with high levels of stress tend to occur when we carry more things than we can. There is no longer the ability to separate what is important. thereby spending more time and energy managing and maintaining the objects we have. Humans try desperately until finally things that are supposed to make things easier control us. In the movie *Fight Club*, Tyler Durden's character conveys this very well: "What you control takes control of you."

In the days before becoming a minimalist, Fumio Sasaki always had excuses like not being able to get up early because he worked late into the night. Reason

after reason is endless. Every thought in Fumio's mind is always a negative thought. Trapped in that way of thinking because of the wrong prestige, and too afraid to try because they don't want to fail. In this case, Fumio Sasaki decided to be minimalist because the house resembles a drum. see minimalism as a way to reduce the physical and mental clutter in life. By owning less stuff, he believes that a person can create a quieter, more organized, and more relaxing space around them. In that silence and calm, humans can find balance, inner peace, and happiness that might be missed in a life full of unnecessary items (Sasaki, 2018).

More than that, minimalist life in Sasaki's view also involves developing an attitude of humility, gratitude, and appreciation for a simple life. He emphasizes the importance of appreciating the little things in life, such as the beauty of nature, moments with loved ones, and meaningful life experiences. Sasaki believes that living minimalist is not about sacrificing comfort or feeling deprived, but more about choosing and being aware of what is truly important to us. In reducing unnecessary worldly needs, he saw an opportunity to break free from the pressures of consumerism and achieve true freedom in life.

Sasaki's views on the minimalist art of living challenge conventional views of happiness and success, which are often measured by the extent to which a person owns and obtains material goods. He invites us to question this paradigm and seek deeper satisfaction and happiness through living a simpler life and focusing on the things that matter in life.

Zuhud in a Consumerist World: Al-Ghazali's Philosophical Standpoint

Abu Hamid Al-Ghazali, a well-known Islamic scholar, has a strong view of asceticism in modern human consumerism. He taught the importance of asceticism in dealing with the temptation of consumerism that hit society today. According to Al-Ghazali, zuhud is an attitude of the heart that rejects obsession with wealth and material things. He criticizes the greed and greed of modern humans who are constantly looking for material satisfaction that is never enough. Al-Ghazali considered excessive consumerism to be the cause of moral and spiritual damage in society. Abu Hamid Al-Ghazali taught that zuhud is not about completely leaving the world, but rather keeping the heart and mind from being attached to worldly wealth. He emphasized that humans must treat property as a tool used for good and not as the main goal of life. Al-Ghazali taught that wealth and material things must be obtained and used with full awareness of social responsibility and public interest (Khairani, Saripuddin, & Fitriani, 2023; Maulana et al., 2022).

Abu Hamid Al-Ghazali also highlighted the dangers of consumerism which destroys one's spiritual life. He revealed that the obsession with material things and excessive consumption can interfere with man's relationship with God, obscure the view of the true purpose of life, and cause unlimited inner dissatisfaction. In

his view, wealth and worldly pleasures are temporary, while spiritual wealth and a relationship with God are eternal. Human existence in the increasingly prominent modern era has led to conditions of alienation (Rahmawati & Himami, 2021).

The emergence of a spiritual crisis can not be separated from restlessness, anxiety, and dissatisfaction with what has been achieved. The dissatisfaction experienced causes humans to forget the divine dimension so that they do not understand the direction of their goals. What happened was they were able to be at the point of material success, but failed to achieve immaterial success. Then the path taken by his happiness often ends in drug use, consuming alcohol, and bad things that endanger him. Whereas basic spiritual needs, are ignored. This causes inequality and there is no balance in modern humans regarding the fulfillment of their needs. It is not surprising that what happens to modern human life is filled with anxiety, anxiety, and no inner peace (Nasr, 1968).

In modern life, which brings humans to the material paradigm, it can influence mindsets that are very far from the purpose of human life. One of the things that happened was a shift in the meaning of success. The definition of success in the modern era is defined as the extent to which a person can realize his imagination related to the material he has achieved. The benchmark lies only in the extent of the appearance in terms of material outward life. On another issue, humans unconsciously forget about spiritual success. According to Nicholas Madjid, a quite serious problem experienced by modern humans is the loss of the meaning of life or how to live a meaningful life. This loss of meaning in life is the main factor because humans are filled with all-material pressures of life (Monib & Bahrawi, 2011).

Modern humans tend to ignore spiritual success, which is a need in themselves. Therefore, there is an implication for human beings in the form of "Spiritual Emptiness". The alienation from being busy searching for material causes his soul to experience aridity and reduced human instincts to decide on a protector, teacher, or guide for supernatural matters (Rahmawati & Himami, 2021). The inability of humans to engage and play in modern civilization which continues to progress without stopping, has led to a situation that for the humanist psychologist Rollomay is like a human being in prison. A parable that describes how painful and suffering modern humans are. Humans who have lost their guidelines for life and holding principles, when they experience disappointment, tend to vent their disappointment on negative things. It is quite alarming and dangerous for human life (Khairani et al., 2023).

Abu Hamid Al-Ghazali emphasized that *zuhud* does not mean living in poverty or rejecting all forms of prosperity. On the other hand, *zuhud* is the attitude of the heart that can control wealth and material things, use them wisely, and avoid emotional attachment and chaos caused by excessive desires. He emphasized the

need to develop an attitude of humility, gratitude, and sharing wealth with those in need (Muhammad, 2019).

Al-Ghazali's thoughts about asceticism in modern human consumerism invite us to question the true value of life. He reminded us that true happiness cannot be achieved through mere material possessions but through a good relationship with God, goodness in social relations, and the development of moral and spiritual qualities (Asmaya, 2018). In *zuhud*, Al-Ghazali sees an opportunity to break free from the shackles of destructive consumerism and seek deeper meaning in our lives.

Abu Hamid Al-Ghazali taught that *zuhud* is not about leaving the world completely, but rather keeping the heart and mind from being tied to worldly wealth. He emphasized that humans must treat property as a tool used for good and not as the main goal of life (Hafiun, 2017). Al-Ghazali taught that wealth and material things must be obtained and used with full awareness of social responsibility and public interest.

Abu Hamid Al-Ghazali also highlighted the dangers of consumerism which destroys one's spiritual life. He revealed that the obsession with material things and excessive consumption can disrupt human relationships with God, cloud the view of the true purpose of life, and cause unlimited inner dissatisfaction (Syaputra, 2017). In his view, wealth and worldly pleasures are temporary, while spiritual wealth and a relationship with God are eternal. Human existence in the modern era which is increasingly prominent, has led to a condition of alienation. This was revealed by Carl Gustav Jung who argued that the emergence of this spiritual crisis was an existential disease. Human existence which is upheld has an impact on alienation, both from the social realm, from himself to alienation (alienation) from his God. The emergence of a spiritual crisis can not be separated from restlessness, anxiety, and dissatisfaction with what has been achieved. The dissatisfaction experienced causes humans to forget the divine dimension, thus making them unable to understand their goals. What happens is that they can be at the point of material success, but fail to achieve immaterial success (Asmaya, 2018).

Then the path taken by his happiness often ends in drug use, consuming alcohol, and bad things that endanger him. Whereas basic spiritual needs, are ignored. This causes inequality and there is no balance in modern humans regarding the fulfillment of their needs. It is not surprising that what happens to modern human life is filled with anxiety, restlessness, and no inner peace. In modern life, which brings humans to a material paradigm, it is capable of influencing mindsets that are very far from the purpose of human life. One of the things that happened was a shift in the meaning of success. The definition of success in the modern era is defined as the extent to which a person can realize his dreams related to the material he has achieved (Rohayedi & Maulina, 2020).

The benchmark lies only in the extent of the appearance in terms of material outward life. On another issue, humans unconsciously forget about spiritual success. According to Nicholas Madjid, the problem that is quite serious for modern humans is the loss of the meaning of life or how to live a meaningful life. This loss of meaning in life is the main factor because humans are filled with all-material pressures of life (Monib & Bahrawi, 2011).

Modern humans tend to ignore spiritual success, which is a need in themselves. Therefore, there is an implication for human beings in the form of "Spiritual Drought". The alienation from the pursuit of material pursuits causes his soul to experience aridity and reduced human instincts to decide on a protector, teacher, or guide for supernatural matters. Humans' inability to engage and play in a modern civilization that continues to progress without stopping, has led to a situation that for the humanist psychologist, Rollomay, is like a human being in prison. A parable that describes how painful and suffering modern humans are. Humans who have lost their guidelines for life and holding principles, when they experience disappointment, tend to vent their disappointment on negative things. This is quite alarming and dangerous for human life.

Abu Hamid Al-Ghazali emphasized that *zuhud* does not mean living in poverty or rejecting all forms of prosperity. On the other hand, *zuhud* is the attitude of the heart that can control wealth and material things, use them wisely, and avoid emotional attachment and chaos caused by excessive desires. He emphasized the need to develop an attitude of humility, gratitude, and sharing wealth with those in need (Maulana et al., 2022).

Al-Ghazali's thoughts about asceticism in modern human consumerism invite us to question the true value of life. He reminded us that true happiness cannot be achieved through mere material possessions but through a good relationship with God, good social relationships, and the development of moral and spiritual qualities. In *zuhud*, Al-Ghazali sees an opportunity to free himself from the shackles of destructive consumerism and seek deeper meaning in our lives (Muhammad, 2019).

Zuhud and Minimalism: Al-Ghazali and Fumio Sasaki's Meeting Points in Modern Consumerism

Amid the cultural tendency of modern human consumerism, there is an interesting comparison between the thoughts of Abu Hamid al-Ghazali and Fumio Sasaki about *zuhud* and minimalism. Despite living in different cultural contexts and times, the two thinkers demonstrated important intersections in their views on simple life and reduced dependence on material goods.

Al-Ghazali, an 11th-century Muslim scholar and philosopher, and Sasaki, a contemporary Japanese writer, realized that the culture of consumerism that

pervades modern society can interfere with true happiness and the meaning of life. Both put forward similar values, namely the importance of freeing oneself from the tendency to buy and collect unnecessary things.

Al-Ghazali emphasized the importance of *zuhud* in achieving spiritual balance and inner happiness. For him, a life that is too attached to material possessions and a consumeristic lifestyle can obscure the awareness of God's presence. He taught that through *zuhud*, one can find peace of mind and freedom from anxiety caused by material pursuits.

But on the other hand, Sasaki developed the idea of minimalism as a solution to overcome the pressure of a consumerism culture. He asserts that living a simple life, by focusing on the things that matter, can lead to deeper happiness. According to Sasaki, minimizing the possession of unnecessary material goods will help a person free himself from unnecessary burdens and create space to enjoy small moments of value.

Both al-Ghazali and Sasaki believe that reducing dependence on material goods and consumeristic lifestyles can bring great benefits to human life. Although they come from different cultural and religious backgrounds, they share similarities in their views on the importance of simplicity, freedom from anxiety, and focusing on more important values.

In a world dominated by a consumerist culture, the thoughts of al-Ghazali and Sasaki provide insight into how we can find happiness and a deeper meaning in life through a lifestyle of simplicity and a focus on what matters. By integrating elements from both thoughts, modern humans can find a balance between meeting material needs and pursuing more substantial happiness.

Conclusion

The escalating flow of globalization makes modern humans tend to live in a consumptive and excessive way, even this behavior can be one of the generators of the outbreak of a culture of corruption in modern humans. The practice of asceticism and the art of minimalist living emerge as interesting and relevant alternatives to answer these various problems of modern humanity. Abu Hamid Al-Ghazali, with his emphasis on *zuhud* in Islamic teachings, shows the importance of breaking away from the bonds of the material world and directing human attention to a spiritual relationship with God. In his view, asceticism is not a rejection of the world, but liberation from slavery to things and worldliness that limit humans. Through the practice of *zuhud*, humans can achieve inner peace, deeper happiness, and a more intimate relationship with God. On the other hand, Fumio Sasaki, with his minimalist art concept, highlights the importance of freeing oneself from the burden of unnecessary things. By focusing on the things that matter in life, such as human relationships, experiences, and self-development, humans can achieve

true freedom, inner peace, and happiness. In the context of globalization and modernization which is dominated by consumerism and materialism, the practice of asceticism and the art of minimalist life play an important role in reminding people of values that are greater than material possessions. They invite people to appreciate the more meaningful things in life, such as deep social connections, rewarding experiences, and personal growth. The importance of the practice of *zuhud* and the art of minimalism in the context of globalization and modernization is to offset the negative effects of current material desires and excessive consumerism. By adopting these practices, human beings can achieve simpler, more meaningful, and more balanced lives. The practice of *zuhud* and the art of minimalist living teach humans to be more aware of what is important in life, free us from unnecessary external pressures and help us achieve more authentic happiness.

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