

Sufistic Consciousness as a Foundation of Religious Well-Being in Ibn 'Arabi's Teaching to Understanding Existential Uncertainty

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Abstract: Consciousness is one of the most vital states of human existence. One of its roles is to explain the context of life in the uncertainty of life itself. The most influential aspect of this means is the human fundamental religious state. This paper aimed to find clarity of humans' consciousness and religious well-being relation and to obtain an existential ground for a progressive scheme for both subjects as well. This research will use a philosophical-hermeneutic approach with existential uncertainty as to its material object and Sufistic consciousness as the formal object. This research showed that human religious well-being can be used as Sufistic consciousness ground to adjust human existential dilemma. The scheme used is to determine the position of each divine theophany (tajalliyy) element on its impact on the level of human psychological consciousness. Al-a'yan ats-tsabitah has taken a leading role in this research, especially in explaining the impossible and possible things for the human condition.

Keywords: Ibnu Arabi, Sufistic Consciousness, Religious Well-Being, Existential Uncertainty

A. Introduction

The sudden transformation of global order always puts humans in a situation of uncertainty. The fundamental problem of this situation is the emergence of forms inconsistency, both in terms of regionalism and perceived experience. Furthermore, increasing emotional distress affected the comfort, happiness, and emotional clarity of people in general. Meanwhile, today's world development has accustomed people to be unable to understand the world open-mindedly. Humans seem awakened by the fact that nothing can be pre-concerted.

Oddly, this fact of uncertainty overcame all levels of modern society. Humans have managed to survive many historical moments such as genocides, plagues, and even disasters like Noah's flood and countless other moments. Humans have been able to go through these moments due to ideology, local beliefs, or religious beliefs. As Indonesian, we have experienced an earthquake that happened in Yogyakarta in 2010 back then, and

we can get through this disaster more because of religious beliefs and local beliefs.¹ People need those kinds of beliefs to show that everything does happen for a reason.

A firm belief will tremendously help everyone to face a challenging situation. For those who live with a dominant religious perspective, religious faith is inseparable from their souls, in other words; it is about aspects that build a human image. In religious traditions, prophets and saints have proved this matter of faith as an effective element. For example, in Islamic history, the Prophet Muhammad PBUH managed to cure mental illness and eradicate it from the character of the ancient Arabs. The Prophet changed people's resistant personalities into compliant individualities, changed the people's points of view about women's role and position, even encouraged the people to be united as one nation. The efforts of a prophet have shown that mental therapy through religious conceptions has been conducted for a long time.²

When faith has been accepted without the involvement of consciousness, problems may emerge. The human ability to hold on to their faith is not structured biologically, so it cannot be regulated to respond spontaneously. An individual will need consciousness to keep the faith or religious aspects effectively direct human behavior and decisions. Religious consciousness based on religion is a significant thing for the human's sensibility to gain emotional clarity.

This state of religious consciousness is becoming more and more important to be understood, particularly to creating a decent emotional circumstance to resolve the uncertainty. The level of uncertainty has been characterized personally and be based on needs. The more the pressure, the more the emotional arousal in oneself. The effect of increasing emotional arousal, of course, can be interpreted positively as well as in a negative way. In the habitual population, higher levels of arousal from negative emotional experiences can weaken an individual's ability to re-inhabit attention. Consequently, individuals who tend towards depression will suffer much more whenever he's dealing with a higher level of negative emotional arousal.³

Fada Pan and his colleagues researched Inhibition of Return (IOR) or later known as a "blind mechanism" that should always be modulated by emotional cues. The results showed that IOR can be modulated by emotionally relevant stimuli. And a negative subliminal stimulus from the peripheral influences the spatial attention movement

¹ Ahmad Sabir, "Gambaran Umum Persepsi Masyarakat Terhadap Bencana di Indonesia", *Jurnal Ilmu Ekonomi dan Ilmu Sosial* 5, no. 3 (November 2016): 318

² Ros Mayasari, "Islam dan Priskoterapi", *Jurnal Al-Munzir* 6, no. 2 (November 2013): 247

³ Zhang Liwei, Huiyong Fan, Suyan Wang, and Hong Li, "the Effect of Emotional Arousal on Inhibition of Return Among Youth With Depressive Tendency" *Frontiers in Psychology* (Juli 2019): 2-3.

created by IOR⁴. Thus, there is a need for human consciousness to responding any given stimuli. To reach a normal state, individuals must regulate every stimulus that drives their emotions to control the physiological and behavioral changes. This situation complies with the requirements that humans need regarding religious awareness achievement to get emotional stability.

As an initial effort to mapping the religious-Sufistic consciousness, the Sufism approach will be used as an associate theory for this research. The thought of Ibn Arabi will become a conceptual framework in leading the discovery of how religious consciousness can play a role in existential uncertainty reduction through the concept of religious well-being. This research will show how human consciousness works in overcoming conditions of uncertainty due to the experience of social change shock. Religious consciousness can be an alternative solution to dealing with emotional changes.

B. Research Methodology

This research is library research using all sources that are relevant to the research topic. A qualitative method will be used as the research method and hermeneutical-philosophical will be used as the main approach. Sufistic consciousness will be used as the formal object of research on the theory of human emotional maturity and Existential uncertainty will be used as the material object. The research aims to obtain a clear and comprehensive association on human mental conditions. Sufism and the study of religiosity will serve as the main conceptual framework to support the theoretical base for this research. Several attempts to find a clear connection between objects will be carried out by including psychological and theological studies as a companion theory.

C. Discussion and Results

The religious view is one of the oldest structured viewpoints in the discussion of human management. Initially, there were static conditions in the economy and society management. This condition has blocked industrialization development before, especially when the dictators were still in power. From the beginning, the world tradition was directed to ethical conditions divisions, namely protestant ethics, freedom ethics, and market ethics. This direction aims to create reformation which later affects the

⁴ Fada Pan, Xiaogang Wu, Li Zhang, and Yuhong Ou. "Inhibition of Return Is Modulated by Negatives Stimuli: Evidence from Subliminal Perception" *Frontiers in Psychology* (June 2017): 7. <https://doi.org/10.3389/fpsyg.2017.01012>

industrial revolution, along with the introduction of rational, formal, and systematic abilities in the world of management⁵.

The development of religion in the Middle Ages was able to direct the reflection of the world of management towards a new ethical consciousness. In this case, the Protestant awareness which tends to be quite dynamic is the key to this openness. Although in the historical record, the existence of earlier catholic entities also gave patterns to human management applications. In this position, the religious element becomes the trigger and the determinant of the transfer of human consciousness in terms of management at once. The side that appears is also authentic for religion to have, namely the axiological side.

Thus, religious consciousness is not in a progressive form. Consciousness in its general form is not as hierarchical as one might easily imagine. Due to this, religious consciousness is not in the highest or higher position in the human self at least. However, consciousness arises based on the semantic sphere that constructs it. As quoted by M. Shafii by Richard M. Burke that consciousness develops evolutionarily. In its fundamental phase, consciousness is a simple form of relying on sensory and perceptual stimuli. In the advanced phase, consciousness would appear in various abilities; concepts creation, language use, and self-contemplate. And in the final phase, cosmic consciousness emerged. This phase contains a collection of human experiences in the form of information and knowledge as humans have discovered throughout civilization⁶.

Consciousness is formed in full wakefulness by human emotion and set by its means evolutionarily towards a higher level. The idea of this escalation is associated with human capacity and can be easily traced in religious practices. Especially investigation to the practices carried out by mysticism or Sufistic practitioner in Islam. To be noted, the consciousness concept based on Sufism is quite different when compared to consciousness in common. The classification of Sufism consciousness is closer to the metacognitive model, which is realizing that humans are not aware. Despite these differences, either general consciousness or Sufism consciousness still reveals stability in its process.

In the history of Sufism thought, the name of Ibn Arabi is the key to the encounter between many cultures and thoughts. For this purpose, it is necessary to observe the Sufistic view of Ibn Arabi from his works. William C. Chittick revealed that the level of Ibn

⁵ Ni Made Suci, "The Evolution of Management Thought", *Prospek: Jurnal Manajemen dan Bisnis* 1, no. 1 (2019): 10

⁶ Mohammad Shafii, *Freedom from Self: Sufism, Meditation, and Psychotherapy* (New York: Human Sciences Press, 1985), 163-64.

Arabi's thoughts in the chapter towards the end of his book. Like any other Islamic thinker, Ibn Arabi made the first line of creed "There is no god but Allah" as the initial basis of his thinking. Ibn Arabi believed that the first creed line is the fundamental message of the 124,000 Prophets from Adam to Muhammad⁷. Meanwhile, the second line of creed, "Muhammad is the messenger of Allah" contains such specificity and it is necessary to discuss this second shahada by referring to a certain historical context⁸.

The thought of Ibn Arabi covered the phases of *Musawiyah*, *Isawiyah*, and then *Muhammadiyah* until he finally became a *Wali*. The phase of *Wali* as experienced by Ibn Arabi was different from his teacher's (Sheikh Al-Uryani) experience. The teacher entered the *Isawiyah* phase at the end of his physical life, while Ibn Arabi got into it at the beginning of his spiritual life. Ibn Arabi stated that after completing the *Isawiyah* phase, he started the *Musawiyah* phase. He claimed to be brought to meet the Prophet Hud afterward before meeting the other prophets. Furthermore, Ibn Arabi revealed, that in the end, he finally met the Prophet, Muhammad PBUH⁹.

The Sufis have one main goal as their searching result, for seeking the closest position to God. This effort is indeed commensurate with the attempt to reach the highest knowledge and be recognized primordially. As stated by Ibn Arabi, that meeting the Prophets was his achievement. In carrying out efforts towards these purposes, Ibn Arabi made comparisons with his teachers. This comparison is for searching on some things regarding similarities or differences between them. Ibn Arabi expected an extraordinary awareness and a great intensity to achieve all these things. Harmony and emotional stability are the keys for the highest levels or positions to be reached.

The optimal passion and desire have placed Sufistic consciousness in one study of psychology, namely Subjective Well-Being (SWB). SWB explains that life satisfaction can be seen from experiences and dominantly positive feelings. This positive view will suppress negative thoughts or experiences in the future. In general, SWB would be recognized in emotional experiences and cognitive experiences. SWB will affect how an individual fulfills his needs, satisfaction, and behavior his needs, satisfaction, and

⁷ Willian C. Chittick, *Dunia Imajinal Ibnu 'Arabi: Kreativitas Imajinasi dan Persoalan Diversitas Agama* (Surabaya: Risalah Gusti, 2001): 277-278

⁸ Chittick, *Dunia Imajinal*, 277.

⁹ Ibnu Arabi, *Al-Futuhat Al-Makkijah* 3 (Kairo: Al-Hay ah Al-Misriah Al-Ammah Lilkitab, 1972): 361-62.

behavior¹⁰. This is in line with Sufistic interests aimed at getting serenity or establishment from religion.

Religiosity will involve thoughts, feelings, and actions that are following doctrinal beliefs. Jihad Alaedein-Zawawi citing that religiosity-building aspects aim to get conclusions about the internal commitment of an individual. In other words, religious desires that arise intrinsically are indicators of religious responsibilities. Consequently, the religious commitment shows how much time a person spends in personal religious activities, a sense of belonging with religious affiliation, and practical appearances in one's daily life. Even in this scope, the influence that religious commitment can have is quite relative¹¹.

Religious consciousness in the practice of Sufism is one of the essences and must always be maintained. The religious establishment in this respect is another essence that must also be achieved in its highest form; *kasyaf*. The relationship between gaining consciousness of the divine and this intrinsic (emotional) stability is already quite clear. In this case, Ibn Arabi's certainty lies in his claim to be the last guardian of Muhammad's line. If we look at the method, then this existential certainty is the certainty of basic existence, of primordial existence. Ibn Arabi fully believed that he was the last guardian of the Prophet Muhammad, just as the Prophet Muhammad was the last Prophets. Although Ibn Arabi was not in denial about the existence of a *Wali* after him, with a clear note that they will not be Muhammad's *Wali*¹².

Ibn Arabi's perspectives on religious consciousness explained his views about life. Although this connection is not necessarily synonymous with time travel, it is an entity. Afifi revealed that this entity is what Ibn Arabi calls "being". In this journey, Ibn Arabi did not equate "form" with "being" (the exists). *Maujud* (the exists) to Ibn Arabi is one of the entities or types of existence. Therefore, its nature is completely rigid and not dynamic unless attached to the Being which is manifested through the phases of the being itself. These phases are limited to four classifications, a) the existence of things in the external world, b) the existence of intelligence, c) the existence of things that are in communication (speech), d) the forms of things that are in writing (script)¹³.

¹⁰ Dewi Handayani, "Analisa Konflik Keluarga-Pekerjaan Terhadap Subjective Well Being" in *Proceeding Seminar Nasional & Temu Ilmiah Psikologi Positif I 2018*, ed. Wustari L. Mangundjaya et al. (Jakarta: Himpunan Psikologi Indonesia, 2018), 588-89.

¹¹ Jihad Alaedein-Zawawi, "Religious Commitment and Psychological Well-Being: forgiveness as A Mediator" *European Scientific Journal* II, no. 5 (February 2015): 118.

¹² Arabi, *Futuhah* 2, 49.

¹³ Abul Ela Afifi, *Filsafat Mistik Ibnu 'Arabi*, trans. Sjahrir Mawi & Nandi Rahman (Jakarta: Gaya Media Pratama, 1989), 20

Robert J. Dobie captured the same thing as what has been described above. *Wujud* (form) is the center of Ibn Arabi's thought that can never appear but in time. Adam could be an example of how the journey of human existence in history. As mentioned in the Quran, only Adam could worship God with all His names. Ibn Arabi believes that humans are a reflection of the totality and absoluteness of the divinity essence. This point indicates that only humans can realize *tajalli* or the appearance of God. Regarding the matter of which tools can reveal the perfect existence, Ibn Arabi answered that it is the heart¹⁴.

Shahada-as one core discussion of existence or "*wujud*"-is a medium to further explanation in Ibn Arabi's thought. Masrukhin said that in performing prayer, a servant should not feel compelled. Like carrying out orders from their masters, humans should do everything voluntarily. If someone has been told by God, "Do it!", then He must perform that instruction at the moment. Once it's practiced, it all depends on the Lord's decision, whether to be accepted or rejected¹⁵. Sufism in all efforts is directly related to full consciousness of the relationship between man and his Creator. Meanwhile, a transition towards something in better condition is a necessity in Ibn Arabi's thought. That the conditions that are impossible to be accomplished through any other means, it will be possible to accomplish through direct experience and living the process¹⁶.

Afifi revealed that Ibn Arabi never explicitly expressed his rejection of the idea of free will. For Ibn Arabi, humans are responsible for their actions. Humans are the makers of their destinies and goals. Humans are responsible for their actions in a unique sense that arise directly from themselves and are determined by their nature, including the laws that govern them. Then, destiny is what emerges from eternity; something that has always been the secret of man before. This led to the complexity of the human's body and its structure as an indication that humans must do everything according to what God had prepared for them¹⁷.

What is the basis of religious consciousness in the Sufism perspective? Ibn Arabi gave the priority to the spiritual side by stating that the orientation of life is always about spirituality. In one of his works entitled *Mawaqi' an-Nujum*, Ibn Arabi expressed his views based on the divine vision and encounter he experienced. This book described three

¹⁴ Robert J. Dobie, *Timing and Temporality in Islamic Philosophy and Phenomenology of Life* (Dordrecht: Springer, 2007), 318.

¹⁵ Muhammad Yunus Masrukhin, *Biografi Ibnu Arabi: Perjalanan Spiritual Mencari tuhan Bersama Para Sufi* (Depok: Keira Publishing, 2015), 313

¹⁶ Ahmad Khudori Soleh, *Wacana Baru Filsafat Islam* (Yogyakarta: Pustaka Pelajar, 2012): 143.

¹⁷ Afifi, *Filsafat Mistik*, 211-12.

hierarchies related to human life, namely: Islam, iman, and ihsan. These three hierarchies are related to outward obedience, inward obedience, and worship with the spiritual vision. Ibn Arabi also wrote about the parts of the external body and organs of the heart when praising Allah. Ibn Arabi then added that the knowledge of the body parts obligations is the knowledge of deeds that bring happiness¹⁸.

Ibn Arabi did not reject the idea of materialism even though his teachings were based on spiritualism or irfaniy. Matter or materiality is an instrument that God co-created and should be used to praise Him. Implicitly, Ibn Arabi intends to mention that even without material or body, praising God should always be done through the heart. By becoming a human, the body or material became an innate nature controlled for divinity's sake. In the context of consciousness, human existence will always follow the nature of its existence. Meanwhile, *wujud* will not appear but through the intercession of time. Mohamed Haj Yousef tried to deduce the meaning of time according to Ibn Arabi's Sufism by giving a general description of it. Ibn Arabi asserts that time is an attribute that is "imaginary" and impossible to exist by itself. According to Ibn Arabi, the relationship between time and humans is always the same as the God and immortality relationship. When immortality is considered as a negative attribute that cannot exist by itself, then time that unites with the world or the entire universe should also be just an imaginary attribute so that it does not exist at all¹⁹.

Ibn 'Arabi's view about time showed the most basic type of consciousness in his teachings. This rationale stems from a *Qudsi* hadith about the word of Allah: "I am the Time (*Dahr*)". Through this *Qudsi hadith*, Ibn Arabi formulated all exist as a single entity and that all creation is only a reflection of the Creator's *wujud*. This view delivered the concept that God and creature are two aspects of a single reality. Both will reflect each other and have the nature of interdependence between one to another. Gerhard Bowering mentioned that Ibn Arabi created a unique concept of human presence in time. There is a connection between the three main ideas of Ibn Arabi about time, namely; *dahr*, *zaman*, and *waqt*. Ibn Arabi combined the atomistic notion of time as *waqt* and the theological view of time as *Dahr*. These keys ideas will appoint the existentialist concept of Ibn Arabi's Sufism²⁰.

When equating between mortal-human and immortal-God, Yousef was pointing out the human existential establishment model. As a human being, Ibn Arabi will admit

¹⁸ Ibnu Arabi, *Mawaqif An-Nujum* (Kairo: Maktabah Muhammad Ali Sabih, 1965), 34

¹⁹ Mohamed Haj Yousef, *Ibn 'Arabi - Time and Cosmology* (New York: Routledge, 2008), 27

²⁰ Gerhard Bowering, "Ibn al-Arabi's Concept of 'Time'", *Ishraq: Islamic Philosophy Yearbook* 3, (2012):

that God is eternal, but eternity is not God; it makes eternity different from God. God exists by Himself without the need of anything else; therefore, the eternity attached to God is nothing for Him. This condition also applies to the mortal nature of time and people. The expression that time does not exist is to ensure that humans exist. Something attached to a thing is impossible to exist precisely or identically and religious consciousness also follows this framework; that human will realize their existence (inherently and integrally) with emotional things.

Ibn Arabi based his thoughts regarding the necessity of having stages in a verse of the Qur'an: "*Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Arsy*".²¹

Allah has been said to have brought forth the planets in the first place, then the moon, and the sun. The creation of the sun then gave rise to a state that we know as the day or *al-yaum*, as a combination of one day (*nahar*) and one night (*lail*). In these circumstances, the day (*al-yaum*) which is then divided into a day and a night appears because of the creation of the sun²².

Ibn Arabi revealed that time is the day (*az-zaman huwa al-yaum*). This statement explained that a day is basically a time series. Ibn Arabi briefly expresses his thought that "day" and "night" are like men and women who then have children. This point is also the beginning of the discussion on the origin of existential feelings. The parable of this unification; between day and night indicating an interval for a period to regenerate. Even though night and day returned the next day, it did not mean that the children who appeared had an attachment to their previous condition. Because there will be a difference when one night (one birth) has passed then the next day is a new birth²³.

Ibn Arabi showed a straightforwardness regarding a truly dynamic stage. The symbolization of gender from many angles especially in mystical teachings is an enlightening uniqueness. The originality in the discussion on "day and night" leads to the possibilities of emanation. As expressed by Plotinus and developed by Al-Farabi, emanation requires novelty or difference in value for each being that will only appear according to its time²⁴. In another sense, human existence will be incarnated in uncertainty as is the other unreal existences.

²¹ Koran, 7:54.

²² Arabi, *Futuh* 2, 493 - 495.

²³ Arabi, *Futuh* 3, 548.

²⁴ Soleh, *Wacana Baru*, 66.

Bowering is aware of the concept difficulties as spoken by a great Sufi like Ibn Arabi. "The moment" according to Ibn Arabi is something that "erodes you" but "without erasing you" and this leads to another potential reality. Ibn Arabi also interpreted "the moment" as something squeezed by God from human beings and then returned to humans as the only result. Consequently, the moment or period is shaken in everything to humans and then made it the center for everything²⁵. For this, consciousness has many dimensions and is not limited to human will, which at the same time makes it more religious. Sufis believes that when all existential consciousness arises, that awareness will be realized by God but only be imagined by humans.

The discussion developed from the cosmological idea becomes somewhat complicated when it enters the structural phase. Ibn Arabi quoted this Quran verse below several times: "*Whoever is within the heavens and earth asks Him; every day He is bringing about a matter.*"²⁶

The time or the day then was transferred to "the moment" by Ibn Arabi. Why should "the day" which is a general term of "the time" then be changed to "the moment" or "the period"? the reason is atomistic, besides the moment or *al-waqt* has its roots in divinity. Converting the time into "the moment" is also caused by the "busyness" as in the Quranic verse. God is in heaven and on earth will be remarkably busy to create some manifestation of potential form into something actual. Ibn Arabi used this structuration effort as an argument to argue that humans can then actualize some divine conditions in themselves²⁷.

Ibn Arabi believed that there is an infinite set of moments that negates the duration atomically. As with the monade discussion developed by Leibniz, there is no clear boundary of it. Everything runs relatively and has no limiting walls. If the true meaning of time has been reduced to a form of "present time" only, then something like duration or extension could not have existed. As Yousef stated; if the present time has been regarded as the real one, then the past and future would only be considered as mere imagination. Avoiding this confusion, Yousef revealed that humans may conclude the time as it is felt and experienced through the movement. The movement can be realized through the different positions of the monades or atoms formation. These monades have the different forms from the One and only "Monade" as possessors of existence²⁸.

²⁵ Bowering, *Ibn Arabi*, 115.

²⁶ Koran, 55:29.

²⁷ Bowering, *Ibn Arabi*, 116.

²⁸ Yousef, *Time and Cosmology*, 29-30.

Ibn Arabi later explained his thought by dividing two types of time courses as a part of the dynamics of divinity, namely atomistic time and theological or divine time. *Dahr*, which is a word that represents time, was expressed by Ibn Arabi in *Futuhat Al-Makiyya* as a dynamic Godness. Ibn Arabi gave a comparison between *Dahr* and *Qalb* (human heart). Just as the heart (*qalb*) is always changing, God as *dahr* also changes and makes the idea of transition and change inherent. The statement that time is God Himself more caused by the impossibility in distinguishing two entities as eternal. Ibn Arabi also said that the definition of *dahr* is time that runs as one day, without night or day²⁹.

The previous paragraph shows the distinctive connection between existence and a state of uncertainty in the human world. In the beginning, God exists by Himself and then creates another. From a classical emanation perspective, the mind as a manifestation of God is the *prima* consciousness. Then, humans as entities can capture the divine image completely through the five senses and their organized body parts. Consequently, the container of existence at the same time became a vessel for divine consciousness. Humans have the potential as a place for divine consciousness which can be called religious consciousness. Meantime, uncertain conditions are something that humans will face, the only point which makes human existence is different from God's.

As constructed in this paper, God naturally takes the form of a time as a package that runs without stopping; both cosmologically and ontologically. In these two core philosophical points of abstinence, every basis that displays a unique style can contain the meaning of independence then. At first glance, the existentialistic structure and mechanism built by Ibn Arabi will always read as follows, "God is the same as time but God is certainly not the time because time has a "creatures" element." Thus, eternity becomes attached to God, while time becomes more attached to humans. God as time offers the same time to humans. This description shows the deepest side of existence in its momentum and the presence of Sufistic consciousness.

To answer this problem theologically, we must draw the problematic conditions into the transcendent side as the divine consciousness must be different from human consciousness. From the conception of being, the former must be static, and the latter must be dynamic. Time brought the idea of an existentialist consciousness scheme, forced God to be present in human consciousness. In some religions, God does act like this, but in Islam, this is impossible for God.

²⁹ Arabi, *Futuhat* 1, 199-202

This conclusion can be related to Chittick and Corbin's view in imaginary terms. As Chittick revealed that the universe and everything in it hangs between actual reality and the absence of non-beings. This argument, of course, leads to the conclusion that the universe is both God and not God at the same time³⁰. Paradoxes are developed by Sufistic thought, especially in photographing the consciousness and establishment of human religious existence. Rationality may not play a key role in this process, but the answer lies in the multi-dimensional relations that emerge from the divine radiance to the human line. The religious consciousness that may gain through the elaboration that the divine existence will always differ in its potential form.

The human existential condition is dominated by uncertainty occurs because humans can only take plots based on moments. In addition, the determination of existence is nothing more than a complete cycle of one day if it is related to human time. Momentum will be gradual in short intervals for humans to master. Meanwhile, consciousness as an element of human reflective purposes will merge transcendently and place everything in God. If it is realized properly, then this existential conception will return everything to its original potential. There is a trace of loss to human consciousness, but it also means that things that are equally true or equally conscious may come back at any time. The progressivity of human consciousness from this Sufistic perspective leads to the understanding that consciousness is entirely cosmic from the very beginning, but also delimited in a limited way.

Then how to build a paradigm for existential uncertainty reduction through this complicated consciousness? The answer will be effortless if the methodological repetition can be carried out on each subject objectively and generally. Ibn Arabi stated that God's gifts to humans are enormous, numerous, and complex. All that a human being can do is to present a small portion of what God taught Adam. Ibn Arabi implicitly believed that the knowledge in Adam self was the knowledge that allows overcoming all the problems of life; both in this world and the hereafter. God revealed this small portion to Ibn Arabi, but even that small portion is still too much for this world³¹.

A constructed structure could be understood from this Sufistic consciousness through the coming of God into the human's *sirri*. This notion came from the definition of *wujud* as a term that is not as simple as being or existence. Chittick stated that the basic meaning of *wujud* is "to find" or "to be found"³². The origin of the

³⁰ William Chittick, *Sufi Path of Knowledge (SPK) Tuhan Sejati dan Tuhan-tuhan Palsu*, trans. Achmad Nidjam dkk (Yogyakarta: Qalam, 2001), 96.

³¹ Ibnu Arabi, *Fusush Al-Hikam* (Beirut: Darul Kutub Al-Arabi, 1946), 56.

³² Chittick, *Dunia Imajinal*, 27.

word *wujud* is *wajada* which means to meet or to find, as exemplified by *wajadtuhu* which means "I have found him". Thus, "the meeting" as a divine aspect in particular dimensions befit the quality for Sufistic consciousness basic. If the "Truth" does not have a certain standard then it would be easier to consider it as an uncertain thing. Still, it makes the consciousness is closer to the truth; by recognizing it as something with the highest good.

Chittick clarified this condition later when he explained that the *wujud* had many varieties according to Ibn Arabi. At the highest level, *wujud* means the absolute and unlimited reality of God. This is the *wujud* that is called *wajibul wujud* which signifies the essence of God or the *Dzat* of God. Meanwhile, at the lowest level, *wujud* is defined as a substance that includes everything other than Allah³³. It is in this second sense that *wujud* is used as a description of all existing realities. It is found from Chittick's explanation that the uncertainty that arises in the realm of human reality does not indicate that the divine realm is ambiguous. However, the structure of consciousness capable of being inspired by God involves a very large scope.

According to Afifi, Ibn Arabi explained the definition of *wujud* in two terms; as a concept or idea (*wujuud bilma'na al-masdari*) and as existing (*wujuud bi ma'na al-maujud*). Besides, Ibn Arabi gave a name for the universal existence with *al-wujud al-mutlaq* as the ultimate reality of all existence. Furthermore, Afifi discovered that Ibn Arabian applied an uncertain method of terms such as *wujud* or absolute resulted in its ambiguity. For example, there is no clear difference between "absolute existence" or "existential absolute" as the meaning of absolute. It is possible to accept both terms as one kind of form, but in reasoning, the two are different as well as the effects and differences³⁴.

Corbin did not consider this terminology issue as a problem, unlike Chittick and Afifi. Corbin gave a more practical explanation by stating that every *wujud* is an appearance of the God's *wujud*; which is always manifested by the grace of one or more of His names. Consequently, the universe and this whole activity are the sums of the names used by humans when naming God with His name. Corbin believed that there is one divine name for every name as the *mazhar* or appearance of God³⁵. Corbin indicated that acknowledge what is called by *wujud* can be obtained through practical efforts, not theoretical. Chittick and Afifi are seen as too concerned about Ibn Arabi's thoughts on

³³ Chittick, *Dunia Imajinal*, 28.

³⁴ Afifi, *Filsafat Mistik*, 13-17.

³⁵ Henry Corbin, *Imajinasi Kreatif Sufisme Ibnu Arabi* (Yogyakarta: LKIS, 2022) 140.

every term that appeared in his works. Meanwhile, Corbin tries to understand Ibn Arabi's term through direct deepening by applying all the existing theories one by one. As the result, the Sufistic religious structure feels closer than the previous explanations.

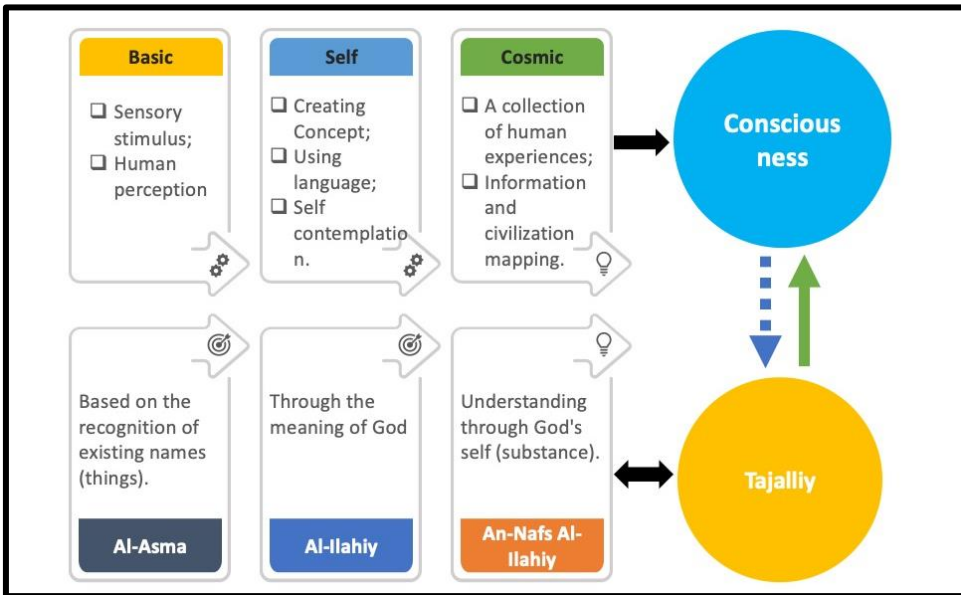
Corbin mentioned that the *wujud* referred to by Ibn Arabi is everything manifested by God. However, the need for efforts to make it practical and holistic as the nature of Sufi practices, Nasr Hamid provided an answer to this by dividing the developmental elements on Ibn Arabi's thought. There are at least three important elements in Ibn Arabi's typical interpretation related to existence (*wujud*) in a *tajalliyah* manner. The first element is *At-Tajalliy Al-Asma'* (theophany through names), the second element is *At-tajalliy Al-Ilahiy* (theophany through God), and the third element is *At-Tajalliy fi An-Nafs Al-Ilahiy* (theophany to God). These three elements have been considered as an explanation of how the "form" develops and works³⁶.

In a general analysis, the three elements presented by Ibn Arabi above are relevant to aspects that build human consciousness psychologically. Cosmic consciousness as the pinnacle of human consciousness is in harmony with the last element of *tajalliy* which is based on God Himself. *Tajalliy* or the divine theophany has never been a preferred topic in Islamic teachings. However, in Sufism, theophany or *tajalliy* is considered as one of the most solid bases. If viewed in more detail, *tajalliy* must be static and dynamic at the same time to regulate the flow of human consciousness. The relation is precise as another explanation for the complete scheme of Ibn Arabi's *wahdatul wujud*. The description of the relationship between human psychological consciousness and the elements of developing the structure of human thought as conveyed by Ibn Arabi as in the scheme of the following picture,

³⁶ Nasr Hamid, *Hakadza Takallama Ibn Arabi* (Kairo: Al-Haiyah Al-Misriyah Al-Ammah, 2002), 167.

Gambar 1

Schematic Diagram of the Relationship between the Progress of Human Consciousness and the Divine Theophanic Elements



The scheme in the previous diagram concerning the dynamics of human life; that the Sufistic consciousness does not only lie in God or creation. By stating that consciousness is definitely about God, then the involvement of human will or desire in life will raise a big question mark. If this conclusion is approved and consciousness can be overcome through psychological progress, then there will be gaps concerning the sources of this establishment. On the other side, human existential uncertainty is always a real situation. Therefore, the consciousness issue of consciousness would be more appropriate if discussed to the potential for God's knowledge which matches tajalliyah.

According to Ibn Arabi, everything that exists has existed long before its existence. As explained by Khudori, this kind of existence is called a "permanent entity" or *al-a'yan ats-tsabitah* in the reflection of God's potent. These permanent entities are interesting because they are constantly between *al-Haqq* (God) and *khalq* (creation) so that they make the condition *qadim* (eternal-static) as well as *hadith* (new-changed) potentially.

As a concern, the *qadim* of the entities are not the same as the *qadim* of God himself. Ibn Arabi considered this condition as a theological argument against the possibility of its occurrence in humans. Therefore, human actions become possible in both Jabariyah and Qadariyah conception at the same time³⁷. The permanent entities subsequently can be considered as a part of the human existential consciousness. At the same time, this permanent entity can also be a bridge that connects the realistic world of humans with potential conditions of divinity. Its function is, indeed, as a driving force capable of directing the development of human existence.

To provide some evidence, Karen Armstrong pointed it out in the story of Al-Hallaj. According to Armstrong, there is a long rivalry between mystics and conservative scholars regarding religious consciousness. The main discussion is on the "*wahyu*" position as *kalamullah* (the word of God) and as part of God's noble essence. For the mystical, *wahyu* or revelation is an event that happened in itself and will continue to take place. In the meantime, conventional scholars consider revelation as an event that has occurred in the past. Armstrong also revealed the vision that befell Ibn Arabi regarding the incarnation of *Sophia* (divine wisdom)³⁸.

When revelation-as one of the most crucial things about God-has the potential to appear in humans, then God is the primary controller. The revelation has told about the past but must be believed to carry the content of the future. The tone of this statement is similar to Sufi's awareness of the correlation between existential residues and future life. Through more mystical terms, the view of unity based on faith will influence the path of human existence. The permanent entity (*al-a'yan ats-tsabitah*) is the base of human consciousness. The inherent aspects of *qadim* and *Hadith* in the permanent entities (*Al-a'yan ats-tsabitah*) earn two conditions, necessary or impossible. *Al-a'yan ats-tsabitah* brings the secrets of God that are meant for anyone who can reach the highest degree of religious consciousness³⁹.

The "permanent entities" have become the key terms of this discussion and make their basis on two conditions, the possible and the impossible conditions. The simulation started from the framework that God always has certainty in everything that might be considered ended in human experience as something that still "exists" in God. Meanwhile, everything that is possible in human life does not necessarily have certainty in its actual form. Sufistic consciousness as experienced by mystics convinced that

³⁷ Soleh, *Wacana Baru*, 145-47.

³⁸ Karen Armstrong, *Sejarah Tuhan: Kisah 4.000 Tahun Pencarian Tuhan dalam Agama-agama Manusia* (Bandung: Mizan, 2013), 349-356.

³⁹ Afifi, *Filsafat Mistik*, 24.

"certainty" was "stolen" from heaven. Therefore, the "religious well-being" arises to maintain the certainty realm in human existence progress. In conclusion, all existence will return to this starting point which is in God and will meet the "certainty"; only when the "religious well-being" has been fulfilled. For this accomplishment, there will be a necessity for the presence of Sufistic Consciousness in its optimal cultivation.

D. Conclusion

The uncertainty of existence is something that appears as something personal and subjective. In fundamental conditions, humans need to manage every stimulus that drives their emotions and behavior well regulated. In general, human consciousness is progressive and determined by a hierarchy based on human journeys in time. The peak of this kind of consciousness is when psychological maturity attained civilization in general as the benchmark. For this, religious well-being will be needed as a proper element to actualize consciousness before all uncertainties.

Religious practice in the Sufism tradition requires the emergence of religious well-being to maintain the path to the highest reality. Ibn Arabi was one of the great Sufis who experienced this process towards religious maturity. According to Ibnu Arabi, the story of Adam as the first human to have received knowledge on all the possible names by God has made the final point of human knowledge, that is spirituality. The orientation of human consciousness basically, has been obtained through the same circumstances. And to realize the material side of the wholeness idea, the practical functions have to be accommodated by humans.

The linguistic explanation of wujud shows that the presence of God in man is about answering the "possible" things. Humans will recognize the presence of God only in the "possible conditions" which makes uncertainty is essential for humans. The term embodiment is a key term because it is directly related to the actual level of human consciousness. Humans will need a multilevel understanding in spurring their Sufistic consciousness to get established. Meanwhile, the divine aspect has and has always kept the ultimate certainty that humans will aim for. The existence of *al-a'yan ats-tsabitah* (permanent entity) becomes exceptionally crucial to ensure the type of uncertainty conditions endured existentially by humans. God becomes more indisputable for the standard of human religious well-being through a Sufistically developed consciousness with an integral concept between psychological awareness and divine theophany elements (*tajalliy*).

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