

**IBN 'ARABI ON WAḤDATUL WUJŪD AND THE DISCOURSE OF
RELIGIOUS PLURALISM (A CRITICAL STUDY)**



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AQIDAH AND ISLAMIC PHILOSOPHY

FACULTY OF USHULUDDIN

UNIVERSITY OF DARUSSALAM GONTOR

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THESIS

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RELIGIOUS PLURALISM (A CRITICAL STUDY)**

THESIS

Submitted to the University of Darussalam Gontor in Partial Fulfillment of
Requirements for Completing the Undergraduate Program in Faculty of
Ushuluddin
Department of Aqidah and Islamic Philosophy

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ABSTRAK

Wahdatul Wujūd Ibn 'Arabi dan Wacana Pluralisme Agama (Studi Kritik)

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Kajian ini akan membahas tentang dua doktrin yang sering dikaitkan antara satu dan lainnya oleh sebagian pihak, yaitu *wahdatul wujūd* dan pluralisme agama. *Wahdatul wujūd*, adalah term khas di kalangan sufi yang secara khusus merujuk pada sosok Ibnu 'Arabi. Sejatinya, konsepsi ini berkaitan dengan bagaimana relasi antara Tuhan dengan makhluk-Nya. Namun, tidak jarang term tersebut dibawa-bawa lebih jauh oleh beberapa kalangan dalam melegitimasi doktrin pluralisme agama. Pluralisme agama sendiri merupakan satu konsep khas yang bermakna bahwa setiap agama adalah sama, sama-sama benarnya. Tokoh utama dalam doktrin pluralisme ialah Frithjof Schuon.

Tujuan penelitian ini untuk membuktikan kepada kaum pluralisme agama bahwa pemahaman Ibnu 'Arabi tentang *Wahdatul wujūd* sejalan dengan pluralisme adalah suatu kebohongan dengan cara melakukan analisis lebih dalam dengan cara menafsirkan ungkapan Ibnu 'Arabi tentang pluralitas agama dengan mengaitkannya dengan makna eksistensi *Wahdatul* itu sendiri. Selain itu, Schuon melihat bahwa keragaman bentuk ritual pada agama-agama bukanlah penghalang bagi mereka untuk nantinya bertemu pada titik yang sama, yakni pada dimensi transenden. Hal tersebut ia dasarkan secara terburu-buru pada doktrin *wahdatul wujūdnya* Ibnu 'Arabi, dimana ia memahaminya dengan keragaman dalam kesatuan. Daripada itu, penelitian ini akan mengkaji pokok persoalan klaim penganut pluralisme agama, secara khusus merujuk pada Schuon, ketika mendasari gagasannya pada doktrin *wahdatul wujūdnya* Ibnu 'Arabi.

Metode penelitian ini merupakan studi kepustakaan dengan menggunakan pendekatan kualitatif. Sumber data dalam penelitian ini terdiri dari sumber primer dan sekunder. Sumber primer adalah karya-karya Ibnu 'Arabi yang secara langsung membahas pokok permasalahan dalam penelitian ini, ditambah dengan karya Frithjof Schuon mengenai pluralisme agama, dan dengan sumber sekunder terkait. Data yang terkumpul dianalisis menggunakan metode analisis deskriptif.

Hasil dari penelitian ini menunjukkan bahwa kesalahpahaman dalam memahami ungkapan Ibnu 'Arabi lebih disebabkan oleh kajian yang tidak komprehensif dan manipulatif, tak terkecuali Schuon. Hal ini di karenakan bahwa *wahdatul wujūdnya* Ibnu 'Arabi tidak sama sekali mengafirmasi kebenaran di luar agama Islam. Justru, baginya keselamatan hanya bisa tercapai melalui ajaran nabi terakhir, Muhammad SAW.

Penulis mengakui kajian ini masih jauh dari kata sempurna, karenanya penulis merekomendasikan peneliti selanjutnya untuk lebih jauh mengkaji gagasan kaum perennialis yang secara khusus mendasarkan ajaran mereka dalam kesatuan agama-agama melalui tradisi sufi.

Kata kunci: *Wahdatul wujūd*, *Pluralisme Agama*, *Ibnu 'Arabi*, *Frithjof Schuon*.

ABSTRACT

Ibn 'Arabi on *Waḥdatul wujūd* and the Discourse of Religious Pluralism (A Critical Study)

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This study will discuss two doctrines that are often associated with each other by some figure, namely *waḥdatul wujūd* and religious pluralism. *Waḥdatul wujūd*, is a key term among Sufis that specifically refers to the figure of Ibn 'Arabi. In fact, this conception is related to the relationship between God and His creatures. However, it is not uncommon for the term to be taken further by some group in legitimizing the doctrine of religious pluralism. Religious pluralism itself is a distinctive concept that means that every religion is the same, equally true. The main figure in the doctrine of pluralism is Frithjof Schuon.

The purpose of this research is examine the shortcomings and advantages of Frithjof Schuon's concept of Religious Pluralism and juxtapose it with the concept of *Waḥdatul wujūd* Ibn'Arabi and prove to religious pluralists that Ibn 'Arabi's understanding of *Waḥdatul wujūd* is in line with pluralism is a lie by doing a deeper analysis by interpreting the expressions Ibn 'Arabi about the plurality of religions by relating it to the meaning of *waḥdatul wujūd* itself. Schuon sees that the diversity of ritual forms in religions is not a barrier for them to later meet at the same point, namely the transcendent dimension. He based this hastily on Ibn 'Arabi's doctrine of *waḥdatul wujūd*, which he understood as diversity in unity. Instead, this research will examine the issue of the claims of religious pluralists, specifically referring to Schuon, when basing his ideas on Ibn 'Arabi's doctrine of *waḥdatul wujūd*.

This research method is a literature study using a qualitative approach. Data sources in this research consist of primary and secondary sources. Primary sources are Ibn 'Arabi's works that directly discuss the subject matter in this study, coupled with Frithjof Schuon's work on religious pluralism, and with related secondary sources. The collected data were analyzed using descriptive analysis method.

The results of this research show that misunderstandings in understanding Ibn 'Arabi's expressions are more caused by studies that are not comprehensive and manipulative, including Schoun. This is because Ibn 'Arabi's *waḥdatul wujūd* does not affirm the truth outside Islam. For him, salvation can only be achieved through the teachings of the last prophet, Muhammad SAW.

The researcher recognizes that this study is far from perfect, so the author recommends future researchers to further examine the ideas of perennialists who specifically base their teachings on the unity of religions through the Sufi tradition.

Keywords: *Waḥdatul wujūd*, *Religious Pluralism*, *Ibn 'Arabi*, *Frithjof Schuon*.

To Honorable,
Dean of Faculty of Ushuluddin
University of Darussalam Gontor

*Bismillahirrahmanirrahim,
Assalamu'alaikum Wr. Wb.*

Its is my honor to present this thesis written by:

Name : Elvini Chiquita Putri
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Wassalamu'alaikum Wr. Wb.

Mantingan, 13 Shafar 1446 H
18 Agustus 2024 M

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Bismillahirrahmanirrahim,

Assalamu'alaikum Warahmatullahi Wabarakatuhu,

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12 Oktober 2024 M

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To committee hold the thesis examination in partial fulfillment of the requirements for the degree of licentiate in Aqidah and Islamic Philosophy in the Faculty of Ushuluddin, University of Darussalam, Gontor on:


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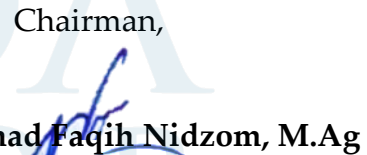
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Decided to grant her pass in the thesis examination. Hence, She is Eligibel to be awarded the degree of licentiate in Aqidah and Islamic Philosophy in the Faculty of Ushuluddin, University of Darussalam Gontor.

Secretary,

Hasbi Arijal, M. Ag

Chairman,

Dr. Muhammad Faqih Nidzom, M.Ag

1st Examiner: Dr. Ahmad Farid Saifuddin, M. Ag

: 

2nd Examiner: Hasbi Arijal, M. Ag

: 

Declaration

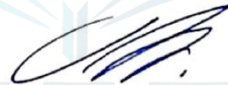
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Declare sincerely that this thesis originally belongs to my work and not belongs to other researcher for the different degree. Furthermore, this thesis is not a work published before, except some parts with their original references.

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Mottoes

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ
(آل عمران: ٨٥)

“Whoever seeks a religion other than Islam, will never be accepted by him and in the hereafter he will be among the losers” (Ali Imran: 85)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (البقرة: ١٨٦)

“When my servants ask you (Prophet Muhammad) about Me, I am near. I grant the prayer of the one who prays when he prays to Me. Therefore, let them fulfill My commandments and believe in Me so that they may always be in the truth” (Al-Baqarah:186)

Dedication

I dedicate this thesis to:

My grateful Allah SWT, who my family, my beloved parents, Mr. Agus Purwantoro, Mrs. Endang Setyowati Sri Mulyani, and my sister Elvina Chiquita Putri, who have become strongholds of defense. And all my family who have given me support.

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May Allah reciprocate a proportionate reward and bless them, and may this humble thesis be valuable and useful for the readers, especially the researcher.

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