

**WUJUDIYYAH ACCORDING TO NURUDDIN AR-RANIRY AND
HAMZAH FANSURI (COMPARATIVE STUDY)**



By:

Nadia Pratiwi

NIM 422021223071

**UNIDA
GONTOR**

UNIVERSITAS DARUSSALAM GONTOR

DEPARTMENT OF AQEEDAH AND ISLAMIC PHILOSOPHY

FACULTY OF USHULUDDIN

UNIVERSITY OF DARUSSALAM GONTOR

1446/2024

**WUJUDIYYAH ACCORDING TO NURUDDIN AR-RANIRY AND
HAMZAH FANSURI (COMPARATIVE STUDY)**

THESIS

**Presented to
University of Darussalam Gontor
In Partial Fulfillment of Requirements
For the Bachelor Degree
In Departement of Aqeedah and Islamic Philosophy**

By:

Nadia Pratiwi

NIM 422021223071

Supervisor

Maria Ulfa M.Fil.I.

NIDN. 2112018703



DEPARTMENT OF AQEEDAH AND ISLAMIC PHILOSOPHY

FACULTY OF USHULUDDIN

UNIVERSITY OF DARUSSALAM GONTOR

1446/2024



UNIDA
GONTOR

UNIVERSITAS DARUSSALAM GONTOR

ABSTRAK

KONSEP WUJUDIYYAH MENURUT NURUDDIN AR-RANIRY DAN HAMZAH FANSURI (STUDI KOMPARATIF)

Nadia Pratiwi

422021223071

Hamzah Fansuri dikenal sebagai pendukung ajaran *wahdatul wujud*, yang menganggap bahwa semua eksistensi adalah manifestasi dari wujud Tuhan. Pandangannya sangat dipengaruhi oleh ajaran Ibnu Arabi, yang melihat adanya kesatuan eksistensi antara Tuhan dan makhluk. Sebaliknya, Nuruddin Ar-Raniry, meskipun juga seorang sufi, menolak konsep *wahdatul wujud* ini, karena ia menganut konsep *wahdatus syuhud* dan menyatakan bahwa ada perbedaan mutlak antara Tuhan sebagai pencipta dan makhluk sebagai ciptaan. Pandangan Ar-Raniry lebih selaras dengan ajaran ortodoks dalam Islam.

Berdasarkan pemaparan di atas peneliti ingin mengetahui perbandingan pemikiran konsep *wujudiyah* antara Nuruddin ar-Raniry dan Hamzah Fansuri.

Penelitian ini bertujuan untuk menganalisis perbandingan konsep *wujudiyah*, dalam pandangan dua tokoh sufi Nusantara, yaitu Nuruddin Ar-Raniry dan Hamzah Fansuri. *Wujudiyah* adalah konsep sentral dalam tasawuf yang mengupas hubungan eksistensi antara Tuhan dan makhluk. Kedua tokoh ini, meskipun sama-sama berakar pada tradisi tasawuf, memiliki pandangan yang berbeda dalam menafsirkan wujudiyah. Penelitian ini menggunakan metode kualitatif dan komparatif dengan studi Pustaka (*library research*) sebagai pendekatan utama, di mana karya-karya kedua sufi dianalisis secara mendalam.

Hasil penelitian ini menunjukkan adanya perbedaan mendasar antara kedua tokoh dalam memahami *wujudiyah*, terutama dalam aspek Tuhan, Alam, dan Manusia yang mencerminkan keragaman pemikiran dalam tradisi tasawuf di Nusantara. Temuan ini memberikan wawasan baru tentang bagaimana pemikiran tasawuf berkembang di wilayah tersebut dan bagaimana perdebatan teologis pada masa lalu memengaruhi perkembangan pemahaman keagamaan hingga hari ini.

Melalui penelitian ini, diharapkan dapat memberikan kontribusi terhadap pemahaman lebih mendalam mengenai konsep *wujudiyah* dalam pemikiran Islam Nusantara, khususnya melalui pandangan Nuruddin Ar-Raniry dan Hamzah Fansuri. Hasil penelitian ini juga diharapkan dapat menjadi referensi bagi kajian teologi Islam dan memperkaya wacana keilmuan terkait keberagaman pemikiran keagamaan di Indonesia.

UNIVERSITAS DARUSSALAM GONTOR

Kata kunci: Hamzah Fansuri, Nuruddin ar-Raniry, Tasawuf, *Wahdatul wujud*, *Wujudiyah*.

ABSTRACT

WUJUDIYYAH ACCORDING TO NURUDDIN AR-RANIRY AND HAMZAH FANSURI (COMPARATIVE STUDY)

Nadia Pratiwi

422021223071

Hamzah Fansuri is known as a proponent of *wahdatul wujud*, the doctrine that views all existence as a manifestation of God's being. His perspective was heavily influenced by Ibn Arabi's teachings, which emphasize the unity of existence between God and the created world. On the other hand, Nuruddin Ar-Raniry, though also a Sufi, rejected the concept of *wahdatul wujud*, because he has *wahdatus syuhud*'s concept, and asserted a clear distinction between God as the Creator and creation as the created. Ar-Raniry's views align more closely with orthodox Islamic teachings.

Based on the explanation above, the researcher aims to examine the comparative thoughts on the concept of *wujuddiyyah* between Nuruddin Ar-Raniry and Hamzah Fansuri.

This research aims to analyze the comparison of the concept of *wujuddiyyah* as understood by two prominent Sufi figures in the Malay world, Nuruddin ar-Raniry, and Hamzah Fansuri. *Wujuddiyyah* is a central concept in Sufi philosophy that explores the existential relationship between God and His creations. Although both scholars rooted their thoughts in the Sufi tradition, they held differing views on the interpretation of *wujuddiyyah*. This research employs a qualitative approach and comparative which uses literature review (library research) as the main method, analyzing the works of both Sufis in detail.

The findings of this study reveal significant differences in how these two figures interpreted *wujuddiyyah*, especially in the concept of God, Nature, and Humans, reflecting the diversity of thought within the Sufi tradition in the Malay world. These results provide new insights into the development of Sufi thought in the region and how theological debates in the past have shaped religious understanding up to the present day.

Through this research, it is hoped to contribute to a deeper understanding of the concept of *wujuddiyyah* in the Islamic thought of the Nusantara region, particularly through the perspectives of Nuruddin Ar-Raniry and Hamzah Fansuri. The findings of this study are also expected to serve as a reference for theological studies in Islam and enrich scholarly discourse on the diversity of religious thought in Indonesia.

Keywords: Hamzah Fansuri, Nuruddin ar-Raniry, Tasawuf, *Wahdatul wujud*, *Wujuddiyyah*.

UNIVERSITAS DARUSSALAM GONTOR

To Honorable
Dean of Faculty of Ushuluddin
University of Darussalam Gontor

Bismillahirrahmanirrahim,
AssalamualaikumWr.Wb

Its is my honor to present this thesis written by:

Name : Nadia Pratiwi
Registered Number : 422021223071
Tittle : *Wujudiyah* According to Nuruddin ar-Raniry
and Hamzah Fansuri (Comparative Study)

I Declare that this thesis has been processed and corrected to fulfil the requirement for the degree of licentiate in Aqeedah and Islamic Philosophy in the Faculty of Ushuluddin, University of Darussalam Gontor. Therefore, I Request that the thesis could be examined soon.

WassalamualaikumWr.Wb.

Ponorogo, 27th of Rabi'ul Akhir 1446 H
31st Oktober 2024 M

Supervisor


(Maria Ulfa, M.Fil.I.)

Bismillahirrahmanirrahim,

Assalamu'alaikum Warahmatullahi Wabarakatuh,

The Faculty of Ushuluddin, University of Darussalam Gontor,
Indonesia has received a thesis written by:

Name : Nadia Pratiwi
Reg. Number : 422021223071
The Title : *Wujudiyah* according to Nuruddin ar-Raniry
and Hamzah Fansuri (Comparative Studies)

In partial fulfillment of the requirement for the degree of Licentiate
(S1) in the Faculty of Ushuluddin Departement of Aqeedah and Islamic
Philosophy in the Faculty of Ushuluddin academic year 1445-1446/2024-
2025.

Wassalāmu'alaikum Wr. Wb.

Ponorogo, 12nd of Jumadal Akhir 1446 H

13rd of December 2024 M

Dean of Faculty of Ushuluddin,



Syamsul Hadi Untung, M.A., M.LS.

DECISION OF THE EXAMINER TEAM

The committee hold the thesis examination in partial fulfillment of the requirements for the degree of Licentiate in Aqeedah and Islamic Philosophy in the Faculty of Ushuluddin, University of Darussalam Gontor on:

Day/Date : Tuesday, 17th of December 2024 M

Place : Istanbul 214

The thesis was written by:

Name : Nadia Pratiwi

Faculty/Departement : Ushuluddin/Aqeedah and Islamic Philosophy

Registered Number : 42. 2021. 223. 071

The Title : *Wujudiyyah* according to Nuruddin ar-Raniry
and Hamzah Fansuri (Comparative Study)

Decided to grant him a pass in the thesis examination. Hence, he is eligible to be awarded the degree of Licentiate in Aqeedah and Islamic Philosophy in the Faculty of Ushuluddin, University of Darussalam Gontor.

Chief of Examination board,

Secretary,



(Maria Ulfa, M.Fil.I.)



Fadhillah Rachmawati, M.Ag.

1st Examiner : Dr. Muhammad Faqih Nidzom, S.Fil.I., M.Ag.

2nd Examiner : Fadhillah Rachmawati, M.Ag.

Declaration

Name : Nadia Pratiwi
Reg. Number : 42. 2021. 223. 071
Faculty : Ushuluddin
The Title : *Wujudiyah* according to Nuruddin ar-Raniry
and Hamzah Fansuri (Comparative Study)

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

Otherwise, if it found that this thesis is plagiarism, I am ready to be ceased academically.

Ponorogo, 16th of Jumadal Akhir 1446 H

17th of December 2024 M

Writer,



METERAI
TEMPEL
10000
F71AMX004548754

(Nadia Pratiwi)

42. 2021. 223.071

Motto

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۖ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۚ

And seek help through patience and prayer, and indeed, it is difficult
except for the humbly submissive [to Allah]

"The greatest way to know is to know oneself; understanding the self is
the first step toward understanding the universe."

(Ibnu Sina)

"Happiness is the aim of all human actions, and it can only be achieved
through the perfection of reason and virtue."

(Al-Farabi)

UNIDA
GONTOR
UNIVERSITAS DARUSSALAM GONTOR

Dedication

I dedicated this thesis to:

My beloved parents, my DAD (Mudni Susanto), my MOM, (Susi Fitrianingsih), and my little brothers (Muhammad Fahri and Akbar Qolbi), with their love and support, I could survive every single time of my life.



Acknowledgment

Alhamdulillah Robbil'Alamiin. Foremost, all praise to Almighty Allah SWT, The Lord of the Universe, for the gracious mercy and tremendous blessing that enables me to accomplish this humble thesis. Pray and peace are upon the Last Prophet Muhammad Peace being Upon Him, his family, companions, and entire followers. Special thanks to:

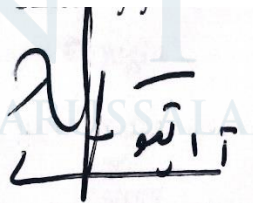
1. The Head Masters of Modern Islamic Boarding School Darussalam Gontor, KH Hasan Abdullah Sahal, Drs. KH. M. Akrim Mariyat, Dipl. Ed., Prof.Dr.K.H. Amal Fathullah Zarkasyi, M.A who ~~have~~ has allowed the researcher to study at the University of Darussalam Gontor.
2. The Rectors of University of Darussalam Gontor: Prof Dr. KH Hamid Fahmy Zarkasyi, M.Ed., M.Phil., Dr. H. Abdul Hafidz Zaid, M.A., Dr. Setiawan bin Lahuri, M.A., Dr. Khoirul Umam, M.Ec., Dr. Royyan Ramdhani Djayusman, Ph.D.
3. Dear Mr Syamsul Hadi Untung, M.A., M.LS., as the Dean of Faculty of Ushuluddin, University of Darussalam Gontor. Who availed every possible means and provided the academic facilities and resources to the researcher to complete the thesis, and the same recognition is extended to
4. Dear Mr. Dr. Ahmad Farid Saifuddin, M.Ag. as the Head of Department of Aqeedah and Islamic Philosophy, University of Darussalam Gontor Ponorogo, who has allowed the researcher to complete this thesis.
5. All of the lectures University of Darussalam Gontor for their education during the study of the writer/researcher in the

6. Honorable supervisor, Maria Ulfa, M.Fil.I, as my supervisor in this thesis, always took the time to correct my writing provide input to me, and answer my questions. This paper will not be perfect except for the guidance that I need. Thank you very much for the guidance given.
7. To all my friends, the Virtuous Generation, who support and strengthen each other in every condition and are always together despite the rain. May we always be in His protection and the blessing of living in the way of Allah SWT.
8. Many thanks to my roommates in Harmony Noodles and Beverages for their support, blessings, and prayers. May Allah always surround us with His mercy and compassion.
9. May this humble thesis be valuable and useful for the readers, especially for the writer and researcher.

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

UNIDA Gontor, 27th of Rabi'ul Akhir 1446 H
31st Oktober 2024 M

Sincerely yours,



(Nadia Pratiwi)