

CHAPTER I

INTRODUCTION

A. Background of Study

Love is a conversation that is always controversial, topical, and inspiring. Many people from various circles wondered about the essence and application of love in everyday life. Because with love, individual characteristics can be formed.¹ Such wondrous love can change individuals, like the love story of Laila and Majnun, but it can also be as cruel as the noble Troy who destroyed civilization.² We also find many discussions about or based on love in the Qur'an as the holy book of Islam.

One example in Qur'an Surah Al-Isra' verse 70. This means is, "And indeed We have glorified the Children of Adam, and We gave them vehicles on land and in the Sea, and We gave them sustenance with good things, and We gave them an advantage over most of Our creatures, with a genuine advantage ". The Qur'an verse is one of several verses that explain that with love, Allah SWT has ennobled the degrees of Bani Adam

¹ Joseph Peter Ghougassian, *"Penulis-Penulis Pemikiran Kahlil Gibran"*, ed. Ahmad Baidhawi (Yogyakarta: Fajar Pustaka Baru, 2000), p.230.

² Zayyin Alfi Jihad, *"Kisah Cinta Platonik Jalâl Al-Dîn Al-Rûmî"*, *Teosofî: Jurnal Tasawuf Dan Pemikiran Islam* 1 (2011). p. 196–212.

by providing sustenance and many advantages over other creatures. The sustenance and advantages are to make it easier for the Bani Adam to carry out their mandate to Allah SWT as *Khalifah* (caliph) on earth.³

Islam as a religion of love⁴, that teaches humans to be gentle and appreciative to all Allah's creatures as Allah acts with basic love to all of His creations.⁵ As has been exemplified by our predecessors even since the first man on this earth. From Prophet Adam and Siti Hawa then continued to *khatimul an-biya'*, namely the Prophet Muhammad SAW then Muslim figures such as Sufi Rabi'ah Al-Adawiyah, Jalaluddin Rumi, Aisyah Al-Ba'uniyah, and several other figures.

He taught us to carry the mission of love for the people when spreading knowledge of Islam. We can see the form of love from the Prophet and Messenger of God to his people from the great heart of his struggle to accept the diatribe of the disobedient people who did not want to listen to the prophet's advice, wanted to harm the prophet, to teased the prophet's preaching, hurt the prophet's family, and betrayed the prophet.

³ Nadilla Rica Italiana, "Tanggung Jawab Manusia Sebagai Khalifah di Bumi untuk Menjaga dan Melestarikan Lingkungan Alam," *Journal Islamic Education* 1 (2023): 288–97.

⁴ Haidar Bagir, *Risalah Cinta dan Kebahagiaan*, (Jakarta: Mizan, 2015). p. 4.

⁵ Muhammad Basyrul Muvid, "Menjunjung Tinggi Islam Agama Kasih Sayang dan Cinta Kasih dalam Dimensi Sufisme," *Jurnal Refletika*, Vol. 16, Nomor 2 (2021).

In addition, there is also much wisdom about love and loyalty that we can get from the stories of the prophets with their wife.

Love is a feeling within a person due to the factors that form it. Love is also the cause of the existence of all entities and the binding of all their parts. Love is the light and life of nature.⁶ So, it can be said that love is an aspect of life that always exists in human life. And it is impossible when there is a human being who does not have a sense of love in himself. Because in general, love is manifested through affection, happiness, helping, and so on. So love makes the day feel more. Whether love for others fellow or love for *Khaliq* which must be above all love for human fellow and others.

However, the influx of Western culture and thought or Westernization into human thinking, especially teenagers, make their own misunderstandings and beliefs about the essence of real love. With the wrong understanding and beliefs, humans will take the wrong action too. Like the Western existentialist figures who forward the principle of "*existence precedes essence*" namely existence precedes essence.⁷ But among

⁶ Badiuzzaman Said Nursi, *Al-Kalimat*, (Banten: Risalah Nur Press, 2021), p.526

⁷ Gege Agus Siswandi, *Filsafat Manusia Memahami Manusia Sebagai Homo Complexus*, (Solok, Sumatra Barat: PT Mafy Media Literasi Indonesia, 2024).

the existentialist figures, Jean-Paul Sartre is the only one who is the loudest and most outspoken figure in announcing his understanding and his statements. Such as a negative understanding of love that is only based on his rationality. As for love, Jalaluddin Rumi argued that humans will always confused in defining it, because the rationality that tries to explain is a fallacy.⁸

As we find today, some so many people have a poor understanding of the essence of love until they are caught by mental health crisis. Such as Gamophobia and Philophobia. There are several Western countries whose citizens live together without legal marital status or commonly referred to as cohabitation. According to the data, the top three countries in the rank are Sweden, Denmark, and France.⁹ And there were also 1.7 million marriages recorded in Indonesia throughout 2022. According to the Indonesian Statistics report, this number decreased by 2.1% compared to 2021.¹⁰

⁸ Assya Octafany, "Konsep Mahabbah Jalaluddin Rumi," *Refleksi: Jurnal Filsafat Dan Pemikiran Islam*, Vol. 21, Nomor 2 (2020).

⁹ Ahdiat, Adi, "10 Negara dengan Persentase Rumah Tangga Kohabitasi Terbesar" di OECD Artikel Data Boks, dalam situs <https://databoks.katadata.co.id/datapublish/2022/12/07/ini-negara-yang-warganya-banyak-hidup-bersama-tanpa-menikah/>.

¹⁰ Annur, Cindy Mutia, "Jumlah Pernikahan di Indonesia" (2012-2022) Artikel Data Boks, dalam situs <https://databoks.katadata.co.id/datapublish/2023/03/02/angka-pernikahan-di-indonesia-pada-2022-terendah-dalam-satu-dekade-terakhir/>.

There are so many aspects and reasons until somebody has caught by Gamophobia and the like. But one of them is those who subscribe from Jean-Paul Sartre's idea of love. Who believes that love brings negative and disgusting. And in this case, the writer wants to try to provide a comparison of the philosophy of love in view of existentialist Jean-Paul Sartre with one of Muslim Sufi Jalaluddin Rumi.

B. Problem Statement

Based on the background of study that has been described above, the problem statement is as follows:

1. What is the Philosophy of Love according to Jean-Paul Sartre and Jalaluddin Rumi?
2. How does the comparison of the Philosophy of Love between the thoughts of Jean-Paul Sartre and Jalaluddin Rumi?

C. Purpose of Study

Based on the explanation of the problem statement above, the writer has the purpose of study, there are:

1. To know the Philosophy of Love according to Jean-Paul Sartre and Jalaluddin Rumi.
2. To know the comparison from Philosophy of Love between Jean-Paul Sartre's and Jalaluddin Rumi's thoughts.

D. Significance of Study

In general, this thesis aims to know the comparative philosophy of love according to the views of Jean-Paul Sartre and Jalaluddin Rumi. The significance of this thesis is as follows:

1. Theoretical Significance

- a. To add insight and knowledge related to the Philosophy of Love of Jean-Paul Sartre and Jalaluddin Rumi.
- b. To add new scientific insight about comparative studies of the Philosophy of Love in view of western existentialist Jean-Paul Sartre and the Muslim Sufi Jalaluddin Rumi.

2. Practical Significance

- a. This thesis is intended to provide research based on the science of Islamization.
- b. Providing recommendations to some institutions in cultivating some values and concepts of love that suitable with the Islamic worldview.
- c. In practice, the author hopes that this research can be a good solution to some mental problems and problems relating to somebody with others involving love.

E. Literature Review

As far as the author has observed, the problem of misunderstanding the concept of love due Jean-Paul Sartre's philosophy of love and several efforts to overcome it have been studied by many Indonesian and foreign academics, both in the form of books, scientific works, and theses. But, from some that the author has read, no comparison has been found with the understanding of the concept of love from Muslim Sufi figures. So, it has not been able to know the comparison between the existentialist Jean-Paul Sartre and Sufi Jalaluddin Rumi in understanding about love.

To make it easier for the researcher to complete this scientific work, the author will use various sources related to the title of the scientific work. The following are some previous works that are the theoretical basis for this scientific work:

First, an article entitled "*Cinta dalam Perspektif Filsafat Eksistensialisme Jean-Paul Sartre*", in the *Sanjiwani: Jurnal Filsafat*, by Gede Agus Siswadi, Universitas Gadjah Mada, 2023. From the title alone, it is evident that this journal aims to explain the existentialist philosopher Jean-Paul Sartre's perspective on the philosophy of love, which offers a distinct interpretation of love. According to Sartre, love is inherently tied to conflict. It deprives individuals of freedom and authenticity, enslaves

them to love, and reduces sexual relationships to a complete surrender of one's existence to another. However, the understanding of love in this journal seems more like commentary or judgment and is not entirely based on Sartre's original works.¹¹ Therefore, in this thesis, the author seeks to provide a more detailed explanation of Sartre's philosophy of love, grounded in his original writings, and subsequently compare it with the philosophy of love from a Sufi perspective.

Second, an article entitled *"In Love, One and One Are One: Muak - Pengorbanan Mengadakan Cinta menurut Prespektif Jean-Paul Sartre"*, in the *Eagle Journal*, by Timotus Adi Priono and Laurentius Tinambunan, Faculty of Philosophy, Santo Thomas Catholic University, 2022. In this journal, the author explains Jean-Paul Sartre's understanding of the relational aspect of love. According to Sartre, the fundamental characteristic of love is conflict, which ultimately destroys human relationships. Love may appear to grant freedom, but in reality, it entraps human freedom. However, this journal primarily focuses on explaining the foundation of love based on Sartre's understanding of human relations. It has yet to classify Sartre's

¹¹ Gede Agus Siswadi, *"Cinta dalam Perspektif Filsafat Eksistensialisme Jean-Paul Sartre"*, *Sanjiwani*, Vol. 14 (2023): p.1–12.

explanation of love in terms of its definition, foundation, and purpose.¹²

Therefore, in this thesis, the author aims to classify Sartre's understanding of love based on its meaning, foundation, and purpose.

Third, an article entitled "*Kebebasan Manusia dalam Filsafat Eksistensialisme (Studi Komparasi Pemikiran Muhammad Iqbal dan Jean Paul Sartre)*", in the *Manthiq Journal*, by Elvira Purnamasari, 2017. This article compares the concept of freedom from two opposing perspectives: Muhammad Iqbal's views as a theistic or religious existentialist and Jean-Paul Sartre's views as an atheistic or non-religious existentialist. For Muhammad Iqbal, freedom is a means to achieve self-realization, culminating in humanity's role as God's representative on Earth. Meanwhile, Jean-Paul Sartre, as a proponent of atheism, views human freedom as absolute, considering God a barrier and a usurper of human freedom. This article focuses solely on Sartre's concept of freedom and compares it with Muhammad Iqbal's perspective.¹³ Therefore, the author seeks to compare Sartre's understanding of another realm which is love,

¹² Timotius Adi Priono, "In Love, One and One Are One: Muak - Pengorbanan Mengadakan Cinta Menurut Prespektif Jean-Paul Sartre 1,2," *Rajawali* 20, No. 1 (2022): 9–14.

¹³ Elvira Purnamasari, "Kebebasan Manusia dalam Filsafat Eksistensialisme (Studi Komparasi Pemikiran Muhammad Iqbal dan Jean Paul Sartre)," *Manthiq* 2 (2017): 119–33.

with the perspective of a figure who prioritizes essence through the Sufi tradition, namely Jalaluddin Rumi.

Fourth, an article entitled "*Konsep Mahabbah Jalaluddin Rumi*", in the *Reflection: Journal Islamic Philosophy and Thought*, by Assya Octafany, 2020. In this article, the author highlights society's tendency to interpret the concept of love in a narrow sense and, in response, explores the concept of mahabbah according to Jalaluddin Rumi. For Rumi, love is not merely an affection for the opposite sex but a path to loving God. However, the article does not yet provide a detailed explanation of Rumi's understanding of love based on his original works.¹⁴ Therefore, in this thesis, the author seeks to delve deeper into Jalaluddin Rumi's concept of love, drawing directly from his original writings, and to compare it with the concept of love as understood by existentialist philosophers.

Fifth, an article entitled "*Konsep Cinta: Studi Komparasi antara Pemikiran Jalaluddin Rumi dan Erich Fromm*", the thesis written by Andi Wahyu Aliffudin, UIN Sunan Ampel Surabaya, 2020. In this undergraduate thesis, the author discusses the concept of love from the perspective of Jalaluddin Rumi's Sufism and Erich Fromm's psychology,

¹⁴ Assya Octafany, "*Konsep Mahabbah Jalaluddin Rumi*," *Refleksi: Jurnal Filsafat dan Pemikiran Islam* 21, no. 2 (2020): 5–19.

then compares the two. Based on the belief in God's love for His servants, Jalaluddin Rumi views love as the driving force behind all movement in the universe. Meanwhile, Erich Fromm asserts that humans may freely choose to love God, but God cannot be compelled to love His servants—an idea that fundamentally contradicts Islamic teachings. While the undergraduate thesis seeks to unify the disciplines of Sufism and psychology to foster a harmonious understanding of love, this thesis aims to compare the perspectives on love from existentialist and essentialist thinkers to establish a reconciliatory statement regarding the nature of love and its relational dynamics.

F. Theoretical Framework

As mentioned earlier, the author observes that many in society still fail to understand the true essence and concept of love. Therefore, in the comparative study of Jean-Paul Sartre's philosophy of love and the Sufism of Jalaluddin Rumi, and in seeking to understand both perspectives, the author employs an approach that combines philosophy and Sufism. This approach blends the use of rational intellect to comprehend things at a fundamental level while maintaining God as the foundation and ultimate purpose of all that happens and is done. Through this, the author presents an existentialist philosopher from the West and an Islamic essentialist Sufi,

both of whom have unique views on love, with the aim of exploring their ideas and identifying potential points of convergence and divergence between them.

Love creates relationships and communication between humans. Humans are social creatures, so it can be said that love is a human helper in living a happy life. Love is something that cannot be explained by using the ratio of reason alone. Because love contains things that related to feeling.

The ideas and discussions about love have existed since the medieval period. Among the Sufi figures who have explored this topic are Rabi'ah al-Adawiyyah, A'ishah al-Ba'uniyyah, Jalaluddin Rumi, and several others. In Islam, the essence of love is difficult to explain. Love only reveals longing and emotional imagery. Only those who experience it can truly understand it. Love is when we completely transcend our own selves. As ar-Rudzbari said, "As long as you have not fully transcended yourself, you have not yet entered the realm of love".¹⁵ Alternatively, in another sense, love means there is no distance between the lover and the beloved. Love

¹⁵ Andi Wahyu Aliffudin, "Konsep Cinta: Studi Komparasi antara Pemikiran Jalaluddin Rumi dan Erich Fromm," *Skripsi UIN Sunan Ampel Surabaya*, 2021.

is an expression of longing.¹⁶ The Qur'an has also explained that there are eleven loves that humans must have it, there are love for Allah SWT, love for family, love for the faithful and so on.¹⁷

In discussing the concept of love according to Jalaluddin Rumi, the author draws on the ideas of Rabi'ah al-Adawiyah, who is renowned for her concept of Mahabbatullah (the love of God). Her concept primarily focuses on the journey of a servant's love for Allah SWT. In this journey of love, she traverses several maqamat (spiritual stages) that can be applied to human relationships of love as well. Among them are: *Taubat* (which is the initial level that must be taken which eliminate the sins that become a barrier between the servant and his God), *Zuhud* (not wanting anything except an encounter with his lover), **Patience** (not complaining, feeling proud of what has been obtained, accepting everything that has become a gift), **Gratitude** (verbal or heart recognition with all gifts from Him), *Wara'* (activities away from things that are doubtful between *halal* or

¹⁶ Aisyah Al-Ba'unyah, *Menjalin Ikatan Cinta Allah SWT*, Cetakan I (Jakarta: Turos Pustaka, 2011), p.140.

¹⁷ Buya Riadi, "Bentuk-Bentuk Cinta dalam Tafsir Al-Mishbah dan Urgensinya terhadap Pendidikan Anak (Studi terhadap Pemikiran M. Quraish Shihab)" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2008).

haram), and *maqamat* final is *Ridha'* (to concentrate the whole soul to reject other than Him).¹⁸

For Jean-Paul Sartre, the author adopts the perspective of Friedrich Nietzsche. Nietzsche's concept of the will to power asserts that an individual has a drive to assert control and dominance. The freedom of will is closely aligned with truth, as both concepts emphasize the individual's autonomy in shaping their existence and understanding.¹⁹ This aligns with Jean-Paul Sartre's view of love as a struggle to attain true freedom.

G. Research Methods

The components be discussed include the writing approach, data and types of data, data collection techniques, data analysis techniques, and thesis writing systematics.

The writing methodology is an activity that takes information in the form of data, describes, and conveys understanding related to the purpose of writing. In this writing, in exploring the data the author uses an inventory method and a qualitative comparative writing method, by

¹⁸ Merita Dian Erina, "Treading the Path of Love of Rabiah Al-Adawiyah and Erich Fromm (A Comparative Study)," *Gunung Djati Conference Series* 23 (2023): 934–54.

¹⁹ Friedrich Nietzsche, *The Will to Power*, ed. Terj. Walter Kaufmann and R.J. Hollingdale (New York: Vintage Books, 1968). p.552.

conducting a comparative analysis of Jean-Paul Sartre's Philosophy of Love with Jalaluddin Rumi's Philosophy of Love. The qualitative writing method is a method to explore and interpret the meaning of several individuals or groups of people who are considered to come from social or humanitarian problems.²⁰

This research is categorized into qualitative comparative research, which emphasizes an in-depth understanding of the problem.²¹ The method in this research is library research, where information is obtained from literature, including books, journals, and supporting articles related to the issues raised.

1. Sources of Data

The data presented in this research is document data that systematically explains an existing phenomenon. The data in this research consists of two sources, namely primary and secondary sources.

a. Primary Sources

Books that discuss the concept of the Philosophy of Love such as Jean-Paul Sartre's *Nauses* and some of his other works such as

²⁰Erina, "Menapakai Jalan Cinta Rabiah Al-Adawiyah Dan Erich Fromm (Suatu Studi Komparasi)."

²¹ Sugiyono, *Metode Penulisan Kuantitatif*. Bandung: Alfabeta, 2018. P.:1

Existentialism is a Humanism and *Being and Nothingness*. And in terms of Jalaluddin Rumi, the author uses the book *Fihi Ma Fihi* by Jalaluddin Rumi.

b. Secondary Sources

Books, journals, and information that discuss the Philosophy of Love, Jean-Paul Sartre, Jalaluddin Rumi, and the concepts of love in the views of Western philosophers and Muslim Sufis.

2. The Technique of Data Analysis

The technique of data analysis is one of the methods used by the author to collect data. This data collection aims to obtain the information needed in the research process. In this study the authors used:

- a. The analytical method attempts to get a general depiction of the focus of study. Which is only to get a general description of the character with some specific details.
- b. The constant comparative analysis method is an analysis activity that concentrates on detailed descriptions to compare processes to explain a text (social reality) that will be studied to obtain what is intended. In addition, a comparative analysis is also a way to understand reality, events, and the situation behind the meaning.

Comparative in KBBI means regarding or based on the comparison. The author will use this method in comparing the

views of Jean-Paul Sartre and Jalaluddin Rumi about the Philosophy of Love.

3. Method of Collecting Data

Method of collecting data is organizing data into several categories, decomposing it into units, synthesizing it, compiling it into a model which must be chosen and finding out and the process of compiling existing data. In this literature study, the author uses documentation data analysis techniques, namely by collecting data on discussion matters related to the themes that have been determined. The author starts by collecting data in the form of books, journals, and videos and taking important information from these works. Then the author describes the characters, and in terms of thought, the author analyzes the character's thoughts from his writings, reference books, and journals. Then the author compares the thoughts of Jean-Paul Sartre with Jalaluddin Rumi on the concept of love.

H. System of Study

There are four discussion chapters in it to obtain accurate results from this research. Among them are as follows:

CHAPTER I: This chapter explains the background of study, problem statement, the research objectives, previous studies, the theoretical framework, and a systematic discussion.

CHAPTER II: In this chapter, the author explain a brief biography of Jean-Paul Sartre, Jalaluddin Rumi, the Philosophy of Love according to Western and Muslim Philosophers.

CHAPTER III: For this chapter, the author intends to explain how the Philosophy of Love in the views of Jean-Paul Sartre and Jalaluddin Rumi and a comparative study between them.

CHAPTER IV: In the last chapter, contains conclusions and suggestions related to the problems discussed. I hope that this research can be a reference for further writing and become something useful for the wider community.