



THE CONCEPT OF WAHDATUL WUJUD IBNU ARABI IN A SEMIOTIC PERSPECTIVE

KONSEP WAHDATUL WUJUD IBNU ARABI DALAM PERSPEKTIF SEMIOTIKA

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ABSTRACT

This research discusses Ibnu Arabi's thoughts about Wahdatul Wujud, which can be used as a solution to errors in people's thinking who consider Wahdatul Wujud's teachings to be wrong because there are so many symbols that have the effect that ordinary people are not able to find the true meaning. This type of research is a library research method library study. The research instrument used is documentation in the form of books related to the problems discussed. A philosophical Sufi approach guides the literature review. To support this approach, content analysis is used. The analysis we use is semiotics, which we think will find the meaning of the symbols and signs in Wahdatul Wujud. The data interpretation uses inductive and deductive data analysis. Based on an examination of the material discussed in this research, it can be concluded that according to Ibn Arabi, existence becomes real because God, as the *zhahir*, shows himself in a container of manifestation, namely in the cosmos itself. The universe is God's appearance (*Tajalli*); God and the universe cannot be understood except as a unity of ontological contradictions. will try to straighten out the true meaning of the concept of Ibn Arabi's thought in the process of understanding *Ma'rifatullah*, *Ma'rifatul Hakekat*, then there will be no more feelings of arrogance, *hasud*, envy, no *takabbur*, revenge; there will be patience, tolerance, mutual love, and compassion.

Keywords: Wahdatul Wujud, Ibn Arabi, Semiotics.

ABSTRAK

Penelitian ini membahas pemikiran Ibnu Arabi tentang Wahdatul Wujud yang dapat dijadikan solusi dari kekeliruan dalam berpikir masyarakat yang menganggap

ajaran *Wahdatul Wujud* keliru, disebabkan begitu banyaknya simbol yang berdampak masyarakat awam belum mampu menemukan makna yang sesungguhnya. Jenis penelitian ini merupakan studi kepustakaan *Library research method*. Instrumen penelitian yang digunakan adalah dokumentasi berupa buku-buku yang ada hubungannya dengan permasalahan yang dibahas. Kajian pustaka dipandu dengan pendekatan tasawuf filosofis. Untuk mendukung pendekatan ini digunakan *content analysis*. Analisis yang kami gunakan yakni semiotika yang kami anggap akan menemukan makna dari simbol, tanda dalam *Wahdatul Wujud*. Adapun interpretasi data menggunakan analisa data secara induktif dan deduktif. Berdasarkan pengkajian terhadap materi yang dibahas dalam penelitian ini dapat disimpulkan bahwa menurut Ibnu Arabi menjelaskan bahwa wujud menjadi nyata oleh karena Tuhan sebagai yang *Zahhir* memperlihatkan dirinya dalam suatu wadah manifestasi yakni di dalam kosmos itu sendiri. Alam semesta merupakan penampakan (*Tajalli*) Tuhan, Tuhan dan alam semesta tidak bisa dipahami kecuali sebagai kesatuan antara kontradiksi-kontradiksi ontologis. akan mencoba meluruskan makna sesungguhnya konsep pemikiran Ibnu Arabi dalam proses Pemahaman *Ma'rifatullah*, *Ma'rifatul Hakekat*, maka tidak ada lagi rasa sombong, hasud, dengki, tidak ada takabbur, dendam yang ada sabar, toleran, saling mencintai, menyayangi.

Kata-kata kunci: *Wahdatul Wujud, Ibnu Arabi, Semiotika*

A. INTRODUCTION

Thoughts on the nobility of Allah Swt, namely making a reality flow in every entity that can be tangible, accompanied by incomparable pleasure (Ghurab, 2015), are discussed, analyzed, and studied. Ibn Arabi is a figure who contributed ideas to the spread of the concept of *Wahdatul Wujud*, although in Ibn Arabi's work the word *Wahdatul Wujud* is never found. Ibn Arabi shows the intended meaning of *Wahdatul Wujud*. *Wahdatul Wujud* is the belief that everything is God. This means that everything that is visible is proof of its existence, or that all material is a manifestation of God, while God is non-material, so it is truly abstract.

Wahdatul Wujud is the center of all discussions of Irfanism and Sufism. The effort of the wise men and Irfan researchers was to prove the concept of *Wahdatul Wujud*, which was witnessed by the wise men with their *syuhud* and believed by some philosophers through the *burhan* put forward by the wise philosophers (Nur, 2012).

Therefore, according to the concept of *Wahdatul Wujud*, there is no more than one ultimate form, and that form is the form of God. Apart from God, whatever exists and appears to exist is merely an entification (*ta'ayyun*) and manifestation (*tajalli*) of God's form. This explanation can be found many times in the works of Ibn Arabi, who states that the universe is a manifestation of God and that nothing appears in a form other than God's will.

The proof of Wahdatul Existence in the Qur'an, the Word of Allah SWT: QS. Al-Baqarah, 2: 115.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Translation:

Only the east and the west belong to Allah. Wherever you turn, there is the face of Allah. Indeed, Allah is all-encompassing and all-knowing.

That's where God's face is meant; God's power covers all nature. Therefore, wherever man is, Allah knows his actions because he is always facing Allah. Everything that exists would not exist without His help. So, the essential being, which stands alone, is only Allah Swt. As for other than Allah Swt, in essence, there is no existence (Adam). They only existed after Allah Swt created them. So, their existence is actually with Allah Swt.

Ibn Arabi is of the view that the essence of Wahdatul Wujud is "thuri warai thur aql" (beyond the reach of reason), which is the cause of astonishment for intelligent people, and to understand this requires a higher level of knowledge; in this case, reason cannot be relied upon. In Mulla Sadra's philosophy of wisdom, the concept of Wahdatul Wujud also emerges.

In accordance with the explanations of observers of wisdom philosophy, Mulla Sadra's explanation of the concept of Wahdatul Wujud was heavily influenced by Ibn Arabi's views. The basic difference between Ibn Arabi and Mulla Sadra lies in Ibn Arabi's emphasis on the "thuri warai thur aql" concept of Wahdatul Wujud. Mulla Sadra believes that the concept of Wahdatul Wujud can be explained philosophically. On this basis, Mulla Sadra's philosophical system is based on the issues of the essence of existence (ashatlatul wujud) and wahdatul existence (Nur, 2012).

The author is interested in studying or analyzing the meaning contained in the Wahdatul form of Ibn Arabi's thoughts, and in this case, he uses the semiotic analysis method. Modern semiotics was developed by Ferdinand De Saussure, a linguist from the European continent, and Charles Sanders Pierce, a philosopher from the American continent. Saussure mentioned the science he developed as semiology, which divides signs into two components, namely signifiers, which are located at the level of expression and which have a form (Berger, 2010).

Language, in Saussure's eyes, is like a work of music. To understand a symphony, we must pay attention to the integrity of the musical work as a whole and not to the individual performances of each musician. To understand language, we have to see it "syn-

chronously," as a network of relationships between sound and meaning. We must not look at it atomistically, individually (Noth, 2006).

This is the meaning of the Wahdatul form of study, which currently makes many people mistaken about the concept of Ibn Arabi's thought, namely the Wahdatul form. There are groups who consider the Sufis absolutely heretical because of Wahdatul Wujud, and there are also those who are misled by misunderstanding the meaning of Wahdatul Wujud. However, between the two groups, the correct group is the group that lives Wahdatul Wujud with its true meaning.

People who deny it even consider the arif billah/Sufi group (such as Sheikh Ibnu Arabi, Sheikh Al-Jili, Sheikh Al-Hallaj, Sheikh Siti Jenar, and others) who emphasize Wahdatul Wujud as deviant, simply because they don't know the concept of Wahdatul Wujud on the side of the Sufis themselves, then misunderstand it by understanding Wahdatul Wujud as Hulul and Ittihad. So, they are actually playing with their own fantasies and assumptions about the Sufis, even though the Sufis are free from their denial and the fantasies of those who deny them.

B. LITERATURE REVIEW

The Concept of Wahdatul Wujud

Wahdatul Wujud is the center of all discussions of Irfanism and Sufism (Nur, 2012). Wahdatul Wujud is an expression consisting of two words, namely Wahdat meaning alone, single, or unity, while Wujud means existing. Thus, Wahdatul Wujud means unity of being. The word wahdah is then used with various meanings. Among classical scholars, some interpret wahdah as something whose substance cannot be divided into smaller parts. Apart from that, al-wahdah is also used by philosophers and sulfists as a unity between creatures and spirits, outer and inner, between nature and Allah, because, in essence, nature is Qadim and comes from Allah (Nata, 2012).

The understanding of Wahdatul Wujud changes the Nasuf nature in Hulul to become Khalaq (مخلوق: creature) and the nature of Lahut to become Haq (حق: God). Both (Khalaq and Haq) become aspects, where Khalaq is the outer aspect and Haq is the inner aspect. The words Khalaq and Haq are synonyms of "Al-ard" and "Al-Jauhar" and also of "Al-Zahir" (born, within) and "Al-Batin" (inner, inner). The 'Ard and Khalaq aspects have creaturely qualities, and Al-Jauhar and Haq have the meaning of divinity. So that every tan-

gible thing must have creaturely and divine characteristics (Mustofa, 1997).

Ibnu Arabi is considered the founder of the concept of Wahdatul Wujud, even though there is no use of the word Wahdatul Wujud at all in Ibn Arabi's works. The use of the word Wahdatul Wujud is thought to have been first used by Ibn Taimiyah in criticizing Ibnu Arabi (Nur, 2012). Of course, the assumption that Ibn Arabi is the founder of the concept of Wahdatul Wujud is not completely unfounded. This assumption is proven by analyzing the statements used by Ibnu Arabi in several of his writings and studies.

This means that if you agree with the term Wahdatul Wujud, namely that form is only attributed to Al-haqq, and deny forms other than the form of Al-haqq, without paying attention to the term Wahdatul Wujud, you will find this meaning in Ibn Arabi's thought (Mustofa, 1997). The final Wahdatul Wujud is what the Sufis then use, namely the understanding that humans and God are essentially one unified form. Harun Nasution further explained this understanding by saying that in Wahdat Al-Wujud's understanding, the *nasut* in *Hulul* is changed to *khalq* (creatures) and *lahut* to *haqq* (God). *Khalq* and *haqq* are two aspects of something. The outer aspect is called *khalq*, and the inner aspect is called *haqq* (Hamka, 1984).

So, in Ibn Arabi's essay, the word Wahdatul Wujud is not found at all, which is the center of study among Islamic philosophers and scholars, but even though it is not there, Ibnu Arabi uses this, as can be seen in his book *Futuhatul Makkiyah*, firmly and clearly. a statement that is in accordance with the meaning of the term *wahdatul wujud* (Arabi, 2018).

Ibnu Arabi can be counted at the peak of the Wahdatul Wujud ideology that grew in the minds of Islamic Sufism experts. He has established his ideology based on reflections on philosophical thought and Sufism. Even though he was afraid of threats from ordinary people, he was careful in choosing words that could be explained simply because only a few could understand the basis of his stance.

According to Hamka, Ibn Arabi can be called a person who has reached the peak of *wahdatul wujud*. He has established his understanding based on reflection, philosophy, and *zauq* Sufism. He presented his Sufism teachings with a somewhat convoluted reading with the aim of avoiding accusations, slander, and threats from lay people, as experienced by Al-Hallaj. For him, there is only one form. The form of the creature is '*ain ujud* *Khaliq*. In *Futuhat al-Makkah*, Ibnu Arabi said:

O you who made everything in yourself, you for what you made, gathered what you made, things that never cease to exist in you. Then you are narrow and spacious (Nata, 2012).

What the author wants to clarify here is the explanation of the term Wahdatul Wujud Ibnu Arabi, namely Wahdatul Wujud as understood by Ibnu Arabi and his followers such as Qunawi Jandi and Abdurahman Jami. Wahdatul Wujud here means that Wujud is only attributed to Al-Haqq, and apart from Al-Haqq's form, it is only a manifestation of Zuhur and/or the appearance of its names (Nur, 2012). So apart from the form, Al-Haqq is only a manifestation or manifestation of form, meaning, which represents the true essence.

The word form is primarily and more specifically used by Ibn Arabi to refer to God's form. As the expression goes, "the only form is the form of God; there is no form other than its form." This means that anything other than God has no form. Logically, it can be concluded that the word existence cannot be given to anything other than God, nature, and everything in it. However, Ibn Arabi also uses the word existence to denote everything other than God. But he uses it in a metaphorical sense (majaz) to maintain that existence belongs only to God, while the form that exists in nature is essentially God's form lent to him. Just as light belongs only to the sun, that light is lent to the inhabitants of the earth. The relationship between God and nature is often described as the relationship between light and darkness. Because existence belongs only to God, then 'adam (nothingness) is "belonging" to nature. Because of this, Ibnu Arabi said that existence is light and 'adam is darkness (Noer, 1995).

Sufis agree on the use of the word existence only belonging to Al-Haqq. In the discussion of Irfan, form will never be mixed with anything, resulting in plurality in form. Apart from that, Al-Haqq's form is only a mirage, namely a manifestation of his names and characteristics (Amuli, 1372). In Irfan's view, form is pure form that is not limited (qaid) by any limitations. In fact, it is not absolutely limited because absolute is a form of limitation itself.

Wahdatul Wujud is central to the discussion of Irfan and Tasawuf. All things discussed in Irfan originate from the concept of wahdatul wujud. In fact, some people believe that the essence is at odds with the Shari'a; this kind of understanding is wrong and must be straightened out. Like the tarekat, its essence cannot be separated from the sharia. Each Shari'a is an essence, and each essence is a Shari'a (Fathurahman, 1999). Denying the concept of Wahdatul Wujud means denying the entire Irfan building. Therefore, the arifs and irfan researchers tried to prove the concept of Wahda-

tul Wujud, which was witnessed by the arifs with their syuhud and believed by some philosophers through the burhan expressed by the arifs.

Wahdatul Wujud is believed by some Urafa to be the peak of monotheism, but for some theologians and fuqaha, it is a sign of polytheism. According to them, Wahdatul Wujud is the belief that everything is God. Believing in Wahdatul Wujud means the same as saying that everything is God.

To say that everything is God means to equate God with creatures. This assumption is certainly one that is far from the values of monotheism. Because monotheism actually purifies and confirms God. Of course, in this case, there must be someone who agrees, and it is not like that. Others are the case with some philosophers who reject the concept of Wahdatul Wujud. According to them, the premises used in arguing for Wahdatul Wujud are imperfect premises. This premise is not enough to prove the concept of wahdatul wujud. Therefore, the concept of Wahdatul Wujud, which is believed by Urafa, cannot be accepted by reason, and this concept is a false one. Murtadha Mutahhari said:

It is impossible for external reality to consist of only one reality. Our mentality clearly abstracts the different quiddities from that one reality. If there is only one form of existence, which is the ultimate reality, then the various sensory concepts and 'aqli (which are perceived through reason) do not have a relational aspect (jehah). Therefore, accepting the concept of Wahdatul Wujud normalizes the denial of sensory perception and intellect ('aqli) and denies one of the most badihi (self-evident) concepts among the existing badihi concepts (Muthahari, 1382).

There are several groups that criticize the issue of Wahdatul Wujud not from Islam but from Neoplatonism. It is proven that the words Wahdatul Wujud are not found in the Koran and Hadith. In answering this criticism, we want to emphasize that it is true that it is not in the Koran or hadith. However, this does not necessarily mean that the word no becomes a basic argument for saying that Wahdatul Wujud is not in the Koran in a meaningful way (Nur, 2012

C. METHOD

This research is theological research; it is a type of research into the thoughts of an Islamic figure, namely Ibnu Arabi. To analyze it in depth, this research is carried out with a type of qualitative descriptive research, namely, describing, explaining, and analyzing Ibn Arabi's thoughts on the concept of Wahdatul Wujud.

The approach method in this research is a theological approach, namely an approach that views an effort to actualize Ibn Arabi's thoughts in Wahdatul Wujud semiotic analysis, namely answering the problem formulation in the form of a qualitative descriptive description and requiring in-depth analysis.

To obtain data and information that is relevant to the main research material, the author uses data collection and literature (library research), namely writing reviews of books or literature that discuss Ibn Arabi's thoughts in books on philosophy, Sufism, and Islamic theology. The results of the study are then formulated in the form of a descriptive explanation in this paper.

The data that was collected from literature sources was then analyzed. Considering that the data that has been collected is qualitative data, the analysis technique is used in this way. First, inductive reasoning, which is a method or path taken to obtain data and information based on generally accepted rules of thinking, is used to draw a specific conclusion. Second, deductive reasoning is a method or way to obtain assumptions or data of a specific nature and then draw a general conclusion. Third is comparative, which is a method or path used to solve problems based on comparative analysis by comparing the data collected by analyzing the relevant level of the subject matter of this research.

D. RESULT AND DISCUSSION

Biography of Ibnu Arabi

Muhyiddin Abu Abdullah Muhammad Ibn Ali Ibn Muhammad Ibnu Ahmad Ibn Abdullah Hatimi At-Ta'i, or better known as Ibnu Arabi (Hamka, 1994), He was born in Marcia (Andalusia) in 594 AH (1165 AD). He wandered from Andalusia to the east after studying Fiqhi in Asybilyah (Seville). However, since the al-Muwahhidin dynasty conquered Mursia in 567 H/1172 M, Ibn al-Arabi and his family moved to Seville, an area where Ibn al-Arabi started and deepened the path of the congregation (Noer, 1995). He traveled to Egypt, Hejaz, Iraq, and Asia Minor. Finally, he lived until his death at the foot of Mount Qosiun, Damascus, Syria, and died there in the year 638 H-1240 M (Hamka, 1994).

His special qualities and intelligence have been visible since childhood. According to various pieces of literature, when he was a teenager, he was elected to the position of katib (secretary) in the office of the Governor of Seville. Not only that, he is also known as a scholar who is very passionate about gaining knowledge. At the age of eight years, namely in 568 AH or 1172 AD, Ibn 'Arabi left his

hometown and went to the city of Lisbon. In this city, he received his first Islamic religious education, in the form of reading the Koran and studying Islamic laws, from his teacher, Sheikh Abu Bakr Ibnu Khallaf (Zaini, 2000). He traveled to various countries, from Spain to the Arabian Peninsula. Since studying in Seville, he has been known as a critical thinker. From a young age, he has shown extraordinary personality and intelligence. He understands and masters lessons very easily and quickly, and he is also very diligent in studying and applying knowledge. Ibnu Arabi was a prominent Sufi; there are very few Muslim spiritual figures who were so famous that they reached the West as did Ibn Arabi. In the Islamic world itself, it seems that no single figure has had such a broad and deep influence on the intellectual life of his people in more than 700 years (Chittick et al., 2001).

At the age of 30, Ibn Arabi began traveling to various places to study. First, Ibnu Arabi came to the center of Islamic civilization and science in the western hemisphere, Andalusia, Spain. It is not clear how many years he lived in this city, after which he went to Tunisia to study with a famous Sufi, Sheikh Abdul Azis al-Mahdawi. In 594 AH or 1198 AD, he went to Fez, Morocco. He wrote his first book, entitled *al-Isra'*.

From Fez, he returned to Cordoba to attend the funeral of his teacher, Ibnu Rushd. After that, he went to Almeira and wrote the second book, *Mawaqiuun Nujum*. In 598 AH (1202 AD), Ibnu Arabi traveled to Egypt and Tunisia, then performed the pilgrimage to the holy land of Mecca. He went to Egypt accompanied by his student, Abdullah al-Habsyi. He didn't stay long in Egypt because many people didn't like him. He even almost became a victim of persecution and murder. In Tunisia, he studied a controversial book, *Khal'uan Na'layni*, by Abdul Qasin al-Qisyi. Many people think that this book should be destroyed because its contents are full of Bid'ah. From Egypt, he traveled to al-Quds (Palestine), Hijaz (Arabia), and Halb (Aleppo) in Syria. Regarding his visit to Mecca, Ibn Arabi stated that he performed the Hajj after receiving a kind of inspiration from Allah. He lived in Mecca for approximately two years, and during that time he worshiped very intensively: Tawaf, i'tikaf, and reading the Koran at the Grand Mosque.

Three years later, he lived in Damascus, Syria, then traveled again to Malatya. In this city, he married Majiduddin Ishaq's widow. From this marriage, a son was born named Sa'adin Muhammad (1618 H/1221 AD). Ibnu Arabi was married several times among his several children, who inherited his knowledge, including Sa'adin Muhammad and Imadudin Abu Abdillah. Finally, Ibnu Arabi decided

to settle in Damascus. His father, the chief minister Ibn' Mardanis, was clearly a well-known and influential figure in the fields of politics and education. His family was also very religious, as his three uncles were followers of the famous Sufi path, and he himself was called Muhyi al-Din (religious leader) and al Shaykh al-Akbar (doctor maximus) because of his great ideas, especially in the mystical field (Soleh, 2004). Some literature records that he had lived in Damascus since 627 AH (1230 AD). He lived with Ibnu Zaki's family, which was still related to the Ayyubid dynasty that was in power at that time. In his twilight years, Ibn Arabi spent his time teaching, reading, and writing poetry. It was also in Damascus that he completed his monumental work, Fushus al-Hikam. According to Ibnu Arabi, this work was received directly from Rasulullah SAW. through his dreams. On 28 Rabiul 638 HH (1240 M), he died at the age of 78 years in Damascus and was buried on the Qasiyun hill on the outskirts of the city.

As for IbnU Arabi's work reaching 500 books and short articles, it is said that some say that his work includes more than 1000 books and articles. Ustman Bin Yahya and his experts collected these titles in one separate book and summarized and presented some of them as follows: Al-Kibrit Al-Ahmar, Al-Isra Ila Maqom Al-Isra, Futuhat Al-Makkyah, Fushush Al-Hikam, Asrar Umm Al-Qur'an, Asrar Al-Qulub, Asrar Al-Wahy Fi Al-Mi'roj, Buku Adab, Al-Ila Syarh Al-Asma Wa Al-Shifat, Al-Alaq Fimakarim AlAkhlaq, Al-Insan Al-Khamil Fi Ma'rifah Al-Alam Al-Alawi Wa Al-Safali, and many other books by Ibn 'Arabi (Ghurab, 2015).

Ibnu Arabi's thoughts on Wahdatul Wujud

Ibnu Arabi is one of the famous figures of philosophical Sufism. He has his own view or concept regarding Sufism; he stated an understanding that states that humans and God are essentially one unified being. In the end, this understanding will become central to the teachings of Ibnu Arabi, which would later be known as Wahdatul Wujud.

Wahdat Wujud is a term consisting of two words, namely wahdat and al-wujud. Wahdat means alone, single, and unified, while al-wujud means existing (Nata, 2012). Thus, wahdat al-Wujud means unity of existence. The word wahdat is then used with various meanings. Some previous scholars defined wahdat as something whose substance cannot be divided further. Apart from that, according to philosophers and Sufists, the word wahdat is a unity between spirit and matter, substance (essence) and forma (form), between the outer and the inner (Nata, 2012).

For Ibnu Arabi, there is only one existing form. The form of other creatures is khalik (Hamka, 1994). In essence, there are no differences between creatures and creation; even if they are said to be different, it is only limited to the shortness of our understanding and the shortness of our minds, which cannot yet reach it (the essence).

According to Ibnu Arabi, there is only one form in existence, and in essence, the form of creatures is the form of creation as well; there is no difference between the two (creatures and khalik) when viewed in terms of essence (Toriquddin, 2008). This understanding refers to the emergence of an understanding that states that creatures (humans) and al-haqq (God) are actually one unit of God's being. And what actually exists is the form of God, while the form of creatures is only a shadow of the Khaliq. The foundation of this understanding is built on the idea that Allah SWT, as explained in al-Hulul, means an understanding that states that God can take place in humans. In nature and in humans, there are the qualities of God, and from this arises the idea of unity. This understanding of Wahdat Wujud also says that everything in nature is basically one, namely one essential existence that only belongs to Allah Swt.

In his book *Al-Futuhat Al-Makkiyah*, Ibnu Arabi said that Allah is an "absolute being," namely an independent substance, whose existence is not caused by anything. On another page of the book of futuhat, he wrote, "First of all, what must be known is that Allah Swt is the initial substance; there was nothing before him; nothing was the beginning with him; He exists by himself; he does not need anything other than Him. He is the Almighty God, who has no desire in the universe (Isa, 2000).

According to Ibnu Arabi, the highest stage that humans can reach is direct experience (dzauq). This is different from Abu Yazid and Al-Hallaj, who believe that the highest goal of the soul is self-unification (ittihad) with God. Ibnu Arabi views direct experience as his highest goal. When it reaches that stage, the soul means it has reached the state of self-annihilation (fana'). And at that moment, he will be able to visually witness the unity of all things: the unity between the creator and the created, the visible and the invisible, the eternal and the perishable.

What is further important to note here is that Ibn 'Arabi's metaphysical unity is completely different from the "unitary mysticism" of Abu Yazid and Al-Hallaj, whose teachings both tend to be personal and existential. The unity discussed by the two Sufis only includes the unity or likeness between the Sufi and God, who in mystical literature is often called the Beloved or the Truth (Al-Haqq) (Fakhry et al., 1986).

Semiotics of Wahdatul Wujud Ibnu Arabi

According to Ibnu Arabi, the form of nature, humans, and all that exists is essentially the form of Allah, and Allah is the essence of nature, humans, and all that exists. There is no difference between the qadim form, which is called khalik, and the new form, which is called creature. This kind of tajalli cannot be limited by creatures at all, in contrast to tajalli with figures (forms) in the allegorical realm, where the person who sees it can define the tajalli figure and can express it (Chittick et al., 2001). Because knowledge of essence (self) and the qualities it deserves can only be achieved through faith (belief), not through reason.

There is no difference between abid (worshipper) and ma'bud (worshipped). Even the worshiper and the worshiped are one. The difference is only in appearance and variety. Ibn Arabi said that if the creator and the creature are united in their form, why do they appear to be two? Ibn Arabi answered that the reason is that humans do not look at it from one side. but looks at both with the view that they are the creator of one side and the creature of the other side. If they look at both from one side, or both are two sides to one essence, they will certainly be able to know the essence of both, namely one innumerable and separate essence.

To explain the ontology of God and the universe, Ibnu Arabi uses the symbol of a mirror, the universe as a mirror for God. This symbol is first. to explain the cause of the creation of nature, namely that the creation of nature is a means to show itself. He wants to introduce himself through nature. He is a treasure that cannot be recognized except through nature, according to the hadith of the Prophet, which states this. Second, to explain the relationship between the one and the many and varied in the universe. That is, God in the mirror is one, but his images are many and varied. What appears in the mirror is him not at all like him, but not the real him (Soleh, 2004).

This description is in line with the unification of the two paradigms of tasybih and tanzih, immanent and transcendent, which Ibnu Arabi uses in terms of tasybih. God is the same as nature, because nature is nothing other than the embodiment and actualization of his nature. In terms of tanzih, God is different from nature because nature is bound by time and space, while God is absolute. Ibn Arabi firmly stated, "huwa la huwa" (he is not who we imagine) is as close as humans are to being at one with God but will never be at one with God; he is only at one with asthma, and his qualities are at one with his image, not with his substance (Soleh, 2004).

Wahdatul Wujud, in the view of Sufis and Ibnu Arabi, is not conceptual Wahdatul Wujud (mafhum), but what is meant by Wahdatul Wujud is the unity of form of everything that exists in the external world, which is essentially obtained by urafa through the path of syuhud. The main source of the Wahdatul Wujud concept has absolutely nothing to do with philosophical issues. Therefore, according to the concept of Wahdatul Wujud, there is no more than one ultimate form, and that form is the form of God. Apart from God, whatever exists and appears to exist is merely an entification (ta'ayyun) and manifestation (tajalli) of God's form. This explanation can be found many times in the works of Ibnu Arabi, who emphasizes that the universe is a manifestation of God and that nothing appears in form other than the right (God) (Arabi, 2018), which, by observing the substance of the entire universe and its contents, is dissolved and vanity. However, because its appearance is due to the form of God, apart from God, it has the form of a *bilghair*.

Likewise, his famous saying is: "Glory be to Allah, who reveals everything and is identical with him (Arabi, 2018)." Which, of course, means that everything is identical in appearance (zhuhur), not identical in substance. On another occasion, he said, "He is identical with every entity at the level of appearance (zhuhur), not identical with every entity at the level of essence. Allah Almighty is blessed by this kind of reliance.

He is he, and all entities are relational entities (maujudat rabthi) (Arabi, 2018). Ibn Arabi is known as the bearer of the teachings of Wahdat Wujud (the unity of being), which state that there is actually only one being, that is, there is only one true being, namely Allah Swt (al-Haqq). Meanwhile, this nature is nothing but a manifestation (tajalliat) of that true being, which in itself (nature) does not have a true or absolute being like God. The relationship between true form and nature is depicted through a face with images; the face appears in a number of mirrors.

Ibnu Arabi once said that the face is one but the mirror is a thousand, so that the true face is reflected in thousands of mirrors, and because the quality and position of the mirrors differ from one mirror to another, the reflection of the same face also looks different. That is why. So even though God is one, his reflections (namely the universe) are diverse and of various types (Kartanegara et al., 2006).

The essence of Wahdatul Wujud's teachings was explained by Ibnu Arabi by emphasizing the understanding of the unity of existence. This means that everything that exists, even though it appears, does not actually exist, and its existence depends on God.

the creator. What appears is only a shadow of the one (God). If God, who is the source of shadows, did not exist, nothing else would exist because the entire universe would have no form. The only one who actually has a form is God. In other words, there is only one form, namely the form of God, while the others are only shadows.

Ibnu Arabi describes the shape of tajalli with the symbol of a face with a mirror, likened to the example that we want to see our face, but we cannot see it except in a mirror, which will appear in the mirror clearly and clearly, but we know that the only real face is the one that exists. ourselves, not what is reflected in the mirror. Because what is in the mirror is only a reflection. The true form is in front of the mirror, while the camouflaged form is in the mirror. Al-Haq is in front of the mirror, and al-Khalq is in the mirror. Wherever we are and whatever we witness, it is nothing but a manifestation (madhhar or tajalli) of God.

Ibnu Arabi explained that existence becomes real because God, as the spiritual one, shows himself in a manifestation container, namely in the cosmos itself. God cannot show himself as inner, because, by definition, God as inner cannot be reached and known in this cosmos.

E. CONCLUSION

Ibnu Arabi is one of the famous figures of philosophical Sufism. He has his own view or concept regarding Sufism; he stated an understanding that states that humans and God are essentially one unified being. In the end, this understanding will become central to the teachings of Ibn Arabi, which would later be known as Wahdatul Wujud. The essence of Wahdatul Wujud's teachings was explained by Ibnu Arabi by emphasizing the understanding of the unity of existence. This means that everything that exists, even though it appears, does not actually exist, and its existence depends on God, the creator. What appears is only a shadow of the one (God). If God, who is the source of shadows, did not exist, nothing else would exist because the entire universe would have no form. The only one who actually has a form is God. In other words, there is only one form, namely the form of God, while the others are only shadows. So Ibn Arabi describes it with a mirror symbol. Ibnu Arabi explains that existence becomes real because God, as the spiritual one, shows himself in a container of manifestation, namely in the cosmos itself. God cannot show himself as inner, because, by definition, God as inner cannot be reached and known in this cosmos.

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