



# *Kanz Philosophia*

A Journal for Islamic Philosophy and Mysticism

**Life Values of Manggarai People as Reflected in The Oral Tradition Go'et**  
*Salahuddin Salahudin*

**Nūr Muḥammad in The Perspective of The Tijaniyah Tarekat**  
*Nur Hadi Ihsan, Muhammad Thoriqul Islam*

**Islamic Worldview in The Perspective of M.T.M Yazdī and S.M.N Al-Attas and Their Implication on Islamization of Knowledge**  
*Ahmad Sulaiman*

**Primordial Verstehen and Connotative Signification Views of Philosophical Sufism Tradition**  
*Ahmad Bayu Setiawan*

**Construction of Religious Moderation in Seyyed Hossein Nasr's Perennial Philosophy Perspective**  
*Theguh Saumantri*

**A Thematic Study of Philosophy Science and Methodology on Eschatology Based on The Al-Qur'an and Al-Hadith Text**  
*Muhammad Rizal Hidayat,  
Mohammad Izdiyan Muttaqin*

**Mullā Ṣadrā's Criticism of Reincarnation**  
*Kholid Al Walid*

**Examining The Component of Truth in Art Based on Mullā Ṣadrā's**  
*Mahdi Amini,  
Mojtaba Akhoondi*

**Philosophical Messages in Tuhan Maha Asyik Novel for Religious Inclusivity**  
*Ulya Ulya*

**Kanz Philosophia:  
A Journal for Islamic Philosophy and Mysticism**

The *Kanz Philosophia* is a journal published by Sekolah Tinggi Agama Islam Sadra and published twice a year in June and December. Contributors are invited to submit articles on relevant issues. It carries articles, book reviews, and viewpoints on Islamic philosophical and mystical issues as these raise out of classical and contemporary discussions from Eastern and Western traditions, and the goal is to promote advanced research and theoretical dialogue among scholars from the varied traditions.

**EDITOR-IN-CHIEF**

**Egi Sukma Baihaki**, The Islamic College Sadra, Indonesia.

**EDITORS**

**Abdul Karim**, Walisongo State Islamic University, Semarang, Indonesia.

**Ahmad Khoirul Fata**, Sultan Amai State Islamic Institute (IAIN) Gorontalo.

**Basrir Hamdani**, The Islamic College Sadra, Indonesia.

**Hadi Kharisman**, The Islamic College Sadra, Jakarta, Indonesia.

**Reno Wikandaru**, Gadjah Mada University, Yogyakarta, Indonesia.

**Zaedun Nai'im**, STAI Ma'had Aly Al-Hikam, Malang, Indonesia.

INTERNATIONAL ADVISORY EDITORIAL BOARD

**Abu Bakr Sirajuddin Cook**, Almiraj Sufi and Islamic Study Centre, Australia.

**Aladdin Malikov**, Azerbaijan National Academy of Sciences (ANAS), Institute of Philosophy and Sociology, Azerbaijan.

**Ammar Fauzi**, The Islamic College Sadra, Indonesia.

**Charles Taliaferro**, St. Olaf College, USA.

**Endre Kiss**, Universitas ELTE, Universitas OR-ZSE Budapest, Hungary.

**Imtiyaz Yusuf**, Islam and Buddhism Program International Institute of Islamic Thought and Civilization (ISTAC-IIUM), Malaysia.

**James W. Morris**, Boston College, USA.

**Jari Kaukua**, University of Jyväskylä, Finland.

**John T. Giordano**, Assumption University of Thailand, Thailand.

**Kholid Al Walid**, Syarif Hidayatullah State Islamic University, Jakarta, Indonesia.

**Mohamad Nasrin Nasir**, Institute of The Malay World and Civilization, The National University of Malaysia, Malaysia.

**Mohammed Rustom**, College of the Humanities Carleton University, Canada.

**Mukhtar H. Ali**, Department of Religion University of Illinois, Chicago.

**Rebecca Masterton**, The Islamic College London, UK.

#### **COPYEDITOR**

**Wiwin Winarti**

#### **DESIGNER & LAYOUT**

**Andri Riswandi**

#### **EDITORIAL CORRESPONDENCE:**

The contributions to *Kanz Philosophia* do not necessarily reflect the views of the editorial board or Sekolah Tinggi Agama Islam Sadra. Submissions should be sent to the editor *Kanz Philosophia*:

Jl. Lebak Bulus II, No. 2. RT 4/RW 4 Cilandak Barat, Cilandak, South Jakarta, Indonesia, 12430. Telp. 021-29446460 (ext. 409); Fax. 02129235438

E-mail: [kanzphilosophia@sadra.ac.id](mailto:kanzphilosophia@sadra.ac.id)/[kanzphilosophia@gmail.com](mailto:kanzphilosophia@gmail.com).

**Kanz Philosophia:  
A Journal for Islamic Philosophy and Mysticism**

Volume 9, Number 1, June 2023

**Table of Contents:**

<b>LIFE VALUES OF MANGGARAI PEOPLE AS REFLECTED IN THE ORAL TRADITION GO'ET</b> Salahuddin Salahuddin	1-22
<b>NŪR MUḤAMMAD IN THE PERSPECTIVE OF THE TIJANIYAH TAREKAT</b> Nur Hadi Ihsan, Muhammad Thoriqul Islam	23-42
<b>ISLAMIC WORLDVIEW IN THE PERSPECTIVE OF M.T.M YAZDĪ AND S.M.N AL-ATTAS AND THEIR IMPLICATION ON ISLAMIZATION OF KNOWLEDGE</b> Ahmad Sulaiman	43-62
<b>PRIMORDIAL VERSTEHEN AND CONNOTATIVE SIGNIFICATION VIEWS OF PHILOSOPHYCAL SUFISM TRADITION</b> Ahmad Bayu Setiawan	63-88
<b>CONSTRUCTION OF RELIGIOUS MODERATION IN SEYYED HOSSEIN NASR'S PERENNIAL PHILOSOPHY PERSPECTIVE</b> Theguh Saumantri	89-112
<b>A THEMATIC STUDY OF PHILOSOPHY SCIENCE AND METHODOLOGY ON ESCHATOLOGY BASED ON THE AL-QUR'AN AND AL-HADITH TEXT</b> Muhammad Rizal Hidayat, Mohammad Izdiyan Muttaqin	113-132
<b>MULLĀ ṢADRĀ'S CRITICISM OF REINCARNATION</b> Kholid Al Walid	133-154
<b>EXAMINING THE COMPONENT OF TRUTH IN ART BASED ON MULLĀ ṢADRĀ'S OPINIONS</b> Mahdi Amini, Mojtaba Akhoondi	155-174

**PHILOSOPHICAL MESSAGES IN TUHAN MAHA ASYIK NOVEL  
FOR RELIGIOUS INCLUSIVITY**

175-194

Ulya Ulya

## PRIMORDIAL VERSTEHEN AND CONNOTATIVE SIGNIFICATION VIEWS OF PHILOSOPHICAL SUFISM TRADITION

**Ahmad Bayu Setiawan\***

Sekolah Tinggi Ilmu al-Qur'an dan Sains Al-Ishlah Lamongan; bayus0616@gmail.com

Article History:

Received:

Revised:

Accepted:

24 February 2003

11 June 2023

13 June 2023



© 2023 by Author. Submitted for possible open-access publication under the terms and conditions of the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/>). DOI: <https://doi.org/10.20871/kpjipm.v9i1.254>

**Abstract:** *The integration of modern Western philosophy with the study of Sufism tradition wasn't quite familiar. So far, philosophical Sufism is often studied from the perspective of neo-platonic philosophy which is famous for its emanation doctrine. Through this research, the author proposes a new integration by using the philosophical concept of Heidegger's hermeneutics and Roland Barthes's semiotics as perspectives in studying the phenomena of the philosophical Sufism tradition. The hermeneutic theory of Martin Heidegger used in this research is existential primordial verstehen and the theory of facticity. Whereas Semiotic theory used in this research is Roland Barthes's theory of order of signification which is used to analyze Sufi's connotative interpretation of the Qur'an verse. The method used in this research is analysis descriptive by a combined table of hermeneutic and semiotic theories through library research on several primary sources concerning Sufi's interpretation such as Miftahus Sufi, al-Luma', Shatahāt al-Sūfiyyah, etc. As a result, in the perspective of Sufism Primordial Verstehen, the doctrines of Sufism such as ittihād, ḥulūl, and waḥdah al-wujūd could be understood as existential primordial understanding in contemplating Sufi's existence in the world and his arrival at the understanding of Allah as the only existing Being.*

**Keywords:** *Facticity Hermeneutic, Order of Signification, Phenomenology, Philosophical Sufism.*

**Abstrak:** Integrasi filsafat modern Barat dengan studi terhadap tradisi Sufisme tidak begitu familiar. Sejauh ini filsafat neo-Platonik yang terkenal dengan doktrin emanasinya

\* Corresponding Author

menjadi pilar dan mainstream utama sebagai perspektif dalam mengkaji tradisi Sufisme filosofis oleh para akademisi. Melalui penelitian ini, penulis ingin mengajukan suatu bentuk integrasi baru menggunakan konsep filosofis Martin Heidegger dalam teori hermeneutika faktisitasnya dan juga semiologi Roland Barthes di mana nantinya kedua disiplin ini diposisikan sebagai sudut pandang dan pendekatan dalam mengkaji fenomena tradisi Sufisme filosofis. Ilham teori hermeneutika faktisitas Heidegger yang digunakan dalam penelitian ini adalah konsep primordial *verstehen* dan juga faktisitas. Adapun konsep semiologi Roland Barthes yang digunakan dalam penelitian ini adalah teori *order of signification* yang digunakan untuk menganalisa pergeserana makna konotatif oleh para Sufi. Metode penelitian adalah analisis deskriptif dengan menggunakan tabel kombinasi hermeneutika dan semiotik. Untuk memperoleh data penulis menggunakan teknik studi pustaka dengan meneliti referensi-referensi primer berkenaan dengan interpretasi Sufi seperti *Miftahus Sufi*, *al-Luma'*, *Shaṭaḥāt al-Sūfiyyah*, dst. Hasil penelitian menunjukkan bahwa dalam sudut pandang primordial *verstehen*, doktrin dan tradisi Sufistik semisal *ittiḥād*, *ḥulūl*, dan *waḥdah al-wujūd* dapat dimengerti sebagai pemahaman eksistensial paling mula dalam upaya para sufi dalam memahami eksistensi, wujud, serta faktisitasnya kepada dunia serta pemahaman akan Tuhan sebagai satu-satunya wujud sejati.

**Kata-kata Kunci:** *Fenomenologi, Hermeneutika Faktisitas, Tasawuf Falsafi, Tingkat Pemaknaan.*

## Introduction

*Tasawwuf*, also known as Sufism, is a kind of mysticism found in Islam religion. As mysticism in general, Sufism guides its adherent to achieve true adjacency or closeness along with immediate communication with God through his consciousness, so that a servant could be fully aware of God's existence (Badrudin 2015, 8) tanpa memerlukan pemikiran dan pertimbangan. Objek kajiannya adalah perbuatan manusia dan norma (aturan).

The theologians have different opinions on the origin of Sufism in Islam tradition. Some of them stated that Sufism was established and inspired by non-Islamic tenets such as Hinduism, Christianity, Zoroastrianism, etc. while the other theologians stated that Sufism is a pure tenet of Islam which its legitimation and precedence could be found in the Qur'an and hadith. Along with its development, the discourses, and practices of Sufism later could be classified into two main distinctions based on its theological basic use. These two classes of Sufism are suni-theology-based Sufism and philosophy-based-Sufism. *Ittiḥād*, *ḥulūl*, and *waḥdah al-wujūd* are doctrines that are found in philosophy-based Sufism. These three doctrines are the most controversial and condemned by theologians. The historical record has shown that the death punishment ever sentenced to a figure establishing one of those doctrines. These three doctrines of Sufism are considered a combination

of Islam religion and Neoplatonism thought of Greece philosophy (Faza 2019, 58).

This paper is aimed to propose a new philosophical perspective in interpreting the doctrine of *ittihād*, *ḥulūl*, and *waḥdah al-wujūd*. Therefore, the author focuses on analyzing the consciousness of *the Sufi* (Sufism adherents) in interpreting their communication with Allah. This perspective is inspired by the theory of facticity hermeneutics proposed by Martin Heidegger. In his thought, he proposed that *world-being Dasein* has pre-consciousness understanding named *verstehen* when having experience of facticity toward the world (Puespoprodjo 2004). Furthermore, this paper will discuss the comparison between the philosophical Sufism tradition's view and the *primordial verstehen* view on the Sufi consciousness.

Sufi's consciousness itself is gained by analytical work on some verses of the Qur'an, which are regarded as the basis of *ittihād*, *ḥulūl*, and *waḥdah al-wujūd* doctrine by the combined table of semiotic and hermeneutic theory. The semiotic theory used for this analysis is Roland Barthes's theory of *order of signification* while the hermeneutic theory used for this manner is the facticity theory of Martin Heidegger. Later, mystic consciousness gained by the analysis would be analyzed once more by the theory of *primordial verstehen* to formulate the concept of mystic *primordial verstehen*.

Some research concerning Sufism, mysticism, and its traditions has been done commonly. Some of this research could be important to be discussed for novelty interest. One of this research is the work of Abrar M. Dawud Faza focusing on the typology of philosophical Sufism. In this work, philosophical Sufism is positioned as a mixture of doctrines between Islamic mysticism and philosophical one. Philosophical Sufism is a mysticism combining the achievement of mystical enlightenment and philosophical-rational explanation. He explained the concept of philosophical Sufism such as *waḥdah al-wujūd* in perspective and approach of Neoplatonism philosophy. This paper concluded that philosophical Sufism isn't regarded either as philosophy or Sufism. It isn't regarded as philosophy because its doctrines and methods were based on *dhawq* (feelings), and it isn't regarded as Sufism according to its pure definition because its doctrines are often expressed in philosophical language and more oriented to Pantheism (Faza 2019, 56).

Abdul Kadir Riyadi in his journal provides a unique perspective on the philosophical tradition by promoting the thought of Husain Muruwwa trying to portray all aspects of Islam within the framework of Marxist historical materialism. Muruwwa argues that the old-existing way of looking at Islam or what he calls *Turats* tends to be idealistic and ignores



the importance of social dynamics and reform in contemporary culture. He insists that Sufism or the tradition of Islamic mysticism must be read realistically in its historical context. Reading Sufism realistically means positioning Sufism as a social phenomenon and historical reality and not a pure thought that is part of religious teachings. He emphasized that Sufism is not part of religion but the result of the process of interaction between human individuals in the life of society. From its historical materialistic point of view, Sufism was formed in the era of theological society where social and scientific awareness had not yet emerged. In his firm materialistic point of view, he also gave a thrilling statement where in the end Sufism instead of introducing humans to God, actually led its adherents to become theocratic gods (Riyadi 2021, 277).

Muliadi did the research concerning the epistemological approach comparing the term of philosophical Tasawwuf and the Sufistic philosophy in portraying the view of Ibn Tufail through his famous novel 'Ḥay ibn Yaqzān'. He proposed that from an epistemological point of view philosophy and religious teachings could be harmonically encountered. Both philosophy and religious teaching have their different ways but find the same authentic truth (*al-ḥaqq*). This research explained and prove that philosophy could be religiously clothed and Tasawwuf or Sufism doesn't need to be allergic to philosophy because both of them are integrating and completing each other (Muliadi 2017, 202).

Muchsin Effendi in his research examines the thoughts of Abdul Halim Mahmud who analyses the epistemological system of Sufism. With an epistemological perspective inspired by philosophy, it is found that the Qur'an and hadith are the sources of the epistemological system of Sufism. By doing a Sufistic life, it will enhance the heart as the primary device to reach knowledge and reveal various metaphysical problems through *mushāhadah* and *mukāshafah*. It can be concluded that this research seeks to examine the relationship between the philosophy of epistemology and the Sufistic tradition where one's success in exploring Sufistic life will lead to a broad (epistemological) disclosure and exposure of knowledge (Effendi 2013, 153).

M. Hidayatullah S. in his research tied to reveals analytical philosophy of language views on the tradition of Sufism and mystical experience by using Wittgenstein's language and comparing it to the epistemology theory proposed by Mehdī Hā'irī Yazdī. Seen from the point of view of Wittgenstein's picture theory, the Sufis' mystical experience and *shaṭaḥāt* can be categorized as meaningless utterances due to the non-correspondence of their utterances with positive reality. However, Wittgenstein's insight which is contained in his philosophical investigation and is famous for the theory of language games unveils

a new perspective in understanding the language of the Sufi mystical experience as the idea is captured by Mehdi Hā'irī Yazdī. Mehdi argues that the Sufistic language or what is often called *al-shāṭiyyāt al-sūfiyyah* has its own unique language game where they speak in an ecstatic *fanā'* experience that violates conventional language rules (Hidayatullah 2004, 223).

According to some research discussed above, it could be concluded that the research done by the author differs from those done before by several scholars in some matters concerning the philosophical-Sufism tradition. Even though it has discussion ideas and studies in common with the previous research, the author tried to give a new perspective and approach inspired by existential hermeneutic philosophy and semiotic in interpreting philosophical-Sufism tradition, especially in its most controversial concept of *ittiḥād*, *ḥulūl*, and *waḥdah al-wujūd*.

This research is qualitative research using approaches of philosophy and linguistics. To collect the information and data, this research uses the library research technique by exploring some primary references such as books, literature, notes, and reports related to the problem discussed by the author. This technique is used to gain written basic data and opinions by studying related references (Sari and Asmendri 2020, 44). The primary sources of this research are books that contain Sufi interpretations concerning Qur'an verses subtending Sufism tradition such as *al-ḥulūl*, *ittiḥād*, and *waḥdah al-wujūd*. Some books as intended before are *Miftahus Sufi* by M. Alfatih, *al-Luma'* by Abū Nāṣr al-Ṭūsī, *Shaṭaḥāt al-Sūfiyyah* by 'Abdurrahmān Badawī, *Pengantar Ilmu Tasawwuf* by Badruddin, etc.

in analyzing the data this research uses a combined table of hermeneutic and semiotic theory. The object analyzed in this table is Sufis' consciousness subtending their mystical interpretation and connotative interpretation. This table aims to discover the conception of Sufi consciousness suby bending their interpretation of Qur'an verses. An example of practical analysis in the table is shown below:

**Table 1** Example of Analysis using a combined table of hermeneutic and semiotic theories.

1 <sup>st</sup> Order of Signification		Primordial Verstehen
Signifier نَحْنُ	Signified Angels of Allah	In the doctrine of <i>ḥulūl</i> , consciousness is intended for Allah as the only existing being. Al-Ḥallāj proposed that God’s being is divine while the creature being is mortal. Primordial understanding is defined as the vanishment of a creature’s consciousness and the achievement of pure consciousness as God’s being.
2 <sup>nd</sup> Order of Signification		
Signifier نَحْنُ Angels of Allah (Sign I)	Signified Allah	
نَحْنُ refers to Allah (Sign II)		

From the example above, the table explores how the meaning changes through the *order of signification* first by writing the textual meaning of verses and the meaning given by Sufis. And for the *primordial verstehen* part, the table explores the primordial verstehen or Sufi’s understanding which transcends their existence or *is* established through their mystic traditions. The result of this table is the conception of primordial understanding about God’s Being proposed by the Sufis which is later viewed along with the Sufism doctrine concept in perspective of facticity hermeneutic to formulate the new concept called *Sufism primordial verstehen*.

**Second Level Meaning and Pre-reflective Understanding**

This research used two main theories as the basis of the phenomenological analysis framework on Sufi’s consciousness in the doctrine of *ittihād*, *ḥulūl*, and *waḥdah al-wujūd*. The theories used are from the semiotic and hermeneutic fields. The semiotic theory of ‘*order of signification*’ will be used as a tool of analysis to depict the unique meaning transformation proposed by the Sufis concerning the verses related to the three doctrines of Sufism. Heidegger’s theory of ‘*facticity hermeneutic*’ is used as the basic theory and perspective to explain the primordial existential reason behind that unique meaning transformation found in Sufi’s interpretation.

**Order of Signification**

The semiotic theory used in this research is the theory of *order of signification* proposed by Roland Barthes. This theory discusses the

literal meaning containing denotative signification which consists of literal descriptive meaning and mythical meaning which is consist of connotative signification related to the culture, ideology, or beliefs applied in language tradition where the meaning is located.

Roland Barthes is the successor of Saussure in the work of sign analysis or semiotics. Roland Barthes developed Saussure's semiotics and expanded the working area of the theory by examining the structure of language as the main focus and then relating it to other objects that exist outside the language to which the structure of the language is applied. With this inspiration, he named his new approach, which was a development of Saussure's semiotics, semiology. Through his semiology, Roland Barthes often analyzed mythological meanings in fashion trends, culture, and advertisements in France (Mulyaden 2021, 144).

Roland Barthes sees Saussure's semiotics as a first-stage semiological system that still needs to be further developed into a second stage. According to him, the first stage is a linguistic system and the second stage is a mystical system. To produce the mystical system, the sign system in the first stage is first positioned as the signifier and the signified is created by the mystical reader.

Another important theory of Barthes is the theory that in interpreting a text, it is necessary to distinguish denotation meaning (primary meaning) and connotation meaning (secondary meaning). According to Barthes, denotation is a sign whose sign has a high level of convention or agreement and otherwise has a low level of openness. In other words, denotation is a sign that produces explicit meaning or is the literal meaning, and the real meaning. For Roland Barthes, denotation is the first level of significance that must be removed and rejected. For him, denotational meaning does not exist, it's only connotational meaning should exist (Jamaludin, Aini, and Millah 2021, 48).

Meanwhile, the connotation is a sign whose sign has an open meaning. That is a meaning that can produce a second meaning that is implicit. Usually, connotation refers to the meaning attached to the word, but in Barthes' Semiology, connotation not only has additional meaning but also contains both parts of the denotative sign (Jamaludin, Aini, and Millah 2021, 49).

According to Barthes, the development of signs always follows two systems, namely the primary system and the secondary system. The primary system (first layer), is when signs are produced and understood at the first level of meaning. This system is called language or denotation meaning. Meanwhile, the secondary system is when the sign develops its expression and gains contextual breadth. This second system is called the meta-language system or connotation system. Both systems originate

from Saussure's dyadic theory developed by Barthes into expression (E) refers to the signifier, content (C) refers to the signified, and between the two there is a relation (R). For example, let's take the word "green table". In the first layer, this word means a table whose color is green. In socio-cultural life, a green table means a court (Ahdiyati 2021, 160).

Even though the connotative meaning is the true property and characteristic of a sign, it needs interventions from the reader to function. Barthes explains connotation as the second level of interpretations established on the other existing systems (Mulyaden 2021, 145).

There is a difference between the concept of denotation-connotation as commonly understood and that intended by Barthes. In common understanding, denotation is usually understood as literal meaning, the true meaning, and signification refers to the meaning of languages as spoken. But, according to Barthes, denotation is the first level of signification while connotation is the second level. In this case, denotation is related to the closure of meaning while connotation is identical to ideological operation introduced as myth and functions to explore and legitimate the dominant values in a certain period (Wijaya 2021, 189).

In its relationship with the Sufism concept, this theory is used to analyze and trace the unique transformation of Sufis meaning interpretation and how the Sufis interpret God's verses using connotative meaning connecting to their mystical understanding used as the basis legitimation of *ḥulūl*, *ittiḥād*, and *waḥdah al-wujūd* doctrines.

### **Facticity Hermeneutic of Martin Heidegger**

The theory of hermeneutics used in this research is Facticity Hermeneutic proposed by Martin Heidegger. The main idea of his theory is *verstehen* as primordial understanding, pre-dichotomic understanding of subject-object, understanding which people had before the subject determined the object. The doctrine of this *primordial verstehen* tended to ontological-existential understanding which differs from Schleiermacher's and Dilthey's theory which tended to ontic and epistemological aspects of understanding.

Martin Heidegger is a phenomenology philosopher who used it as a method in most of his pieces of literature, especially in his *magnum opus* titled *Sein und Zeit* (Wahid 2022, 3), phenomenology tries to see things as they are without affixing any understanding of the subject. For something that appears to be understood, it needs interpretation, therefore according to Heidegger, phenomenology is also hermeneutic (Supriyanto 2022, 269).

Heidegger's hermeneutics differs from his predecessors in case he

allows reality to manifest and reveal itself. The interpreter does not have any authority to put either his framework or perspective into the phenomenon. Heidegger's hermeneutics, therefore, is pre-reflective rather than cognitive. *Dasein*—the proper name proposed by Heidegger to refer to the human being—Is the only existence who can transcend his being and then question it. Heidegger stated in his book '*Technik und die Kehre*' means that the essence of the knowledge of Being and existence requires the existence of *Dasein* (Arif 2017, 101).

*Dasein* doesn't do anything in its facticity to the world (*geworfenheit*) but tries to understand it. Heidegger stated that the moment where pre-reflective understanding of the whole human-being existence is called *verstehen*. Primordial understanding or *verstehen* is the mode of human being existence itself. In its facticity, *Dasein* is unveiled and able to understand some possibilities that it may confront in the future. *Dasein's* life is all about the activity of projection through the future based on what he has experienced in the past. *Dasein's* pre-reflective understanding leads it to transcend its existence (Arif 2017, 92).

The novelty proposed by Martin Heidegger is the concept of *vorstruktur des verstehen* (pre-structure of understanding). The process of interpretation never happens without this presupposition. This pre-understanding or presupposition is formed from *Bewandtnisganzheit* (structure of relationship) which is the totality of *Dasein's* participation in its life (Fitria 2016, 36). This totality is soundless, non-verbal, and pre-predicative due to its sense as an ontological realm. *Verstehen* in Heidegger's sense is a mode of being or facticity. It involves *Dasein's* entire way of life. Cognitive abilities and understanding are driven by an unconscious pre-structure of understanding. In this sense, a person's actual understanding contains a pre-understanding concept.

In its relationship with mysticism study, this theory is used as an alternative and new perspective in interpreting the traditions of *ittihād*, *ḥulūl*, and *waḥdah al-wujūd*. The main idea emphasized in *primordial verstehen* theory is that Sufis have their primordial understanding as the modes of existence. Besides that, primordial *verstehen* theory is also used as the analytical framework of Sufi's pre-structure understanding (*vorstruktur des verstehen*) underlying their interpretation of several Qur'an verses.

## Sufi and Sufism Traditions

Some Muslim groups felt unpleasant with the existing method of asceticism performed most by the act of worship which were taught in Islamic law such as praying, fasting, and Makkah pilgrimage.

Afterward, they looked for alternative ways of asceticism to bring their relationship with Allah even more intimate than before so that God-servant communication could be easily established. Later, the merge of these ways was known as *Sufism*. The term *Sufism* is used specifically to indicate the mystical teachings of Islam (Wijaya and Rudi 2020, 111–12).

Harun Nasution stated that the essence of mysticism, either in Islam or in other religions, is '*getting direct, intimate, and realized relations and communications to God, so a servant realizes that he does exist in God's divine existence*'. Such consciousness then takes the form of a '*very intimate feeling of God*'. Permadi explains as well in his research that *tasawwuf* or *Sufism* is a common term referring to mysticism in Islam and its main purpose is to get direct and intimate connections with the one and only God. In this case, the basis of its doctrines is veiled from the Prophet Muhammad regarding the main doctrines of Islam such as *al-īmān* (belief), *Islām*, and *ihsān* (courtesy) (Syakur 2018, 344).

Emphasizing the origin of *Sufism* itself, some Muslim scholars have different opinions. Some of them proposed that *Sufism* originated from non-Islamic doctrines and others proposed that it's a pure Islamic doctrine. Muḥammad 'Abbās Aqad in his book titled "*al-falsafah al-Qur'āniyyah*" proposed that there is no doubt that some parts of *Sufism* doctrines such as *ḥulūl* and *waḥdah al-wujūd* were originated from non-Islamic teachings which were infiltrated later to Islam. However, the pure Islamic mysticism doctrines aren't the doctrine infiltrated into Islam but originally derived from Islam's source of the Qur'an and the prophet's sayings (Syakur 2018, 348).

R.A. Nicholson, an orientalist, proposed and believed that *Sufism* is derived from Islam's doctrines. It's because the origin of *Sufism* doctrines is derived from the Qur'an and hadith instead of non-Islamic sources. However, it can't be ignored that *Sufism* itself got significant influences by the acculturation processes of culture and thoughts with other religion's doctrines such as Hinduism, Christianity, Zoroastrianism, etc (Wijaya and Rudi 2020, 114).

Some doctrines and traditions of *Sufism* which are controversial in its era and regarded as teachings derived not from Islamic sources but from non-Islamic sources are *ḥulūl*, *ittiḥād*, and *waḥdah al-wujūd*. These three doctrines or traditions of *Tasawwuf* are inspired by the pantheism doctrine initiated by the philosophy of Neo-Platonism, which is famous for its emanation theory.

*Ittiḥād* is a doctrine stating that if a servant is in the condition of *fanā' al-nafs* (loss of consciousness and feelings on anything except the only God) he or she will be merged with Allah in consciousness. In *ittiḥād* itself, neither a servant and god are merged physically nor existentially

but intuitively merged in the consciousness. The doctrine and tradition of *ittihād* were originally proposed by Abū Yazīd al-Buṣṭāmī (Damis 2017, 74).

When *ittihād* occurs, only one form is seen, even though there are two forms separated from one another. Since there is only one form seen and felt, in *ittihād* there can be an exchange between the one loved and the one who loves (God and the Sufi). In this state, the Sufi speaks on behalf of God. So his speech is called *shaṭaḥāt* (Badawī n.d., 82). These are the words that a Sufi utters when he begins to reach the gate of *ittihād* with God. The *shaṭaḥāt* utterances are sentences whose content is considered good, even though they are bad to hear because the external meaning in these utterances often contradicts the principles of Islamic syariat (Ṭūsī n.d., 463). Even the scholars of Islamic law view *ittihād* as contrary to Islam because the contents of the words of the *shaṭaḥāt* contain misunderstanding and deviations.

*Ḥulūl* is a doctrine based on the concept of *fanā' al-naḥs* proposed by al-Buṣṭāmī as well. It's because of the nature of *fanā' al-naḥs* itself as a precondition for the establishment of unification between Sufi's and God's consciousness (Ṭūsī n.d., 541).

The philosophical basis of *ḥulūl* is that before God creates the creatures, He only saw his dignity and prominence He love his substance with an indescribable love. And this kind of love is a cause of any creature's existence and its variety. Afterward, when God wanted to actualize His love of His substance, He emits a portrayal of His substance (*ṣūrah min naḥsih*) which has all His traits and all of His names, and this portrayal is the Prophet Adam in whom God appears by His portrayal (Kusuma 2021, 48).

After Allah created the Prophet Adam in the way explained above, He praised and glorified the Prophet Adam and loves him. It's in the form of Adam did Allah appeared in His form (Kusuma 2021, 49). In the doctrine of *ḥulūl*, there are two terms *lāhūt (divinity nature)* and *nāsūt (humanity nature)* which show the duality of God and His servants. Al-Ḥallāj proposed that the substance of Allah had both *lāhūt (divinity nature)* and *nāsūt (humanity nature)* and so had the Prophet Adam and other human beings. According to al-Ḥallāj, the unification between Sufi and Allah was established in *ḥulūl* condition in which God's *nāsūt (divinity nature)* had descended and had been possessed by Sufi's consciousness after Sufi's *nāsūt (humanity nature)* experienced *fanā' al-naḥs* (Alfatih 2008, 172).

*Waḥdah al-wujūd* means the unification of God and a servant arriving at the essence of existence or being recognized as a sacred servant. The true definition contains the description and explanation that it's Allah



who creates the entire realm and what's inside it. Allah is the creator and it's him creating human beings, He is the only God, and we are His portrayal (Saliba 2008). Therefore, it could be concluded from the doctrine of *waḥdah al-wujūd* that Allah is the only one having a true ontological existence, and neither did the creatures. According to ibn Arabi, there is only one existence and it's Allah. Therefore, Allah not only could descend to the servant but also to the realm (Badrudin 2015, 81).

**Table 2** Qur'anic Verses Concerning Sufism Traditions

<p><i>Ittiḥād</i></p>	<p>قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا</p> <p><i>"Say, "I am only a man like you, to whom has been revealed that your god is one God. So, whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone" (Q.S. Al-Kahf [18]: 110).</i></p>
<p><i>Ḥulūl</i></p>	<p>وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ</p> <p><i>"And [mention] when We said to the angels, "Prostrate before Adam"; so, they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers" (Al-Baqārah [2]: 34).</i></p> <p>فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ</p> <p><i>"And when I have proportioned him and breathed into him of My [created] soul, then fall to him in prostration" (Q.S. Al-Ḥijr [15]: 29).</i></p>
<p><i>Waḥdah al-Wujūd</i></p>	<p>أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا</p> <p><i>"Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication" (Q.S. Al-Furqān [25]: 45).</i></p> <p>وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَتَعَلَّمَ مَا تَوْسُوْسُ بِهِ نَفْسَهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِن حَبْلِ الْوَرِيدِ</p> <p><i>"And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Q.S. Qāf [50]: 16).</i></p> <p>كُلُّ مَن عَلَيهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ</p> <p><i>"Everyone upon the earth will perish, 27. And there will remain the Face of your Lord, Owner of Majesty, and Honor" (Q.S. Al-Rahmān [55]: 26–27).</i></p>

### The Theoretical Analysis of Verses Subtending Sufism Tradition

This part will discuss the analysis of verses underlying the tradition of *ittiḥād*, *ḥulūl*, and *waḥdah al-wujūd* which takes form in a codification through the combined table of the *order of signification*

and Heideger’s hermeneutic of facticity. The result of this analysis is the conception of Sufi’s existential consciousness underlying their interpretation of a verse of the Qur’an.

1. Q.S. Al-Raḥmān [55]: 26-27

كُلُّ مَنْ عَلَيْهَا فَانٍ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“Everyone upon the earth will perish, and there will remain the Face of your Lord, Owner of Majesty, and Honor” (Q.S. Al-Raḥmān [55]: 26–27).

Table 3 Analysis of Q.S. Al-Raḥmān [55]: 26–27

1 <sup>st</sup> Order of Signification		Primordial Verstehen
Signifier وَجْهُ	Signified The face of your lord	In interpreting the existence, according to the concept of <i>waḥdah al-wujūd</i> , a human being does exist in the realm as a <i>Dasein (be)</i> , in the other meaning, a human being, and the realm is regarded as <i>Dasein</i> which is mortal and dependent on the divine one. Primordial. Verstehen of this concept presupposes a consciousness toward the only true <i>sein (being)</i> that is the existence of God whereas human beings are only as <i>Dasein (be)</i> whose existence is dependent on God’s existence through facticity (Tūsī n.d., 463).
2 <sup>nd</sup> Order of Signification		
Signifier وَجْهُ Face of your lord (Sign I)	Signified God Existence	
(Sign II) وَجْهُ means God’s existence		

In interpreting chapter Al-Raḥmān verse 26–27 the unique transformation of meaning is traced in the term *al-wajhu* (وَجْهُ). In the conventional or common language sense performed in most exegesis books, *al-wajhu* means face or countenance of God. But according to Sufi’s point of view, *al-wajhu* means the existence of God. This second level interpretation was based on a pre-structural understanding or primordial verstehen of the Sufi when they had arrived at another level of mysticism experience. In this level, Sufi as *Dasein* obtains deep inner feelings in the empty condition in limitless and borderless space or Arabic terms known as *Shuhūdul Ḥaqqi bil Ḥaqq*, in this primordial *verstehen*-where all of existing knowledge and presuppositions were neglected-the Sufi has lost the sense of his self-existence as being and realize that the true and only existence (*sein*) were beyond to God’s eternity. Realizing that God’s eternity is the only true existence means that human beings or *Dasein* and God’s existence are united in essence and it shows the *waḥdah al-wujūd* (Tūsī n.d., 463).

**2. Q.S. Al-Furqān [25]: 45**

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

*“Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication” (Q.S. Al-Furqān [25]: 45).*

**Table 4** Analysis of Q.S. Al-Furqān [25]: 45

1 <sup>st</sup> Order of Signification		Primordial Verstehen
Signifier الظِّلَّ	Signified The Shadows of the rising dawn from its rising to the sun’s rising (Cited from Ibnu Abbas, Ibnu Ummar, and Qatada)	The consciousness about being here is interpreted in a binary opposition framework. Being is opposite to nothingness and being is the cause of nothingness. An analogy given for this consciousness is a shadow. A shadow could be defined as the nothingness of light, however, if a shadow were regarded as an existing being, it would outrage and exceed the essence of shadow’s existence as the nothingness of light. As well as shadow, the realm exists in its appearance but existentially it doesn’t exist. The only being existing existentially is God (Badrudin 2015, 88).
2 <sup>nd</sup> Order of Signification		
Signifier الظِّلَّ The Shadows of rising dawn from its rising to the sun’s rising (Sign I)	Signified The realm	
الظِّلَّ means the realm (Sign II)		

This verse is a further explanation of the doctrine of *waḥdah al-wujūd*. At the first level of meaning the word *al-zillu* is interpreted as the shadow of dawn. When viewed in the second level of signification, the meaning of *al-zillu* as a shadow becomes a signifier for the signifier or connotative meaning, namely the Universe. The primordial verstehen that underlies the shift in the level of meaning of *al-zillu* in the Sufism tradition is the Sufis’ understanding of the only form or existence of God. The existence of God is analogous to light from which there is a logical consequence of shadows. To understand their existence, Sufis see that existence is essential but not something that is an attribute of themselves. The objects of the world have the essence of being and are universal. Nonetheless, existence does not belong to the objects of the universe including humans. this is similar to the concept of shadow as the nothingness of light. Although shadows can be seen and seem to exist, the essence of shadows is nothingness. Therefore, the existence of humans and the universe is nothingness and the existence of God is

the only form from which the existence of humans and the universe is possible (Badrudin 2015, 88).

3. Q.S. Al-Baqarah [2]: 34

وَأذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا اِبْلِیْسَ ۗ اَبٰی وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِیْنَ

“And [mention] when We said to the angels, “Prostrate before Adam”; so, they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers” (Q.S. Al-Baqarah [2]: 34).

Table 5 Analysis of Q.S. Al-Baqarah [2]: 34

1 <sup>st</sup> Order of Signification		Primordial Verstehen
Signifier اٰدَمَ	Signified Prophet Adam	According to al-Ḥallāj’s interpretations, this verse is considered a command for the angels to prostrate before Adam because Allah had descended himself in Adam’s existence as He did in the prophet Jesus. The perception of al-Ḥallāj on the awareness of existence is that the only existence is God existing in His great substance in the form of a man (Alfath 2008, 171).
2 <sup>nd</sup> Order of Signification		
Signifier اٰدَمَ Prophet Adam (Sign I)	Signified Soul of Allah	
اٰدَمَ Soul of Allah (Sign II)		

This verse contains the Sufistic tradition of *al-ḥulūl* or the condition in which God’s *nāsūt* (divinity nature) had descended and had been possessed by Sufi’s consciousness after Sufi’s *nāsūt* (humanity nature) experienced *fanā’ al-nafs*. Al-Ḥallāj’s understanding is based on the concept of the creation of Adam. Adam’s existence is the result of God’s primordial verstehen of himself. In His solitude, there is a primordial dialogue between Him and Himself, a dialogue in which there are no words or letters. All He saw was the glory and height of His Substance. And He was in love with His Substance. A love that cannot be attributed, and this love is the cause of all that exists (His creation). Then He brought forth from nothing the form of Himself and that form was an Adam. So in Prophet Adam God appeared in His form (Alfath 2008, 171). It’s such an interesting view that al-Ḥallāj not only uses his primordial verstehen in understanding his existence but he projects it into God’s existence and proposes God’s primordial verstehen which is subtending the existence of all creatures.

## 4. Q.S. Qāf [50]: 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

“And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein” (Q.S. Qāf [50]: 16).

Table 6 Analysis of Q.S. Qāf [50]: 16

1 <sup>st</sup> Order of Signification		Primordial Verstehen
<b>Signifier</b> نَحْنُ	<b>Signified</b> Allah and His Angles	In the doctrine of <i>ḥulūl</i> as proposed by al-Hallāj, God as the pure existence has existence and its illumination toward the creatures. There are two modes of being and they are <i>Lahut</i> (divinity) and <i>Nasut</i> (humanity). Both God and creatures have these two modes of being. The moment of <i>ḥulūl</i> would happen when God's facticity encountered Sufi's -as <i>Dasein</i> -primordial understanding which exceeds their facticity (Tūsī n.d., 541)
<b>2<sup>nd</sup> Order of Signification</b>		
<b>Signifier</b> نَحْنُ Allah and His Angles <b>(Sign I)</b>	<b>Signified</b> Allah	
نَحْنُ means Allah <b>(Sign II)</b>		

The second level of signification as analyzed through the table indicates the transformation in interpreting the meaning of نَحْنُ (we) from 'Allah and his angles in the right and left part of human beings accounting both of their good or bad deeds to God's facticity toward his creatures. This verse indicates the tradition of *al-ḥulūl* that lies behind his interpretation. *Al-Ḥulūl* means the taking of place from God to the body of a chosen human being because God has a certain human essence (*nāsūt*) to then reside in it with His attributes after the traits of a person in his body had been eliminated (Tūsī n.d., 541). When viewed from the perspective of Heidegger's hermeneutics of facticity, the state of *lahut* and *nāsūt* can be understood as the *verstehen* of *Dasein* and its facticity. When the Sufi as *Dasein* succeeds in transcending his facticity and purifying his existence from the concept of interpretation given after understanding then he will arrive at *verstehen* or primordial understanding where the Sufi understands himself as he exists without any interception of knowledge, episteme, or other cognitive conceptions. It is at the intersection of the Sufi's primordial *verstehen* and the facticity of God that the moment of *Ḥulūl* occurs.

5. Q.S. Al-Kahf [18]: 110

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“Say, I am only a man like you, to whom has been revealed that your god is one God. So, whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

Table 7 Analysis of Q.S. Al-Kahf [18]: 110

1 <sup>st</sup> Order of Signification		Primordial Verstehen
<b>Signifier</b> لِقَاءَ	<b>Signified</b> The meeting with his God	The main understanding of Primordial <i>verstehen</i> is an achievement toward <i>fanā'</i> (the vanishment of consciousness as creatures) which is subsequently followed by <i>baqa'</i> (the immortal of Consciousness as God in human beings. Al-Bustāmī proposed that <i>fanā'</i> is a gate through <i>ittiḥād</i> (unity) (Badruddin 2015). This <i>fanā'</i> consciousness is a primordial understanding in which the relationship between a servant and his God isn't restricted by the dichotomy of subject-object relation. (Alfatih 2008, 150).
<b>2<sup>nd</sup> Order of Signification</b>		
<b>Signifier</b> لِقَاءَ The meeting with his God <b>(Sign I)</b>	<b>Signified</b> Unity	
لِقَاءَ Unity with God <b>(Sign II)</b>		

This verse describes the Sufistic traditions of *fanā'* (mortal) and *baqa'* (immortal). *Fanā'* is a state where the Sufi as a *Dasein* has reached the loss of his consciousness as a being or in hermeneutical terms he has put aside subjective prepositions about himself and let his consciousness appear just like what he is. In this pre-reflective understanding when experiencing *fanā'* he finds the true meaning of the unity of existence between his existence and the existence of God. This relationship of unity or *ittiḥād* is the most primordial existential understanding where there is no dichotomy of subject and object. To reach the primordial level of *verstehen* or *liqā' rabbih*, a person must get closer to Allah to achieve *ma'rifatullāh*—understanding of Allah—because of his closeness to Allah as the true existence and set aside subjective prepositions or human traits that have been the basis for interpreting his life which is often full of lust and the influence of shaitan's character. To then establish the praiseworthy traits (Alfatih 2008, 150).

## The Conceptualization of Sufism Tradition in the Perspective of Primordial Verstehen

In the primordial verstehen view, Heidegger has different thoughts from the Philosophers of ancient Greek to Descartes's era which focused only on "I think" (Cogito) without regarding "I exist" (ergo sum). According to Heidegger, understanding (thinking) is not a matter of epistemology but it's ontological. Understanding or verstehen is the most essential part of human being existence as *Dasein* in its facticity. Understanding could lead *Dasein* to transcend its existence. In the tradition of Sufism, the Sufis often uttered an unusual and uncommon word that is commonly not accepted and rejected by *sharī'ah* scholars and even sentenced to death. This rejection wasn't unwarranted. The *sharī'ah* scholars saw that the Sufis word which appeared through deep consciousness and understanding shouldn't be consumed by the lay society and it could lead them to misguided beliefs.

The primordial verstehen is achieved by Sufis when they first philosophize about their existence and their exposure to the world or its facticity. Through certain methods or *ṭarīqah*, all of which aim to cleanse and purify the heart, it can be said to be an act of phenomenology where Sufis try to eradicate prejudices, prepositions, and doctrines regarding their existence as creatures and their relationship with God. Purification by *ṭarīqah* and *dhikr* aims to let existence and consciousness show itself to the Sufis.

Heidegger started his philosophical study by reflecting on the only one existence which realized its existence, and it was a human being (Arif 2017, 87) to refer to a human being in his philosophy, Heidegger used the term '*Dasein*'. *Dasein* is the German language that means '*to exist there*'. *Dasein* not only means as exist but also means being. Heidegger implied that *Dasein* would always be found as it was in the world and couldn't exist independently. the most accentuated part is that the world intended by Heidegger doesn't mean the universe, but according to the perspective of *Dasein*, it means a place for occupation. According to the concept of ontology-existential, the world means a circumstance surrounding *Dasein* existing as it was but both, *Dasein* and the world affect each other (Arif 2015). Further, Heidegger explained that the world occupied by *Dasein* was the Language. Therefore, Heidegger's philosophy was closely related to language.

*Dasein* if it was discussed in the Sufism concept, it would mean a human being who is contemplating being and his existence in the world. The relation between *Dasein* and his world brings out three properties of *Dasein* itself such as facticity, *understanding*, and fall. The first of

three properties, facticity shows the *Geworfenheit-sein* (go-throw-be). According to Heidegger, every human being was thrown into his/her surrounding and hence was conducted by it. Therefore, there will be no pure and autonomous *Dasein* determining its way of existing. Related to philosophical Sufism tradition, this *Geworfenheit-sein* could be understood as an attachment to the Sufis and their traditions or surrounding cultures. This tradition could be interpreted in two forms: religion and Sufi consciousness. In religious tradition, the Sufis were thrown into Islamic circumstances constructed and based on the Islamic law of Al-Qur'an and hadith. While in their consciousness, the Sufis were thrown into the world of consciousness as creatures with their traits. In the case of *ḥulūl doctrine*, this consciousness could be understood as *human consciousness (nāsūt)* which is trapped in its facticity.

The second characteristic of *Dasein* is understanding. *Dasein's* understanding doesn't merely exist in the ontic dimension. further, *Dasein's* understanding is an understanding of more primordial meaning. Understanding is a modus of being-exist in the world which enables the occurrence of consciousness in the level of experience. Understanding, therefore, is the main basis of all interpretations, opinions, and views which always occurred in every interpretation activity. (Puespoprodjo 2004) in the concept of Sufism, mystic primordial understanding is Sufi's understanding obtained when they realize and deal with their *Geworfenheit* (go-throw-be) in the facticity of religion and consciousness. The Sufis then tried to understand their existence through definitions given by religion and their solipsism understanding. Therefore, by conducting their solipsist understanding, they were accused to be astray and exceeding Islamic law and doctrines.

Through verse analysis in the former part of the discussion and conceptualization of primordial understanding in philosophical Sufism tradition, Sufism primordial *verstehen* in understanding their awareness toward *being* could be inferred as mentioned below.

In understanding their existence, human beings realize their dependence on the being of the almighty God. The essence of God's being is *baqā'* (immortal) and essential. Otherwise, human existence is dependent on the essential being of God. Therefore, it could be concluded that human beings are the overflowed existence of the essential being of God.

God's being is the cause of all creatures' existence and all creature's existence are essential nothingness of God's being. To clearly explain this, the analogy of shadow could be used. The shadow is a pseudo-existence caused by the absence of light. Although shadow could be considered as exist and could be seen, if it's considered as exist, it will infringe the



essence of shadow as the representation of no-light conditions. Therefore, the existence of creatures as well as human beings is the same as shadow existence or it could be said as pseudo-existence.

Primordial *verstehen* in the Philosophical Sufism tradition is the consciousness of *fanā'* in which the Sufis merged their facticity consciousness toward the consciousness of God's Being Existence and then arrived at the understanding of God as the only existence and being.

## **Conceptual Comparison between Philosophical Sufism Traditions view and Sufism Primordial Verstehen view**

### **1. Ittiḥād**

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"Say, I am only a man like you, to whom has been revealed that your god is one God. So, whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone" (Q.S. Al-Kahf [18]:110)

In the doctrine of *Ittiḥād*, this verse could be understood as a unity of the Sufi and Allah through his good deeds leading him closer toward Allah. The final form of this closeness toward Allah is '*ma'rifah*' (knowledge). A Sufi is supposed to pass *fanā'* consciousness, smelting or fusion of human traits so that a Sufi could get and apply commendable traits which were always enlightened by God's light and tended toward kindness to get blessed by Allah (Badruddin 2015).

From the perspective of the Primordial *Verstehen* concept, the unity between a Sufi as a servant and Allah as his God could be achieved only by achieving God's consciousness level. An '*Ārif*' (Sufi who has arrived at the ultimate level of consciousness) had been successful to achieve primordial understanding by exceeding his facticity limit. An '*Ārif*' would be aware of his existence as a part of a higher and more essential being belonging to Allah.

### **2. Ḥulūl**

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

"And [mention] when We said to the angels, "Prostrate before Adam"; so, they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers" (Q.S. Al-Baqarah [2]: 34).

The doctrine of *ḥulūl* is based on the concept of the prophet Adam's creation. According to this doctrine, before Allah created the creatures,

he had seen Himself. In His loneliness did the monolog between Allah and Himself established? The monolog in which nothing a single word event a letter presents there except His dignity. Allah Loved his substance with an uncharacterized love and this love became a cause of all creature's existence. After that, He emitted a form from His formless substance, and it was the prophet, Adam. Therefore, in the prophet Adam, Allah appeared in His form (Badrudin 2015). In his interpretation, al-Ḥallāj proposed that Allah had commanded the Angels to prostrate toward prophet Adam as an honor due to His existence in prophet Adam.

In the perspective of Sufism primordial *verstehen*, the prophet Adam is a way in which Allah exists as the only essential being. Because the prophet Adam was a representation of an essential being, therefore Allah commanded the Angels to prostrate toward him to honor Adam as a way in which Allah shows his existence. When the Sufi had arrived at *fanā'* primordial level of consciousness, he would realize himself as a part of a greater essential being in the whole world.

### 3. *Waḥdah al-Wujūd*

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

"Everyone upon the earth will perish, 27. And there will remain the Face of your Lord, Owner of Majesty, and Honor" (Q.S. Al-Raḥmān [55]: 26–27).

In the doctrine of *waḥdah al-wujūd*, it's said that the most entitled being is Allah the One, other than Allah weren't regarded as being or existing and they considered only as a shadow. *Waḥdah al-wujūd* is one only *being* and it is Allah as the only God and nothing others. According to ibn Arabi, there is only one being and it is Allah and this *being* or existence is immortal (Faza 2019).

In the perspective of Sufism primordial *verstehen*, Allah is the only being or existence and it was the basis of all creature's existence. When the Sufi had arrived at his primordial understanding, he would realize the oneness of God's being (*waḥdah al-wujūd*), and human beings are part of this oneness of God's being.

## Conclusion

In the perspective of the order of signification proposed by Roland Barthes, we could trace a pattern and attempt at language mysticism by the Sufis in interpreting some verses based on their Sufistic views and traditions. The utilization of connotative significance becomes possible as a consequence of the inability of conventional or denotative human language to accommodate the expression of the Sufis' mystical spiritual

experience. In their primordial state or existential ecstasy, Sufis often issue odd statements commonly referred to as *shaṭahāt*.

*Shaṭahāt* is a second level or system of mysticism that comes out of the general human language system and to borrow Barthes' term, Sufistic experience, and *shaṭahāt* have their own language game. As for the primordial *verstehen* of Heidegger's facticity hermeneutic, the connotative significance of the Sufis in their endeavor to express the experience of mysticism is based on their achievement of self-existence by detaching the conceptual attributes that have been given by the world through the work of interpretation. By scrutinizing the interpretations of the pseudo-world the Sufis as *Dasein* arrive at primordial *verstehen* as a mode of existence while transcending it. Seen from the point of view of primordial *verstehen*, the tradition of Sufism, especially the doctrine of *ittiḥād*, *ḥulūl*, and *waḥdah al-wujūd* can be understood as the disclosure and achievement of a Sufi as *Dasein* in his awareness of his mortal existence and his facticity. In realizing his facticity he encountered the mighty existence of God as the only true being.

Finally, although this research is quite short, at least it could provide a quite adequate explanation of primordial *verstehen* views on the philosophical Sufism tradition. Nevertheless, the hypothesis and result of this research are still debatable. In other words, the ideas, arguments, and hypotheses in this research need to be discussed further. Therefore, the author suggests the readers explore more about the ideas, arguments, and hypotheses in this research.

## REFERENCES

- 'Abdurrahmān Badawī. n.d. *Shataḥāt al-Ṣūfiyyah*. Beirut: Dār al-Qalam.
- Ahdiyati, Azhar Natsir. 2021. 'Analisis Semiotika Visual Pada Ilustrasi Sampul Majalah Tempo Edisi "Jerat Kedua"'. *Jurnal Penelitian Universitas Kuningan* 12 (2): 156–175. <https://doi.org/10.25134/logika.v12i2.5492>.
- Alfatih, M. 2008. *Miftahus Sufi*. Yogyakarta: Teras.
- Arif, Muhammad. 2017. 'Hermeneutika Heidegger dan Relevansinya Terhadap Kajian Al-Qur'an'. *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 16 (1): 85–105. <https://doi.org/10.14421/qh.2015.1601-05>.
- Badrudin. 2015. *Pengantar Ilmu Tasawuf*. Serang: Penerbit A4.
- Damis, Rahmi. 2017. 'Al-Ittihad dalam Tasawuf'. *Aqidah-Ta : Jurnal Ilmu Aqidah* 3 (1): 73–82. <https://doi.org/10.24252/aqidahta.v3i1.3409>.
- Effendi, Lalu Muchsin. 2013. 'Tasawuf: Telaah Sistem Pemikiran Abdul Halim Mahmud'. *Ulumuna: Jurnal Studi Keislaman* 17 (1): 153–190. <https://doi.org/10.20414/ujis.v17i1.176>.
- Faza, Abrar M. Dawud. 2019. 'Tasawuf Falsafi'. *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam* 1 (1): 56–70. <https://doi.org/10.51900/alhikmah.v1i1.4050>.
- Fitria, Rini. 2016. 'Memahami Hermeneutika dalam Mengkaji Teks'. *Jurnal Ilmiah Syiar* 16 (2): 33–42. <https://ejournal.iainbengkulu.ac.id/index.php/syiar/article/view/696>.
- Hidayatullah, S M. 2004. 'Mistisisme dalam Perspektif Filsafat Analitik: Antara Wittgenstein dan Mehdi Ha'iri Yazdi'. *Filsafat* 38 (3): 222–233. <https://doi.org/10.22146/jf.31356>.
- Jamaludin, Muhamad, Nur Aini, and Ahmad Sihabul Millah. 2021. 'Mitologi dalam QS. Al-Kafirun Perspektif Semiotika Roland Barthes'. *Jalsah : The Journal of Al-Quran and As-Sunnah Studies* 1 (1): 45–61. <https://doi.org/10.37252/jqs.v1i1.129>.
- Kusuma, Amir Reza. 2021. 'Konsep Hulul Menurut Al-Hallaj dan

Penempatan Posisi Tasawuf'. *Jurnal Penelitian Medan Agama* 12 (1): 47–56. <http://dx.doi.org/10.58836/jpma.v12i1.10488>.

Muliadi, Muliadi. 2017. 'Tasawuf Filosofis dan Filsafat Sufistik dalam Epistemologi Ibn Tufail'. *Syifa Al-Qulub* 1 (2): 95–103. <https://doi.org/10.15575/saq.v1i2.1435>.

Mulyaden, Asep. 2021. 'Kajian Semiotika Roland Barthes Terhadap Simbol Perempuan dalam Al-Qur'an'. *Hanifiya: Jurnal Studi Agama-Agama* 4 (2): 139–154. <https://doi.org/10.15575/hanifiya.v4i2.13540>.

Riyadi, Abdul Kadir. 2021. 'Tasawuf dalam Cengkeraman Materialisme Historis: Kajian Pemikiran Husein Muruwwa'. *Jurnal THEOLOGIA* 31 (2): 277–312. <https://doi.org/10.21580/teo.2020.31.2.6746>.

Sari, Milya, and Asmendri. 2020. 'Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA'. *Natural Science* 6 (1): 41–53. <https://doi.org/10.15548/nsc.v6i1.1555>.

Supriyanto, Supriyanto. 2022. 'Implementasi Pemikiran Hermeneutika Martin Heidegger dalam Studi Tafsir Alquran'. *AL QUDS: Jurnal Studi Alquran dan Hadis* 6 (1): 255–278. <https://doi.org/10.29240/alquds.v6i1.3165>.

Syakur, Abdus. 2018. 'Polemik Harun Nasution dan H.M. Rasjidi dalam Mistisisme Islam'. *ULUL ALBAB Jurnal Studi Islam* 19 (2): 343–363. <https://doi.org/10.18860/ua.v19i2.5530>.

Ṭūsī, Abū Naṣr al-Sarrāj al-. n.d. *Al-Luma'*. Mesir: Dār al-Kutub al-Hadīthah.

Wahid, Lalu Abdurrahman. 2022. 'Filsafat Eksistensialisme Martin Heidegger dan Pendidikan Perspektif Eksistensialisme'. *Pandawa* 4 (1): 1–13. <https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/1403>.

Wijaya, Nur Rahmad Yahya, and Anwar Rudi. 2020. 'Asal-Usul Tasawuf: Sebuah Perdebatan'. *Jurnal Kariman* 8 (1): 105–124. <https://doi.org/10.52185/kariman.v8i1.124>.

Wijaya, Roma. 2021. 'Makna Syifa dalam Al-Qur'an (Analisis Semiotika Roland Barthes Pada QS Al-Isra 82)'. *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 16 (2): 185–196. <https://doi.org/10.37680/>

adabiya.v16i2.924.

This Page is Intentionally Left Blank