

# Exploring the Concept of Wahdatul Wujud Ibn Arabi: Potential Solutions for Juvenile Delinquency in Indonesia

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## **Abstract**

*This research aims to analyze the concept of Ibn Arabi's wahdatul wujud as a Muslim scientist so that it can become a reference in the world of education to shape the character of students. Then the method used in this research is qualitative with a literature study approach, to describe the results of Ibn Arabi's extraordinary thoughts as a guide in character education, data collection techniques using data collection taken from books,*

*journals and writings related to the research. Next, the data that has been collected is analyzed using text content in the form of words, images, symbols, ideas and themes in the form of messages in SDN Kertamukti III. The research results show that the concept of wahdatul wujud is very helpful in shaping students' character, such as awareness of unity, tolerance and acceptance, personality development, involvement in goodness and development of spiritual awareness. With the concept of wadatul wujud which provides an understanding that the relationship between humans and God is a unity that cannot be separated. Therefore, it is important for teachers to provide the concept of wahdatu wujud in education so that students understand the meaning of existence as a creature and reality in the world which is a manifestation of God Almighty.*

**Keywords:** *Ibn Arabi, Character, Education, Wahdatul Wujud*

### **Abstrak**

*Penelitian ini bertujuan untuk menganalisis konsep wahdatul wujud Ibn Arabi sebagai tokoh ilmiah muslim sehingga dapat menjadi rujukan dalam dunia pendidikan untuk membentuk karakter peserta didik. Kemudian metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan studi literatur, untuk mendeskripsikan hasil pemikiran luar biasa Ibn Arabi sebagai pedoman dalam pendidikan karakter, teknik pengumpulan data menggunakan pengumpulan data yang diambil dari buku, jurnal dan tulisan yang berkaitan dengan penelitian di SDN Kertamukti III. Hasil penelitian menunjukkan bahwa konsep wahdatul wujud sangat membantu dalam membentuk karakter siswa, seperti kesadaran persatuan, toleransi dan penerimaan, pengembangan kepribadian, keterlibatan dalam kebaikan dan pengembangan kesadaran spiritual. Dengan konsep wadatul wujud yang memberikan pemahaman bahwa hubungan manusia dengan Tuhan merupakan satu kesatuan yang tidak dapat dipisahkan. Oleh karena itu, penting bagi guru untuk memberikan konsep wahdatu wujud dalam pendidikan agar peserta didik memahami makna keberadaan sebagai makhluk dan bahwa kenyataan di dunia merupakan manifestasi Tuhan Yang Maha Esa.*

**Kata Kunci:** *Ibn Arabi, Karakter, Pendidikan, Wahdatul Wujud*

## Introduction

Education is not just a transfer of knowledge but also requires character building for students, in accordance with Ibn Arabi's view of education also concerns spiritual development to get closer to God.<sup>1</sup> Then Ibn Arabi also has the view that education needs to be introduced to inclusive education that respects diversity on the principle that all individuals are entitled to quality education regardless of social, ethnic or religious backgrounds.<sup>2</sup>

Ibn Arabi was a Sufi figure, poet, writer and controversial Islamic thinker who was famous for developing Sufism. He has a concept of thought that influences character formation through the concept of Wahdatul Wujud.<sup>3</sup> This concept has interesting implications in the educational context, especially in the formation of student character.<sup>4</sup> It is rare for Muslim scientists to be known in the field of education, even though thoughts like Ibn Arabi provide a good context for education.

One of Ibn Arabi's thoughts a concept related to the unity of existence or oneness with God and one of the branches of Sufism.<sup>5</sup> Ibn Arabi stated that there is no separation between God and His creation, but everything is a manifestation of God Almighty.<sup>6</sup>

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<sup>1</sup>Hendarman, *Strategic Plan for the Center for Strengthening Character 2020-2024, Ministry of Education and Culture*, 2022.

<sup>2</sup>Heri Cahyono, "Character Education: Values Education Strategy in Forming Religious Character", *RI'AYAH*, 01.02 (2016), 231–40. <<https://e-journal.metrouniv.ac.id/index.php/riayah/article/view/character-education%3A-value-education-strategy-in-forming-religious-character>>.

<sup>3</sup>Abd Rasyid Nurhayati, "The Concept of Al-Wahdatul Wujud Ibn Arabi (Study of Sufistic Philosophy)", *HUNafa: Jurnal Studia Islamika*, 17.1 (2020), 72–87. <<https://doi.org/10.24239/jsi.v17i1.582.68-83>>.

<sup>4</sup>Ahmad Royadi, "Character Education Based on Sufism (Concept Analysis Study of Insan Kamil Ibnu Arabi)", *UIN Malang* (Maulana Malik Ibrahim State Islamic University, 2019).

<sup>5</sup>Dzulfikar Akbar Romadlon, Nur Hadi Ihsan, and Istikomah Istikomah, "Ibn Arabi on Wahdatul Wujud and Its Relation to the Concept of Af'alul 'Ibad'", *Tsaqafah*. 16.2 (2020), 179–200 <<https://doi.org/10.21111/tsaqafah.v16i2.4901>>.

<sup>6</sup>Kamaruddin Mutamain, "The Ontology of Philosophical Sufism in the Concept of Wahdatul Wujud Ibn Arabi", *Rausyan Fikr: Journal of Ushuluddin Science and Philosophy Studies*, 16.2 (2020), 267–81. <<https://doi.org/10.24239/rsy.v16i2.630>>

The implications of Ibn Arabi's Wahdatul Wujud concept for the formation of student character can be seen from the perspective of developing good character and spiritual awareness.<sup>7</sup> So this concept includes the formation of character education in the world of education through spiritual awareness, which aims to shape humans.<sup>8</sup> In the educational context, this can be interpreted as the importance of developing moral values, ethics and spiritual awareness in the learning process.<sup>9</sup>

The application of the concept of Wahdatul Wujud Ibn Arabi is very suitable in forming the character of students which is carried out carefully and is based on a deep understanding of Islamic teachings. For this reason, wahdatul wujud is an educational concept that refers to religious values that encourage students to be one with God and this article will discuss further the concept of Wahdatul Wujud Ibn Arabi and its implications in shaping student character. Through an in-depth understanding of this concept, it is hoped that it can provide broader insight into the importance of character development in education and how the concept of Wahdatul Wujud can be the basis for the process of character formation of students.

## Method and Discussion

The research method used in this research is descriptive qualitative with a literature study approach that will analyze the data.<sup>10</sup> Then the data source used is looking for various references related to research through trusted data sources such as books, articles and national or international journals that support the success

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<sup>7</sup>Muis Sad Iman, "Implementation of Sufism Education in Islamic Education", *MUADDIB*, 05.02 (2015), 270-73. <<https://doi.org/10.24269/muaddib.v5i2.72>>

<sup>8</sup>Fitria Ulfa, 'Implications of the Concept of Insan Kamil Ibn Arabi on Character Formation in Modern Islamic Education', *Maulana Malik Ibrahim State Islamic University Malang*, 2017.

<sup>9</sup>Ahmad Royadi, "Character Education Based on Sufism...",

<sup>10</sup>Yoki Yusanto, 'Various Qualitative Research Approaches', *Journal of Scientific Communication (Jsc)*, 1.1 (2020), 1-13 <<https://doi.org/10.31506/jsc.v1i1.7764>>.

of the research.<sup>11</sup> Data was taken from two sources, namely primary data which was collected and put together for research purposes which is in line with Ibn Arabi's thoughts regarding Wahdatul Wujud. Furthermore, secondary data was collected through previous research published by various other institutions.

After the data is collected, it will be analyzed through four stages, namely data collection, data reduction, data analysis, and data conclusion.<sup>12</sup> Data analysis is used to understand various phenomena discussed in texts or documents. Based on this, research can provide an overview from various sources after collecting and analyzing data by researchers.



**Figure 1. Description of Research Data Analysis**

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<sup>11</sup>Rika Nia Adina and Wantini Wantini, 'The Relevance of Ibn Khaldun's Educational Thought in Modern Era Islamic Education', *Ideguru: Journal of Teacher Scientific Work*, 8.2 (2023), 312–18 <<https://doi.org/10.51169/ideguru.v8i2.514>>.

<sup>12</sup>Rini Rahman, Anggi Afrina Rambe, and Murniyetti Murniyetti, "Moderation Values in Learning Islamic Religious Education in Senior High Schools", *Fondatia*, 7.3 (2023), 706–19 <<https://doi.org/10.36088/fondatia.v7i3.3844>>.

So, with this library method, research is expected to provide maximum results with analysis of sources relevant to the research.<sup>13</sup> In this way, research can answer the problems and problem formulation in this research.

After conducting data analysis research, there were several themes in the formation of students' character through the concept of wahdatul wujud by Ibn Arabi.<sup>14</sup>

## Wahdatul Wujud Concept in Forming Character

Based on the explanation of Ibn Arbi's short journey and his thoughts on the concept of Wahdatul Wujud, it is a concept that can be used in forming students' character through unity with God. The divine context in education provides a goal in forming an individual's attitude towards God. The concept of wahdatul wujud is the existence of a manifestation of God, so everything is related to God.

The implementation of the Wahdatul Wujud Arabi concept in character building for students, or for humans in general, includes several important aspects. Wahdatul Wujud is a concept in Islamic mysticism which refers to unity or oneness between Allah and the universe or His creation. In the context of character formation, this concept can provide a deep understanding of the relationship between humans, the universe and God.

The application of the concept of Wahdatul Wujud in character formation not only influences individual students, but also creates an environment that supports collective spiritual and moral growth in society. In the idea of wahdatul wujud, Ibn Arabi also guides students in forming their character. A description of the concept of wahdatul wujud in the formation of student character is explained in the following picture:

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<sup>13</sup>Muhammad Rijal Fadli, "Understanding Qualitative Research Method Design", *Humanika*, 21.1 (2021), 33-54 <<https://doi.org/10.21831/hum.v21i1.38075>>.

<sup>14</sup>Dewi Nur Asiyah, "Ibn Al-Arabi's Views Regarding Wahdat Al-Wujud and the Concept of Happiness", *Spiritualita*, 5. 2. (2022), 73-82 <<https://doi.org/10.30762/spiritualita.v5i2.844>>.



**Figure 2. Description of the Concept of Wahdatul Wujud Existence in Character Formation**

1. Understanding Connectivity

This is related to the concept of wujud wahdatul wujud which gives the understanding that everything in the universe is tied to one source or originates from one source, namely God. In forming students' characters, this concept is used to provide students with an understanding of their nature as creatures and the relationship between the universe and humans.<sup>15</sup> This understanding forms a sense of interdependence, empathy and appreciation for diversity.

Based on this concept, it describes dependence on what exists in the universe with students being given examples of understanding that humans are creatures and relate to other creatures, plants, animals, etc. because humans cannot live alone; even humans are also connected to other humans.

2. Spiritual Awareness

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<sup>15</sup>Kamaruddin Mutamain, "The Ontology of Philosophical Sufism...", 267-81.

This concept encourages individual self-awareness regarding the spiritual dimension of life and always realizes that the essence of wahdatul wujud is oneness with God.<sup>16</sup> In character formation, students are invited to reflect and understand that a dimension, namely the dimension of God, cannot be decided within oneself without looking at space and time.

Character formation must be accompanied by a good spiritual understanding in students so that they understand what is good and what is evil and what is right and what is false. This is the basis for students' attitudes in taking action. This spiritual awareness provides a good start in building the character of students by building a good foundation, which will give students habits brought about by a religious foundation that are worthy of emulation.

### 3. Tolerance respects diversity

Tolerance is an attitude of mutual respect for each other; If there are differences between one individual and another, then this is highlighted in implementation. In the concept of wahdatul wujud, it is necessary to understand that something comes from God which is the basis for mutual respect for diversity of beliefs, cultures and thoughts. This attitude of tolerance and respect provides awareness that no human being is perfect and must return to divine form.<sup>17</sup>

Realizing an attitude of tolerance can strengthen the values of tolerance, reduce conflict, and encourage cooperation between individuals from different backgrounds, such as Indonesia which has a lot of diversity but can be united by Bhinneka Tunggal Ika, that is, even though they are different, they are still one. The concept of wahdtul wujud has a more complex impact because it is related to the dimension of God, and everything comes from God.

### 4. Responsibility towards Nature

All humans have responsibilities towards themselves and their environment, so the concept of wahdatul wujud explains the universe as a manifestation of God. Building awareness in humans,

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<sup>16</sup>Srie Muldrianto and Imam Tabroni, "Spiritual Leadership: Building Learners' Character", *Indonesian Journal of Psychological and Behavioral Sciences (MENTAL)*, 1.1(2023), 49-64. <<https://doi.org/https://doi.org/10.55927/mental.v1i1.349>>.

<sup>17</sup>Ahmad Royadi, "Character Education Based on Sufism...",



especially students, to build self-awareness so that they are responsible for protecting and caring for the environment.<sup>18</sup> This must be a concern, and students must be given the understanding to love the environment; If students don't care about the environment, this can also be detrimental to themselves and the environment.

A sense of responsibility is an attitude that every individual must have so that their behavior can provide good self-awareness to students. In this case, students must be introduced to the environment, appreciate the beauty of nature, and be responsible for preserving it to protect the ecosystem through responsibility towards nature.

#### 5. Holistic Character Formation

The concept of wahdatul wujud helps shape a holistic character because this concept does not only pay attention to physical or material aspects but also spiritual, emotional and social aspects. Having a holistic character gives students a more mature understanding of self-development by involving related elements by referring to the concept of wahdatul wujud which provides an overview of the idea of insan kamil.<sup>19</sup>

For this reason, students are also taught to develop self-awareness, wisdom, determination, and appreciation for life. Holistic character also provides students with mature emotional intelligence so that they are able to manage their situations by controlling their emotions, mental balance, physical health, spiritual relationships, good social skills, ethics, morals, independence and resilience.

### Implementation of Ibn Arabi's Wahdatul Wujud Concept in Forming Character

In the concept of wahdatul wujud, Ibn Arabi also provides relevance in the context of education and the community environment in forming character that can be applied to all individuals in society. The following is the implementation of Ibn Arabi's concept of wahdatul wujud in forming character that applies to each individual for students and all humans, including:

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<sup>18</sup>Fitria Ulfa, "Implications of the Concept of Insan Kamil...",

<sup>19</sup>*Ibid.*

*First*, self-awareness needs to be trained in each individual so that they have a deeper self-awareness of their relationship with God and the universe, by means of deep self-reflection, helping individuals to understand their life's purpose, and directing them on a path full of meaning and spiritual awareness.<sup>20</sup> *Second*, encouraging the strengthening of relationships between humans, namely the concept of *wahdatul wujud*, which teaches that all humans have the same roots which come from the same source, namely Allah SWT.<sup>21</sup>

Next, the *third* is the importance of justice and collective prosperity, with the understanding that Allah SWT is always present in everything that exists, so that each individual can develop a proactive attitude in improving social, economic and environmental conditions for the common good.<sup>22</sup> *Fourth*, namely tolerance and respect for differences, the concept of *wahdatul wujud* teaches that appreciating and respecting individual differences is one of the keys to creating an inclusive and harmonious environment, so that we can respect each other's uniqueness without discrimination based on religion, ethnicity, race or culture.<sup>23</sup>

Then the *fifth* is involvement in society, in this case individuals are expected to actively participate in social and community activities to build stronger relationships, make positive contributions and maintain balance between individuals and society as part of *wahdatul wujud*.<sup>24</sup> *Sixth*, namely the development of leadership qualities, with this concept it can be applied in the development of responsible and ethical leadership, because individuals are invited to become leaders who understand spiritual

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<sup>20</sup>Kamaruddin Mustamain, "Ontologi Tasawuf Falsafi Dalam Konsep Wahdatul Wujud Ibnu Arabi", *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, 16.2 (2020), 267–81 <<https://doi.org/10.24239/rsy.v16i2.630>>.

<sup>21</sup>Abd Rasyid Nurhayati, "The Concept Of Al-Wihdatul Wujud Ibnu Arabi (A Sufistic Philosophical Study)", *HUNafa: Jurnal Studia Islamika*, 17.1 (2020), 72–87 <<https://doi.org/10.24239/jsi.v17i1.582.68-83>>.

<sup>22</sup>Dzulfikar Akbar Romadlon, Nur Hadi Ihsan, and Istikomah Istikomah, "Ibn Arabi on Wahdatul Wujud...", 179–200.

<sup>23</sup>Megi Nur Afifah, "Konsep Insan Kamil Ibnu Arabi (Kajian Spiritual Healing Terhadap Gangguan Jiwa)", *Osfprefprints*, 2022, 1–16.

<sup>24</sup>Dzulfikar Akbar Romadlon, Nur Hadi Ihsan, and Istikomah Istikomah, "Ibn Arabi on Wahdatul Wujud...",

values, act fairly, and fight for common interests for the common good.<sup>25</sup>

Therefore, Ibn Arabi's concept of wahdatul wujud is not only the basis for character formation of students in schools, but also a guideline for every individual in society to live a life that is meaningful, responsible, and has a positive impact on others and the environment. So this concept also provides awareness for every individual to always believe that everything in the universe comes from one source, namely God.

## Conclusion

The concept of wahdatul wujud is a unified existence which teaches that everything that exists in the universe is the existence of God. Understanding wahdatul wujud answers the essence of character formation given to students in the world of education by introducing God as a form in life. This describes the formation of student character through the values contained in the concept of wahdatul wujud which was developed as a basis for character formation in students. Therefore, wahdatul wujud also describes understanding in unity with God. This is needed in education as a basis for forming the character of students.

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<sup>25</sup>Kamaruddin Mustamain, "Ontologi Tasawuf Falsafi...",

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