

ABSTRAK

Muhammad Aminudin. 240211010010. *Makna Esoteris Haji dalam Perppsektif Tasawuf Ibn 'Arabi*. Pembimbing: Prof. Dr. H. Mujiburrahman M.A.; Prof. Dr. Muhammad Rusydi, M.Ag. Tesis. Program Magister Ilmu Tasawuf, Pascasarjana, Universitas Islam Negeri Antasari Banjarmasin. 2026.

Kata Kunci: *Makna Esoteris, Haji, Ibn 'Arabi, Tasawuf, Al-Insān Al-Kāmil.*

Penelitian ini diorientasikan oleh realitas kontemporer terkait reduksi makna ibadah haji akibat tren formalisasi dan komersialisasi, yang berimplikasi pada terpinggirkannya dimensi esoteris serta transformasi batin. Di sisi lain, studi terdahulu mengenai ritus haji dalam perspektif Muhyiddin Ibn 'Arabi masih bersifat parsial dan belum mengelaborasi keseluruhan manasik secara sistematis. Oleh karena itu, studi ini bertujuan untuk merekonstruksi secara utuh dan sistematis lapisan makna batiniah (*al-ma'ānī al-bāthiniyyah*) dari seluruh rangkaian manasik haji dalam kerangka tasawuf Ibn 'Arabi, sekaligus membandingkan keunikan konseptualnya di hadapan para sufi lain. Melalui metode penelitian kepustakaan (*library research*) dengan pendekatan sufistik, data primer yang bersumber dari kitab *al-Futūḥāt al-Makkiyyah* dan *Fushūs al-Hikam* dianalisis menggunakan metode analisis isi (*content analysis*) melalui tahapan menghimpun, menganalisis, mengklarifikasi, dan membandingkan.

Temuan penelitian mengungkapkan bahwa ibadah haji dalam pandangan Ibn 'Arabi merupakan suatu peristiwa kesadaran ruhani dan pengalaman ontologis yang intim antara hamba dan Tuhan, bukan sekadar pengguguran kewajiban hukum fikih normatif. Setiap tahapan manasik beroperasi sebagai sarana transformasi spiritual terstruktur menuju derajat *al-Insān al-Kāmil*: *ihrām* diposisikan sebagai proses *tajrīd* (penanggalan identitas duniawi dan ego); *thawāf* sebagai orbit eksistensial kosmik yang memusat pada *al-Haqq*; *sa'ī* sebagai gerak dinamis "dari, menuju, bersama, dengan, dan dalam Allah"; *wuqūf* sebagai puncak integrasi eksistensial yang menghadirkan *ma'rīfah* dan kesadaran kesatuan wujud; *mabit* di Muzdalifah sebagai *maqām jam'* (kedekatan dan kehadiran Ilahi); melontar *jumrah* sebagai penyucian tauhid melalui struktur *dzāt*, *shifāt*, dan *af'āl*; *kurban* sebagai realisasi tauhid eksistensial (*fanā'* dan *ittihād al-qaṣd*); serta *tahallul* sebagai reintegrasi eksistensial dari fase *tajrīd* menuju *tarkīb* dalam kesadaran yang konstan bersama Allah.

Keunikan pemaknaan esoteris Ibn 'Arabi terletak pada keberhasilannya mengintegrasikan seluruh ritus fisik haji ke dalam pilar metafisika *Wahdat al-Wujūd*, *al-Haqīqah al-Muhammadiyah* dan *al-Insān al-Kāmil*. Berbeda dari corak etika-moral penyucian jiwa sufi klasik (al-Ghazali dan al-Jailani) ataupun pendekatan simbolik-sosiologis kontemporer ('Ali Syari'ati), Ibn 'Arabi melampaui ranah tersebut dengan menerjemahkan manasik haji sebagai proses perubahan eksistensial, tempat manusia memosisikan batinnya sebagai cermin jernih untuk

menyaksikan manifestasi (*tajallī*) tunggal dari Wujud Hakiki Tuhan menjadi *al-Insān al-Kāmil*.

ABSTRACT

Muhammad Aminudin. 240211010010. *The Esoteric Meaning of Hajj in the Sufi Perspective of Ibn 'Arabi*. Supervisors: Prof. Dr. H. Mujiburrahman, M.A.; Prof. Dr. Muhammad Rusydi, M.Ag. Thesis. Master's Program in Sufism Studies, Graduate School, Antasari State Islamic University Banjarmasin. 2026.

Keywords: *Esoteric Meaning, Hajj, Ibn 'Arabi, Sufism, Al-Insān al-Kāmil*.

This study is motivated by the contemporary reality of the reduction in the meaning of the Hajj pilgrimage due to the growing trends of formalization and commercialization, which have marginalized its esoteric dimension and inner transformative significance. At the same time, previous studies on the rituals of Hajj from the perspective of Muhyiddin Ibn 'Arabi remain partial and have not systematically elaborated the entirety of the pilgrimage rites. Therefore, this research aims to reconstruct comprehensively and systematically the inner meanings (*al-ma'ānī al-bāthiniyyah*) underlying the complete sequence of Hajj rituals within the framework of Ibn 'Arabi's Sufi thought, while also comparing the uniqueness of his conceptual approach with those of other Sufi thinkers. Using a library research method with a Sufi-oriented approach, the study analyzes primary data drawn from *al-Futūhāt al-Makkiyyah* and *Fushūs al-Hikam*. The data are examined through content analysis, employing stages of collection, analysis, classification, and comparison.

The findings reveal that, according to Ibn 'Arabi, Hajj is fundamentally a profound event of spiritual consciousness and an intimate ontological encounter between the servant and God, rather than merely the fulfillment of a legal obligation prescribed by Islamic jurisprudence. Each stage of the pilgrimage functions as a structured means of spiritual transformation toward the realization of *al-Insān al-Kāmil* (the Perfect Human). *Ihrām* is understood as a process of *tajrīd* (the stripping away of worldly identities and ego); *ṭawāf* as a cosmic existential orbit centered upon *al-Haqq* (the Ultimate Reality); *sa'y* as a dynamic movement “from, toward, with, through, and within Allah”; *wuqūf* as the pinnacle of existential integration that brings forth *ma'rifah* (gnosis) and awareness of the unity of being; spending the night at Muzdalifah as the station of *jam'* (gathering, proximity, and Divine presence); the stoning of the pillars (*jumrah*) as the purification of *tawhīd* through the dimensions of Divine Essence (*dhāt*), Attributes (*ṣifāt*), and Acts (*af'āl*); sacrifice (*qurbān*) as the realization of existential monotheism through *fanā'* (annihilation of self) and *ittihād al-qasḍ* (unity of intention); and *tahallul* as the existential reintegration from the phase of *tajrīd* to *tarkīb* (recomposition) in a constant state of awareness with Allah.

The distinctiveness of Ibn 'Arabi's esoteric interpretation lies in his successful integration of all physical Hajj rituals into the metaphysical pillars of *Wahdat al-Wujūd*, *al-Haqīqah al-Muhammadiyah*, and *al-Insān al-Kāmil*. Unlike the ethical-moral paradigm of spiritual purification emphasized by classical Sufis such as al-Ghazali and al-Jilani, or the symbolic-sociological approach of contemporary thinkers such as Ali Shariati, Ibn 'Arabi transcends these perspectives by interpreting the rites of Hajj as a process of existential transformation. Through this process, the human being positions the inner self as a clear mirror reflecting the single manifestation (*tajallī*) of God's Ultimate Reality, culminating in the realization of *al-Insān al-Kāmil*.