

CHAPTER IV

A COMPARATIVE ANALYSIS OF DEVIATION OF RELIGIOUS PRACTICES ACCORDING TO IBN 'ARABI AND WILLIAM JAMES'S THOUGHTS

A. The Analysis of Ibn 'Arabi and William James's Thoughts on Deviation of Religious Practices

Religion is an individual matter, which therefore no one's right to religious hegemony, both the conception and religious behavior. As criticism academics in all aspects of life, would study the problem of religious attitudes and their beliefs posed as an issue becomes critical in reviving the religious sciences.

According to Ibn 'Arabi as *syaikh al-Akbar* DRP as moral aspect is an aspect deviations from the purely religious values that should never happen in religious behavior, because it is not only detrimental to themselves—as personally, will reduce the meaning of religion as a mercy to all of God's the creation of universe as socially. And of course DRP will make religionists far from God and it is will be hard to close with Allah SWT, to love Him and get the Light's God; but in the emotional aspect like the phenomena in *majdzub* it is such kind of the secret of Allah and we as the servant can not judge them as wrong people.

While, William James a father of American psychology outlook on religion based on observation and empirical data to say that religious behavior is influenced by various factors that cause them classified as religious and non-religious people. Religious people are not solely because of the efforts invested in religion since birth, but often occur because of a simple thing—James called it as automatism or the conversion that's the effect resulting in a person's personality changed completely, 100 degrees is better, as optimism, pious, and others.

As for the non-religious are often trapped in DRP, James in his book *The varieties of Religious* expressed the deeply religious people sometimes seem like people affected by mental disorders (pathological) such as depression, frotism, pessimism, anhedonia but he strongly denied the allegations Medical Materialism people who say they are as people with mental disorders. And as mentioned James, neurologic form of religion in other forms among which,

fanatic to the dogma or theology, abnormal fear when not comply with religious rules that are binding; of which are summarized in the classification of the sick soul.

B. The Similarities and Differences between Ibn 'Arabi And William James's Thoughts on Deviation of Religious Practices

The aspect of Western and Eastern thoughts who claimed as opposite direction such needs to be reexamined, because not all of the concepts put forward by them are different, for some of them had the same essence and the same conclusion even if the idea of different.

1. Backgrounds and the beliefs both of figures

Ibn 'Arabi and William James has considerable religious lineage in the history of their family; they live in a religious are that fairly devout toward the religion's obligation. William James is a Christian and comes from the descendants of Christian, a religious hierarchy of his father that is Henry James who love and appreciation toward the meanings and total comprehension eventhough his father—also have the same name that is William—a a Christian-authoritarian who tend to ritual, dogma and hardline rule. William James is religious as his father, Henry James that puts the individual aspects and religious experience (empiricism), regardless of their academic background who is proficient in philosophy, medicine, and others. He was dubbed the Father of Psychology of Religion in America because of the clarity of mind to analyze religious phenomena. James also projecting religion tends to religious personal not institutional.

The logic used by William James based on reason or logic in general, Meaning and interpretation seemed like he was doing philosophy, this is not surprising because James has a strong educational background philosophy—before it he is pragmatism.

Ibn 'Arabi is one of the Muslim leaders, Sufism-falasafi. Not unlike William James, Ibn 'Arabi have the same family background and education, Ibn' Arabi was born from a sufi family because of his personal efforts he managed to gain closeness to God, even put forward the concepts that affect the thoughts afterwards . Ibn 'Arabi was also a philosopher, expert commentary (*mufasssir*), and quite intellegent into his general knowledge. And because of his expertise in the field of science that he dubbed as *Syaikh al-Akbar*.

If religious knowledge William James more advanced aspects of the analysis of the phenomenology of religion (rationalist-empirical), epistemology underlying Ibn 'Arabi was Intuitive-transcendentalist as more dominant by experience or intuition of transcendence with God personally.

2. View of both the differences in beliefs

Ibn 'Arabi was also a Sufi; the entire family followed the religion of Islam. Thus it does not matter how stiff against other faiths, even through his theory *Wahdah al-Wujud* or religious diversity. He puts love in the mix with everyone, even in religion though Ibn 'Arabi argued that their religion is the religion of love.

In his work he shows many object not only experience gained from his spiritual teacher, but a state of spiritual or spiritual he achieved the peak of his sincerity in approaching the Almighty. Through repentance and *mujahadah* than levels higher that time he took the one that is the most important aspect of the spiritual journey, besides knowledge of divinity and other general knowledges, Ibn 'Arabi also shared religious experience to his followers, how he got in that situation and what steps must be gone through. Although the logic reasoning is used to Ibn 'Arabi is based on intuition or divine inspiration, but it also does not ignore reason and logic, which is a manifestation of the Gnosticism.

William James is a Christian but he recognizes religious diversity, it means even he is determines his religion (Christian) that become the way of life he did not deny the diversity of religion, and still be the plural of diversity.

James, in his work entitled *The Varieties of Religious* does not show how to get the experience and the extent of religious and himself, he just analyzing and studying the various religious phenomena from a variety of priests and society and try to demonstrate religious truths through. When trying to find understanding about other religions, James also tends to compare and make it criticism of religious transcendental, such as: his criticism toward transcendence Buddhism.

3. Aesthetics religion

Regardless of the religious roots of the collectivity or born outside stimulus, religion born individually, personally born in man, in religion there is a feeling of religious (religious sentiment) is another aspect of institutional religion, more specifically a religious sentiment of personal religious stance obtained by any clergy either in or not in accordance with how much a person inspire his religion. Psychologically there are various religious feelings; religious love, religious fear, religious awe, religious joy, and so forth—all of them are religious emotion that can occur in the religionist.

If connected, religion is not merely a mental or psychological nature, but also moral, physical and ritual—religion is the total reaction of human life. And as a state of mind that concrete, which is made up of a feeling plus a specific object, religious emotions is a psychic entity that can be uploaded distinguishable from other concrete emotions. So James just explains religious aesthetic value of religious experiences that occur in religious phenomenon.

In contrast to Ibn 'Arabi, not only describes from religious experience that occur in priests but also from the religious aesthetics through his views on religion (religious experience). While, religion as his interpretation is a love, and the aesthetic of religion is love— inear with the love of God. According to him, something that is based on love and he will follow it with a vengeance, it will produce a satisfying thing anyway. So Ibn 'Arabi in the concept appealed to his religious follower to be religious as their heart, not because of the heaven that promised for people who do good and be a threat or a hell for people who do not follow religious norms that must be done.

4. Religious piety

Religious piety by two figures above at the same point that ideally should religious people have better impact in his personality, mental and moral. Relationship became closer to God, which is then matched by the attitude towards humans or other manifestations (horizontal relationships) for the better. Based on the piety messages contained in surplus values religion, religion is able to bring a person into a higher quality of life.

5. Deviation of Religious Practices

DRP or mental attitudes or behaviors that should not occur in a religious community according to the two figures is the same, though in the deepest heart of a religious faith recognize the guidelines of life, every religion can not claim (truth claims) that religion and God are believed in religion and God is the most righteous, which consequently assume greetings all conceptions beyond conception. Fanaticism in any case is not justified in the corridors of religion, and other aspects because that's the attitude that it will bring division between religionists. Someone who is religious should be wiser not using violence which he called "the name of defending religion" Even in socially moral religious people should be better than the people who do not follow a religion, should love each other, and so on.

Against psychological phenomena with the Lord, Ibn 'Arabi says that the people have the same situation with the above, basically they are the get the light of God, but because he is too engrossed in unity with God sometimes he lost consciousness even would forget who he was, so they often the same sufi can not distinguish between himself and his God. At this state of the Sufis are usually the words are difficult to be digested by people who have never had a personal experience with God; that is the theopanic statement or *sathahat*.

While, James gave many comment, among them are the people who experienced the presence of God is more likely to be melancholy, resigned themselves, eliminating the desires of humanity that is sometimes difficult accepted by most people, anhedonia, and even attitude fotisme (hallucinations or semi-hallucination).