



## **KARL THEODOR JASPER'S GODHEAD PHILOSOPHY AND IT'S RELEVANCE FOR THE DEVELOPMENT OF RELIGIOUSITY THOUGHT IN INDONESIA**

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### **Abstract**

*This paper is aimed at analyzing Jaspers' Godhead philosophy, and finding the relevance of Jaspers' Godhead philosophy for the development of religiousity thought in Indonesia. The material object of this paper is Jaspers' thought of divinity, and its formal object is philosophy of divine. There are four important terms in Jaspers' Godhead philosophy, namely: Transcendence, cipher, das Umgreifende, and philosophical faith. The terms Transcendence, cipher, das Umgreifende are express that human inability to perceive the true God, while the term 'philosophical faith' is the implication of his thinking about the divinity. Jaspers' divinity thought is relevant to religious life in Indonesia, especially when interpreting the purpose of his philosophy that wants to restore humans to himself, namely: a man who has a clear way of life, so that he understands the meaning of his life. Jaspers' Godhead philosophy can be a criticism for a real effort to improve oneself to be whole and actual human beings; equal before God, despite that heterogeneous and plural fact of human life is a latent necessity, but not a reason for ignoring the existence of others, even attacking others, because heterogeneity and plurality are gift from God. Therefore, everyone is equally required to respect the values and world views of the others, even challenged and should try to understand other cultures and be tolerant to the practice of others.*

## **Abstrak**

*Paper ini bertujuan menganalisis filsafat ketuhanan Jaspers, dan menemukan relevansinya bagi perkembangan pemikiran keberagamaan di Indonesia. Objek material paper ini adalah pemikiran ketuhanan Jaspers, dan objek formalnya adalah filsafat ketuhanan. Ada empat istilah penting dalam filsafat ketuhanan Jaspers, yaitu: Transendensi, cipher, das Umgreifende, dan iman filosofis. Istilah Transendensi, cipher, das Umgreifende digunakan untuk menyatakan ketidakanggapan manusia untuk mengonsepsi sejati Tuhan, sedangkan istilah 'iman filosofis' merupakan implikasi dari pemikirannya tentang ketuhanan. Pemikiran ketuhanan Jaspers relevan dengan pemikiran keberagamaan di Indonesia, terutama tatkala memaknai tujuan filsafatnya yang hendak mengembalikan manusia kepada dirinya sendiri, yaitu: manusia yang memiliki cara hidup jelas, sehingga mengerti makna hidupnya. Pemikiran Jaspers dapat menjadi kritik bagi upaya berbenah secara nyata untuk menjadi manusia utuh dan sebenarnya; berkedudukan sama di hadapan Tuhan, betapapun faktisitas kehidupan manusia yang heterogen dan plural merupakan keniscayaan laten tetapi bukan menjadi alasan untuk saling menafikan eksistensi apalagi menyerang liyan, heterogenitas dan pluralitas adalah anugerah Tuhan. Karenanya setiap diri sama-sama bertugas menghormati nilai dan pandangan dunia yang lain, bahkan ditantang dan harus mencoba memahami budaya lain dan toleran terhadap praktik orang lain.*

**Keywords:** *Transcendence, Philosophical Faith, Diversity, Tolerance.*

## **A. Introduction**

Religious people today are faced with a variety of religious life issues that are becoming more and more plural so that more effort is needed to create a constructive, appreciative, thoughtful and well-behaved acting as well as wisdom to every reality of people's pluralism. The view of life that embraces the basic values of humanity and an embracing mentality is much more necessary than merely concerned with the identity of cultural sociology and religious, since cultural-sociological and even more cultural-religious identities, if not vigilant, can scatter among peoples human. The attitude of mutual understanding, giving, openness and humility to receive religious experiences in each tradition can present empathy and sympathy among religious people. In religiosity and faith that are multi-religious do not require mutual blasphemy, blame, disbelief, and convergence. In a plural society, it is necessary to understand and recognize the existence and the right of each religion to create a reassuring atmosphere. A substantial understanding of the nature of religion is urgent to do. Religious people need to understand

that religious phenomena isn't just revelations but also cultures, customs, traditions, languages, and so on. Substantial understanding of the nature of religion is urgent to do, a closed mindset of religion and a rigid mentality urges to be immediately shifted towards an open and wise mindset and mentality.<sup>1</sup>

Religious people need to be humble to accept the limitations of language in exposing the 'Eternal Secrets' because every human being must understand the limitations of his conception of God: for no one can know God completely. Starting from here, we find two notions of God: God in the conception of man and the Ultimate God who is beyond conception. God in conception is the 'object' spoken of, whereas God is the Most True God that cannot be spoken neither by me, you, nor by him, therefore man cannot speak of him in a way. Man cannot claim to have fully understood God, because the essence of God's reality is an eternal mystery. Human understanding of the reality of God is limited to interpretation. Such understanding is called religion. Therefore, every religious person must honestly admit that man is essentially incapable of understanding God perfectly. It means that acting on behalf of God in religious life and social life is generally an exaggeration.<sup>2</sup>

Jaspers really does not reject the absolute essence, but he thinks man is unable to discover the absolute essence. Humans are only able to catch *cipher*; codes or symbols that mediate between *existenz* and Transcendence. The *Cipher* is 'an immanent transcendence', 'the presence of transcendence without content'. Existence and inexistence become one in the *cipher*. *Ciphers* like zeros, presence and absence at once, presence and absence unite. Transcendence or the Divine manifests itself as a 'hidden presence' or as 'presence-absence'. Cipher is a 'trail', 'mirror', 'echo', or 'shadow' Transcendence. The purpose of this study are to analyze the philosophy of Karl Theodor Jaspers' divinity with expectations to discover its relevance to the development of religious thought in Indonesia.

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<sup>1</sup> Komaruddin Hidayat and Muhammad Wahyudin Nafis, *Agama Masa Depan Perspektif Filsafat Perennial* (Jakarta: Paramadina, 1995), p. 129.

<sup>2</sup> M. Amin Abdullah in Win Bernardien, ed., *Dance of God, Tarian Tuhan* (Yogyakarta: Apeiron Philotes, 2004), p.vi.; Open too John A. Titaley, *Religiositas Di Alenia Tiga, Pluralisme, Nasionalisme Dan Transformasi Agama-Agama* (Salatiga: Satya Wacana University Press, 2013), p. i and 5.

## B. God and Transcendent Reality

### 1. About God

The thought of God is essentially the search for the light of truth, because God is the eternal “Truth”. Mankind’s can believe in God as an eternal being whose essence is one and the origin of all exists. Although mankind’s never understand perfectly the majesty of the essence of God, but they know that everything in the universe shows His existence.<sup>3</sup> When trying to understand the form of Allah *Subhanahu wa Ta’ala* requires clear mind, sincerity, knowledge is broad and profound, and free from fanaticism. Actually, it isn’t easy for mankind’s to talk about God, because He is ‘outside’ the dimensions of concepts and thoughts, while language has limitations to be used as a means of description of God. He may only be “known” through faith and felt through diligent praxis.<sup>4</sup>

God cannot be limited by everything. All empirical reality is only a vehicle for His presence in the world but not really present in the world; He is a metaphysical reality that isn’t present in the physical world but can be understood in language. The real of God is transcends and different from all worldly things. The universe is a *cipher* for His existence. In the universe, humans cannot find evidence of God’s existence, but mankind’s by thinking and experiencing life in the world can come to the conclusion that God must exist. God isn’t quality but also not quantity, intangible material but does not mean there is no. God transcends all forms. Conceptualizing God in the categories of reality is sure to fail because the conceptions and categories of God must be another reality, not God itself.

God does not in time because for Him the ‘time’ does not exist. Jaspers states that the nature of time is an unavoidable truth phenomenon to show the eternity of God. Humans think and seek the Eternal as the nature of the Being, and in that phenomenal reality God reveals Himself. God also does not spill, but His presence can be felt everywhere (*omnipresence*). Space itself disappears before Him, and mankind’s feel immenseness in the space of their

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<sup>3</sup> Syekh Nadim al-Jisr, *Kisah Mentjari Tuhan: Uraian Teologis-Filosofis Tentang Wujud Tuhan*, trans. A. Hanafi, Jilid I-II (Jakarta: Bulan Bintang, 1966), p.37-38, dan 148.

<sup>4</sup> *Ibid.*, p.9-10; Open too Karen Armstrong, *Masa Depan Tuhan: Sanggahan Terhadap Fundamentalisme Dan Ateisme*, trans. Yuliani Liputo (Bandung: Mizan, 2013), p.18, 23 and 24.

lives when they feel the presence of God. Although God isn't truly present in the world, the world is a space that can be used to feel the presence of the Supreme Being. God can be understood and realized with language, but at that time He is like 'another world' for mankind's. Language is only a means of describing empirical world symbols about His existence. Even the language is a symbol of the existence of God. Everything in the world makes it possible to become a *cipher* for His existence, but not God himself. Man cannot think transcendently objectively, meaning that the transcendent cannot be an object for humans. Man can only speak of the experience of transcendence symbolically; God as the Transcendent can only be known through the *cipher*. The introduction of man to God through the *cipher* does not in itself mean that humans have knowledge that is truly capable of knowing Him. Because the '*manuscript*' that lay in the *cipher* clearly shows the separation between symbols and those symbolized even though they are interrelated. Jaspers does recognize the ambiguity of the *cipher*. *Ciphers* are needed, but God is better known to man in praxis, namely: the experience of himself as *existenz* who always tries to interpret the *cipher's* expanse. Mankind's are unable to understand symbol as symbol but are always willing to exegesis symbols so that adequate enlightenment can be achieved even though it must be realized that interpretations of symbols are limited to metaphors, or comparison, or representations, not the symbolized essence.<sup>5</sup>

## 2. The description of Transcendence

The description of Transcendence through human language isn't the true picture of Him because language is never enough to express a transcendental-metaphysical reality. Similarly, when reason and language are used to explain let alone present the Absolute Reality and transcendence, the reality cannot be presented thoroughly and precisely so that not infrequently theophany imagination leads to wrong perception.<sup>6</sup>

There are two descriptions of Transcendence: (a) negatively: Transcendence isn't the same as God, for the word 'Allah' is a secret phrase

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<sup>5</sup> Karl Theodor Jaspers, *The Perennial Scope of Philosophy*, trans. Ralph Manhein (London: Routledge and Kegan Paul Ltd., 1950), p.34-35 and 150.; Open too Karl Theodor Jaspers, *Philosophy 3*, trans. E.B. Ashton (Chicago: The University of Chicago Press, 1971), p.7-8, 35, 49-50, 55, and 123-124.

<sup>6</sup> Jaspers, *Philosophy 3*, p.7.; Open too Henry Corbin, *Imajinasi Kreatif Sufisme Ibnu 'Arabi*, trans. Moh. Khozim and Suhadi (Yogyakarta: LKiS, 2002), p.vi-vii.

for the unbreakable reality of divinity. The secret sign is though 'appearing' but cannot be translated in something else, let alone identified with Him. (b) positively: Jaspers denotes that Transcendence is God, for God is as true as 'All encompassing to all-encompassing' (*das Umgreifende alles umgreifende*). Dealing with this Transcendence, man as a finite person stands before the 'Unlimited' Supreme Being, who speaks, orders and demands.<sup>7</sup>

Metaphysics calls God but none of the names match Him. Martin Heidegger, as quoted by Harry Hamersma, states that God in philosophy isn't a God who can be respected. A man doesn't need to bow to the god of philosophy letting alone pray and praise him, for all the names, concepts, and images of god in philosophy do not fit God in faith.<sup>8</sup> Heidegger's suspicion of metaphysics as mentioned above isn't easily rejected, but with metaphysics one can seek to explore the nature of reality in order to obtain a comprehensive description of such a reality, including the quest for the Ultimate Reality, although must be acknowledged the affirmation of Immanuel Kant (1724-1804) which states that man is only capable of reaching *das Ding fürmich* and can never reach *das Ding an sich*.<sup>9</sup> Reaching God by the way of reflection has long been the highest passion in philosophy, but one thing that cannot be denied is the difficulty of reasoning while concretely responding to the understanding of God. To man the knowledge of God is impossible. Knowledge of God must be obtained by 'the omission of knowledge'. This means that knowing God is the same as not knowing Him, because positive knowledge about Him is impossible. Man can only assert that God is a non-temporal entity which cannot be touched but underlies all existence; It's the ultimate reality that underlies the universe. God is immanent to the world but transcendent to temporal events.<sup>10</sup>

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<sup>7</sup> Simon Petrus Lili Tjahjadi, *Tuhan Para Filsuf Dan Ilmuwan: Dari Descartes Sampai Whitehead* (Yogyakarta: Kanisius, 2007), p.125-126.

<sup>8</sup> Harry Hamersma, *Persoalan Ketuhanan Dalam Wacana Filsafat* (Yogyakarta: Kanisius, 2014), p.20.

<sup>9</sup> In this case Kant came to the conclusion that man might only speak of God as the epistemological ideal and as a proposition for moral life. It is impossible for man to prove the existence of God in a final way, because basically humans do not have adequate tools that can be used to form a direct understanding of God.

<sup>10</sup> Thelma Z. Lavina, *From Socrates to Sartre: The Philosophic Quest* (New York: Bantam Book Inc., 1984), p.188-192; Open too Paul Arthur Schilpp, ed., *The Philosophy of A.N. Whitehead* (La Salle, Illionis: Open Court Publishing Company, 1951), p.694; Alfred North Whitehead, *Process and Reality* (New York: The Free Press, 1979), p.93; Zainul Media

God is the ultimate reality; the perfect being that beyond all (transcends) the perfect levels, becomes the source of life, truth, and goodness. Man in his life needs truth and goodness to gain happiness; and all three are a gift from God. God is the 'Eternal Perfect Being' and doesn't need to be perfected. He is the beginning which isn't preceded by anything and the end isn't limited by anything. God as an Eternal Being that is independent, unchanged, has no past or future because it isn't space and not time. God's perfect and eternal being makes Him the origin of all that exists. God does have many names but in essence they are not Him. Eternal God in his own because in essence He is the Essence of the One.<sup>11</sup> Man in his reflection can admit that God is a *sangkan paraning dumadi*.

In the Sufism is found two paths can be taken by man to the Lord, namely: Godgiven path as a consequence of His abundant *tajalli* in the world, and the path formed of human conviction as a consequence of the response to Him. *Tajalli* and interacting responses produce a consistent belief; God is *tajalli* and humans respond to His *tajalli*. Both will culminate in the same end, namely: God. Although there is a common end of the journey, but it must be admitted that the quality of the road and the quality of the vary travelers. The difference in human response to His *tajalli* is the reason why in this world many religions emerge. Ironically, religion is often the cause of divisions among people.<sup>12</sup>

God in the monotheistic tradition is the 'Transcendent Reality' (*al-Haqq*), as the Creator (*al-Khaliq*) as well as the Sustainer (*al-Rabb*) of the universe. God is the Essence of the Supreme and the Noble ('*Azza wa Jalla*), Most Holy and Sublime (*subhânahu wa ta'âla*). He is also believed to be the 'Absolute Reality' or 'Absolute Reality' (*Wujûd al-Muthlaq*) that humans encounter in every moment of life and at the moment when humans end in existence. God as the Almighty and the Only One isn't bound by space

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Bahri, *Satu Tuhan Banyak Agama, Pandangan Sufistik Ibn 'Arabi, Rumi Dan Jilli* (Bandung: Mizan, 2011), p.336.

<sup>11</sup> Hamzah Ya'qub, *Filsafat Ketuhanan Yang Maha Esa* (Bandung: P.T. Al-Ma'arif, 1973), p.20; Open too Hasan Abrari, *Hakikat Lafadz A.L.L.A.H, Menemukan Rahasia Ketuhanan Melalui Studi Teks Jalalah (Sebuah Kajian Filsafat Sufistik Tentang Lafdzul Jalalah)* (Surabaya: Pustaka Progresif, 2002), p.153-154; al-Jisr, *Kisah Mentjari Tuhan: Uraian Teologis-Filosofis Tentang Wujud Tuhan*, p.38-39.

<sup>12</sup> Bahri, *Satu Tuhan Banyak Agama, Pandangan Sufistik Ibn 'Arabi, Rumi Dan Jilli*, p.258 and 338.



and time because He is the beginning and end of all reality and therefore all existence outside Himself, depending on Him.<sup>13</sup> The true God is the forever 'Hidden Pearl', therefore only possible to be identified through His verses. The existence of God is so perfect (*Tâmmul-Wujud*) even far above perfect, Most Perfect (*Fauqat-Tamâm*), the source or the first cause for all that exists (*al-Mabdaul Awwal*) but not divided in any form because God is the One True (*Al-Wâhidul Haqq*), meaning one according to its substance and will not be much caused by anything, not caused by His own substance nor things beyond His substance, neither place nor time, nor carry nor be taken, not a whole (*Kull*) nor a part (*Juz*).

God in Himself isn't limited by any limitations, He isn't limited by the infinite. God is free from all boundaries, so He is also free from the limit of 'being free'. God can limit Himself through all discretion and restriction without becoming constrained by all that. Within His limits, God is free from any boundaries and bonds eternally, even though He manifests through *tajalli* and *taḥawwul*.<sup>14</sup> God is 'behind' all the boundary situations, but the see-through view is closed. Only *ciphers* are open to humans; namely: codes that point to the Transcendent. Jaspers in this regard states 'that God exists, is enough', demanding more of it to be redundant. The word of *cipher* used by Jaspers isn't the same character with the word symbol. Jaspers distinguishes the character of *cipher* and character of symbol by explaining that the symbol is an object as a deliberate object, while the *cipher* does not refer to an existing object. *Cipher* is a 'free space' that can be filled to be a way for Transcendence disclosure. *Ciphers* are not a knowledge, though not a mere 'empty space', but non-representational mediators. Although the ambiguity of the *cipher* has already been mentioned by Jaspers himself to *Philosophy 3*, Jaspers is considering not granting a sufficient theory of *ciphers* because the picture is too vague.<sup>15</sup>

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<sup>13</sup> Ahmad Fuad al-Ahwani, *Filsafat Islam*, ed. Sutardji Calzoum Bachri (Jakarta: Pustaka Firdaus, 1995), p.128-129 and 131-137.

<sup>14</sup> Tajalli is only a sign that He exists, and taḥawwul is only the way to open the knowledge that the real situation isn't limited. .

<sup>15</sup> William C. Chittick, *The Sufi Path of Knowledge; Ibn Al-'Arabi's Metaphysics of Imagination* (Albany: State University of New York Press, 1989), p.218; Open too Simon Petrus Lili Tjahjadi, *Tuhan Para Filsuf Dan Ilmuwan: Dari Descartes Sampai Whitehead*, p.16; Mario Wenning, "Chipers of Transcendence and Utopian Potentials Initiating as Conversation



Jaspers argues that existence means standing before Transcendence. Transcendence hides itself, and that's when humans have a basis for freedom to exist. Transcendence at the time of hiding then 'talks' through various *ciphers* that are read by humans as far as human beings become existence. Human existence is the 'exist' form that decides in what time and how it is to be immortal. Existence is 'possibilities', progress or setback in the path to eternal 'there.' Existence is a filled freedom contained in time, and is a gift of transcendence. Transcendence manifests itself as a 'hidden presence' and merely tells that He exists, not how He is. God is hidden like the depths of the ocean that are hard to know and understand, but in His hiddenness God is really necessary for human existence. It is also stated that according to Jaspers, the unknown God is essential to human existence, because in his hiddenness God gives the human opportunity to 'be' himself. In the sustainability of the mystery of his hiddenness, man is confronted with a boundary situation, in which man welcomes Transcendence as a form of longing for liberation.

Jaspers offers the root of theistic existentialism by declaring that the unavoidable awareness of boundary situations is in fact a way for humans to work together toward the goal of liberation, as well as a message of faith builders: God at a certain point as the background of all backgrounds, to know that God is unknowable. This message of faith proclaims to all mankind to struggle together, to work together, and to love and communicate in openness to an increasingly meaningful life.<sup>16</sup>

### 3. Transcendent Reality

The reality of Transcendence goes beyond all reality, and is hidden from all human knowledge. Transcendence is 'somewhere else' so far that it is impossible for humans to know or find a definite path to approach Him. Man is *existenz* who can only ask about the *Absolute Reality*, never ceaselessly asks about 'reality without possibility' and 'reality that will not turn into the possibility' that is: God.<sup>17</sup>

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between Jaspers and Bloch' in Jaspers," *Existenz, An International Journal in Philosophy, Religion, Politic, and the Art* Vol. 3, no. 1 (Spring 2008): p.55-57.

<sup>16</sup> Harry Hamersma, *Filsafat Eksistensi Karl Jaspers* (Jakarta: Gramedia, 1985), p.21-22; Open too David P. Nichols, "The God of Existentialist Philosophers Fate, Freedom, and the Mystery, in Jaspers," *Existenz, An International Journal in Philosophy, Religion, Politic, and the Art* Vol. 7, no. 2 (Fall 2012): p.39-41.

<sup>17</sup> Jaspers, *Philosophy* 3, p.8 and 10.

The reality of Transcendence is neither superstition nor illusion as alleged by positivism. Superstition and illusion are unlikely to represent another world in the beyond, namely: transcendent reality. Transcendence isn't in the world and neither in any other place, but is in the boundaries of the boundaries; namely: boundary situations (*Grenzsituationen*). These boundary situations (*Grenzsituationen*) become basic situations (*Grundsituationen*) for humanity; to be the 'real me' (*I truly am*) for dealing with the Transcendence. Man when confronted with *Grenzsituationen* cannot transcend and cannot change it. Man as *existenz* when confronted with the Transcendence within the boundary is in his solitude and can actually ask, hear, and answer the language of transcendence, and can sincerely do a genuine relation with the Transcendent, thus causing humans to find the meaning of their lives.<sup>18</sup>

Then, the questions are: how can one realize the meaning of life as an existence? There are two basic sequences of possibilities offered by Jaspers: (1) experience and handling of boundaries in the right way, and, (2) the experience of mutually beneficial interpersonal communication with others. Experiencing a boundary situation and existence are two things in common. The four boundary situations that Jaspers believes challenge human beings to manifest themselves: Death (*Tod*), Suffering (*Leiden*), Struggle (*Kampf*) and Guilt (*Schuld*) cannot be handled by objective and rational knowledge only. The proper way to react in a boundary situation isn't to plan to overcome it but to be yourself with eyes open to boundary situations.<sup>19</sup>

Death is a necessity, therefore must be accepted with calm, patient, and dignified. Jaspers focuses on the importance of 'active suffering', namely: trying to be happy despite suffering, not with pessimism and despair. Mistakes or guilt must be dealt with a permanent readiness to accept personal responsibility and consequences for the error, in the world. The struggle must be done with an authentic moral attitude, namely: a loving and solidarity struggle so that the meaning of life will be obtained. Loneliness, willingness, the ability to 'be', and self-esteem are important things in communication. Because it requires an *openmind* and open mindedness, as well as a sincere attitude of receiving communication partners in their autonomy to realize

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<sup>18</sup> *Ibid.*, p.13-14.

<sup>19</sup> Kurt Salamun, "Karl Jaspers Conceptions of the Meaning of Life," *Existenz, An International Journal in Philosophy, Religion, Politic, and the Art* Vol. 1, no. 1-2 (Fall 2006): p.4.

themselves. Open to selfcriticism as well as joint criticism. In an existential interpersonal communication, an equality atmosphere is needed: to accept the equal communication partner as a whole person by ignoring the differences of sex, ethnic origin, social status, etc.<sup>20</sup>

#### 4. Transcendence Models

There are three models of transcendence, namely: transcendence in the world orientastion; transcendence in existential elucidation; and transcendence in metaphysics. the three models can be explained as follows:

*Transcendence in the world orientation.* Human beings get many opportunities and even seemingly unlimited freedom, although in the end they have to deal with boundary situations. Man realizes that he lives in the world, free to the world, and at once limited by the world. The world becomes the boundary that 'grabs' people everywhere ('...limits strike us everywhere'). Man realizes the fact of himself as *being-in-the-world*. This fact poses a problem; on the one hand human being as being-in-the-world but on the other side as a separate part of the world. A world apart from man is in fact at the same time enclose it. Man then confronts the phenomenon of separation between 'I' and 'not me' ('I' and 'not I'). This situation then becomes the starting point of human consciousness about the world, himself, and God. Humans with the starting point of consciousness can distinguish everything that exists in the world with itself and then experience transcendence by 'go beyond' the world' to the reality behind all worldly realities. Thus, transcendence isn't possible by using an *all-round* approach to the objective sciences and presenting the world as it is.<sup>21</sup>

*Transcendence in existential elucidation.* A man never knows who he is, but every self can feel that he exists, then think deeply about himself; reflect more clearly and deeply about himself. Man as *existenz* can interpret the truth of himself as 'exist' is communicating with himself without limit, as if he is 'other selves'. At such times man also enlightens his existence; namely: experiencing the transcendence to find the essence of himself. The presence

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<sup>20</sup> *Ibid.*, p.5-6.

<sup>21</sup> Karl Theodor Jaspers, *Philosophy I*, trans. E.B. Ashton (Chicago: The University of Chicago Pres, 1969), p.83, 99, and 116; Open too Alan M. Olson, *Transcendence and Hermeneutics, an Interpretation of The Philosophy of Karl Jaspers* (London: Martinus Nijhoff Publishers, 1979), p.11.

of 'other selves' when transcended isn't the presence of an object, but a way of the Transcendence presenting *cipher* within *existenz*. In other words, the 'other self' is actually *cipher* of the Transcendence present in *existenz*, thus *cipher* is the language of Transcendence. Experiencing transcendence in the light of existence is an *existenz* attempt to discover and express itself as being real; namely: existed as 'myself' as well as being confronted with 'other self' though only through the *cipher* not with the Transcendence.<sup>22</sup>

*Transcendence in metaphysics.* The presence of the Transcendence is a mystical experience, for the Transcendence can't possibly be known to *existenz* in the sensory empirical experience, but inwardly. The impossibility isn't solely because He is 'Liyan' (Otherness) to *existenz* but instead because the 'Liyan' is the basis for the experience itself. The separation of 'I' and 'not I' became the basis for *existenz* to experience a mystical event with the Transcendence. The peculiarity of the presence of Transcendence cannot be explained by cosmology because the nature of Transcendence can only be illustrated in *existenz* metaphysical life. Transcendence allows *existenz* to witness the 'orchestra' of his presence in different ways according to the degree of consciousness of each *existenz* and in accordance with the participation of his presence. The nature of Transcendence goes beyond any exegesis because it is possible only to be grasped conclusively by philosophical faith. Theological faith and philosophical faith cannot simply be separated, because they both recognize that God exists. Theological faith recognizes God through revelation and philosophical faith by means of the meaning of Transcendence.<sup>23</sup>

## 5. Existential Relation with Transcendence

- a. *Challenges and Submissions.* The polarity of challenge or surrender becomes apparent when man begins to rebel against Transcendence, especially in the face of boundary situations. In human boundary situations actually have a strong desire to challenge, attack, and rebel against the source of existence, though sometimes only able to mourn, cry and even give up without emotion. Man is defiant and rebellious because of the unbearable disgust with his self-esteem. Humans do not want to live empty

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<sup>22</sup> Jaspers, *Philosophy 1*, p.85-86; Olson, *Transcendence and Hermeneutics, an Interpretation of The Philosophy of Karl Jaspers*, p.19.

<sup>23</sup> Jaspers, *Philosophy 1*, p.67-68; Olson, *Transcendence and Hermeneutics, an Interpretation of The Philosophy of Karl Jaspers*, p.8-9, and 41.

lives without meaning, even refuse the gift of happiness if it turns out that happiness only makes its existence perish without the self-self is clear. In the situation of rebellion man is constantly seeking knowledge and experience in order to obtain a definite answer about himself, his life, and his future. Challenge and rebellion is a manifestation of the '*will to know*'. Challenges and rebellions lead to a rift so that it is open to the will to truth. These two will make people eager to establish a relationship with the Transcendence even though still blocked because it is still standing on the edge of the edge of Transcendence. Jaspers says the road to transcendence is still blocked and humans still have to meet the challenges before finally giving up. The challenge is actually '*the Deity grants*' because through that challenge God and only God who let man be free to overcome and be himself. God gives the gift of freedom for man to be himself. In that way man even bind himself to God because man never existed without the Almighty. That is how God opens the way that is still closed to man, and still wants the human reality as *existenz* to submit to Him. The challenge and rebellion ended with a surrender before God. Surrender means getting ready to live before God no matter what happens.<sup>24</sup>

- b. *Up and down/rise and fall*. Human relationships with Transcendence rise and fall alternately depending on the likelihood of each human being. When he feels the need or wants to draw closer to him, or feel deeply attached to him then at that moment human beings are in descending condition. At such times man does not make himself possible by appearing to be a false self and full of pretense. When a strong desire to be himself or when he wants to appreciate or judge himself or want to love, then the human being is in a state of rising. Decreasing conditions can also occur when you berate yourself or others, or while fooling others. Man also decreases when he loves someone but suddenly turns to hate because his love fails. Hatred is often a love that fails, then limit themselves or even close themselves, moody, quiet and unable to see themselves. When everything becomes opaque and no longer interest him then when

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<sup>24</sup> Hamersma, *Filsafat Eksistensi Karl Jaspers*, p.25; Jaspers, *Philosophy 1*, p.63-69.

someone is down. Rise and fall in life are a continuous process throughout history. In that process man wants to be a complete self, therefore transcending.<sup>25</sup>

- c. *Diurnal Law and Nocturnal Passion.* The phenomenon of day and night (phenomena diurnal law and nocturnal passion) is a picture of the relationship between *existenz* with Transcendence. Humans as *existenz* can't possibly meet Transcendence as the night is impossible to meet noon. Relationships are like negative (wrong) and positive (true) relationships that are impossible to meet but cannot possibly be erased. Positive forces affirm negative forces, and vice versa. The night never happened without a day ahead, and no man ever existed without God. The desire to live a life perfectly is a boost from the power of diurnal law. The law diurnal is a *genius* (good spirit) that leads to goodness and righteousness, also invites people to live a harmonious and loving life. To guide eros and erotic to happy love, love that is in the circle of mind and transcendence. While the nocturnal passion is like a *daemon* (evil spirit) that causes the damned and remote human (*damned and desolate*). The law and nocturnal passion diary is ultimately impossible to integrate but may not be eliminated. Light becomes a sign of darkness, as day is a sig of the night; both come and go. In Transcendence it is impossible to find the antithesis, and at its peak people still believe that there is a God as 'Loving One' but also 'Wrath' even though man never really understands or understands who He is.<sup>26</sup>
- d. *Unity and Diversity.* Man believes that God is *The Omnipotent, The Omniscient, The Omnipresent*; all these diverse matters are in fact still a reflection of the One God. The appearance of Transcendence can be diverse, but in fact the Divine is one. Understanding of diurnal law and nocturnal passion is important because it makes people aware that behind the diversity there is unity. God has many names but His essence is one. Man, with diurnal understanding of law and nocturnal passion can always believe that God is always a bright light in the darkness for his life in the world.<sup>27</sup>

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<sup>25</sup> Jaspers, *Philosophy* 3, p.74-76, and 79-81.

<sup>26</sup> *Ibid.*, p.90, 93, 99, and 102.

<sup>27</sup> *Ibid.*, p.108-109.

## 6. God's Transcendence

Transcendence is a mystery as well as a very personal event. Man in this case can only say that his existence is a proof of the existence of Transcendence. Transcendence has in common with *das Umgreifende*, which in religious language is called God. As a transcendence, God is the *das Umgreifende alles Umgreifenden* (which encompasses all that surrounds).<sup>28</sup> At some point Transcendence is equal to God, but at another point Transcendence isn't exactly the same as God; because it's merely a divine reality which may be understood by metaphysics; through the divine *cipher*, not with the Divine itself. God remains as an eternal mystery because it's possible only to be believed, not known as an empirical object. God isn't a logical object of thought either. Knowledge of God reinforces the realization that God is a mystery, and philosophical language and thought is only a medium to understand Him even though it is never sufficient.<sup>29</sup>

God can be conceived as a metaphysical reality but the conception of God isn't God itself. The reality of God completely transcends the whole object of thought, so it cannot be described. All the phrases or symbols of God produced through the painting of thought are still false because they are never really 'images' of God. Man when describing God with his thinking means then also indirectly has created assumptions about God even being 'created' god; it can be ascertained that the image isn't the true God but the illustrated god (*imaginary creation*). God isn't an imaginary figure that can be described. God is the reality that is the source of all that exists, and the reality of God transcends all images.<sup>30</sup> God's transcendence is such that it's an empty reality that cannot be matched with anything, therefore man needs an experience of immanent transcendence. But transcendence and immanence are two different things. Immanence is entirely worldly and transcendent beyond

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<sup>28</sup> Karl Theodor Jaspers, *Way to Wisdom: An Introduction to Philosophy* (New Haven: Yale University Press, 1954), p.33; Jaspers, *Philosophy* 3, p.175; Simon Petrus Lili Tjahjadi, *Petualangan Intelektual, Konfrontasi Dengan Para Filsuf Dari Zaman Yunani Hingga Zaman Modern* (Yogyakarta: Kanisius, 2004), p.126.

<sup>29</sup> Arthur C. Cochrane, *The Existentialists and God: Being and The Being of God in The Thought of Søren Kierkegaard Karl Jaspers, Martin Heidegger, Jean-Paul Sartre, Paul Tillich, Etienne Gilson, Karl Barth* (Philadelphia: The Westminster Press, 1956), p.50.

<sup>30</sup> A. Lichtigfeld, "The God-Concept in Jaspers Philosophy," in *The Philosophy of Karl Jaspers*, ed. Paul Arthur Schilpp (La Salle, Illinois: Open Court Publishing Company, 1957), p.694.



all worldly realities but transcendence and immanence can be experienced simultaneously in the consciousness of everyone. Immanence for a person is his existential certainty in the world and transcendence exists as an affirmation of the identity of one's existence in the world. The presence of transcendence for *existenz* is mediated by *ciphers*.<sup>31</sup>

God and His Transcendence are metaphysical realities whose existence is contrary to all rationalistic understandings, so there is no single rational meaning to the Exalted One. Every experience of God is a personal experience that is in the 'ocean floor' of his consciousness so that it isn't easily known or understood by others. Jaspers therefore rejects the institutionalization of speculative assumptions about God that can be generally accepted. Jaspers, on the other hand, always relates the experience of transcendence to unusual situations when man stands at the limit of his immanent worldly totality, namely: when confronted with boundary situations. God and Transcendence are only present and encountered by the human person in the ultimate situation of life so that it requires the involvement of faith, for only with the faith of resignation becomes possible. Without the involvement of faith, one cannot express lack of himself and ultimately cannot find the truth of his life. God encounters humans in times when humans experience a frightening event in his life. God as the Transcendent is increasingly recognized His presence in the midst of suffering, death, guilt, and uncertainty. All of those boundary situations are the ever-present characteristic of life; is a factual reality for the subject in existence. In human boundary situations are aware of the situation of presence and absence. Through the presence of a situation of suffering, man sees a boundary as well as realizing an absence, namely: Transcendence.<sup>32</sup>

God and His Transcendence are 'There' encompassing humans (*the Being that surround us*). Man is intrinsically different from God and His Transcendence, as well as the world. Man can be an object whereas God and His Transcendence are not. Similarly the world as a whole cannot be an object, but only an idea. Man is essentially only the smallest part of the world but not as the world itself. Man does have an idea of God, Transcendence, and the

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<sup>31</sup> Jaspers, *Philosophy* 3, p.119-120.

<sup>32</sup> Karl Theodor Jaspers, *Reason and Existenz*, trans. William Earle, Marquette University (Marquette: 1997, n.d.), p.48; Cochrane, *The Existentialists and God: Being and The Being of God in The Thought of Søren Kierkegaard Karl Jaspers, Martin Heidegger, Jean-Paul Sartre, Paul Tillich, Etienne Gilson, Karl Barth*, p.54.

world but the idea of God, Transcendence, and the world isn't the essence of the three.<sup>33</sup>

## 7. God as Reality: A Critical Review

The term 'reality' is often used as a synonym for the word 'entity', namely: a real existence of something, so that 'the reality of an object' is the 'fixed entity' of an existent thing. The proper way to define 'reality' is to call it a non-manifest dimension of something that manifests. The reality of something isn't what is physically visible of that thing but its 'fixed entity'. Thus, the reality of God is the manifestation of the Absolute from behind a 'curtain' that can only be seen by the Absolute himself.<sup>34</sup>

God is an 'authentic reality' that cannot be directly touched by humans; because it takes a symbol (*cipher*). God is an 'Absolute Reality' and cannot be covered by historical understanding. Man as an individual must be able to 'catch' or 'perceive' Him directly. The most important thing in his 'perceiving' isn't the knowledge and experience of God but the attitude of man towards God.<sup>35</sup> Man cannot accept God only by thinking of Him but must through faith and surrender to Him. This is where revelation finds its momentum, namely: being recognized as the way to God, and faith is the acknowledgment of God. God cannot be 'accomplished' let alone be debated solely by mystical experience because the mystics are inherently incapable of conveying the deepest essence of their experience, and in fact the mystics are even immersed in their mystical experience.<sup>36</sup>

God and His Transcendence are in fact empty realities (*suwung/sunya/empty*), '*tan kena kinira, tan kena kinaya ngapa*'. Therefore, all the forecasts and images of God must be incompatible with His Reality. God is the noumena that lies behind all phenomena so that His reality remains the Reality of eternal mystery (*Wirklichkeit mysteriously*), unclear and vague. Man

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<sup>33</sup> Jaspers, *The Perennial Scope of Philosophy*, p.17.

<sup>34</sup> Chittick, *The Sufi Path of Knowledge; Ibn Al-Arabi's Metaphysics of Imagination*, p.265-266.

<sup>35</sup> Karl Theodor Jaspers, *The Origin and Goal of History*, trans. Michael Bullock (New Haven: Yale University Press, 1953), p.219; Jaspers, *Way to Wisdom: An Introduction to Philosophy*, p.18.

<sup>36</sup> Jaspers, *Way to Wisdom: An Introduction to Philosophy*, p.13, 14, 16, and 64.

is left unsuccessful to contemplate God, and He remains as a mystery Reality in Himself.<sup>37</sup>

The reality of God and His Transcendence cannot be the object of thought except only for the man who conscious of His Being because it is in a very different dimension to the reality of any empirical knowledge. Jaspers, in this case indeed strongly influenced by Immanuel Kant, states: '*God as object is a reality only for us as existence; He is situated in an entirely different dimension from the empirical, sensible objects susceptible to compelling knowledge*'.<sup>38</sup> God and His Transcendence is '*something that beyond the limits of the world*'; cannot be reached by thought but it's possible for humans to position Him as '*something*' to argued about. When God remains as a hidden reality, then humans are increasingly likely to position Him as '*something*' to be sacrificed form: 'place' to lean, sacrifice, and surrender sincerely so that it is increasingly likely to be socially, dedicated and committed, and engaging in a life of dignity.<sup>39</sup>

In theistic existentialism it is believed that the secrecy or concealment (*makhfiyyun*) of God becomes a blessing for man to come out of the impasse towards the path of *self-climbing* and find the existential experience: finding oneself in the ultimate situation; he and God can communicate freely. In such situations man is more likely to gain his love and more and more likely to profoundly believe in him. The 'existential' life of the individual also earns the highest or supreme value in the history of it's life because it's always related to spiritual values. Ultimately, man with his self and his faith can gain the ultimate triumph because it can overcome various forms of deterioration, pessimism, and nihilism.<sup>40</sup> Man believes in the reality of God as the 'being and nothingness'. God cannot be seen by visual but manifests Himself indirectly, and only through human love for man, therefore it takes faith. Faith to the Supernatural will appear and appear in the moment when man is at the height of his *Grenzsituation*. In the ultimate situation it realizes many of the transcendence of God, and actually finds the meaning of his life; truly feel

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<sup>37</sup> Lichtigfeld, "The God-Concept in Jaspers Philosophy," p.698-699; Hidayat and Nafis, *Agama Masa Depan Perspektif Filsafat Perennial*, p.8-9.

<sup>38</sup> Jaspers, *Way to Wisdom: An Introduction to Philosophy*, p.33.

<sup>39</sup> M. Amin Abdullah in Bernardien, *Dance of God, Tarian Tuhan*, p.2.

<sup>40</sup> Lichtigfeld, "The God-Concept in Jaspers Philosophy," p.700-701.

his own authenticity due to dealing with a reality that transcends all earthly mortal existence, namely: God.<sup>41</sup>

### **C. Relevance Jaspers' Divine Philosophy with Thought Thinking in Indonesia**

#### **1. Portrait of Religious Reality in Indonesia Cohesion of Religion in the Harmony of Community Life**

In the sketch of the reality of religious diversity in Indonesia is generally overwhelmed by a peaceful and harmonious atmosphere, and can even serve as an example for Muslim majority countries in terms of interreligious and interreligious relationships. If there's intolerance intra or even interreligious, it is more casuistic not a common phenomenon. Disruptions or conflicts and inter-religious violence have never spread massively to other regions, so that widespread interreligious conflict and violence have never occurred. Indonesia as a nation and state has a noble motto, namely: *Bhinneka Tunggal Ika*. This motto is a reflection that the religious life in the archipelago has been established in a harmonious and peaceful atmosphere since Indonesia has not become a nation and state. All that can happen because the beliefs of society generally emphasize tolerance and harmony in life. This reflection of tolerance, cohesion and harmony is evident in the construction of adjoining houses of worship and has become a common sight in Indonesia. The reflection of tolerance, cohesion and harmony is evident in the construction of houses of worship that are side by side and have become a common sight in Indonesia, also demonstrated in interfaith prayer or intercultural involvement in various community and religious activities. Religion can enter into many sectors of Indonesian society, and play an important role either positively or negatively. Despite the religious blasphemy or destruction of places of worship and occasional threats of violence but religion is featured in social life with a dazzling face, as well as a great power that appears in religious events, even in response to disasters and elections. Religion at some point has been able to

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<sup>41</sup> Jaspers, *Way to Wisdom: An Introduction to Philosophy*, p.18, 23, and 26; Cochrane, *The Existentialists and God: Being and The Being of God in The Thought of Søren Kierkegaard Karl Jaspers, Martin Heidegger, Jean-Paul Sartre, Paul Tillich, Etienne Gilson, Karl Barth*, p.51-52.

play as a force that helps the achievement of democratic, plural, and civilized societies.<sup>42</sup>

Religion is certainly seen as a good and noble doctrine because it leads to a value of peace and salvation. Religion as a building of doctrine and tradition is certainly encumbered with the understanding, beliefs, and attitudes of its adherents. One thing that cannot be denied is that understanding, beliefs, and attitudes of its adherents often lead to claims of truth contestation, so that religion can be one of the variants of conflict or violence and even war.<sup>43</sup> Conflict in social life is actually a facticity, so it can be accepted as fair and very ordinary; but when it comes to sacrificing, disharmony, destroying the atmosphere of peace or destruction of physical means and social values, or if the people involved are not clearly aware of the causes and benefits of the conflict, it becomes unnatural. Conflict and harmony in religious life can ultimately be viewed as paradox. On the one hand the religion of life is seen as a source of light, truth, compassion and kindness so as to live harmonious, peaceful and just. If religion is practiced faithfully and whole heartedly then peace, harmony, justice and harmony naturally exist in every life. But the contradictions of the substantial status of religion as a source of goodness and real truth show the possibility of conflict, clash, differences and even violence.<sup>44</sup>

The paradoxical reality above relates to the double side of internal - external claims in every religious value system. Religion does teach goodness, justice, total-universal peace but on the other hand each religion claims to be better than others. This is what can lead to discrepancies between religious

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<sup>42</sup> Azyumardi Azra, "PROLOG," in *Kasus-Kasus Aktual Kehidupan Keagamaan Di Indonesia*, ed. Reslawati (Jakarta: Puslitbang Kehidupan Keagamaan, Badan Litbang dan Diklat, Kementerian Agama RI, 2015), p.xi; Open too Suhadi Cholil et al., "Laporan Tahunan Kehidupan Beragama Di Indonesia Tahun 2009" (Yogyakarta: Center for Religious and Cross-Cultural Studies (CRCS) Universitas Gadjah Mada, 2010), p.27 and 59; Jeneman Pieter and John A. Titaley, "Hubungan Antar Agama Dalam Kebhinekaan Indonesia: Studi Kasus Terhadap Hubungan Warga Jemaat GPIB Tamansari Pospel Kalimangli Dengan Warga Muslim Di Dusun Kalimangli," *WASKITA, Jurnal Studi Agama Dan Masyarakat* Vol 2, no. 2 (2014): p.22; Zainal Abidin Bagir et al., "Laporan Tahunan Kehidupan Beragama Di Indonesia Tahun 2010" (Yogyakarta: Center for Religious and Cross-Cultural Studies (CRCS) Universitas Gadjah Mada, 2011), p.9-14.

<sup>43</sup> Komaruddin Hidayat, *Agama Punya Seribu Nyawa* (Jakarta: Noura Books, 2012), p.xix.

<sup>44</sup> Samuel Waeleruny, *Membongkar Konspirasi Di Balik Konflik Maluku* (Jakarta: Pustaka Obor Indonesia, 2011), p.v.

substance and formal religion, namely: religion in the form of its teachings with formal religion. The substance of religion contains teachings that always emphasize and reproduce noble ideas, but on the formal side, namely: religion in its social and institutional expression, often bringing contradictions and conflicts. The gap between religious substance and formal religion is what would bring disharmony in religious life.<sup>45</sup>

## 2. The Relevance of Transcendence in Philosophy for Theology

Philosophy is the search for Transcendence and theology is the way to God. Philosophy and theology appear to be opposite (*in hostility to one another*) but at the same time appear to go hand in hand to uncover the divine mystery even though it does not always produce satisfactory results; because neither can always clearly define 'the Great Mystery'. Philosophy and theology ultimately can only state that Transcendence or God is the Eternal Truth; as a pilot destination for philosophy and theology. At this point Transcendence spoken of by philosophy finds its relevance to theology. Philosophy eventually becomes a way of understanding why faith can be expressed in various attitudes and suppositions.<sup>46</sup>

Jaspers has claimed that the imaging of God is called theology but does not recognize his thinking about Transcendence as a theology because it does not originate from dogma (command or statute or law) nor doctrine (teachings) of religion, but rather an idea of an absolute Exist (*Being*) different from everything is relative. Philosophers are not prophets for building philosophy with the idea that prophets build theology with dogma. Philosophers don't desire to make themselves a model for others because each self is a reference for it self. Philosophy is the sincerity of seeking the path of truth. Whereas the prophet teaches faith in the path of truth. Theology isn't an enemy of philosophy, each having a different pattern or point of departure in terms of talking about God.<sup>47</sup>

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<sup>45</sup> Ismail Hasani, *Dokumen Kebijakan Penghapusan Diskriminasi Agama/Keyakinan* (Jakarta: Pustaka Masyarakat Setara, 2011), p.9-10.

<sup>46</sup> Jaspers, *The Perennial Scope of Philosophy*, p.76-77; Open too Karl Theodor Jaspers, "Philosophical Autobiography," in *The Philosophy of Karl Jaspers*, trans. Paul Arthur Schilpp and Ludwig B. Lefebvre (La Salle, Illionis: Open Court Publishing Company, 1957), p.81.

<sup>47</sup> Karl Theodor Jaspers, *Truth and Symbol*, trans. Jean T. Eilde, William Kluback, and William Kimmel (New York: Twayne Publishers, 1959), p.75; Karl Theodor Jaspers,

Reflections on the relevance of philosophy to theology and theology can be expected to be a solid foundation to prevent the confusion of religious appreciation. Such hope is not excessive because in recent times concrete activities of faith have been tangled and susceptible to humanitarian problems with a very serious intensity, namely: narrow fanaticism and violence. The faithful activities seem to no longer add to the peace, but instead strike humanity at a very alarming level. The relation of philosophy-theology isn't merely reduced to the certainty that philosophy supports theology and theology is supported by philosophy but philosophy must be capable of suing naiveté in religion or belief. Theological reflection, therefore, must be related to the actuality of the challenges of the times. The relation between humans as religious people needs to be built on the basis of universal values so that not only conflict is prevented but also the common good needs to be pursued. The relationship of philosophy-theology should ultimately lead to a new way of faith or religion; namely: not only in relation to the happiness of the soul but also embracing respect for human reality.<sup>48</sup> The innermost dimension of faith isn't enough simply by the inward attitude that believes in God but requires externalization in the form of sincere acts toward others and a submissive attitude to Him. Sincerity can lead men to salvation and submission can lead to peace. True faith, therefore, can serve as a basis for security and happiness in both personal and collective life.

### **3. The Function of Philosophical Faith for Theological Faith in Religion in Indonesia**

Philosophy and theology can both serve as explication of faith, although there are striking differences in philosophy and theology when it comes to God.<sup>49</sup> Philosophical faith is like the savior of humanity. Being philosophically faith means acting with a spirit of positive and constructive attitude. Philosophical faith can show the path of transcendence. Therefore, faith requires philosophy and philosophy requires faith. Philosophy without faith only becomes an empty reflection can even end in skepticism without any transcendental experience, otherwise faith without philosophy can lead

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"Reply to My Critics," in *The Philosophy of Karl Jaspers*, trans. Paul Arthur Schilpp and Ludwig B. Lefebvre (La Salle, Illionis: Open Court Publishing Company, 1957), p.80-81.

<sup>48</sup> Armada Riyanto, "Filsafat Divinitas (Keilahian) Atau Teologi," *Jurnal Teologi* Volume 04, no. 01 (Mei 2015): p.57-71.

<sup>49</sup> Jaspers, *Philosophy I*, p.311.



to fanaticism and lose the true meaning of transcendence. Faith isn't irrational, nor is it merely the blind passion of religious institutions but it's philosophical because it is based on human thought, freedom, and dignity.<sup>50</sup>

Philosophical faith can bridge the link between the dogmatic faith and the knowledge gained with thought. Philosophical faith is a faith that results from thought without intent and neglect nihilistic dogmatic faith. Philosophical faith isn't meant to fall into the stance of claim of the truth only to its own mind and belief (*solipsism*) so that it doesn't care about revelation, but it must be an explanation for His presence for someone with his own conviction. Humans have a desire to know against what can be known so as to have full awareness of the position of self and his belief in God. Philosophical faith can only understand sufficiently when the philosophy itself is clearly understood. According to Jaspers, the explanation does not apply beyond philosophy; because only philosophy is able to decipher and explain the intent of the concept in more depth. Understanding the philosophical faith as the best way to resolve mutual disrespect among *madzhab* adherents of revelation religions. This does not mean that the religion of revelation is wrong but the religious understanding that believers have in the various schools that claim to be religious truths in their own right is what often triggers conflict. Philosophical faith for Jaspers is a radical way of opposing any absolute worldview of truth and thought.<sup>51</sup>

All religions in Indonesia are recognized and understood as true, noble, and perfect religions. All religious followers alike recognize the one god, namely: God Almighty. In such a unique fact, every believer isn't seen as lower or higher, nor is it considered a threat to others but as a diversity in unity and collectively seeks to seek divine truth. In the collective struggle, each religious believer in his own strength learns from the strengths and weaknesses of other religions so that the encounter between followers of that religion should be lived as a gift from God Almighty. Such appreciation is important to be done

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<sup>50</sup> Indu Sarin, "Philosophical Faith: The Savior of Humanity," in *Philosophical Faith and the Future of Humanity*, ed. Helmut Wautischer, Alan M. Olson, and Gregory J. Walters (Dordrecht: Springer, 2012), p.392.

<sup>51</sup> Jaspers, *The Perennial Scope of Philosophy*, p.12; Open too Armin E. Wildermuth, "Karl Jasper and the Concept of Philosophical Faith," *Existenz, An International Journal in Philosophy, Religion, Politic, and the Art* Vol. 2, no. 1-2 (Fall 2007): p.8, 15 and 17.

in order to offer world peace through the nobility of Indonesian civilization as formulated by the founders of this nation.<sup>52</sup>

The unique facts illustrated above make every believer challenged to be able to live and mingle and humanist cooperate in the framework of *Pancasila* and the *Bhinneka Tunggal Ika*, so that every believer has the same space and horizon to express his beliefs and beliefs without having to impose, hurt or humiliate other religions and followers. In the unique fact it is also necessary an oasis of thought for the plurality of the nation in order to awaken the awareness that the diversity of religious people in Indonesia is a virtue of the Good that every adherent can make religion as a 'chariot' provided by God to leave for His presence.<sup>53</sup>

#### **4. The Advantages and Disadvantages of Jaspers' Philosophy for the Development of Religious Thought**

The advantages of jaspers philosophy for the development of religious thought in Indonesia appear from the invitation of jaspers to everyone to be humblewhile acknowledging that no human being has the power and ability to know God for sure, let alone God has never manifested Himself in the world. Every human being ultimately endures the nature of weakness and limitation in the presence of the Almighty. The Supreme Love of the Almighty may only be felt when humans love one another. Loving each other should be a consciousness to act in a common life because all men are really children of God; The Most Gracious. Unfortunately, since it isn't convincing, not everyone is willing to accept the reason for such decency, and in fact not everyone believes in Christ.<sup>54</sup>

The creed built on the foundation of dogma is incapable of providing a definite answer to life because in dogma there is not enough space for a dialectical process. In such situations man is like an 'unconditioned' (*das Unbedingte*) person, namely: situations that make oneself has no desire and will. Humans need *das Unbedingte* as in order to discover their identity and be guided towards an awareness of the inevitability of death. Inside *das*

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<sup>52</sup> Titaley, *Religiositas Di Alenia Tiga, Pluralisme, Nasionalisme Dan Transformasi Agama-Agama*, p.166-168.

<sup>53</sup> Mustofa Bisri, *Oase Pemikiran Untuk Pluralitas Bangsa* (Yogyakarta: IMPULSE, Kanisius, 2007), p.8-9.

<sup>54</sup> Jaspers, *Way to Wisdom: An Introduction to Philosophy*, p.11; Jaspers, *The Perennial Scope of Philosophy*, p.88-89.

*Unbedingte* contains faith. Jaspers states: 'I start to live from unconditioned'. '... thus, the unconditioned is subject to faith'. Reflection on *das Unbedingte* can make a person understand what to do to fulfill what is desired. With reflection on *das Unbedingte* almost certainly someone will be able to do self-empowerment and moved towards Transcendence. Man then realizes his self-isolation within the boundaries; and it is at this time that man is led to the Transcendence, realizing his limitations and inability to penetrate the boundaries. In the awareness of that limitation and impotence is faith. In the faith of *das Umgreifende* contains awareness of limitations as well as freedom.<sup>55</sup>

Experiencing *das Unbedingte* and realizing the limitations means believing in God and feeling His guidance. In the situation of God's faith and guidance man believes that he can live a life even know deeply of his mercy, feel the closeness and protection of him. *Das Unbedingte* experience can also be felt as an alienation, close and far away from Him, even feeling as if he has abandoned Him as if God had withdrawn and disappeared. Experiencing *das Unbedingte* cannot be avoided. The man before his Lord inevitably has to acknowledge his limitations and imperfections while acknowledging the need for his guidance. Man must also admit that throughout his life it is impossible to find the truth without the intervention of the Righteous. Throughout the course of his life also God will approach and greet anyone, and for His guidance and blessings of His Almighty name man builds love and is able to face death.<sup>56</sup>

Philosophical faith and religious faith support each other to seek and find the path of truth. The content of faith isn't merely obedience and submission alone but also the awakening of individual consciousness to hear the call of God. God must be sought even in the revelation while calling 'I am who I am'. His self-revelation in revelation does not mean that he has been found and proved by man but that means God has said of Himself to be believed by His creatures. Philosophical faith and religious faith alike recognize God as the 'Being'. Religion is not an enemy of philosophy. Philosophy and religion do not oppose, although each has a different pole and pole but both

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<sup>55</sup> Karl Theodor Jaspers, "Principles for Philosophizing: Introduction to Philosophical Life', 1942/43," in *Philosophical Faith and the Future of Humanity*, ed. Helmut Wautischer, Alan M. Olson, and Gregory J. Walters (Dordrecht: Springer, 2012), p.13 and 15; Jaspers, *The Perennial Scope of Philosophy*, p.77.

<sup>56</sup> Jaspers, *Way to Wisdom: An Introduction to Philosophy*, p.25 and 30.

seek the eternal truth (*philosophia perennis*). By the truth, humans hope to be spared from life's various afflictions.<sup>57</sup>

While the disadvantage of Jaspers' philosophy for the development of religious thought in Indonesia are in his conception about god and faith directed at the impulse to know the object of belief. This means when we believe in God that one must know whether God is the true God or not. At this point difficulties begin, knowing it necessitates the worldly object of faith to God beyond the objectivity of the world, as God is believed to be 'something beyond the limit of the world', and so it is impossible to know whether He is God actual or not.<sup>58</sup>

Philosophical faith poses a contradictory implication when juxtaposed with religious faith because philosophical faith isn't specifically talking about the content of faith (*believe in*) but is a believing way (*believe by*). It means that one does not have to question what and who to believe but what actions can be generated from his faith. This kind of faith can create an opportunity for the weakening of religious faith because of neglect of dogma and even anti-dogma. Though God and faith in dogma not as object of thought or object of knowledge. God cannot and cannot be thought of because it transcends all reality in the universe. Faith is a manifestation of justification of the Being of God, its purpose is obedience, submission, loyalty and submission to Him. Belief means relying entirely on God while philosophizing is more reliant upon thought. Faith is the guidance of the Supreme Being that man may find his way to the Truth, so that when a man has faith he will sincerely declare: 'I believe, I cannot believe from my own reason or strength', for faith is a gift from God, because faith is a God's blessing. Thus, faith does not come from the self-power and its thinking so that faith does not always require philosophical thought.<sup>59</sup>

Troubles and worries mentioned above can be understood because anyone who truly believes must have the fear of losing his faith and always

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<sup>57</sup> Jaspers, "Principles for Philosophizing: Introduction to Philosophical Life," 1942/43," p.13 and 15; Jaspers, *The Perennial Scope of Philosophy*, p.77.

<sup>58</sup> Raymond Langley, "Three Interpretation of the Content of Jaspers Philosophical Faith," in *Philosophical Faith and the Future of Humanity*, ed. Helmut Wautischer, Alan M. Olson, and Gregory J. Walters (Dordrecht: Springer, 2012), p.137.

<sup>59</sup> Olson, *Transcendence and Hermeneutics, an Interpretation of The Philosophy of Karl Jaspers*, p.77,78 and 90.

hoping for the love of his Lord. Nevertheless Jaspers' thought of the deity implicating the philosophical faith isn't to eliminate God and faith in religion or to contrast the philosophical faith and the religious faith because they both believe in the Transcendent. Both are equally intended as a motivator to mankind to believe in God as the Being of Trust to which every *alpha-omegahopes* are tethered. Religion isn't an enemy of philosophy because it doesn't position philosophy as a religious opposition; although it is acknowledged that each has a different but different footing but can be used to seek the eternal truth (*philosophia perennis*). Jaspers still believes in God as *The Reality of the Axiom*, which by that hope man can avoid the various life's sorrows.<sup>60</sup>

Revelation is indeed acknowledged as the word of God given to man temporally and spatially through prophets, apostles and priests who are then 'secured' through the institutions in which religious communities of faith are brought together. But Jaspers rejects the act of 'security' and the institutionalization of God's revelation because the proclamation of the truth of God's word is given to everyone, not exclusively to anyone. Humans aren't fully able to understand God, except to accept His preaching through the *cipher*. The issue of faith is wholly subjective, therefore it is inevitable that it is individual, unverifiable or falsifiable. That faith concerns *existenz's* awareness of the Transcendent; The Person is in Himself. Faith must be a reflection of the self-existence, experience and deep reflection of self in the presence of the 'Being'.<sup>61</sup>

#### D. Conclusion

Jaspers' godhead philosophy has a relevance to religious thought in Indonesia, especially when interpreting the purpose of his philosophy which wants to restore man to himself, namely: a man who has a clear way of life to understand the meaning of his life. Jaspers' thinking can be a criticism for an attempt to clean up real manhood and truth; human beings who have

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<sup>60</sup> Jaspers, *The Perennial Scope of Philosophy*, p.77; Jaspers, "Principles for Philosophizing: Introduction to Philosophical Life, 1942/43," p.15.

<sup>61</sup> Wolfdietrich Schmied Kowarzik, "Philosophy of Revelation: Remark on Schelling, Jaspers, and Rosenzweig," in *Philosophical Faith and the Future of Humanity*, ed. Helmut Wautischer, Alan M. Olson, and Gregory Walters (Dordrecht: Springer, 2012), p.151-152; Open too Jaspers, *Philosophy 1*, p.19; Filliz Peach, *Death, 'Deathlessness', and Existenz in Karl Jaspers' Philosophy* (Edinburgh: Edinburgh University Press, Ltd, 2008), p.254-255.

equal standing before God. Differences in plurality aren't a reason to ignore each other's existence let alone attack to *other*, but rather plurality must be interpreted and lived as a gift from God. Diversity is a latent necessity, therefore the deity of thought by Jasper-once again, at some point-is relevant to overcoming the ambiguity of meaning and appreciation of the plurality of religions, and in the framework of efforts to foster good relations between religious communities in Indonesia. Jasper's thought can be an existential communication tool that is expected to be a unifying force in a plural and global community. Jaspers' divinity thought can give inspiration that the real in human life there are heterogeneity and plurality of thought, understanding, belief, feeling, characteristic, even consciousness itself. It is therefore advisable to anyone to be able to develop the values contained in such heterogeneity and plurality in the hope of growing a sense of togetherness so that anyone can attain high degrees, dignity, and value in achieving God's grace in every expanse of his historicity. Anyone who believes in the existence of God should admit that no human being is capable of understanding the essence of God, nor is a human being able to comprehend why God created heterogeneity and plurality into facticity in human life. Faced with situations like this that may be done not to rebel or challenge God but to submit to Him in order to obtain assurance of salvation from Him, for the true salvation and the fate of every individual is in the hands of God, and therefore every self should believe that God's love before His wrath (*His mercy precedes His anger*). Another thing worth doing in facing the facts of heterogeneity and plurality, namely: tolerance.

Tolerance in context is not interpreted as an attempt to achieve uniformity, but rather to improve and enhance each other's beliefs by understanding the commitments of others, and if necessary adapt the values with the values that have been adhered to as long as they are useful for the conservation of heterogeneity and plurality. The development of tolerance in heterogeneity and plurality should lead to *noumena* or religious essence that always teaches personal sanctification or enlightenment so that each self can discover *gnosis*, namely: knowledge and understanding that can penetrate the boundaries of ritual, doctrine, or religious symbol over other religions without sacrificing his commitment to his own religion. Tolerance must be manifested in the principle of agree in disagreement and the willingness to live co-existence and mutual respect, cultivate a sense of responsibility and solidarity

and override the ego of tribalism. Tolerance should also be interpreted as the recognition of freedom to choose and embrace religion and run the credo or rite freely for every adherents in maintaining their respective existence. Tolerance should be actualized in a dignified mutuality relationship so as to create peace and sustainable harmony.

The dialogue of divinity and religion should be based on sincerity, spontaneity, partnership, and openness of mind and spirit of togetherness and interreligious people so as to create a harmonious and mutually beneficial atmosphere. Meaningful dialogue involves sincerity and honesty in the face of the variety of distinctions, as well as the collective search for truths that are not wholly owned by any group. The attempt to create harmony in heterogeneity and plurality doesn't mean necessitating the uniformity or fusion of dogma or doctrine so as to lend each other truths in turn, but each one seeks to understand each other's rationality in order to honor their different perceptions of faith and actualization. No matter how absurd a certain doctrine for other believers but the fusion or will to mutual perfect itself is an absurdity.

Finally, every citizen of Indonesia should believe that *Bhinneka Tunggal Ika* is a true reflection of noble character that must be preserved. Therefore it should be realized and lived by every individual citizens that in the framework of *Bhinneka Tunggal Ika* heterogeneity and plurality of religions are only artificial or exoteric, not essentially or esoteric. The essence of all religions teaches goodness and upholds the truth. God must be realized, believed, and lived as a 'Source of all things' and 'End of all' the process of humanity. It is from God that all goodness and righteousness perfected, therefore also whoever should realize, live, and practice the teachings of God so that every self competes in goodness. This is important because human beings do not have any authority to judge another person or group whether to go to hell or heaven. Every human being is a child of God therefore every self has the same value before Him that no human knowing moreover can determine exactly whether God will forgive his mistake or not, whether one can achieve eternal happiness or suffering. Such questions according to Jaspers are irrelevant. Believing that God is Exist is enough for every self to perform the duties of virtue against others according to His command, while appreciating the virtues committed by any *Otherness* without having to question the virtue is accepted or not by God. [.]



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