



The Iron Cage Discourse: The Dialectics of Max Weber's Disenchantment and Ibn Arabi's Concept of *Tajalli* in the Context of Modern Society

Paidillah Rijani

Universitas Islam Negeri Palangkaraya

menezbanjar@gmail.com

Masdar Hilmy

UIN Sunan Ampel Surabaya

masdar.hilmy@uinsa.ac.id

Desi Erawati

Universitas Islam Negeri Palangkaraya

desi.erawati@uin-palangkaraya.ac.id

Abstract: Today, modern society is often depicted as trapped in an iron cage, a term that refers to formal rationality and results in a "disenchantment of the world." This study critically analyzes how Ibn Arabi's metaphysical thought, particularly through the concept of *Tajalli*, offers a solution to the crisis of meaning within Max Weber's sociological perspective. Using a qualitative research method with a comparative-philosophical approach, this study shows that while Weber considered rationalization a process of eliminating transcendental elements from the public sphere, Ibn Arabi understood it as the continuous manifestation (*Tajalli*) of al Haqq in material reality. The findings of the study confirm that Ibn Arabi's philosophical Sufism discourse has the potential to revive spiritual meaning in the modern world, shifting the view of "the world as an object of power" to "the world as a spiritual entity."

Keywords: *Tajalli*, Ibn Arabi, Max Weber, Disenchantment, Rationality

Abstrak: Saat ini, masyarakat modern sering digambarkan terperangkap dalam sebuah sangkar besi, yang merujuk pada rasionalitas formal dan menyebabkan 'pembebasan dari dunia'. Studi ini berusaha melakukan analisis kritis terhadap bagaimana pemikiran metafisik Ibn Arabi, khususnya melalui konsep *Tajalli*, menawarkan solusi atas krisis makna dalam perspektif sosiologi Max Weber. Dengan menggunakan metode penelitian kualitatif dengan pendekatan filsafat komparatif, studi ini menunjukkan bahwa sementara Weber

memandang rasionalisasi sebagai proses menghilangkan unsur transendental dari ruang publik, Ibn Arabi memahaminya sebagai manifestasi (*Tajalli*) yang berkelanjutan dari al-Haqq atas realitas material. Temuan studi ini mengonfirmasi bahwa diskursus sufisme filosofis Ibn Arabi memiliki potensi untuk menghidupkan kembali makna spiritual dalam konteks dunia modern, mengubah pandangan dari 'dunia sebagai objek kekuasaan' menjadi 'dunia sebagai entitas spiritual.'

Kata Kunci: *Tajalli*, Ibn Arabi, Max Weber, Disenchantment, Rasionalitas

Introduction

Modernization is a phase of social change that entails fundamental transformations across various dimensions of human life, including beliefs and religion.¹ The characteristics of modernization are closely tied to rational thinking, individualism, and advancements in information technology. This impact not only affects social perspectives but can also alter long-established religious beliefs and practices.² In this context, religiosity operates as a social institution embedded within the fabric of society, contributing to its structural and cultural cohesion.³ As Nindiyawati asserts, religion is essentially vital for shaping societal order, norms, and human behavior.⁴ Religion is not merely a belief in the unseen; it can also be understood as a social system.⁵ This system influences how individuals act, both personally and collectively. Furthermore,

¹ Muhammad Iskandar Dalimunthe, "Modernisasi Beragama: Antara Tradisi dan Transformasi Sosial," *Jurnal Riset Rumpun Ilmu Sosial, Politik dan Humaniora* 4, no. 3 (2025): 349–56, <https://doi.org/10.55606/jurish.v4i3.5877>.

² Habibah Shofi Futuhal Aulia, "Hubungan agama dengan modernisasi di Indonesia," *Maliki Interdisciplinary Journal (MIJ)* Volume 3, no. Issue June, 2025 pp. (2025): 791–99.

³ Sahdin Hasibuan dkk., "Agama Sebagai Institusi Sosial (Tinjauan Literatur Sosiologi Agama)," *Perspektif: Jurnal Pendidikan dan Ilmu Bahasa* 3, no. 1 (2025): 174–84, <https://doi.org/10.59059/perspektif.v3i1.2099>.

⁴ Nindiyawati Dedu dkk., "Sosiologi Agama dari Sudut Pandang Max Weber: Rasionalisasi, Etika, dan Solidaritas Sosial dalam Kehidupan Keagamaan Modern," *RIGGS: Journal of Artificial Intelligence and Digital Business* 4, no. 4 (2025): 6778–84, <https://doi.org/10.31004/riggs.v4i4.4575>.

⁵ Ahmad Putra, "KONSEP AGAMA DALAM PERSPEKTIF MAX WEBER," *Al-Adyan: Journal of Religious Studies* 1, no. 1 (2020): 39–51, <https://doi.org/10.15548/al-adyan.v1i1.1715>.

religion actively engages with ongoing shifts in the social, political, economic, and cultural spheres.⁶

Amid the debate between modernization and religion, this paper examines Weber's sociological perspective, which is often considered to marginalize the spiritual aspect in the modern world. Weber proposed a concept of modernity characterized by the expansion of rationalization across all domains, including the economic, political, legal, and religious spheres. This process of rationalization produces what he termed the "disenchantment of the world" (*Entzauberung der Welt*), signifying that the world loses its magical and sacred elements.⁷ Consequently, reality is no longer viewed as possessing inherent spiritual meaning; instead, contemporary reality is perceived merely as a system that can be understood logically and empirically.⁸

It is necessary to re-examine the concept of modernization. According to Ellya Rosana, citing Soekanto, modernization constitutes a stage of change or development.⁹ This change encompasses various areas prioritized by policymakers (the government). If society or individuals accept this concept of change, the modernization process will proceed smoothly and rapidly. Society often equates modernization with Westernization. However, Westernization is the process by which a society or nation adopts Western culture, assuming it is superior to its own.¹⁰ Western culture is deemed better than indigenous culture. For example, in the music domain, the rock genre pioneered by the band Queen influenced Indonesian musicians such as Ahmad Dhani, sparking creative inspiration.

Some scholars observe that in Indonesia, the early stages of Westernization are propelled by rapid information dissemination and social

⁶ Dody S. Truna, *Agama dan Masyarakat dalam Perspektif Sosiologi*, Cetakan Pertama (Gunung Djati Publishing, 2024).

⁷ Anthony J. Carroll dan Akademia Ignatianum, "Disenchantment, rationality and the modernity of Max Weber," *Forum Philosophicum* 16, no. 1 (2011): 117–37, <https://doi.org/10.5840/forphil201116117>.

⁸ H. C. Greisman, "'Disenchantment of the World': Romanticism, Aesthetics and Sociological Theory," *The British Journal of Sociology* 27, no. 4 (1976): 495, <https://doi.org/10.2307/590188>.

⁹ Ellya Rosana, "Modernisasi dan Perubahan Sosial," *Jurnal Teropong Aspirasi Politik Islam* 7, no. 1 (2011): 46–62, <https://doi.org/10.24042/tps.v7i1.1529>.

¹⁰ Dzakiy Muhammad Alfadhil dkk., "Budaya Westernisasi Terhadap Masyarakat," *Jurnal Sosial-Politika* 2, no. 2 (2021): 99–108, <https://doi.org/10.54144/jsp.v2i2.37>.

exchange, especially in several industrial and tourism areas.¹¹ Intense developments in communication in the global information era ensure that no country remains isolated from global information flows. Today, the modern lifestyle acts as a catalyst for economic and socio-cultural shifts. However, socio-cultural changes frequently lead toward extreme Western influence. This impact is clearly visible in contemporary society across multiple sectors of life, providing a pathway for Weber's process of rationalization toward secularization, or the separation of the sacred and the profane.

Conversely, within the Islamic tradition, particularly in philosophical Sufism, there exists an alternative approach to understanding reality. Ibn Arabi proposed a grand concept known as *Tajalli*.¹² This refers to the concept that Divine existence manifests throughout all creation. From this perspective, Chittick states that reality is intrinsically connected to the Divine aspect rather than something separate, as everything constitutes a continuous self-disclosure (manifestation) of *al-Haqq*.¹³

Previous studies have generally focused on Weber within the context of contemporary secularization and rationalization, such as Mario Marotta's article titled "A Disenchanted World: Max Weber on Magic and Modernity," which presents Weber's perspective that modernity does not eradicate religion or the transcendental but transforms human understanding from a world filled with magical forces to one interpreted through rationality and abstract values. Meanwhile, studies on Ibn Arabi are more commonly situated within the realm of metaphysics and traditional Sufism.¹⁴ Consequently, research specifically connecting these two thinkers within the framework of the crisis of spiritual meaning in the modern era remains scarce. This provides the rationale for this article, which aims to bridge this gap by presenting a dialectical analysis examining both dimensions: modern rationality and Sufi metaphysics. This study seeks to address two key questions: (1) How does the crisis of meaning caused by Weberian rationalization function in modern

¹¹ Alfadhil dkk., "Budaya Westernisasi Terhadap Masyarakat."

¹² Bambang Irawan dkk., "Applying Ibn 'Arabi's Concept of Tajalli: A Sufi Approach to Environmental Ethics," *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 1 (2021): 21–36, <https://doi.org/10.21580/tos.v10i1.7204>; Fuad Mahbub Siraj, "Pengaruh Ibn Arabi dalam Kosmologi Hamzah Faansuri," *Jurnal Peradaban* 1, no. 1 (2021): 10–28, <https://doi.org/10.51353/jpb.v1i1.493>.

¹³ William C. Chittick, *The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination* (State university of New York press, 1989).

¹⁴ Mario Marotta, "A Disenchanted World: Max Weber on Magic and Modernity," *Journal of Classical Sociology* 24, no. 3 (2024): 224–42, <https://doi.org/10.1177/1468795X231160716>.

society? and (2) How might Ibn Arabi's idea of *Tajalli* reshape the understanding of meaning in current social theory?

This study employs a qualitative methodology through library research.¹⁵ This indicates that the research focuses on analyzing texts and discourses through a rigorous examination of literary sources.¹⁶ This method was selected because the study focuses on the theoretical and philosophical ideas of two key thinkers, namely Max Weber and Ibn Arabi. Consequently, field data collection is not required; instead, the research delves deeply into existing conceptual frameworks within these intellectual traditions.

The approach adopted in this study is comparative-philosophical.¹⁷ The objective of this approach is to examine two conceptual frameworks originating from distinct intellectual traditions: Western modern sociology and Islamic Sufism. It seeks to uncover similarities, differences, and potential conceptual integrations between the two. So, it is essential to examine Weber's concepts of rationalization, disenchantment, and the Iron Cage¹⁸ simultaneously with Ibn Arabi's concepts of *Tajalli* and *wahdat al-wujud*. A comparative-philosophical approach is crucial for analyzing contemporary societal phenomena wherein individuals face a crisis of spiritual meaning due to the dominance of rationality. Issues such as secularization, technological dehumanization, and modern human alienation within the digital realm demonstrate that Weber's concept of rationalization remains highly relevant today.¹⁹ However, Weber's approach is often confined to social analysis and fails to offer an adequate ontological solution. Therefore, synthesizing Weberian thought with Ibn Arabi's metaphysics through the concept of *Tajalli* offers an alternative perspective that can restore the spiritual dimension to the comprehension of modern reality.

¹⁵ Ibrahim, *Metodologi Penelitian Kualitatif, Panduan Penelitian Beserta Contoh Proposal Kualitatif*, Cetakan Kedua (Alfabeta, 2018).

¹⁶ Mestika Zed, *Metode penelitian kepustakaan*, Ed. 2 (Yayasan Obor Indonesia, 2008).

¹⁷ Fitri Rahayu dkk., "Analisis Komparatif Hermeneutika Filosofis Gadamer dan Dekonstruksi J. Derrida," *Rivayat: Educational Journal of History and Humanities* 8, no. 3 (2025): 2780–92, <https://doi.org/10.24815/jr.v8i3.47100>.

¹⁸ Royston Greenwood dan Thomas B. Lawrence, "The Iron Cage in the Information Age: The Legacy and Relevance of Max Weber for Organization Studies. Editorial," *Organization Studies* 26, no. 4 (2005): 493–99, <https://doi.org/10.1177/0170840605051465>.

¹⁹ Charles Taylor, *A Secular Age* (the Belknap press of Harvard university press, 2007).

Data analysis was conducted through an interpretative-critical method, defining the conceptual meanings of each theory and examining its ontological and sociological ramifications.²⁰ According to Ricoeur, the interpretative method is employed to comprehend texts along with their philosophical contexts, whereas the critical method is applied to evaluate the fundamental assumptions underlying each line of thought.²¹ Thus, this study is not merely descriptive but also analytical and reflective. Additionally, the study utilizes a hermeneutic approach to analyze Ibn Arabi's metaphorical works. Gadamer asserts that hermeneutics offers a paradigm for researchers to uncover deeper textual meanings by considering historical context, language, and the researcher's perspective.²² In exploring Ibn Arabi's thought, a literal reading is insufficient; it necessitates a deep philosophical inquiry.

In the current context, this approach is highly relevant to addressing global challenges such as environmental and identity crises, as well as the fragmentation of meaning in modern society. *Tajalli's* perspective allows for a re-reading of reality as an entity rich in meaning, rather than merely an object to be exploited. Consequently, this research methodology possesses not only academic significance but also practical relevance for addressing contemporary societal issues.

Rationalization as the Reduction of Meaning and Disenchantment as an Ontological Crisis

According to Max Weber, rationalization shouldn't be seen solely as a straightforward enhancement of human intelligence or cognitive skills.²³ Rationalization, instead, embodies a historical and structural process that significantly alters human behavior and understanding of the world. Weber argued that modernity involves a transition from value-rational action to goal-oriented, or instrumental, rationality—actions directed by calculations of efficiency, predictability, and results.²⁴ In this context, rationality in the

²⁰ Masykur Wahid dan Elkafi, *Teori Interpretasi Paul Ricoeur*, Cetakan I (LKIS Yogyakarta Anggota Ikapi, 2015).

²¹ Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning*, 1st ed, with Ted Klein (Texas Christian University Press, 1976).

²² Hans-Georg Gadamer dkk., *Truth and method*, 2., rev. ed., reprint, Continuum impacts (Continuum, 2011).

²³ Max Weber dan Keith Tribe, *Economy and Society: A New Translation* (Harvard University Press, 2019), <https://doi.org/10.4159/9780674240827>.

²⁴ Max Weber dan Talcott Parsons, *The Protestant Ethic and the Spirit of Capitalism*, Reprint, Routledge Classics (Routledge, 2010).

modern era is predominantly instrumental, treating reason as a means of controlling and organizing the world rather than exploring reality's intrinsic meaning.²⁵ This phenomenon is evident in the growth of capitalism, bureaucracy, and modern science, all of which are based on principles of calculation and efficiency.²⁶

John Love, citing Wolfgang Schluchter, argues that this dominant rationality reduces meaning, so that reality is no longer seen as having symbolic, spiritual, or metaphysical aspects. Instead, it becomes an object to be measured, predicted, and controlled.²⁷ In this context, the world undergoes objectification, meaning it is treated as a neutral, external entity divorced from intrinsic values. Contemporary scholars expanding upon Weberian thought, such as Lawrence A. Scaff, emphasize that rationalization impacts not only the social order but also human cognitive frameworks.²⁸ Rationalization shapes the modern mindset, leading it to focus more on technical and practical methods while often overlooking the spiritual aspect of life. As a result, rationalization is not just a social trend; it is an epistemological process that changes how people perceive and engage with reality. This process creates what Weber called the "disenchantment of the world," wherein the world loses its sacred qualities and is reduced to a system of causality subject to empirical analysis.²⁹ The world is no longer viewed as a realm rich in religious meaning, but as a mechanism governed by rational laws.

Charles Taylor contends that modernity, based on instrumental rationality, creates the concept of the "buffered self"—a person disconnected from transcendental aspects and viewing the world solely from an immanent perspective.³⁰ In this state, meaning is no longer derived from human interaction with the unseen or sacred reality. Instead, it is personally

²⁵ Max Weber, *From Max Weber: Essays in Sociology*, Nachdr. d. Ausg. 1958, ed. oleh Hans Gerth (Oxford Univ. Pr, 1981).

²⁶ Weber, *From Max Weber*, Nachdr. d. Ausg. 1958, ed. oleh Gerth (Oxford Univ. Pr, 1981).

²⁷ John Love, "Max Weber's Orient," dalam *The Cambridge Companion to Weber*, 1 ed., ed. oleh Stephen Turner (Cambridge University Press, 2000), <https://doi.org/10.1017/CCOL9780521561495.011>.

²⁸ Lawrence A. Scaff, "Fleeing the Iron Cage: Politics and Culture in the Thought of Max Weber," *American Political Science Review* 81, no. 3 (1987): 737–55, <https://doi.org/10.2307/1962674>.

²⁹ Max Weber, *From Max Weber: Essays in Sociology*, Nachdr. d. Ausg. 1958, ed. oleh Hans Gerth (Oxford Univ. Pr, 1981).

³⁰ Taylor, *A Secular Age*.

constructed by individuals. This highlights Weber's main argument: rationalization changes both social structures and the way humans interpret their existence in the world.³¹ Ian H. Angus states that Weber's idea of the "disenchantment of the world" refers to the decline of a sacred perspective on reality.³² In a rationalized worldview, nature is no longer seen as the source of divine signs or spiritual energies. Instead, it is regarded as an entity that can be fully understood through scientific study and managed with technology.³³ In essence, reality is now viewed as a neutral entity rather than having inherent meaning. This leads to an ontological crisis, which occurs when humans no longer perceive intrinsic meaning in nature and social life, prompting them to create meaning within limited subjective realms. The idea of disenchantment also emphasizes how modern science and technology have replaced religion as the main way of understanding the world.³⁴ Science offers technical explanations of natural processes but cannot address the fundamental questions of life's purpose and meaning.

Peter L. Berger emphasizes that modern values lead to secularization, diminishing religion's sacred role.³⁵ He believes that religion, once a sacred framework offering profound meaning to human life, has diminished in importance in modern society. Now considered a personal choice, it no longer influences the broader social structure. As a result, society experiences a breakdown of shared meaning, with moral and spiritual values lacking a firm objective basis.

Furthermore, Taylor argues that modernity produces what he calls the "Immanent Frame"—a conceptual framework that confines human understanding to the worldly realm.³⁶ Within this framework, the

³¹ Deri Susanto, *Sosiologi Agama Max Weber*, Cetakan Pertama (PT Inovasi Pratama Internasional Anggota IKAPI, 2023).

³² Ian H. Angus, "Disenchantment and Modernity: The Mirror of Technique," *Human Studies* 6, no. 2 (1983): 141–66.

³³ Mahbubah Hasanah dkk., "HAKIKAT MODERN, MODERNITAS DAN MODERNISASI SERTA SEJARAH MODERNISASI DI DUNIA BARAT," *urnal Religion: Jurnal Agama, Sosial, dan Budaya* 1 (2023), <https://maryamsejahtera.com/index.php/Religion/index>.

³⁴ Galen Watts dan Dick Houtman, "The Spiritual Turn and the Disenchantment of the World: Max Weber, Peter Berger and the Religion–Science Conflict," *The Sociological Review* 71, no. 1 (2023): 261–79, <https://doi.org/10.1177/00380261221096387>.

³⁵ Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (Open Road Media, 2011).

³⁶ Taylor, *A Secular Age*.

transcendental dimension is considered irrelevant to everyday life. Humans operate within a world entirely governed by natural laws and self-imposed rational rules. This perspective supports Weber's thesis on disenchantment, suggesting that the spiritual or metaphysical aspects of the world diminish, leading to a realm that lacks profound existential meaning and seems increasingly devoid of divine or supernatural significance.

Anthony Giddens contends that modernity fundamentally undermines our ontological security.³⁷ In traditional societies, religion and longstanding customs served as fundamental sources of existential security, providing definitive answers to life's most profound questions about purpose, morality, and the nature of existence. These traditions served as a moral and spiritual anchor, offering individuals a clear framework for understanding their place in the universe. However, in modern society, the gradual displacement of these traditional structures, combined with an increase in reflexivity, a tendency to critically examine and question accepted norms, has left individuals in a persistent state of uncertainty. This transition reveals that the crisis of disenchantment is not solely about the waning belief in magical or supernatural phenomena; rather, it signifies a deeper loss of an existential anchor that historically grounded human life. As modernity erodes the comfort of certainty, it challenges humanity to confront the profound implications of living in a world where traditional sources of meaning and stability have become fragile or altogether absent.

The Loss of Existential Freedom

In Weberian thought, the Iron Cage (*stahlhartes Gehäuse*) is a metaphor for the condition of modern humans trapped within the rationalized systems they themselves created.³⁸ Weber explained that hyper-rationalization and bureaucratization lead to a highly structured and inflexible social order, which meticulously regulates every aspect of human life.³⁹ In this sequence, individuals are required to adhere to specific rules focused on efficiency and

³⁷ Anthony Giddens, *The Consequences of Modernity* (Polity Press, 1990).

³⁸ Weber dan Tribe, *Economy and Society*.

³⁹ Peter Baehr, "The 'Iron Cage' and the 'Shell as Hard as Steel': Parsons, Weber, and the Stahlhartes Gehäuse Metaphor in the Protestant Ethic and the Spirit of Capitalism," *History and Theory* 40, no. 2 (2001): 153–69, <https://doi.org/10.1111/0018-2656.00160>.

calculation, which are established by the systems of modern capitalism and bureaucracy.

The iron cage metaphor suggests that modern individuals no longer act as fully autonomous agents but have become functional components of an overarching system.⁴⁰ Human freedom is inherently limited by rational structures that impose their rules on how individuals work, think, and interact within society. Originally conceived as a means to free humanity from the shackles of ignorance and superstition, rationality has paradoxically evolved into a new form of constraint. It acts as an invisible force, subtly shaping our choices and behaviors, thereby binding and restricting the very essence of existential freedom that it once aimed to empower.

In contemporary Indonesian social life, the iron cage phenomenon is evident across multiple sectors, including education, employment, and digital spaces.⁴¹ Rigid bureaucratization and an emphasis on efficiency have transformed how people interact and perceive the value of life.⁴² Individuals are consistently obliged to fulfill predetermined performance metrics, often without adequate opportunity to convey or prioritize their humanistic and spiritual values, resulting in a restrictive environment that limits personal expression.

In the field of education, the process of rationalization is evident in the widespread adoption of standardized curricula that set uniform learning objectives across institutions. The use of quantitative evaluation systems, such as exams, tests, and numerical grading metrics, to assess student performance, and an emphasis on measurable outcomes like test scores and graduation rates, often at the expense of more qualitative aspects of learning, such as critical thinking and creativity.⁴³ This environment diminishes opportunities for in-depth critical reflection and the meaningful development of authentic understanding within the learning process. There is a risk that

⁴⁰ Landon Schnabel dkk., "Breaking Free of the Iron Cage: The Individualization of American Religion," *Socius: Sociological Research for a Dynamic World* 11 (Agustus 2025): 23780231251327442, <https://doi.org/10.1177/23780231251327442>.

⁴¹ Siti Ikramatoun dkk., "Iron Cage Birokrasi Pendidikan: Suatu Analisis Sosiologis," *JSPH (Jurnal Sosiologi Pendidikan Humanis)* 6, no. 1 (2021): 18–29, <https://doi.org/10.17977/um021v6i1p18-29>.

⁴² Agus Dwiyanto, *Manajemen Pelayanan Publik: Peduli Inklusif dan Kolaborasi*, Kedua (Gadjah Mada University Press Anggota IKAPI, 2017).

⁴³ Toha Pratama, "Hakikat Pendidikan H.A.R Tilaar dalam Perspektif Filsafat Pendidikan Progresivisme," *Sophia Dharma: Jurnal Filsafat, Agama Hindu, dan Masyarakat* 7, no. 2 (2024), <https://e-journal.iahn-gdepudja.ac.id/>.

education shifts from being a genuine means of expanding consciousness and personal growth to merely serving as a tool for producing human capital and economic efficiency.

In the context of contemporary work, Richard Sennett observes that modern employment is characterized by a focus on flexibility, efficiency, and heightened competition, though these aspects are part of a broader, more nuanced landscape.⁴⁴ Workers often find themselves caught in demanding routines that drive high performance but lack a sense of deeper purpose or meaning. In modern times, work is rarely seen as a calling or a form of spiritual dedication; rather, it has become primarily a means of fulfilling material needs and securing financial stability.

In the context of Indonesia's rapidly digitizing society, the concept of the iron cage becomes evident through the pervasive influence of algorithms and social media platforms, which shape behaviors and perceptions in ways that often limit individual autonomy.⁴⁵ Digital technology, intended to facilitate communication and freedom, often imposes new controls over human behavior and thoughts. People are encouraged to constantly follow platform-driven trends, which can lead to a loss of authenticity and deeper meaning in life.

***Tajalli* as the Reconstruction of the Ontology of Meaning**

The concept of *Tajalli* differs fundamentally from Weber's view of modernity as a process of disenchantment.⁴⁶ Ibn Arabi begins with the famous ontological assumption that all reality inherently possesses meaning. According to Corbin, the concept of *Tajalli* (Theophany) indicates that God continuously discloses Himself (self-disclosure) throughout all existence.⁴⁷ Consequently, cosmic existence is not a separate entity, but a continuous locus of manifestation (*madẓhar*) of *al-Haqq*. Within this conceptual

⁴⁴ Richard Sennett, *The Culture of the New Capitalism*, The Castle Lectures in Ethics, Politics, and Economics (Yale university press, 2006).

⁴⁵ Umberto Pagano, "The Digital Cage. A Sociological Analysis of Algorithmic Bureaucracy as a Total System," *Science & Philosophy* 13, no. 2 (2025), <https://doi.org/10.23756/sp.v13i2.1702>.

⁴⁶ Henry Corbin, *Imajinasi Kreatif Sufisme Ibn 'Arabi*, ed. oleh Nurul Huda S. A., trans. oleh Moh Khozim dan Suhadi (LKIS, 2002).

⁴⁷ Ridwan Hidayat Ridwan, "Perjalanan Mistisisme Ibnu 'Arabi: Menjumpai Wahdat al-Wujud Melalui Tasawuf Falsafi," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 9, no. 2 (2023): 215–32, <https://doi.org/10.53429/spiritualis.v9i2.691>.

framework, reality transcends the mere act of 'existing,' as it inherently "possesses meaning' since each and every entity is a distinct manifestation and expression of Divine attributes. These attributes imbue all aspects of existence with purpose and significance, emphasizing that nothing exists in isolation but rather as part of a divine, interconnected reality.

In discussing *Tajalli*, Corbin argues that the understanding of reality cannot be reduced to a passive, inert object, as in modern rational logic.⁴⁸ Every phenomenon is understood as a living locus of manifestation (*madzhar*) that contains symbolic and spiritual dimensions.⁴⁹ This perspective challenges the contemporary ontological paradigm that perceives the world as a neutral, material entity separate from spiritual significance. Additionally, Chittick emphasizes that Ibn Arabi regards nature as a "cosmic text," inviting a spiritual interpretation that reveals deeper truths beyond mere physical appearances.⁵⁰ From this perspective, the crisis of modernity is not due to an absence of meaning but rather arises from humanity's profound inability to accurately interpret reality as a divine manifestation, recognizing it as a comprehensive expression of the divine nature.

For instance, in Indonesian local wisdom, the concept of *Tajalli* is reflected in religious practices and indigenous cultures that regard nature as sacred.⁵¹ Geertz observed that in indigenous communities across Kalimantan and Jawa, natural spaces such as forests, mountains, and rivers are regarded not just as sources of economic gain, but as sacred locales infused with profound spiritual significance. These areas serve as settings for traditional rituals and are integral to indigenous knowledge systems, reflecting a worldview where nature is an essential part of a harmonious cosmic order. This aligns with the underlying principles of the *Tajalli* paradigm, which continues to resonate subtly within the collective consciousness of Indonesian society, demonstrating a persistent link between spiritual beliefs and environmental perceptions.

⁴⁸ Henry Corbin, *Creative Imagination in the Sufism of Ibn 'Arabi*, trans. oleh Ralph Manheim, Bollingen Series 91 (Princeton University Press, 1981).

⁴⁹ Alfi Kamaliah, "IMAJINASI KREATIF DALAM PENGALAMAN MIRAJ IBN ARABI," *Living Islam: Journal of Islamic Discourses* 4, no. 2 (2021), <https://doi.org/10.14421/lijid.v4i2.2793>.

⁵⁰ William C. Chittick, *The Self-Disclosure of God: Principles of Ibn al-'Arabi's Cosmology*, SUNY Series in Islam (State University of New York Press, 1998).

⁵¹ Clifford Geertz, *The Religion of Java* (University of Chicago press, 1976).

Addressing Indonesia's stunning natural landscapes and the ongoing ecological crisis, the concept of *Tajalli* presents a profound alternative perspective on the relationship between humans and the environment. The prevailing practice of overexploiting natural resources is rooted in the misconception that nature is merely a neutral entity, available for unlimited use. However, if one perceives nature as a Divine manifestation, an expression of the sacred, the relationship between humans and nature takes on a different dimension. It becomes not just a matter of resource management but an ethical and spiritual duty to protect and honor the divine in all aspects of the natural world.⁵² This perspective reflects Nasr's eco-theology, highlighting the view of nature as integral to a sacred order.⁵³

Additionally, in contemporary Indonesian society, moments of existential uncertainty often arise from personal alienation stemming from rapid urban development and digital transformation. Many individuals find themselves losing their sense of purpose, as they tend to interpret reality through a limited perspective primarily centered on material possessions and practical functionalities.⁵⁴ Therefore, the concept of *Tajalli* plays a crucial role in reshaping our understanding of the ontology of meaning by emphasizing that everyday life inherently contains a spiritual dimension. When we examine even the simplest, most mundane activities through the philosophical and spiritual lens of *Tajalli*, they can be understood as manifestations of Divine self-disclosure, revealing the divine presence in our daily routines and interactions.⁵⁵

Ultimately, *Tajalli* goes beyond a mere metaphysical theory; it has important social consequences for urban communities. It presents an alternative viewpoint that challenges modern reductionism by asserting that meaning is inherent in reality. In this context, reconstructing meaning involves not creating new meanings but shifting how we perceive reality.

⁵² Prof. Dr. H. Hepni, S.Ag., M.M., CPEM dan Dr. H. Fauzan, S.Pd., M.Si, *Ekoteologi Islam: Restorasi Etika Lingkungan Menuju Peradaban Hijau*, Pertama (PT Afanin Media Utama Anggota IKAPI, 2025).

⁵³ Ḥusain Naṣr, *Religion & the Order of Nature: The 1994 Cadbury Lectures at the University of Birmingham* (Oxford University Press, 1996).

⁵⁴ Hariyanto, *Alienasi Digital di Indonesia: Analisis Pemikiran Karl Marx Dan Dampak Sosial Media Terhadap Alienasi Manusia*, 10 Februari 2024, <https://doi.org/10.5281/ZENODO.10644066>.

⁵⁵ William C. Chittick, *Kosmologi Islam dan Dunia Modern: Relevansi Ilmu-Ilmu Intelektualisme Islam*, Cetakan I (Mizan Publika Anggota IKAPI, 2010).

Humans do not need to actively seek external sources of meaning; instead, they must awaken to the inherent meaning present in every aspect of life, viewing it as a divine manifestation. In practical terms, *Tajalli* consciousness does not require individuals to withdraw from social reality (escapism) or to passively accept spiritual doctrines. Rather, it encourages grounding ethical sensitivity and active engagement within the world: participation in digital communities, professional endeavors, and environmental conservation efforts is no longer undertaken solely for basic efficiency or utility. Instead, these actions are recognized as outward expressions of a deeper existential and spiritual responsibility that aligns with the complexities of contemporary life.

Dialectics: Weberian Reduction vs. Ibn Arabi's Manifestation

The encounter between Weber's modern rational thought and Ibn Arabi's metaphysical perspective can be understood as a dialectic, illustrating two fundamental approaches to understanding reality's meaning. Weber's approach emphasizes an analytical and empirical examination of the world through reason, striving to uncover objective truths via rational inquiry. In contrast, Ibn Arabi offers a vision of reality as a divine disclosure, suggesting that divine presence permeates all aspects of the cosmos and existence. This perspective views reality as inherently spiritual and interconnected, emphasizing inner knowledge and mystical insight. Together, these contrasting paradigms highlight the diverse ways humans seek to comprehend the nature of existence. One through logical analysis and empirical evidence, the other through spiritual intuition and divine revelation.⁵⁶

According to Weber's concept, modernity is understood as a process of rationalization that systematically changes the world into a domain characterized by calculability, predictability, and controllability. In his influential work *Economy and Society*, Weber underscores that rationalization gives rise to a specific type of action, known as *Zweckrationalität*, primarily driven by efficiency concerns and emphasizing goal-oriented decision-making.⁵⁷ Reality thus is understood primarily through its relationship to practical human objectives. This perspective influences social structures and

⁵⁶ Kautsar Azhari Noer, *Ibn Al-Arabi Wahdat al-Wujud dalam Perdebatan*, I (Paramadina, 1995).

⁵⁷ Stephen Kalberg, "Max Weber's Types of Rationality: Cornerstones for the Analysis of Rationalization Processes in History," *The American Journal of Sociology* 85, no. 5 (1980): 1145–79.

contributes to the emergence of a new paradigm in how humans perceive and interpret their environment.⁵⁸ Instead of viewing reality as imbued with rich symbolic meanings, people now tend to see it as a systematic framework governed by rational and logical principles. This shift reflects a move from a more symbolic and intuitive understanding of the world to one that emphasizes order, predictability, and empirical reasoning, shaping modern approaches to knowledge, science, and human interaction.

As noted above, Weber's perspective holds that modernization produces a disenchanted condition in which the world's sacred meaning vanishes. The cosmos, once imbued with religious and symbolic meaning, is reduced to "mechanisms of causality" that are explainable by reason.⁵⁹ In this regard, the reduction of meaning occurs not only at the epistemological level but also at the ontological level. Ultimately, the world is treated as neutral, devoid of inherent meaning.

Unlike Weber, Ibn Arabi starts from the idea that reality reflects the Absolute. He uses the concept of *Tajalli* to illustrate how God constantly reveals Himself through various modes of existence.⁶⁰ This context elucidates that the idea of a completely "neutral" reality is inherently flawed, as each entity serves as a specific locus for the manifestation of Divine attributes. Ibn Arabi underscores that existence does not possess independent ontological status; rather, it relies entirely on *al-Haqq*, the ultimate source of existence, for its very being. This dependence highlights the interconnected, divine nature of all that exists, emphasizing that nothing lies outside the divine realm.⁶¹ Ultimately, the world should not be seen as an object separate from meaning, but as an ongoing journey of Divine self-revelation. In this perspective, meaning is not something humans add, but an inherent aspect of reality itself.

The dialectic between Weber and Ibn Arabi underscores their contrasting paradigms: Weber conceptualizes a world in which rationalization leads to a disconnect between meaning and reality, resulting in societal and

⁵⁸ Weber dan Tribe, *Economy and Society*.

⁵⁹ Weber, *From Max Weber*, Nachdr. d. Ausg. 1958, ed. oleh Gerth (Oxford Univ. Pr, 1981).

⁶⁰ Muḥyī al-Dīn Abū 'Abd Allāh Muḥammad ibn 'Alī Ibn 'Arabī dan Binyamin Abrahamov, *Ibn Al-'Arabi's Fuṣuṣ al-Hikam: An Annotated Translation of "The Bezels of Wisdom,"* Routledge Sufi Series (Routledge, Taylor & Francis Group, 2015).

⁶¹ Ridwan, "Perjalanan Mistisisme Ibnu 'Arabi."

existential estrangement. In stark contrast, Ibn Arabi offers a rich metaphysical vision that reweaves this disconnection, revealing a profound unity through the divine illumination of *Tajalli*. This sacred manifestation fosters a mystical synthesis, harmonizing the spiritual with the material and illuminating the path toward a deeper understanding of existence.

This passage indicates that the connection between Weberian reduction and Ibn Arabi's manifestation should be seen as a dialogue rather than an adversarial clash. Weber's critique of modern rationalization warns against the risks of an excessively instrumental view of life, while Ibn Arabi's idea of *Tajalli* offers a means to reawaken spiritual meaning in today's world, emphasizing harmony over opposition.

Implications: Toward a Spiritual Social Theory

The synthesis of Max Weber's sociology and Ibn Arabi's metaphysics creates space for developing a social theory that does not rely exclusively on structured rationality but incorporates the spiritual dimension as a vital element of social life. Weber offers a critical diagnosis of modernity through the concepts of rationalization and disenchantment.⁶² Meanwhile, Ibn Arabi provides an ontological vision through *Tajalli*, affirming that reality is intrinsically imbued with meaning.⁶³ Synthesizing both traditions yields an integrative framework that comprehends reality not only through empirical reason but also through divine-existential and spiritual perspectives.

Reinterpreting modernity is a crucial initial step. It should not be seen merely as secularization or straight-line rational progress, but as a complex and ambivalent phenomenon. While modernity provides technological progress and material growth, it also presents a potential crisis of meaning. This view enables us to see modernity as a space open to spiritual experience, rather than a realm entirely disconnected from the sacred, as Taylor suggests.⁶⁴

Across the globe, the renewed interest in spirituality among city dwellers—evident in practices such as mindfulness, therapy, and other spiritual activities—suggests that human spiritual needs persist despite modernization. As Martin van Bruinessen and Julia Day Howell note about urban Sufism, this spiritual revival is evident in urban Islamic groups, such as

⁶² Marotta, "A Disenchanted World."

⁶³ Chittick, *The Sufi Path of Knowledge*.

⁶⁴ Taylor, *A Secular Age*.

Sufi study circles among middle-class residents. This trend shows that modernization does not necessarily lead to secularism, but can foster new, thoughtful expressions of religiosity.⁶⁵

The second implication involves the reconstruction of social meaning. Whereas Weber depicts meaning as increasingly alienated from social structures, *Tajalli* views meaning as intrinsic to reality. In other words, reconstructing social meaning does not require inventing artificial constructs but rather realigning human perception with objective reality. Consequently, the social world can be understood as a domain for discovering existential meaning, rather than merely an arena for instrumental interactions.⁶⁶ In contemporary contexts, reconstructing social meaning is paramount for overcoming identity crises and alienation. In Indonesia, for instance, high stress levels among urban workers reveal that hyper-focus on productivity often sacrifices spiritual meaning. The *Tajalli* approach enables us to re-interpret labor not merely as economic utility, but as an existential journey.

The third implication pertains to the integration of scientific understanding and spiritual wisdom. Modern perspectives often treat scientific knowledge and spiritual insight as separate, unrelated domains, which can lead to reductive, oversimplified views of reality's multifaceted nature.⁶⁷ However, Ibn Arabi maintains that knowledge encompasses logical, intuitive, and spiritual aspects, thereby yielding a comprehensive epistemology. Worldwide, this integration is evident in interdisciplinary fields such as spiritual ecology and consciousness studies. In Indonesia, as Azyumardi Azra observed, this conversation appears in contemporary Islamic scholarship that seeks to integrate the social sciences with Islamic spiritual principles.⁶⁸

Ultimately, the concept of *Tajalli* extends beyond traditional theology and Sufi mysticism, offering a rich, nuanced perspective with significant

⁶⁵ Martin Van Bruinessen dan Julia Day Howell, *Urban Sufism*, 1 ed. (PT Raja Grafindo Persada, 2008).

⁶⁶ Husain Naşr, *Religion & the Order of Nature* (Oxford University Press, 1996), <https://doi.org/10.1093/acprof:oso/9780195108231.001.0001>.

⁶⁷ Husain Naşr, *An Introduction to Islamic Cosmological Doctrines: Conceptions of Nature and Methods Used for Its Study by the Ikhwan al-Şafā', al-Bīrūnī, and Ibn Sīnā*, Rev. ed (State University of New York Press, 1993).

⁶⁸ Azyumardi Azra, *Pendidikan Islam : Tradisi dan Modernisasi di Tengah Tantangan Millenium III*, 1 ed. (Kencana, 2012).

implications for contemporary social theory. *Tajalli* serves as a compelling and nuanced alternative to the often reductionist tendencies of modern scientific and philosophical paradigms by emphasizing that reality is fundamentally interconnected with meaning and consciousness. Within this conceptual framework, a spiritual social theory can effectively integrate rational analysis and spiritual insight, thereby establishing a resilient and comprehensive foundation for understanding the complexities of human existence and social dynamics in the modern world.

Conclusion

This article argues that modernity, from a Weberian sociological perspective, leads to rational progress but also diminishes human meaning. Rationalization makes the world measurable and controllable but erodes symbolic and spiritual values that once grounded human life. Disenchantment signifies not just the decline of religion but also an ontological crisis, in which reality no longer appears to have inherent meaning. The crisis of meaning in modernity results from a shift in perception: instrumental rationality views the world as a neutral object disconnected from transcendence. This forces individuals to construct subjective meanings, often leading to existential fragmentation. Ibn Arabi's concept of *Tajalli* offers an alternative view, asserting that reality is always filled with meaning as a divine self-disclosure of *al-Haqq*. In this framework, the world is never empty of meaning but is a site of divine revelation accessible through spiritual insight. The modern crisis, therefore, is not a lack of meaning but an epistemological failure to see reality as a whole.

The comparison between Weber's sociological analysis and Ibn Arabi's metaphysics shows that they are not merely opposing views but also complementary. Weber provides a detailed critique of the effects of hyper-rationalization in modern society, while Ibn Arabi offers a metaphysical basis for redefining meaning. Combining these perspectives can lead to a new social theory that merges rationality with spiritual insight as essential to human social life. This integrated approach is increasingly important today, given global issues like environmental decline, identity struggles, and social alienation, including in Indonesia. Creating a spiritual social theory that combines Weber's analytical precision with Ibn Arabi's metaphysical insights could greatly enhance our understanding of and response to contemporary social challenges. However, this study is primarily philosophical; future research should include empirical studies of practical expressions of *Tajalli*

consciousness, such as urban Sufism among young professionals, to test the effectiveness of this spiritual social theory in real-world contexts.

References

- Alfadhil, Dzakiy Muhammad, Agung Anugrah, dan Muhammad Hafiz Alfidhin Hasbar. "Budaya Westernisasi Terhadap Masyarakat." *Jurnal Sosial-Politika* 2, no. 2 (2021): 99–108. <https://doi.org/10.54144/jsp.v2i2.37>.
- Angus, Ian H. "Disenchantment and Modernity: The Mirror of Technique." *Human Studies* 6, no. 2 (1983): 141–66.
- Aulia, Habibah Shofi Futuhil. "Hubungan agama dengan modernisasi di Indonesia." *Maliki Interdisciplinary Journal (MIJ)* Volume 3, no. Issue June, 2025 pp. (2025): 791–99.
- Azyumardi Azra. *Pendidikan Islam : Tradisi dan Modernisasi di Tengah Tantangan Millenium III*. 1 ed. Kencana, 2012.
- Baehr, Peter. "The 'Iron Cage' and the 'Shell as Hard as Steel': Parsons, Weber, and the Stahlhartes Gehäuse Metaphor in the Protestant Ethic and the Spirit of Capitalism." *History and Theory* 40, no. 2 (2001): 153–69. <https://doi.org/10.1111/0018-2656.00160>.
- Berger, Peter L. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Open Road Media, 2011.
- Carroll, Anthony J. dan Akademia Ignatianum. "Disenchantment, rationality and the modernity of Max Weber." *Forum Philosophicum* 16, no. 1 (2011): 117–37. <https://doi.org/10.5840/forphil201116117>.
- Chittick, William C. *Kosmologi Islam dan Dunia Modern: Relevansi Ilmu-Ilmu Intelektualisme Islam*. Cetakan I. Mizan Publika Anggota IKAPI, 2010.
- Chittick, William C. *The Self-Disclosure of God: Principles of Ibn al-'Arabi's Cosmology*. SUNY Series in Islam. State University of New York Press, 1998.
- Chittick, William C. *The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination*. State university of New York press, 1989.
- Corbin, Henry. *Creative Imagination in the Sufism of Ibn 'Arabi*. Diterjemahkan oleh Ralph Manheim. Bollingen Series 91. Princeton University Press, 1981.

- Corbin, Henry. *Imajinasi Kreatif Sufisme Ibn 'Arabi*. Disunting oleh Nurul Huda S. A. Diterjemahkan oleh Moh Khozim dan Suhadi. LKiS, 2002.
- Dedu, Nindiyawati, Mustafri Ismail, Mildayanti Singgima, Tiara Jumadil, dan Rudy Harold. "Sosiologi Agama dari Sudut Pandang Max Weber: Rasionalisasi, Etika, dan Solidaritas Sosial dalam Kehidupan Keagamaan Modern." *RIGGS: Journal of Artificial Intelligence and Digital Business* 4, no. 4 (2025): 6778–84. <https://doi.org/10.31004/riggs.v4i4.4575>.
- Dody S. Truna. *Agama dan Masyarakat dalam Perspektif Sosiologi*. Cetakan Pertama. Gunung Djati Publishing, 2024.
- Dwiyanto, Agus. *Manajemen Pelayanan Publik: Peduli Inklusif dan Kolaborasi*. Kedua. Gadjah Mada University Press Anggota IKAPI, 2017.
- Ellya Rosana. "Modernisasi dan Perubahan Sosial." *Jurnal Teropong Aspirasi Politik Islam* 7, no. 1 (2011): 46–62. <https://doi.org/10.24042/tps.v7i1.1529>.
- Gadamer, Hans-Georg, Joel C. Weinsheimer, dan Hans-Georg Gadamer. *Truth and method*. 2., rev. Ed., Reprint. Continuum impacts. Continuum, 2011.
- Geertz, Clifford. *The Religion of Java*. University of Chicago press, 1976.
- Giddens, Anthony. *The Consequences of Modernity*. Polity Press, 1990.
- Greenwood, Royston, dan Thomas B. Lawrence. "The Iron Cage in the Information Age: The Legacy and Relevance of Max Weber for Organization Studies. Editorial." *Organization Studies* 26, no. 4 (2005): 493–99. <https://doi.org/10.1177/0170840605051465>.
- Greisman, H. C. "Disenchantment of the World': Romanticism, Aesthetics and Sociological Theory." *The British Journal of Sociology* 27, no. 4 (1976): 495. <https://doi.org/10.2307/590188>.
- Hariyanto. *Alienasi Digital di Indonesia: Analisis Pemikiran Karl Marx Dan Dampak Sosial Media Terhadap Alienasi Manusia*. 10 Februari 2024. <https://doi.org/10.5281/ZENODO.10644066>.
- Hasanah, Mahbubah, Ainun Thayyibah, dan Muhammad Fadhil Khairi. "HAKIKAT MODERN, MODERNITAS DAN MODERNISASI SERTA SEJARAH MODERNISASI DI DUNIA BARAT." *urnal Religion: Jurnal Agama, Sosial, dan Budaya* 1 (2023). <https://maryamsejahtera.com/index.php/Religion/index>.

- Ibn 'Arabī, Muḥyī al-Dīn Abū 'Abd Allāh Muḥammad ibn 'Alī, dan Binyamin Abrahamov. *Ibn Al-'Arabi's Fuṣuṣ al-Ḥikam: An Annotated Translation of "The Bezels of Wisdom."* Routledge Sufi Series. Routledge, Taylor & Francis Group, 2015.
- Ibrahim. *Metodologi Penelitian Kualitatif, Panduan Penelitian Beserta Contoh Proposal Kualitatif*. Cetakan Kedua. Alfabeta, 2018.
- Ikramatoun, Siti, Khairul Amin, Darwin, dan Halik. "Iron Cage Birokrasi Pendidikan: Suatu Analisis Sosiologis." *JSPH (Jurnal Sosiologi Pendidikan Humanis)* 6, no. 1 (2021): 18–29. <https://doi.org/10.17977/um021v6i1p18-29>.
- Irawan, Bambang, Ismail Fahmi Arrauf Nasution, dan Hywel Coleman. "Applying Ibn 'Arabī's Concept of Tajallī: A Sufi Approach to Environmental Ethics." *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 1 (2021): 21–36. <https://doi.org/10.21580/tos.v10i1.7204>.
- Kalberg, Stephen. "Max Weber's Types of Rationality: Cornerstones for the Analysis of Rationalization Processes in History." *The American Journal of Sociology* 85, no. 5 (1980): 1145–79.
- Kamaliah, Alfi. "IMAJINASI KREATIF DALAM PENGALAMAN MĀRAJ IBN ARABĪ." *Living Islam: Journal of Islamic Discourses* 4, no. 2 (2021). <https://doi.org/10.14421/lijid.v4i2.2793>.
- Love, John. "Max Weber's Orient." Dalam *The Cambridge Companion to Weber*, 1 ed., disunting oleh Stephen Turner. Cambridge University Press, 2000. <https://doi.org/10.1017/CCOL9780521561495.011>.
- Mahbub Siraj, Fuad. "Pengaruh Ibn Arabi dalam Kosmologi Hamzah Faansuri." *Jurnal Peradaban* 1, no. 1 (2021): 10–28. <https://doi.org/10.51353/jpb.v1i1.493>.
- Marotta, Mario. "A Disenchanted World: Max Weber on Magic and Modernity." *Journal of Classical Sociology* 24, no. 3 (2024): 224–42. <https://doi.org/10.1177/1468795X231160716>.
- Martin Van Bruinessen dan Julia Day Howell. *Urban Sufism*. 1 ed. PT Raja Grafindo Persada, 2008.
- Muhammad Iskandar Dalimunthe. "Modernisasi Beragama : Antara Tradisi dan Transformasi Sosial." *Jurnal Riset Rumpun Ilmu Sosial, Politik dan Humaniora* 4, no. 3 (2025): 349–56. <https://doi.org/10.55606/jurrish.v4i3.5877>.

- Naşr, Ḥusain. *An Introduction to Islamic Cosmological Doctrines: Conceptions of Nature and Methods Used for Its Study by the Ikhwān al-Şafā', al-Bīrūnī, and Ibn Sīnā*. Rev. ed. State University of New York Press, 1993.
- Naşr, Ḥusain. *Religion & the Order of Nature*. Oxford University Press, 1996. <https://doi.org/10.1093/acprof:oso/9780195108231.001.0001>.
- Naşr, Ḥusain. *Religion & the Order of Nature: The 1994 Cadbury Lectures at the University of Birmingham*. Oxford University Press, 1996.
- Noer, Kautsar Azhari. *Ibn Al-Arabi Wahdat al-Wujud dalam Perdebatan*. I. Paramadina, 1995.
- Pagano, Umberto. "The Digital Cage. A Sociological Analysis of Algorithmic Bureaucracy as a Total System." *Science & Philosophy* 13, no. 2 (2025). <https://doi.org/10.23756/sp.v13i2.1702>.
- Pratama, Toha. "Hakikat Pendidikan H.A.R Tilaar dalam Perspektif Filsafat Pendidikan Progresivisme." *Sophia Dharma: Jurnal Filsafat, Agama Hindu, dan Masyarakat* 7, no. 2 (2024). <https://e-journal.iahn-gdepudja.ac.id/>.
- Prof. Dr. H. Hepni, S.Ag., M.M, CPEM dan Dr. H. Fauzan, S.Pd., M.Si. *Ekoteologi Islam: Restorasi Etika Lingkungan Menuju Peradaban Hijau*. Pertama. PT Afanin Media Utama Anggota IKAPI, 2025.
- Putra, Ahmad. "KONSEP AGAMA DALAM PERSPEKTIF MAX WEBER." *Al-Adyan: Journal of Religious Studies* 1, no. 1 (2020): 39–51. <https://doi.org/10.15548/al-adyan.v1i1.1715>.
- Rahayu, Fitri, Eva Dewi, dan Hanissa Wandansari Sihombing. "Analisis Komparatif Hermeneutika Filosofis Gadamer dan Dekonstruksi J. Derrida." *Riwayat: Educational Journal of History and Humanities* 8, no. 3 (2025): 2780–92. <https://doi.org/10.24815/jr.v8i3.47100>.
- Rara Noviana Sari, Syamsu A Kamaruddin, dan Octamaya Tenri Awaru. "Dampak Agama Pada Politik." *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora* 4, no. 5 (2025): 7749–52. <https://doi.org/10.56799/peshum.v4i5.11179>.
- Ricœur, Paul. *Interpretation Theory: Discourse and the Surplus of Meaning*. 1st ed. With Ted Klein. Texas Christian University Press, 1976.
- Ridwan, Ridwan Hidayat. "Perjalanan Mistisisme Ibnu `Arabi: Menjumpai Wahdat al-Wujud Melalui Tasawuf Falsafi." *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 9, no. 2 (2023): 215–32. <https://doi.org/10.53429/spiritualis.v9i2.691>.

- Sahdin Hasibuan, Muhammad Fikih Alpiansyah, Dermawan Jihad, Fahrul Rozi, dan Ahmad Ammar. "Agama Sebagai Institusi Sosial (Tinjauan Literatur Sosiologi Agama)." *Perspektif: Jurnal Pendidikan dan Ilmu Bahasa* 3, no. 1 (2025): 174–84. <https://doi.org/10.59059/perspektif.v3i1.2099>.
- Scaff, Lawrence A. "Fleeing the Iron Cage: Politics and Culture in the Thought of Max Weber." *American Political Science Review* 81, no. 3 (1987): 737–55. <https://doi.org/10.2307/1962674>.
- Schnabel, Landon, Ilana Horwitz, Peyman Hekmatpour, dan Cyrus Schleifer. "Breaking Free of the Iron Cage: The Individualization of American Religion." *Socius: Sociological Research for a Dynamic World* 11 (Agustus 2025): 23780231251327442. <https://doi.org/10.1177/23780231251327442>.
- Sennett, Richard. *The Culture of the New Capitalism*. The Castle Lectures in Ethics, Politics, and Economics. Yale university press, 2006.
- Susanto, Deri. *Sosiologi Agama Max Weber*. Cetakan Pertama. PT Inovasi Pratama Internasional Anggota IKAPI, 2023.
- Taylor, Charles. *A Secular Age*. The Belknap press of Harvard university press, 2007.
- Wahid, Masykur, dan Elkafi. *Teori Interpretasi Paul Ricoeur*. Cetakan I. LKiS Yogyakarta Anggota Ikapi, 2015.
- Watts, Galen, dan Dick Houtman. "The Spiritual Turn and the Disenchantment of the World: Max Weber, Peter Berger and the Religion–Science Conflict." *The Sociological Review* 71, no. 1 (2023): 261–79. <https://doi.org/10.1177/00380261221096387>.
- Weber, Max. *From Max Weber: Essays in Sociology*. Nachdr. d. Ausg. 1958. Disunting oleh Hans Gerth. Oxford Univ. Pr, 1981.
- Weber, Max, dan Talcott Parsons. *The Protestant Ethic and the Spirit of Capitalism*. Reprint. Routledge Classics. Routledge, 2010.
- Weber, Max, dan Keith Tribe. *Economy and Society: A New Translation*. Harvard University Press, 2019. <https://doi.org/10.4159/9780674240827>.
- Zed, Mestika. *Metode penelitian kepustakaan*. Ed. 2. Yayasan Obor Indonesia, 2008.