

Uncovering the Wisdom of Death Toward a More Meaningful Life (Analysis of Komaruddin Hidayat's Thought)

Andi Hasri Rahayu¹, Suraiya Doleng²

¹Department of Tasawwuf and Psychotherapy, Faculty of Ushuluddin,
UIN Sunan Gunung Djati Bandung, Indonesia

²Department of Islamic Education, Faculty of Tarbiyah Islamiyah, Jamiah
Islam Sheikh Daud Al-Fathani, Thailand
andiasrirahayu@gmail.com, suraiya.doleng@gmail.com

Abstract

Death has been a scourge for humans so far. The purpose of this study is to explore the meaning of death and its relevance to the meaning of human life according to Komaruddin Hidayat. This research is a qualitative research using a library research approach. The results show that Komaruddin Hidayat views death and life as being in an unbroken straight line, death does not mean the completion of the journey of human life, but the transition of the dimensions of nature and time. Death is also not a sign of the bankruptcy of life, but a stage of metamorphosis towards the perfection of a higher life. Understanding the meaning of death has implications for the meaning of human life which is realized by practicing Islam in daily life, namely obedience, submission, and longing for Allah Swt. The conclusion that can be drawn from this research is that the contemplation of death becomes a human motivation for religion as a way of giving meaning to life and giving meaning to others.

Keywords: Death; Komaruddin Hidayat; Meaning of life

Introduction

Humans are still busy arguing over religious issues because of differences in schools of thought. All topics and matters will invite pros and cons and trigger a variety of opinions, even the presence or absence of God is still being debated. However, one thing is interesting, since ancient times all humans from any religious, educational, and socio-cultural background have acknowledged and held an absolute agreement that every soul will surely experience death.

Talking about death seems to be still a taboo in society, especially for the common people. For most people, discussing death is not an interesting and fun theme, so they are reluctant to respond further about death.

Discussing death openly can give birth to rebellion and pain in the human soul, because they believe that when death comes, at that moment all the pleasures and pleasures they taste in this world will disappear. They consider death to be like a catastrophe that forcibly robs the enjoyment of life and is synonymous with misery, loss, and a bankrupt life.

The fear of death is increasing especially during the current pandemic situation. Fear can kill slowly (Sasongko, 2020). Continuous news regarding the death rate both from television broadcasts, newspapers and social media which is sometimes exaggerated becomes daily consumption. The pandemic has given rise to uncontrollable anxiety, namely the fear of ending his life due to contracting Covid-19 versus ending it due to an economic crisis. The feeling of fear of death arises because there is an assumption that if people stay silent because of Covid-19 then they can die due to economic shortages. On the contrary, when people force economic activities, they will die because of Covid-19. This indicates that death is the thing most feared and worried about by humans. Death is endless anxiety. Because the true reason and human feelings always crave immortality. Instead of preparing oneself for death, just talking about it creates anxiety and fear. The lack of knowledge about death makes humans fall into the wrong understanding. Even though if you examine it in depth, there are many exciting and heartwarming things about death that can lead people to make more sense of life (Herdina, 2013).

Research that focuses on the meaning of death has been carried out several times. *First*, thesis entitled "The Concept of Death in the Perspective of the Qur'an and Modern Medicine" written by Fadilatul Mahmudah (2016), IAIN Jember. This thesis examines how the Koran and modern medical science discuss death, and explains the integration of the concept of death from the perspective of the Koran and modern medical science. This research is a type of literature study, through a documentary method approach. The result of the research is that both the Qur'an and modern medical science define death as an antonym of life. The Qur'an, in discussing death, talks more about the soul or the immaterial side of man. While medical science focuses more on the body at death or the human material side (Mahmudah, 2017).

Second, article entitled "Death in the Perspective of Qur'anic Psychology" written by Miskahuddin (2019), UIN Ar-Raniry Banda Aceh. This article examines the subject of death in terms of the perspective of Qur'anic psychology using the method *library research* with descriptive analysis techniques. This study explains that death from the perspective of qur'ani psychology is a supernatural event that must be felt by all humans, in which death is the basis or motivation for humans to have religion. Qur'anic psychology also examines attitudes, perspectives, and the human psyche in dealing with death (Miskahuddin, 2019).

Third, article entitled "Death is Life: Conceptual Metaphors of Death in Indonesian Islam" written by Adelia Januarto (2019), Gadjah Mada University, Yogyakarta. This article is a study of the metaphor of death in Islam which focuses on the Indonesian cultural context. In obtaining, analyzing, and presenting data, this study uses several methods, such as the method of observing with note-taking techniques, referring, and informal methods. This research resulted in the discovery that death in Indonesian culture is understood through several concepts, including death as rest, journey which is divided into separation, departure, and end. Humans can be categorized as saviors, helpers, and gifts (for others). In this finding, death is conceptualized as a life that can be seen as a human activity (Januarto, 2019).

Based on the research above, it is found that there have been studies discussing the meaning of death but from the perspective of figures and other scientific fields. So far no research has been found that raises or examines the relevance of the meaning of death to the meaningfulness of human life from Komaruddin Hidayat's perspective by trying to tear down the troubling shadows of death. For this reason, the authors feel that this research is important.

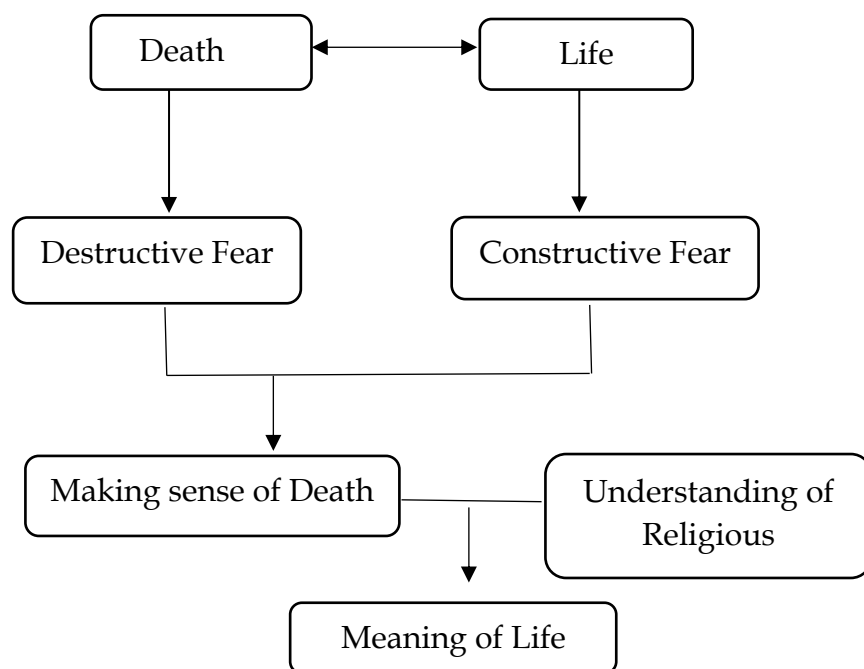
Giving boundaries or definitions of death is as difficult as defining life. Because there are many definitions of death from various views and scientific perspectives. Be it from the fields of religion, biology, including social phenomena. In general, Steven Luper defines death as the end of the series and process of life or *vital process* (Damm, 2011). Scholars call death the absence of life, or simply death is the antonym of life. While in the medical world, a person is said to die if his breath and heart have stopped and all cells no longer function, the cells in the body no longer receive subsidized oxygen and the supply of nutrients that can support them, over time these cells will be damaged and then end with decay (Mustofa, 2005).

Death is a normal phenomenon that occurs in every culture that takes place in every era, so there are no differences in human beliefs regarding death, the only difference is how to respond to the arrival of death, because it is influenced by differences in cultural customs and human beliefs. Most humans view death as a frightening event. The fear of death is actually a natural thing, because fear is part of human nature. "*Therefore, at that time Musa was afraid to wait with fear of worry (the consequences of his actions)*" (QS. Al-Qashash: 18), but death should not be feared destructively.

Talking about death is as important as describing life scenarios. The concepts of death and life cannot stand alone, they are a "pair", in a bond that is intertwined. By contemplating the meaning of death, destructive fears can be demolished. The next step is to build constructive fears, fears that function as a "brake" on human behavior, provide motivation to do better and best than before, so as to make humans live and internalize

religious values which in the end to lead people to the true meaning of life, in the sense of bringing body, soul and mind back to God. In short, from Allah to Allah. For more details, the following is a framework chart as a logical flow of this research:

Chart 1. Thinking Framework



This study applies the theory of the Indonesian scientist and religious scholar, Komaruddin Hidayat, a pluralist and Sufistic figure, by trying to discuss death with the intention of helping to change the paradigm and negative views of society towards death to become more constructive. For Komaruddin Hidayat death is interpreted as a celebration of returning home. We belong to Allah, and only to Allah do we return. Because the Most Merciful and Merciful is a place to return to, the event of death should be the momentum that is coveted. When a person is reluctant to return to Allah, in the sense that he does not want to die, then where do he want to return? It can be said that how terrible and unreasonable is the person who always dismisses death as a homecoming event to the divine resort (Hidayat, 2012).

Researchers will try to discuss and reveal how the meaning of death and its relevance to the meaning of human life. The aim of this research is to describe death as something beautiful, so that by exploring its nature it makes our lives more optimistic and meaningful. The results of this research are expected to be a reference contribution for further research and

studies related to death and the meaning of life, as well as provide benefits to the community as a solution in understanding death positively in order to lead a more meaningful life.

Research Methods

This research is a qualitative research, a type of literature study in which the object of research is in the form of books and other literature that still intersect with the problem under study. The qualitative method does not use numbers either in the research process or in the research results, but rather in the form of descriptive data (Jozef Raco, 2010).

The primary source for this research is Komaruddin Hidayat's works related to the meaning of death which were written directly by him. Among them is the *Psychology of Death: Turning Fear into Optimism*, then a book entitled *Making Peace with Death: Facing Death with Optimism*. In addition, considering that Komaruddin Hidayat is an influential figure in the world of academia, many communities are interested in studying more deeply his thoughts which are widely published in digital media, such as websites, social media, digital video and digital audio. Sources of data in this study were also obtained from supporting data called secondary data. In this case, the author looks for various related references in the form of books, articles, and research journals, as well as various additional data from several literature related to the research theme.

The data collection technique in this study was in the form of library research. Literature study is an approach to solving research problems by reviewing and reviewing previous studies that are related to the problems discussed in the research. After collecting various data, the next step that must be done by researchers is to analyze the data. In this case, the researcher uses a descriptive content analysis technique, a data analysis technique by reviewing the contents of the information obtained accurately and in depth. This technique can be used to analyze any form of communication, such as written text, audio, and visuals (Afifuddin, 2012). The initial step carried out by the researcher was to collect and collect data from various related sources, then read, study, and study it, then summarize the points that are considered important to sharpen the research. The final step is that the researcher makes a polarization in order to facilitate the explanation process (Darmalaksana, 2020).

Research Results and Discussion

1. A Glimpse of Komaruddin Hidayat

Komaruddin Hidayat was born on October 18, 1953 in Pabelan, Magelang, Central Java (Hidayat, 2019). His father was named Imam Hidayat, a soldier during the Dutch and Japanese colonial times. The

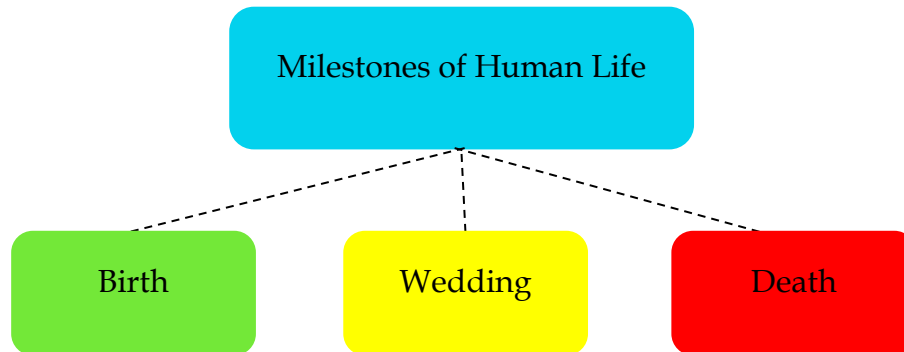
mother of Komaruddin Hidayat passed away when he was 9 years old. Since childhood he has been familiar with the Islamic world, studying at a boarding school was his first choice in starting his studies. Komaruddin Hidayat is an alumni of the modern Pabelan Islamic boarding school, Magelang (1969) and al-Iman Islamic boarding school, Muntilan (1971) (Abrar M, 2011). Lacking economic status is not a reason for Komaruddin Hidayat to get the best education. This is actually a strong motivation in realizing his dream. Apart from the unfavorable conditions, the figures who have become a big motivation in his life's journey are his grandmother named Qomariyah as a surrogate mother, and Kiai Hamam, a teacher whom he has considered as his own father.

When he was 18 years old, Komaruddin Hidayat chose to migrate to Jakarta to continue his studies at the Jakarta State Islamic Institute (IAIN) in the field of Comparative Religion (Hidayat, 2013). Then he continued his doctoral education abroad, to be precise at the Middle East Technical University in Ankara, Turkey with a focus on Western Philosophy (1990). As an academic, Komaruddin Hidayat became a postgraduate lecturer at IAIN Jakarta and at the University of Indonesia, then a lecturer at the Driyakarya College of Philosophy (STF). Apart from devoting himself as an educator, he also plays an active role as a contributor in the world of writing and often appears as a guest speaker at various events.

Various works that validate his intelligence in the world of writing include: *The Future of Religion*, *God Is So Near*, *Interpreting God's Will*, *Making Peace with Death*, *Psychology of Happiness*, *Life's Journey: Productive and Meaningful Life*, *Religion for Civilization*. One of his monumental works that has been reprinted many times and used as a theme for discussion in several seminars is the book *Psychology of Death*. His writings can also be found in various mass media such as *Republika*, *Kompas Daily*, and *Seputar Indonesia*.

Komaruddin Hidayat is known as a Muslim scholar. Of course, this is a common thing when it is related to the background of his life, which in fact was born from a religious environment with a religiously devout Islamic boarding school tradition. His scientific characteristics are the methodology of Islamic philosophy and mysticism (*tasawuf*) which made him familiar with traditional Islamic sciences which are comprehensively studied. These two scientific disciplines are provisions that must be possessed by Islamic thinkers, as a sharp analyst in social and religious disciplines.

Chart 2. Milestones of Human Life



The span of human life in the world begins with the birth event. In Islam, humans are born from a series of processes that begin with the creation of the essence of the soil and then it becomes sperm (*nuthfah*) which is stored in a firm womb, then the nutfah becomes a clot of blood (*alaqah*). Then He made the *alaqah* a lump of flesh (*mudghah*) then wrapped it with bones and covered it with flesh, then the spirit was blown and it was decided upon its fate while living in the world before later being born as a perfect creature (Jayati, 2018). As stated in His words:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَلَةٍ مِّنْ طِينٍ ۚ ۱۲ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝ ۱۳ ثُمَّ خَلَقْنَا
 النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ
 فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝ ۱۴ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَسِيُونَ ۝ ۱۵ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ۝ ۱۶

“Indeed, We have created man from starch (derived) from the ground (12) Then, We made him semen in a firm place (womb) (13) Then, We made the semen something that hangs (blood). Then We made that hanging thing a lump of flesh. Then We made that lump of flesh bones. Then, We wrap the bones with meat. Then, We made him a different (form) creature. Glory be to Allah, the best of creators (14) Then, indeed, after that you will really die (15) Then, indeed, you will be resurrected on the Day of Judgment (16)” (QS. Al-Mu'minin/23:12-16).

The phase when humans are born is in a state of *fitrah*, in the sense that every human being is born in a good state, without inheriting sin (Afify, 2018). Humans are a dynamic unity between body and spirit equipped with instruments in the form of reason and feelings. Integrity is spiritual in nature which is reflected in the behavior and activities of human life (Susanti, 2020). Human birth carries a clear mission and definite goals. The

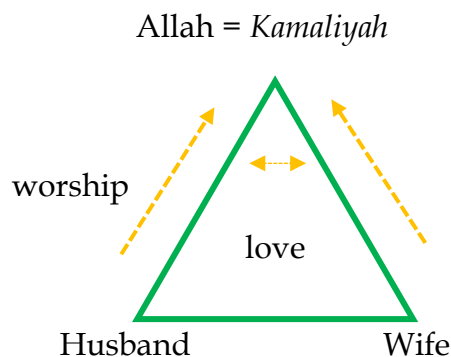
relationship between the body and the spirit manifests humans to become *abdullah* as well as *khalifatullah* as the main purpose of human creation until the end of his life in this world (Suyadi Raharusun, 2021).

Next is the event that occurs between birth and death, namely the event of marriage. Islamic religious teachings include *maqasid al-shari'ah* (means and objectives) for the benefit of the people, marriage is the realization of benefit for the protection of offspring (*hifdz al-nasl*) (Purnomo, 2021). Komaruddin Hidayat views marriage as the pinnacle of life's curve. The point is, humans are born and develop through marriage which is legitimized by marriage first in accordance with legal and religious provisions. That life curve will then anchor towards death. In addition, for Komaruddin Hidayat, marriage is a process of repeating human creation which is the axis and link in the chain of life, because with marriage, humans are expected to give birth to and maintain the continuity of generations for a better future of human civilization as a locus of manifestation of God's attributes. so that the Divine appears in the profane realm and the profane is always connected with the Divine (Hidayat, 2009).

Loving each other in marriage and then having children is human nature. A *fitrah* that leads a pair of humans to become representatives or intermediaries of the Creator in creating humans and giving birth to new life. So it is clear that through marriage, humans are actually celebrating *Eid al-Fitr*, returning to their nature, namely returning to understanding human origins which lead to the recognition of the Creator. (Muslimah, 2020). It is fitting that *Rasulullah SAW.* in his words emphasized that those who are able to marry but are reluctant to do so, in the sense that they have violated their nature, then they are not the people of the Prophet Muhammad. So it is logical that he made marriage obligatory.

According to the perspective of Sufism, the essence of marriage is something that is sacred, holy and noble, a way to complete half of religion and is the longest worship to God. (Anisyah, 2020). *Mahligai* in the realm of marriage must be sown, maintained and developed. *Mahligai* who will be the level of happiness and safety before visiting true happiness.

Figure 1. Ideal Marriage According to Islam



It can be understood that marriage in Islam is not merely a manifestation of channeling lust which is framed by the halal rules of the Shari'a, nor is it just a form of love and affection which is indeed mapped out in Islam. More than that, marriage contains an essential spiritual value. Marriage is a sign that symbolizes the relationship of worship and devotion which is full of sincere love between humans and their true lover, Allah SWT.

The next event is death. There is a resemblance between birth and death, both are events that cannot be repeated in one's life, everyone must go through it but cannot make it happen, unlike marriage. Death is the topic of discussion in various scientific fields. According to the majority of religions, even so with some philosophers, death is not the end of life's journey. Because the spirit does not experience destruction, the law of destruction only applies to material things. This means that death is not a termination, but a transitional path to a new life. In rhythm with the words of Rasulullah SAW "You were created for eternity, not to experience annihilation. Death is moving from one house to another. Meanwhile for the Sufis, death is not a downfall or a journey down, but on the contrary death is an ascending ladder. Death for Sufis is considered as a gateway to explore a new life that is more beautiful and happier, because it is a step closer to God's majesty (Hidayat, 2012).

Al-Syinqithi categorizes death into two concepts, including: Permanent death, namely death because the soul leaves the body forever and will never return again, marked by the end of the life force in the human body. Temporary death, namely death due to the release of the soul from the body temporarily, just like when someone is sleeping, the spirit will return when someone is awake (Mujib, 2007).

Komaruddin Hidayat reviews and describes the definition of death based on the Qur'an which has several vocabulary words. In the Qur'an the term death is mentioned 94 times, death reaches 197 times, the term *wafaat*

13 times, *raja'* 4 times, and term *ruju'* 14 times. The word death itself is absorbed from Arabic, namely from the word *maata-yamuutu-mauut* which means the separation of the spirit from the body. Then the word that is popular is death, in the Qur'an the word death is associated with the expiration of the ration of age. Furthermore, the word death is contextualized by perfecting wages or rewards, meaning that the reward or result of every human action received while still alive in the world will be perfected after death later. Another popular word is *raaji'un*, which means to return or return home (Hidayat, 2012).

Komaruddin Hidayat stated that the culmination of the omega of life is death. For him, death is the momentum of going home to the Divine village, in which the word going home always has a positive connotation, in the sense that going home will always be greeted with enthusiasm because of longing for a place of origin that offers love and comfort. Remembering that death means returning to Allah SWT as the Most Merciful, it is fitting for death to be a joyful and soothing event. Death is the only way to realize the peak of the primordial human longing to return to their origins, to continue a truer life. More precisely, death is a sign of awakening from a long dream (life of the world). Furthermore, Komaruddin Hidayat analogized death as harvest day. Death is a sign that the activity of cultivating good deeds in the world's fields has ended, a time when humans reap the results of their actions during life. Just like a graduation, death becomes a graduation day full of joy which indicates that humans have finished completing life's tasks in the world (Marlo, 2021).

Human life in the world is likened to a film, in which the ending is the part to look forward to, so it is very important to make it as interesting as possible. Likewise with humans, death is the closing story of his life in the world. Therefore, death is very important to be explored and explored, with the dream that the end of this life story will be interesting. Because, often humans neglect the ending of their life story. They are late in assembling the story in it, but forget to pay for the ending (death).

The three fundamental milestones in life, namely: birth, marriage, and death will be meaningful if these three are connected with commitment and achievement to always outline and pass down virtues and benefits to fellow humans and other living things (Hidayat, 2009).

2. Fear of Destructive Towards Constructive Fear

So far, information about death that has reached the community has a sinister nuance, death has always been illustrated by sadness and suffering, how *majlis ta'lim* describe how painful it is when someone experiences death as if they were being skinned alive, and various stories like that. This leaves an impression on one's memory and becomes a classic paradigm.

If examined psychologically, basically all humans reject and fear death. Every individual will definitely try to stay away from everything that brings closer and leads to death, the proof is that everyone will seek treatment when sick, seek recovery at any cost, because as we know that illness is the closest entrance to death. The medical world is currently making new breakthroughs in an effort to prevent humans from dying (Sasongko, 2020). In short, today's humans will do anything to prolong their existence and continue their lives.

There are several factors behind human reluctance to die. As told by the Indonesian scholar and religious scholar, Quraish Shihab, a person is afraid of death because there is no idea of what kind of life he will experience after death. There is also an assumption that what is owned and found now in this world is better than what will be found and obtained later, also because they imagine the difficulty of experiencing death and after death which is overshadowed by suffering, loneliness, broken life, or maybe because of worry for the relatives left behind, or indeed a lack of knowledge about the meaning of life and death itself (Shihab, 1997).

Not much different from Komaruddin Hidayat's statement, some people are reluctant to die for the following reasons: they already feel spoiled by the pleasures of the world, they don't know anything about what will happen after death, and they feel that there are more sins than their good deeds (Hidayat, 2012).

In response to the fear of death, humans have two opposing viewpoints. First, the religious group, namely those who rely on religion by believing in life after death. They make the world a field of investment hereafter. This group responds to the phenomenon of death with constructive (positive) fear, a fear that triggers a person to consistently do good and be more optimistic in facing death, because true happiness and glory can only be obtained through the door of death. Second, the secular group, namely those who ignore or even completely do not believe in life after death. The life of the world as the main object and target, a hedonic and materialist lifestyle. For secular groups, death is responded to with destructive (negative) fear, a fear that makes a person pessimistic about death, they regard death as a disaster that leads to extinction (Karim, 2015).

Contemplating the meaning of death does not mean to make humans passive. On the contrary, one should be more serious and painstaking in living life, because remembering the life of this world there is a finish line. In essence, at every moment nothing is certain except death, every soul walks towards death. In the book *The Story of Civilization*, Will Durrant, a contemporary American philosopher asserts that the origin of all religions is death. Maybe if there was no death, there would be no form of God in human minds. When discussing death, Islam seeks to strengthen faith, optimism, and reduce the anxiety of its adherents. Religionists view death

as having a big hand in strengthening faith and strengthening devotion. Therefore, increasing the remembrance of death is a suggestion in religious teachings (Hidayat, 2012). Komaruddin Hidayat offers several alternative ways to turn destructive fears into constructive ones, including:

a. *Taqarub* to Allah SWT with Love

Shari'a has completely formulated behavior and worship, all of which end in self-approach (*taqarrub*). To repent to Allah SWT, Komaruddin Hidayat said that a servant must "serve" God with love, presenting good deeds and various worships that He likes, in the form of *mahdhah* and *ghairu mahdhah* worship, including socially oriented practices (Mhd. Nurdin, 2022). In other words, finding God within himself and outside himself, not only seeing God but also trying to reach His grace and love. In short, when someone does good, then when he is also a god.

According to Komaruddin Hidayat, Sufism is a noble, comprehensive and at the same time applicable way to pray to Allah SWT. In line with the fundamental mission in Sufism, namely to take the path to Allah SWT, and the most ideal way to realize this mission is through *mahabbah*. Loving Allah SWT means liking everything that Allah SWT proclaims and accepts every provision and feels His presence (Fikra, 2021). The impression is reflected in the form of continuous remembrance of Allah SWT which is implemented in the form of total surrender and devotion to Him, as well as freeing oneself from the shackles of ego and lust (Kamba, 2020). In this way, the servant's attitude of reverence for Allah SWT is born, feeling ashamed of doing bad things, being motivated to always pray to Him, and sincerely striving for virtue to pursue His pleasure.

The implementation of *mahabbah* is not only through speech, it is also manifested in every step and in the course of life. According to Buya Nursamad Kamba, the highest form of *mahabbah* is to self-muhammad (Kamba, 2018). Imitating and obeying the teachings brought by him is the primary thing that every servant should do.

b. Practicing *Zuhud* Attitude

The *zuhud* attitude is the right option in responding to the uproar of the world today. Pleasure for the world, resourceful prolonged wishful thinking is a symptom that leads a person away from Allah SWT (Handayani, 2019). There is no use for humans to keep themselves busy accumulating wealth that exceeds their needs if in the end it only becomes a burden in life. In essence, the lure offered by the world in the form of wealth and position is not a certainty, so why do humans fight for uncertain things. The only certainty is death.

Zuhud means withdrawing from activities that do not benefit the afterlife. *Zuhud* does not mean the prohibition of having excessive wealth, but asceticism is enjoying the gifts of Allah SWT with gratitude and making

these gifts an instrumental facility to give charity to others and other creatures as a form of devotion to Him (Putri, 2019).

Understanding and applying *zuhud* in everyday life makes the elite rule the world closer to the giver of the world, Alla SWT. Meanwhile, the proletariat will feel content and happy with a simple life, because it is not being rich that makes them grateful, but being grateful makes them rich. In the end they will die peacefully because the shackles of worldly possessions have been released from their hearts and minds.

c. Meaning of Longevity

The word age is an adaptation of the Arabic language which actually means prosperity. Ideally prosperity in terms of wealth, knowledge, and good deeds (Hidayat, 2012). If referring to the Islamic concept, what is meant by longevity is qualitative age, not quantitative. The meaning of longevity is not determined by the length of time humans have the chance to live in the world, but how many good deeds humans do. Age is also not just a series of numbers, but the extent to which humans give meaning. There are many people who have long lives but are of little use to others, and vice versa, many people have short lives but their names and deeds have always been present in their hearts until now, what has gone is only their bodies, not their spirits as well as their deeds.

Humans should prioritize asking Allah SWT. a blessed life than a long life. That is, asking to be blessed with physical and mental health to always be productive in fulfilling His devotion to Him optimally and maximally. Moral development, expansion of knowledge and spiritual deepening are essential for every individual. Intellectuality produces work, morality creates nobility, and spirituality incarnates piety and wisdom, all of which produce charity that makes humans live eternally in historical records and in the sight of God.

d. Understanding Eternity

Komaruddin Hidayat emphasized that eternity can be reached when one begins to free oneself from yesterday's shackles and escapes from the imaginary bondage of tomorrow, then moves towards the here and now, "here and now". The present moment is reality. That is, humans are not passive beings who are controlled by the past, nor are they paranoid creatures who are worried about the future.

Appreciation of the here and now moments leads one to enter and unite in the absolute realm, namely God's zone which is free from the entanglements of space and time. The moment when God becomes the center of every person's attention and action that is carried out with all one's heart. Thus, immortality is synonymous with solemnity in carrying out activities to the point of feeling one with the Supreme Eternal (Hidayat, 2012).

3. The Relevance of Death to the Meaningfulness of Life

The life of the world is nothing but a series of phenomena that are born, grow, then move towards death. In a historical context, life is an intergenerational relay from generation to generation. Metaphysically, life and death are interpreted as stages to get closer to God (Hidayat, 2009). The meaning attached to death has implications for peace and how humans live life. In Komaruddin Hidayat's view, death is like fertilizer to foster enthusiasm for life in the world, so that humans become productive, creative, able to give meaning to life while giving meaning to others. Awareness of death actualizes optimism, not pessimism or fear (Diniaty, 2020).

The change of day and night is a miniature of the cycle of life and death. If humans are able to appreciate that every morning is birth and night is death, then human life can be more meaningful, every morning humans hold a thanksgiving event for being reborn by making Allah SWT the center of their physical and mental activities, even every night humans perform prayers of repentance to Him for every mistake before finally heading to the realm of death (sleep). The human soul finds peace when it feels close to the Most Peaceful. Allah SWT is the comfort zone that the soul always craves. Life is an endless ascent, moving forward towards the final limit, namely Allah SWT (Iqbal, 2022).

Life is like a festival, and humans as actors are called *homo festivus*. Even though life is in the same festival, each of them has a role that doesn't have to be the same. The meaning and end result are different, depending on how humans play their roles and interpret their positions.

Diving into the meaning of death and realizing that death is very close contains various memorable benefits. Among them are encouraging people to get used to doing good deeds, staying away from the possibility of committing immoral acts, and fostering the character of *qana'ah* (feeling enough) for His gifts. Some of the salaf gave advice for humans to reflect on their actions. If by doing this, humans will be happy to accept the arrival of death, then they should continue it, but if by doing that, humans are reluctant to accept death, leave it immediately (al-Haddad, 2019).

If after death there is no new life, in the sense that death is the end of a human journey, then there is no difference between a person who adorns his life with virtue and a person whose entire life was spent disobedience to God and tyranny towards others. Humans need to contemplate that this life is a "go home and go" package. Humans are in a transitional situation, walking down the passage of time that brings humans moving forward until death picks them up. Therefore, death is enough to be an alarm that humans are mortal beings, in the end they will return to Him.

Based on the description above, it was found that the results of this study had implications for the science of Sufism, psychology,

psychotherapy and religious scholarship in general, where discussion of death and the meaning of life is a popular topic in various scientific fields. In the end, a set of religious knowledge is used to find the meaning of life. Studies related to Komaruddin Hidayat's thoughts on pre-existing death have not discussed how death affects the meaning of human life. This leaves a gap for further, more detailed studies on the concept of death and its relevance to the meaning of human life in Komaruddin Hidayat's view, bearing in mind that death influences the meaning of human life.

Conclusion

An uncertain certainty is death, an inevitability that cannot be avoided as part of human journey through this life. Although later every soul will be picked up by death in a different way and time. The phenomenon of death generates a response in the form of destructive fear (negative) and constructive fear (positive). Komaruddin Hidayat through his concept provides an "exit door" from fear of being destructive to fear of being constructive by praying to Allah SWT with love, practicing asceticism, interpreting longevity and understanding immortality. Komaruddin Hidayat through his concept invites people to contemplate the true meaning of death as a driving force for the emergence of optimism, making death a companion to life, so that life can be lived with faith and a steady heart. When death is seen as a frightening disaster, humans tend to ignore it and prefer to drown themselves in the charms of the world, but if death is understood as a way to redeem longing for God, then humans will be busy preparing gifts in the form of good deeds to be offered to Him. . Komaruddin Hidayat's concept of death is very relevant to today's modern humans who still misunderstand the meaning of death so that it has implications for the meaning of their lives. This research is expected to contribute as a reference for further research and studies related to death and the meaning of life. Both library research and field research can of course be used as a solution in understanding death in a positive way in order to live a more meaningful life. In addition, it is hoped that the results of this study can be used as a step in the process of counseling and treating fear of death using the rational emotive behavior therapy method, which aims to eliminate anxiety, self-doubt, fear of leading a happy life, rational behavior, and self-actualization. Furthermore, the writer realizes that this research is still limited from primary sources and previous research related to Komaruddin Hidayat's writings which discuss the subject of death and its relationship to the meaning of life. The researcher recommends conducting further and in-depth research on his thoughts.

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