

The Importance of Spiritual Values in Religious Community Welcoming the Arrival of Artificial Intelligence Technology to Maintain the Balance of Faith and Piety with Sufism Learning

Syarifuddin

syarifuddin@dosen.pancabudi.ac.id

Abdi Syahrial

abdisyahrial@dosen.pancabudi.ac.id

Sakban Lubis

sakbanlubis@dosen.pancabudi.ac.id

Hendara Pradana

hendra25@gmail.com

Fitrah Farhani

fitrah15@gmail.com

Universitas Pembangunan Panca Budi

Abstract

The development of Artificial Intelligence (AI) technology brings significant changes in various aspects of life, including in the spiritual dimension of religious people. This progress demands a balance between technological development and the firmness of spiritual values so that faith and piety are maintained. Sufism learning offers a transcendental approach that can help people face the AI era with wisdom and spiritual depth. This article discusses the importance of spiritual values in welcoming the AI era, by highlighting how the concept of sufism can be used as a foundation for maintaining a balance between the use of technology and spiritual growth. The research method used is a literature review with a philosophical and sufi approach. The results of the study show that sufism values, such as zuhud, ikhlas, muraqabah, and mahabbah, play a role in shaping individual awareness so that they do not get trapped in technological materialism, but continue to make it a tool to increase the welfare of the people. Thus, the integration of spirituality and technology becomes a strategic step in building a harmonious civilization in the era of artificial intelligence.

keywords: Sufism, Spirituality, Artificial Intelligence, Technology and Religion.

introduction

The development of artificial intelligence (AI) technology has had a major impact on various aspects of human life. From the industrial, economic, educational, to social systems sectors, AI has changed the way humans interact and live their daily lives. However, behind its extraordinary benefits, this technology also raises major challenges, especially in the context of spirituality and faith of religious people.

Artificial Intelligence offers efficient solutions in various fields, but it also has the potential to shift human roles, give rise to excessive dependence on technology, and cause identity and existential crises. A society that relies too much on AI without understanding spiritual values can lose the meaning of life, get trapped in materialism, and experience moral degradation. therefore, there needs to be an approach that can maintain a balance between the utilization of AI and strengthening spiritual values so that humans can continue to live their lives with full awareness and faith.

Sufism, as a science that emphasizes the purification of the soul and closeness to god, offers solutions in facing this challenge. Sufism concepts such as zuhud (away from worldly greed), Ikhlas (sincerity in charity), Muraqabah (awareness of god's supervision), and

Mahabbah (love of Allah) can be a guide for people in living life in the era of artificial intelligence. By integrating sufism learning in facing AI, people can continue to carry out their role as caliphs on earth without losing their divine values.

Humans, in addition to being living creatures, have physical and spiritual completeness. In the era is getting more modern Inow this, the problem spirituality is starting to become a very big part, so that everywhere we see conditions that are forming bad morals. Spiritual and moral problems interconnected and interwoven, intertwining with each other, making it difficult to distinguish and separated. Spiritual problems that because moral deterioration are considered as the main cause the decline life social religious public modern which is facing a unique situation in the history of human life. in this modern era, Muslims are integrated with artificial intelligence systems or (AI) from the western world. where Muslims will live side by side with smart robots as a substitute for human existence. so that currently humans are experiencing a multidimensional crisis so that they lose the balance between the physical and the spiritual.

The factors that because this include morality and personal spiritual crisis that do not prioritize their transcendental relationship with god, so that bad behavior is rampant and seems to have become a culture that is difficult to eliminate. personal spiritual crisis or the loss of social humanity and moral damage from every behavior has become rampant in Muslim society. even now, a moral life is considered no longer important to be cultivated, which has finally become a big problem in living this life.

The purpose of zikir is as a means of communicating with Allah swt. doing zikir activities is not just reciting wirid-wirid, zikir should not only be a ceremonial ritual after finishing prayer or in various events and ceremonies. in *fat-hul bari*, alhafizh argues that zikir is all the pronunciation (utterance) that is liked by Allah, and to remember and commemorate Allah swt. Now, the qur'an is more widely understood by society as a sacred book and ritual that has crystallized in the form of culture and customs. As a result, understanding of the qur'an has begun to deviate from its guidance function as shown by the qur'an itself. it is only seen as an 'old document' that has lost its spirit.

The Quran in the form of a manuscript is considered to have magical value or advice that contains the power to ward off disaster and to keep humans away from danger. in fact, the Quran is now widely used as a tool of legitimacy and a symbol to provide justification for subjective personal and group desires and interests that are far from spiritual values. the scientific content in the word of god contains metaphysical (spiritual) elements.

Organizations or groups that exist in the Muslim community and institutions and mosques are very useful in order to deliver Muslims to achieve happiness in life in the world and the hereafter. billions of funds are spent but it seems to be in vain. therefore, muslims need to study and internalize the values contained in the qur'an and hadith. for example, Muslims can feel the benefits of prayer in their daily lives. because in prayer there are benefits, including preventing evil and unjust deeds, eliminating anxiety and restlessness, reducing stinginess and greed. surah al-ankabut / 29:45 states:

وَالْمُنْكَرُ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

meaning: Read what has been revealed to you, namely, the book (Quran) and establish prayer. indeed, prayer prevents evil and evil (deeds). and truly remembering Allah (prayer) is greater (priority than other worship). and know that remembering Allah is greater than worshipping Allah. knowing what you do.

On the other hand, the society that is knowledgeable, political, economic, social, educational, and other dimensions does not refer directly to the holy Quran which has spiritual energy and value, but rather refers to scientific books or books, which contain a view of life

that is completely disciplined with science and technology only. therefore, as a result of the loss of spiritual values, many religious people in carrying out their lives have left from the instructions that have been outlined by the Qur'an itself. if that is the case, then where is the spiritual metaphysical energy that is capable of destroying mountains and nuclear as revealed by professor prof. kadirun yahya in the book kapita selekta metaphysics according to Prof. Kadirun Yahya {the implementation of the correct zikir is zikir that comes from Allah himself where the zikir of Allah swt that comes from Allah, is more perfect, more noble, higher, more noble and more honorable, namely the sentence "all ahu Akbar". a person who has good spirituality will have good morals and can be an individual who is able to carry out obligations and work well and perfectly, so that he can live a successful and happy life. on the other hand, if someone does not have a stable spirituality, then he does not have good morals so that it can be said that the person is not good.

Meanwhile, the role of prophets sent by Allah is to improve human morals, so that they can have good morals, namely morals towards Allah swt, morals towards humans, morals towards the environment and so on. as the words of the prophet Muhammad saw.

عن أبي هريرة رضي الله عنه قل : ان رسول الله لي الله عليه وسلم قل: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ. (رواه ما لك)

Meaning: *from Abu Hurairah ra. has said: indeed, I was sent to perfect good morals".* (hr. Malik).

Educational institutions such as majlis ta'lim as a non-formal education implementer in the field of religion are expected to be able to carry out their functions in developing the value system and norms of Islam. always instilling noble and noble morals, increasing the progress of knowledge, and eradicating the ignorance of Muslims in order to obtain a happy, prosperous life and be blessed by Allah swt.

Humans are very dependent on Allah and it is impossible to do anything without getting his permission and blessing, so it is very important that we have a vehicle that can take us directly to Allah, that vehicle is prayer, zikir to Allah with the aim of getting closer to Allah. Sufism therapy to obtain spiritual values such as dhikr also includes special dhikr, all our worship is like the words in prayer, such as takbir, praise and reading, including all al-Quran and prayers. with periodically it is a thing that is far from the youth of the mosque and Muslims in this modern era. so from the background of this problem, I want to do an analysis of this spiritual ability with the title: The Importance of Spiritual Values in Religious Community Welcoming the Arrival of Artificial Intelligence Technology to Maintain the Balance of Faith and Piety with Sufism Learning.

1. Sufism

Sufism or what is known as Sufism is a teaching about how to purify the soul (Tasqiatun nafs) which is also known by three main terms, namely tahalli, takhalli, and tajalli. In Islamic teachings, Sufism is developed by Muslims with its practitioners called Sufis. This term itself comes from Arabic, namely from the word "*tasawwafa or yatashowwaru - tashowwuf*" which contains the meaning (to be) hairy, or to be a characteristic of a Sufi.

A Sufi has characteristic clothes made of wool or sheep's fleece. The science of Sufism then also derived from various influences of other religious teachings and philosophies such as Judaism so that in the end it was adjusted to the concept of Islam.

A person who is called a Sufi (Sufism practitioner) is not just because he wears wool, but because he is very serious about the purity and cleanliness of his heart which is a gift from Allah. Many people study this Sufism through associations or Sufism organizations, which are led by a sheikh mursyid. Some opinions say that the understanding of Sufism is an understanding that has developed before the prophet Muhammad became the messenger of Allah. However, some other opinions say that the origin of the teachings of Sufism comes from the time of the prophet Muhammad. Derived from the word "veranda" (suffa), and its practitioners are called ahl al-suffa, as mentioned above. They are considered to be the planters of the seeds of Sufism that come from the knowledge of the prophet Muhammad. Sufism can help someone to stay on the path of Allah swt. With Sufism, someone does not overdo it in worldly matters and remains focused on faith and piety. There are several principles that can be done in Sufism. According to Sufi expert, professor Angha in *The Hidden Angels of Life*, the principles of Sufism that can be done are: when the mind is confused or cross-thinking or wondering, focus attention inward by concentrating on one point. Meditation is the journey of mental activity from the external world to the essence of oneself. So that you have the ability to be self-aware (*muraqabah*), meditate (*fikr*), and prepare yourself (*iqbal*) for the afterlife. "In obtaining spiritual spirituality, Sufis perform zikir which in terms of language comes from the word "*dzakara-yadzkuru-dzikran*" which means to mention, remember and give advice. By understanding spirituality, you can improve all activities such as reading basmalah, reading the Qur'an and reading prayers that are masyhur, namely prayers received from the prophet Muhammad saw.

2. Sufism and religious people

Sufism in the millennial era, or modern Sufism is the result of Islamic civilization that has existed since long ago. Sufism seems to experience changes or a revitalization phase in this millennial era. The development of science and technology that is not balanced with noble

religious teachings makes the generation of Muslims in this modern era far from spiritual values and servants to god. the presence of Sufism is increasingly meaningful, when Sufism is able to become an oasis in the barren and arid desert for modern society experiencing a spiritual crisis. however, Sufism is not only limited to theory, but Sufism in the form of a Sufi order or in a modified form will be the right solution or therapy for the coming of the modern era with all its impacts and consequences.

The Sufism movement with its spiritual teachings and noble morals is playing an increasingly important role in the life of a society that is beginning to be eroded by noble morals. Sufism, which was previously claimed to be one of the causes of the decline of Islam, and was responded to with a negative attitude by several Islamic figures at that time, is now in the cool hands of Prof. Dr. Kadirun Yahya, who is famous as a physicist and spiritual expert, increasingly gaining a place among the modern millennial generation.

In the millennial era, where the development of science and technology is increasingly advanced. humans in world life are required to live modernly in order to be able to compete in the international arena. however, technological developments cause some people to experience degradation of values, morals, social, politics, and everything that leads to a decline in human dignity due to the crisis of spiritual values in their lives although it seems that many of today's millennial society can easily achieve world achievements through science and technology, but not infrequently they also feel that their hearts feel barren and dry due to the strong winds of world globalization and the arrogance of rationality and influenced by oligarchy. in this case, the ulama or kyai have prepared steps that are considered strategic to fill the barrenness and dryness of hearts due to the demands of modern people which are increasingly strong, the steps taken by the ulama, namely instilling the teachings of Sufism in everyday life.

Sufism learning refers to teachings that emerged since the time of the prophet Muhammad saw, however, at that time the Sufism movement only had the core of its teachings and did not have a definite name. it was only around the second century of hijri that the Sufism movement had become part of the teachings of Islam. the definitions are very diverse, from the teachings of Sufism and the understanding which refers to the behavior of the prophet's companions who lived in the verandas of the Nabawi mosque which was then called *suffah*, and the understanding which refers to the habits of the companions who always displayed a simple manner and always wore woolen cloth as clothing which was then called *suf*. on this basis, practitioners of Sufism are called *suffi*.

3. Spiritual

Increasing spiritual value ability is a way of fAIth that functions to fortify fAIth from erosion or pollution caused by the progress of the modern era as a negative impact of science and technology. to increase this spiritual ability is by doing zikr with a method. without dhikr with the correct method, namely led by mursyd, it is almost certAIn that the spiritual ability

obtained may not be from the correct source, this is because this spiritual realm is so vast and can be integrated by spiritual beings from sources that are not from the right source. if the spiritual source that we obtain from the sanad does not reach the messenger of Allah, then it could be that the activities of worship that we do will be dry then wither even dry, fall, and be destroyed. moreover, the competition for activities to advance their religion among religious people by non-Muslims is so intensely moving around us, both in real or inconspicuous ways.

In current conditions, the activity of earning a living in relation to the use of time almost makes people have no opportunity to set aside the opportunity to study religion, strengthen aqidah as well as increase worship and gather and socialize to establish and strengthen Islamic brotherhood. although sophisticated and modern technological tools have been owned by humans, but inner peace is not owned by tools, materials and technology. inner peace can only be felt by getting closer to Allah, namely through worship that is performed every day. modernization has been misunderstood and that misunderstanding has also resulted in various subsequent mistakes in human civilization, especially regarding values that have implications for the realization of materialist life. besides that, remembering and seeing how fast the infidel culture is entering the lives of Muslims, it quickly supports the resilience of the creed which results in the flexibility and fading of Islamic values.

In this life filled with the spirit of globalization, humans are brought to a life situation full of “competition” in a broad sense. humans are faced with life targets that require hard work and competitions to pursue qualitative and quantitative targets, competitions to pursue time and so on. life like that can be very tiring and boring if there is no shelter to find a deeper meaning in this life. not infrequently when facing such a hard life and without finding a place of “shelter”, people can fall into a condition of emptiness of life’s meaning.

Religion with all its teachings is the most effective in providing a shelter, where one finds strength, fortitude, tranquility and a deeper meaning in this life. in Islamic teachings, one of the activities taught and highly recommended to be practiced in order to achieve such strength, fortitude and tranquility is dhikr, as stated in QS ar-ra’du verse 28, which reads:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: those who believe and their hearts become at peace by remembering Allah. remember, only by remembering Allah can the heart be at peace.

Dzikir (remembering Allah) is an activity of worship to gain the sympathy of Allah swt. by dhikr, the light of Allah’s guidance will always accompany life. on the other hand, leaving dhikr causes someone to be far from the blessings of his light of guidance. therefore, every Muslim should not leave dhikr. so in no matter how advanced human conditions are in the

modern era, the tool to get close to allah is only with *dhikrullah*, namely remembering, mentioning, and feeling the existence of allah swt. wherever we are. the purpose of dhikr is to encourage people who do it to always do good in themselves, their lives, and keep themselves away from evil deeds.

In this process, it can be done by preparing conditions and traditions so that the personality (morals) *of the ummah is formed*. then the conditions and traditions that have been prepared are filled with Islamic morals in social and state relations. for example, with certain communities that have a positive atmosphere in forming true Muslim characters. slightly different from the statement above, according to doni koesoema, muslim characters will be formed well if there is a good combination between *islamic aqliyah* (islamic way of thinking) and *islamic nafsiyah* (islamic soul attitude). as for *islamic aqliyah*, it is a way of thinking based on islam, or thinking by making islam the only general standard (*miqyas 'am*). while *islamic nafsiyah* is an attitude of the soul where all tendencies (*muyul*) are guided by the principles of islam, or an attitude of the soul by making islam the only general standard (*miqyas 'am*) for all human needs satisfaction.

4. Artificial Intelligence (AI)

Artificial Intelligence is a branch of computer science that focuses on creating systems or machines that are capable of performing tasks that normally require human intelligence. AI enables computers to think, learn, make decisions, and solve problems automatically using algorithms, data, and mathematical models.

Artificial Intelligence is designed to perform certain tasks well, but does not have human-like consciousness or understanding. which has the ability to think and understand like humans, including complex consciousness and problem solving. but now it is still in the development stage and has not been fully realized. the impact of artificial intelligence (AI) technology in life increasing efficiency and automation of work. helping in the fields of health, finance, and education facilitating access to information and digital services however, the negative impacts such as the high potential for the replacement of human workforce with robots or automation. ethical and privacy issues, such as data misuse. the possibility of misuse in propaganda or cybercrime artificial intelligence continues to develop and become part of human life. therefore, it is important for religious people and the wider community to understand AI and use it wisely to stay in alignment with moral and spiritual values.

5. The Importance of Learning Sufism in Maintaining Balance Against the Loss of Spiritual Values in Religious Communities

Departing from a social phenomenon of society that now lives in the modern era, with a rapidly changing social life and unlimited communication that can be had through mobile phones, where life tends to be oriented towards materialism, scholasticism, and rationalism with extraordinary advances in science and technology in all fields. now Muslims are integrated with artificial intelligence systems or (AI) from the western world. where Muslims will live side by side with smart robots as a substitute for human existence. so that currently humans are experiencing a multidimensional crisis so that they lose the balance between the physical and the spiritual.

Factors that cause this, among them are morality and personal spiritual crisis that do not prioritize their transcendental relationship with god, so that bad behavior is rampant and as if it has become a culture that is difficult to eliminate. loss of personal spiritual crisis or loss of social humanity and moral damage from every behavior has been rampant in the middle of Muslim society even now a moral life is considered no longer important to be cultivated which finally becomes a big problem in living this life such a condition apparently does not always provide comfort, but instead gives birth to a century of anxiety known as the term "the age of anxiousness". according to Prof. Dr. Kadirun Yahya, technological advances as a result of human creation should be able to provide all facilities for all humanity, because technology is also a gift from god that must be grateful for. however, if we look now, it turns out to have an impact on various psychological problems, especially spiritual problems for humans themselves.

Modern generations and groups now really deify science and technology while religious understanding that is formed spiritually based on revelation is often abandoned and lives in a secular state. moderns tend to pursue material life and hedonistic lifestyle rather than thinking about religion that is considered not to provide any role.

Religious people in the modern era have now lost their divine vision, their vision is blunt to the spirituality of life and they have forgotten the death that brings death. the progress that has occurred has penetrated various aspects of life, both social, economic, cultural and political. this condition requires individuals to adapt to the changes that occur quickly and certainly. in reality, not all individuals are able to do it so what happens is that society or humans are storing many problems. this kind of situation is very felt in urban areas that compete with each other in all fields. so that condition forces each individual to adapt quickly. even though not everyone

is capable of that. as a result, what appears are individuals who store various psychological and physical problems, thus an effective way is needed to overcome it.

If we pay attention to the problems faced by religious people, now there is a tendency for people to follow spiritual activities (Sufism). Sufism as the core of Islamic teachings appears by providing solutions and therapy for human problems by getting closer to Allah the almighty creator. in addition, counseling activities are also developing which are indeed Aim to help someone solve problems. because all problems must have a solution and all diseases must have a cure. the opportunity for learning Sufism in dealing with psychological illnesses caused by a lack of spiritual awareness, is widening in this modern era. therefore, the author is interested in delivering Sufism therapy to anticipate the spiritual problems of religious people in this modern generation.

Bibliography

- Abdi Syahril Harahap , r nofianti , nr agustia - *religious harmony* 2023 - books.google.comal-munawir, *arabic-indonesian dictionary*, Hasbi as-shiddieqy, (2009), *guidelines for dhikr and prayer*, jakarta: bulan bintang
- Ahmad Syafi'i, (2011), *remembrance as a guide to mental welfare*, surabaya: pt. building knowledge.
- Ahmad Warson munawir, *al-munawir dictionary*, (surabaya: pustaka progressif, 1997.
- Amiruddin ms & muzakkir, (2018), *building spiritual strength at work & character formation based on sufism*, medan: cv. manhaji medan.
- A. fuad sAId, 1983. *sheikh abdul wahab rokan, tuan guru babussalam*, babussalam library, medan.
- Aj arberry, *sufism, an account of the mystics of islam*, unwin paper backs, london, 1979.
- Abd al-karim al-jilli, *al-insan al-kamil fi ma'rifah al-awakhir wa al-awAIl*, jus i, dar al-fikr, beirut, 1975.
- Aboebakar atjeh, *introduction to the history of sufism & sufism*, ramadhani, solo, 1994.
- Abu nasr al-sarraj al-tusi, *al-luma'*, dar al-kutub al-hadisah, egypt, 1960.
- Abul wafa'al-taftazani, *madkhal ila sufism al-islam*, dar al-saqafah li al-tiba'ah wa al-nasyr, cAIro, 1979.
- Ahmad purwadaksi, 2004. *ratib samman and the tale of sheikh muhammad samman; editing of the manuscript and study of the contents of the text*, djambatan, jakarta.
- Alwi shihab, 2009. "al-tashawwuf al islami wa atsaruhu fi al-tashawwuf al-indunisi al-mu'ashir", translated by muhammad nursamad, *between sunni sufism and falsfi sufism; the roots of sufism in indonesia*, pustaka iman, depok.
- Annemarie schimmel, *mystical dimensions in islam*, translator sapardi djoko damono, et.al., pustaka firdaus, jakarta, 1986. b. lewis, et. a (eds.), *the encyclopedia of islam*, vol. iii, ej brill, leiden, 1971.
- Basrowi and suwardi, (2008), *understanding qualitative research*, jakarta: rineka create.
- Bahtiar siregar. *journal of knowledge service*, 2020 - *garuda. kemdikbud.go.id* mosque youth is a means to strengthen ties of friendship both in interaction with other teenagers and in interaction in society. the existence of mosque youth

- Basyral hamidy harahap and hotman m. siahaan, 1987. *orientation of batak cultural values; an approach to the behavior of the toba and angkola-mandailing batak*s, willem iskandar studio, jakarta,
- Bertrand russell, *mysticism and logic*, the modern library, new york, 1927.
- Djama'an nur, *sufism and the naqsyabandiyah order*, sheikh Prof. Dr. Kadirun Yahya, medan, usu, 2002.
- Djamaan nur, prof. dr. kh, 2008 *sufism and the naqsyabandiyah order led by prof. dr. h. sAIdi sheikh Prof. Dr. Kadirun Yahya*, medan: usu press, medan.
- Department of national education, *great dictionary of the indonesian language*, jakarta: balAI pustaka, 2008.
- Doni koesoema, (2010) *character education: strategies for educating children in the global era*, jakarta: grasindo.
- Efi brata, drs., 2012. in *the dAily analisa medan mimbar islam*, friday, 06 jan fakhriati, 2008, *tracing the syattariyah order in aceh through manuscripts*, research and development center of the ministry of religion, jakarta.
- Fuji rahmadi, c ma ciqar, s munisa, r ependi ...- 2021 - books.google.com education is the most important thing in life
- Hamka, *sufism, its development and purification*, panjimas library, jakarta, 1984.
- Harun nasutioan, *philosophy & mysticism in islam*, bulan bintang, jakarta, 1973.
- Hasan ibrahim hasan, *tarikh al-islam*, i, maktab al-nahdah al-misriah, cAIro, 1979.
- Hasbi ash-shiddieqy, *history and introduction to the science of hadith*, bulan bintang, jakarta, 1977.
- Ibn'arabi, *fusus alhikam*, edition of sheikh abd razaq al-kasyani, mustafa al-babi al-halabi wa auladih, cAIro, tt ibrahim madkur, *fi al-filsafat al-islamiyah*, i, dar al-ma'arif, cAIro, 1976.
- fakhrurrazi, the role of dhikr and shalawat councils in the formation of adolescent morals, thesis, department of islamic religious education, faculty of tarbiyah and teacher trAining, uin syarif hidayatullah, jakarta: uin syarif hidayatullah, 2013 journal of islamic boarding schools, *mihrab*, (ministry of religion of the republic of indonesia, vol, ii, no,1, march, 2008),
- K. yahya. exact metaphysics panca budi development university 2021
- Malik ibn anas, *al-muwatha*, (bAIrut: dar al-kutub al-ilmiah), juz: 2, tt S lubis - almufida: *journal of islamic sciences*, 2018 - jurnal.dharmawangsa.ac.id *naqshbandiyah khalidiyah order, sahih bukhari and muslim*, jakarta: ulumul qur'an
- Rwj austin et al., *prayer and contemplation (fundamentals of spiritual life according to ibn arabi)*, pustaka sufi, yogyakarta, 1st printing, 2001
- Syarifuddin (2019) *introduction to metaphysics, reconstruction of soul character based on metaphysics*. cv manhaji, medan