

QUANTUM MYSTICISM AND SUFI CONSCIOUSNESS: AN INTERDISCIPLINARY PHILOSOPHICAL INQUIRY INTO HAQIQAH AND MA'RIFAH

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Abstract

This study aims to analyze the philosophical relationship between the concepts of haqiqah and gnosis in Sufism with the basic principles of Quantum theory through an interdisciplinary approach. This study is motivated by the growing discussion on the relationship between spirituality and modern science, particularly Quantum theory, which offers a new view of reality, consciousness, and the interconnectedness of the universe. The study uses a qualitative method with a library research approach, analyzing relevant literature sources, such as books, scientific journals, and works on Sufism and Quantum theory. Data are analyzed using content analysis techniques and a comparative approach to find conceptual relationships between the two disciplines. The results show that haqiqah in Sufism can be understood as a potential dimension of spiritual awareness, whereas gnosis is the actualization of spiritual experience as direct, intuitive, and transformative. This concept has philosophical resonance with several Quantum principles, such as superposition, uncertainty, entanglement, the observer effect, and the collapse of the wavefunction. The principle of superposition describes various possible states before actualization, which is analogous to the human inner state before achieving gnosis. The principle of uncertainty demonstrates the dynamics and unpredictability of reality, as does the personal and evolving spiritual journey. Meanwhile, the concept of entanglement demonstrates a universal connectedness that shares conceptual similarities with the principle of monotheism in Sufism. This study concludes that the relationship between Sufism and Quantum Theory is heuristic and philosophical, not an empirical one that demonstrates direct ontological equivalence. Therefore, the analogy between the two should be understood as a conceptual bridge to establish a dialogue between spirituality and modern science without reducing either domain. This research contributes to the development of interdisciplinary studies on consciousness, metatheory, philosophy of science, and Islamic spirituality in the contemporary intellectual context.

Keywords: Sufism, Haqiqah, Ma'rifah, Quantum Theory, Spirituality, Consciousness.

INTRODUCTION

The relationship between spirituality and modern science is currently a key theme in contemporary interdisciplinary studies. The development of quantum theory has transformed the classical perspective on reality, from a deterministic and mechanistic perspective to a more probabilistic, interconnected, and observer-influenced one. Meanwhile, spiritual traditions such as Sufism continue to offer metaphysical and experiential approaches to understanding consciousness, existence, and transcendental reality. This paradigm shift has encouraged scholars to revisit the possibility of integrating scientific and spiritual approaches to explain the complexity of human consciousness and reality. The dialogue between mysticism and modern science holds a crucial place in academic studies because it relates to issues of ontology, epistemology, metatheory, and the study of consciousness. In the Islamic intellectual tradition, Sufism is seen as a rich spiritual and philosophical system that explains inner consciousness through the concepts of haqiqah (the haqiqah of reality) and ma'rifah (knowledge of God). Both concepts describe the transformation of human consciousness from a latent spiritual awareness to a direct experience of divine truth. Meanwhile, quantum theory challenges materialistic views of reality and consciousness through the concepts of uncertainty, superposition, quantum entanglement, and the observer effect. According to Seyyed Hossein Nasr, spiritual traditions possess an epistemological dimension that can complement modern scientific paradigms in understanding the nature of existence. Similarly, Fritjof Capra (1976) explains that modern theory and mystical

traditions both view reality as holistic, dynamic, and interconnected. Therefore, studying the relationship between Sufism and quantum mysticism remains relevant for development in contemporary interdisciplinary research. In recent years, discussions on quantum spirituality and mystical consciousness have flourished across various disciplines, such as philosophy, psychology, religious studies, and consciousness studies. A number of scholars have attempted to connect quantum principles with spiritual experiences, assuming that modern theory opens up new possibilities for understanding consciousness beyond a purely materialistic approach. However, much of this discussion remains speculative, metaphorical, and lacks a strong philosophical foundation. In many cases, mystical experiences are often directly equated with quantum phenomena without clear epistemological boundaries. Walton (2017) asserts that careless interpretations of quantum spirituality can blur the distinction between empirical science and transcendental experience, leading to conceptual ambiguity and a tendency toward pseudoscience.

Therefore, a more systematic philosophical framework is needed to re-establish the dialogue between Sufism and quantum theory academically. In Sufism metatheory, reality is understood as the deepest dimension of spiritual truth and the highest reality that transcends empirical perception. Mahyuddin (2013) explains that reality is the ontological foundation of spiritual awareness, containing the latent dimension of divine consciousness. Meanwhile, *ma'rifah* refers to direct knowledge acquired through a process of self-purification, contemplation, and inner transformation. Burhanuddin (2017) explains that *ma'rifah* is not merely intellectual understanding but also an existential experience that transforms human consciousness toward closeness to God. Thus, the relationship between reality and *ma'rifah* demonstrates a dynamic spiritual movement from potential to actualized spiritual experience. From a quantum theoretical perspective, reality is understood as dynamic, probabilistic, and observer-dependent. The principle of superposition explains that particles can exist in multiple potential states simultaneously before observation. The observer effect also suggests that the observation process can influence physical reality. Furthermore, the concept of quantum entanglement describes the relationship between particles that remain interconnected despite their spatial separation. Philosophically, these principles bear conceptual similarities to Sufi views on interconnected consciousness, spiritual transformation, and the movement from latent potential to realized consciousness. Although originating from different epistemological domains, both Sufism and quantum theory emphasize dynamism, uncertainty, relationality, and the transformation of consciousness. Many have discussed the relationship between mysticism and modern theory from an interdisciplinary perspective. Fritjof Capra (1976) argues that modern theory and Eastern mystical traditions share a non-mechanistic and holistic understanding of reality.

Recent studies have also attempted to connect Sufi spirituality with contemporary scientific paradigms. Ain & Kholid (2024) Examine the relationship between quantum science and the concept of the soul in Islam, arguing that both acknowledge multidimensional consciousness. Gassab et al. (2025) explore the quantum model of consciousness from the perspective of quantum information science, while Walton (2017) discusses the importance of quantum theory in research on spirituality and consciousness. In the context of Islamic mysticism, Kholid (2018) and Burhanuddin (2017) examine *ma'rifah* (knowledge of God) as a form of intuitive and transformative spiritual knowledge within the epistemology of Sufism. However, most previous research has focused more on the symbolic similarities between spirituality and quantum theory than on the specific dynamic relationship between reality and *ma'rifah*. Existing discussions also rarely provide a systematic philosophical model to explain how spiritual potential can transform into experiential realization within an interdisciplinary framework. Several conceptual issues remain unresolved in discussions of quantum mysticism and Sufi consciousness. First, many studies fail to clearly distinguish between heuristic analogy and ontological equivalence, resulting in overly simplistic interpretations of both quantum theory and spiritual experience.

Second, discussions of Sufi consciousness often fail to provide a systematic philosophical explanation of the dynamic relationship between reality and knowledge. Third, interdisciplinary discussions tend to emphasize general spirituality while neglecting the metaphysical depth and epistemological structure of classical Sufi concepts. Based on the existing literature, research specifically reconstructing the dynamic relationship between reality and knowledge through an interdisciplinary philosophical perspective that integrates Sufi metatheory and quantum conceptuality is still limited. Previous research generally only discusses the general parallels between mysticism and science without formulating a coherent philosophical framework to explain spiritual transformation as a movement from latent potential to existential realization. Therefore, this study seeks to fill this gap by developing an interdisciplinary philosophical study of the dynamic structure of Sufi consciousness using quantum mysticism as a heuristic framework. This research is crucial because contemporary society is increasingly experiencing existential fragmentation, spiritual alienation, and a reductionistic understanding of consciousness due to the separation between scientific rationality and spiritual meaning. Reconstructing the dialogue between Sufism and quantum mysticism is expected to contribute to a more holistic understanding of consciousness, spirituality, and human existence.

Furthermore, interdisciplinary studies integrating Islamic spirituality with contemporary scientific paradigms are still relatively underdeveloped in modern academia. This research aims to reconstruct the dynamic relationship between reality and gnosis through an interdisciplinary philosophical study that integrates the metatheories of Sufism and quantum mysticism. Specifically, this research aims to analyze how concepts such as superposition, uncertainty, quantum entanglement, and the observer effect can be used heuristically to interpret the transformation of spiritual consciousness from potential to experiential realization. This research makes a theoretical contribution to interdisciplinary studies involving Sufism, philosophy of science, metatheory, and consciousness studies. Furthermore, this research also makes a methodological contribution by offering a philosophical and heuristic framework that enables a constructive dialogue between spirituality and modern science without reducing one domain to the other. The novelty of this research lies in the reconstruction of reality and gnosis as dynamic structures of Sufi consciousness interpreted through quantum mysticism. Unlike previous research that focused more on symbolic comparisons between spirituality and theory, this study formulates an interdisciplinary philosophical model that explains spiritual transformation through a conceptual movement from potential to existential actualization. This study does not aim to empirically prove that quantum theory justifies Sufi spirituality, nor does it attempt to establish an ontological equivalence between mystical experience and physical phenomena. Instead, quantum mysticism is used as a heuristic and philosophical framework for interpreting the multidimensional dynamics of Sufi consciousness. Thus, this interdisciplinary approach remains academically justifiable because it acknowledges the epistemological differences between empirical science and transcendental spirituality while exploring the conceptual resonance of both in understanding reality and consciousness.

LITERATURE REVIEW

1. Sufism: *Haqiqah* and *Ma'rifah*

Sufism, or Sufism, is a spiritual dimension in Islam that emphasizes the process of purifying the soul and drawing closer to God through inner training, self-control, and spiritual experience. In the Sufi tradition, a seeker's journey is not solely oriented toward performing rituals but also toward transforming consciousness toward closeness to God. Therefore, Sufism is understood as a spiritual path that utilizes inner experience as a means of attaining the ultimate truth. Within Sufism, important concepts such as "*Haqiqah*" (actual knowledge) and "*Ma'rifah*" (knowledge of God) explain the stages of the human spiritual journey. "*Haqiqah*" is understood as the deepest awareness of Divine reality that transcends rational and empirical knowledge (Dahlan et al., 2013).

Al-Ghazali explains that "*Haqiqah*" is inner knowledge of God that leads humans to profound spiritual understanding, while Burhanuddin (2020) emphasizes that Sufism places direct experience (*dzauq*) as the primary source of truth. "*Ma'rifah*" is understood as a personal spiritual experience that brings direct awareness of God's presence in the inner life. The relationship between "*Haqiqah*" and "*Ma'rifah*" demonstrates a spiritual process that moves from understanding to profound existential experience. Reality is the potential for spiritual awareness, while *Ma'rifah* is the actualization of that experience within a seeker. Rahman (1998) explains that the journey from reality to *ma'rifah* is a shift from "knowing about God" to "experiencing God" directly. From Ibn Arabi's perspective, *ma'rifah* is seen as the pinnacle of the spiritual journey that leads humans to the experience of spiritual union with God (*al-fanā' fi Allah*) (Firmansyah, 2025). Furthermore, Nasr and Chittick point out that the concepts of reality and *ma'rifah* are also relevant in establishing a dialogue between Islamic spirituality and modern science because both discuss reality from different yet complementary perspectives (Kholid, 2018).

The concepts of *maqām* and *hāl* in Sufism also describe the existential stages of a seeker in achieving the highest spiritual awareness. *Maqām* is a spiritual stage achieved through spiritual practice, while *hāl* is an inner state that comes as a spiritual gift (Nurjanah & Chodijah, 2024). In this context, reality and knowledge are the primary goals of a Sufi's spiritual journey. Mu'minin & Affady (2021) explain that knowledge is intuitive knowledge that transcends empirical rationality and can only be achieved through purification of the soul. Liwa'uddin (2018) views reality as the deepest reality that cannot be understood solely through reason and the senses, while Burhanuddin (2020) emphasizes that knowledge is direct knowledge of God obtained through inner transformation and profound spiritual experience. Thus, Sufism presents an ontological and epistemological approach that views reality not only as material and rational, but also as transcendent and spiritual.

2. Principles of Quantum Theory

Quantum theory is a branch of modern theory that studies phenomena at the level of atoms and subatomic particles, a region where the laws of classical theory are no longer able to fully explain reality. Since its development in the early 20th century, quantum theory has transformed the way humans understand reality, space, time, matter,

and the relationship between observers and observed objects (Walton, 2017). In contrast to the classical theory's emphasis on certainty and fixed mechanisms, quantum theory demonstrates that reality is dynamic, probabilistic, and influenced by the process of observation. Therefore, several concepts in quantum theory are often compared to spiritual experiences and consciousness in mystical traditions, including Sufism.

a. Superposition

The principle of superposition explains that quantum particles can exist in multiple states simultaneously before observation or measurement. These states are still uncertain possibilities, and will only become a specific state after observation. Philosophically, this concept is often analogized to the human inner state in Sufism, especially at the stage of *haqiqah*, which is still in the form of spiritual potential before achieving a concrete experience of knowledge (Ronde, 2018). Thus, superposition can be understood as a depiction of the many possibilities of consciousness that are still hidden within humans.

b. Uncertainty Principle

The uncertainty principle proposed by Werner Heisenberg states that two specific variables, such as the position and momentum of a particle, cannot be known simultaneously with absolute precision (Busch et al., 2007). This principle demonstrates the limitations of humans in understanding reality objectively at the quantum level. From a philosophical perspective, this concept has similarities with spiritual experiences in Sufism, which are often subjective, dynamic, and cannot be fully explained through empirical rationality. Walton (2017) explains that the uncertainty in quantum theory opens up space for a broader understanding of consciousness and personal, transcendental experiences.

c. Entanglement

Entanglement is a phenomenon where two or more quantum particles are connected so that the state of one particle can directly affect the state of another, even though they are separated by great distances. This phenomenon demonstrates that quantum reality is holistic and interconnected. In the context of Sufism, this concept is often analogous to the idea of the existential unity of humans, nature, and God as a spiritual whole that is not completely separated (Brassard & Méthot, 2010). Therefore, entanglement is often seen as having conceptual resonance with the Sufi view of the interconnectedness of all reality.

d. Observer Effect

In quantum theory, observation is not passive, as the presence of an observer or measuring instrument can influence the measurement results. This suggests that reality is not entirely objective without the involvement of the observation process (Schlosshauer, 2005). From a spiritual perspective, this concept bears similarities to the experience of *ma'rifah* (knowledge) in Sufism, where a person's inner awareness and spiritual experiences influence how they perceive reality. In other words, the soul is not merely a recipient of spiritual experiences but also plays an active role in bringing awareness to divine reality.

e. Collapse of the Wave Function

The collapse of the wave function is the process by which various possibilities in a superposition transform into a single definite state after observation. Before observation, a particle exists in many possibilities, but after observation, only one state emerges as the actual reality. Philosophically, this concept can be compared to the spiritual process in Sufism, namely, when the spiritual potential still hidden within a human being transforms into a real experience of knowledge through a process of inner awareness and spiritual experience (Tomaz et al., 2024).

Overall, the principles of quantum theory have had a profound impact on how humans understand reality, not only in the physical dimension but also in the context of consciousness and spirituality. This approach opens up a dialogue between modern science and spiritual traditions, including Sufism, particularly in explaining the relationship between material reality, human consciousness, and transcendental experience.

3. Combining Sufism with Modern (Quantum) Science

As scientific knowledge advances and interest in the relationship between spirituality and modern science grows, various studies have begun to attempt to connect Sufi concepts with the principles of modern theory, particularly quantum theory. These studies aim to find common ground that can broaden human understanding of reality from both a spiritual and scientific perspective. One of the most influential works in the development of this research is Fritjof Capra's book, *The Tao of Physics*, which explains the philosophical similarities between modern theory and Eastern mystical traditions (Norman & Al Walid, 2025). Through this approach, reality is understood not as something separate and mechanistic, but as a holistic, dynamic, and interconnected whole. This view aligns with the concept of Sufism, which views the relationship between humans, nature, and God as an existential whole

(Walton, 2017). Concepts in quantum theory, such as superposition, uncertainty, and quantum entanglement, are often seen as having philosophical resonance with the spiritual experience of Sufism. In this perspective, reality is not understood as absolute and static, but as dynamic and influenced by consciousness. Amit Goswami, through his concept of quantum consciousness, explains that consciousness is a fundamental part of the universe. He links quantum consciousness to mystical experiences involving a sense of oneness with the universe and the release of ego, something similar to the concept of *ma'rifah* (knowledge of God) in Sufism (Letras, 2005). Thus, spiritual experiences are viewed not only as religious phenomena but also as forms of transformation of consciousness that can be explained philosophically through a quantum approach.

In Islamic studies, Seyyed Hossein Nasr and Henry Corbin have made significant contributions in explaining the relationship between modern science and Islamic spiritual traditions, including Sufism. Nasr emphasized that Sufism has a rich epistemological system that is not in conflict with modern scientific developments. Instead, a scientific approach can help expand human understanding of spiritual and metaphysical realities. In this context, quantum reality is seen as a conceptual approach to understanding the deepest dimensions of human consciousness and spiritual experience.

More specific research on the relationship between Sufism and quantum theory is also beginning to develop. Muhammad Nurhuda (2020), for example, discusses the analogy between the concepts of *Haqiqah* and *gnosis* in Sufism with the phenomena of superposition and wave function collapse in quantum theory (Letras, 2005). This research explains that spiritual experience can be understood as the process of actualizing inner potential through spiritual awareness and experience. In this view, *haqiqah* is positioned as the potential of consciousness that remains hidden, while *gnosis* is a form of actualization of spiritual awareness that has achieved direct experience of Divine reality. This approach demonstrates that modern scientific concepts can be used as a heuristic framework to explain spiritual transformation in Sufism.

Furthermore, several other studies also link Heisenberg's uncertainty principle to the spiritual journey in Sufism. Uncertainty in spiritual experience is understood not as a weakness but as part of the process of searching for meaning and the journey toward *gnosis*. Wahid explains that a seeker's spiritual journey is always dynamic, full of change, and unpredictable. This view bears similarities to the uncertainty principle in quantum theory, which emphasizes the limitations of human ability to understand reality in an absolute sense. Therefore, the relationship between Sufism and quantum theory is not intended to equate the two ontologically, but rather as an attempt to establish a conceptual dialogue between modern science and spirituality. In general, these studies demonstrate a tendency to connect Sufism with modern science without eliminating its spiritual and metaphysical dimensions. This interdisciplinary approach not only enriches theoretical studies of consciousness and reality but also opens up new space for the development of spiritual practices that are more contextualized with the development of modern science (Irfan et al., 2023).

METHOD

This research uses a comparative literature review approach to analyze the philosophical relationship between Sufism and quantum theory, particularly the concepts of *haqiqah* (the *haqiqah* of knowledge) and *ma'rifah* (knowledge of knowledge) from the perspective of spiritual consciousness and quantum reality (Zed, 2014). A qualitative approach was chosen because it allows for interpretive examination of phenomena through epistemological and ontological approaches. Data were obtained through a documentary review of various academic sources, such as books, journals, and scientific articles relevant to the research theme (Creswell, 2014). The study focused on key concepts such as *haqiqah* (the *haqiqah* of knowledge), *ma'rifah* (knowledge of knowledge), superposition, uncertainty, entanglement, and the observer effect to identify conceptual relationships between them.

Data analysis was conducted using content analysis techniques to identify meaning, patterns, and relationships between concepts in the analyzed texts (Krippendorff, 2013). The analysis stages include data reduction, data presentation, and systematic conclusion drawing, as described by Miles and Huberman (2014). Furthermore, this study employs a comparative approach to compare Sufism concepts with the principles of quantum theory, such as superposition, uncertainty, wave function collapse, and entanglement. This approach aims to establish a conceptual dialogue between Islamic spirituality and modern science without equating the two ontologically. With this approach, this study is expected to provide a more comprehensive understanding of the philosophical relationship between Sufism and quantum theory in the study of consciousness and multidimensional reality (Miles & Huberman, 2014).

RESULTS AND DISCUSSION

1. Definition of *Haqiqah* and *Ma'rifah*

In contemporary Sufism, reality and knowledge are understood as the core of the human spiritual transformation process toward a higher consciousness. Reality is viewed as an inner dimension that is still potential and contains spiritual awareness that has not yet been fully actualized through spiritual experience (Mahyuddin, 2013). Meanwhile, knowledge is direct knowledge of Divine reality obtained through purification of the soul and profound spiritual experience. Burhanuddin (2017) explains that knowledge is not merely rational knowledge, but an existential experience that brings a deep awareness of God and is capable of transforming the structure of human consciousness as a whole. The relationship between reality and knowledge demonstrates a gradual and continuous spiritual process, where reality becomes the basic potential of spiritual awareness, while knowledge is the actualization of that potential through direct experience with God. Kholid (2018) explains that these two concepts complement each other in explaining the inner dynamics of a seeker on his spiritual journey. Philosophically, this relationship is often analogous to the principle of superposition in quantum theory, namely the state of various possibilities that are still potential before becoming actual reality (Ghaffar & Ahadi, 2025). However, this analogy is used only as a conceptual approach to explain the development of spiritual consciousness, not to equate Sufism with quantum theory ontologically.

2. Spiritual Concept of Quantum Principles

The development of quantum theory in recent decades has increasingly demonstrated principles that have a conceptual connection to the spiritual dimension of Sufism, particularly regarding reality and gnosis. Although originating from different epistemological realms, several concepts in quantum theory are often used as an analogous approach to understanding the dynamics of spiritual consciousness and human mystical experience. This approach is not intended to directly equate science and spirituality, but rather to establish a conceptual dialogue that can enrich the understanding of reality and consciousness. One of the main principles of quantum theory is superposition, a state in which a particle can exist in several possible states simultaneously before being observed. From a Sufi perspective, this concept can be analogized to reality, a space of inner potential that holds various possibilities of spiritual consciousness before they are actualized into gnosis. At the reality stage, the human soul is understood to remain in a latent state and has not yet achieved perfect spiritual realization. Koprinkov (2024) explains that the principle of superposition can be used philosophically to describe how human consciousness exists in various possible spiritual experiences before reaching actual consciousness. Thus, reality can be understood as a field of spiritual possibility that continues to develop through inner experience and the process of soul purification. The next principle is Heisenberg's uncertainty, which states that a particle's position and momentum cannot be known simultaneously with absolute certainty. In a spiritual context, this principle resonates with the dynamic, non-linear, and unpredictable nature of the Sufi journey. Happid et al. (2025) explain that a person's spiritual journey is influenced by their inner state, life experiences, and constantly changing levels of consciousness. Therefore, the experience of gnosis (*krifat*) cannot be understood as a uniform process for every individual. The uncertainty in Sufism actually demonstrates that the process of drawing closer to God is a personal journey filled with inner dynamics and transformations of consciousness.

The phenomenon of quantum entanglement is also a concept often compared to the Sufi understanding of existential unity. In quantum theory, entanglement demonstrates that two separate particles can remain connected and directly influence each other. Philosophically, this concept shares similarities with the principle of monotheism in Sufism, which views humans, nature, and God as inseparably existentially connected. Simmons (2023) explains that the analogy of entanglement can help understand how all of reality is viewed as a unity originating from a divine source. In the spiritual experience of Sufism, awareness of this interconnectedness is a crucial part of the process of attaining gnosis (knowledge of God). Furthermore, the observer effect in quantum theory suggests that the act of observation can influence the observed outcome. In Sufism, this concept bears similarities to the practice of *murāqabah*, namely inner awareness and spiritual self-monitoring. Ghozi (2016) explains that inner reflection and profound spiritual awareness play a crucial role in shaping one's experience of gnosis. In this context, the soul is not passive, but active in generating spiritual experiences through awareness, contemplation, and appreciation of God's presence. Therefore, spiritual awareness in Sufism is understood as a crucial factor in human inner transformation. In general, the analogy between quantum principles and Sufism concepts demonstrates a shared conceptual pattern in understanding multidimensional and non-linear reality. Superposition can be analogized as a potential state within *haqiqah*, while gnosis is understood as a form of actualization of spiritual awareness through direct experience. Quantum uncertainty reflects the unpredictable dynamics of the spiritual journey, while entanglement illustrates the

universal interconnectedness between humans, nature, and God. The observer effect, on the other hand, demonstrates the importance of consciousness in shaping spiritual experience and human inner reality. This is explained in the following table:

Quantum Principles	Analogy of Sufism (Haqiqah & Ma'rifah)
Superposition	The soul is in various levels or positions before reaching ma'rifah; sometimes in the midst of the shari'a, sometimes experiencing kashf, and sometimes being tested through various layers of inner reality that are not yet "known" or have not been witnessed.
Uncertainty	Not all parts of the spiritual journey can be predicted; through observation and inner effort, we can come to know a deeper reality that is not entirely controlled by the mind or visible effort.
Entanglement	The relationship in the heart (qalb) with God and other creatures is a spiritual experience that shows that all creatures in the universe are connected in a unity that comes from God.
Observer effect	Awareness and attention to the heart (murāqabah) can transform one's inner state. An inner observer (murīd/Sufi) actively participates in this process by being present and attentive to himself. Inner reflection also influences one's spiritual experience.

However, experts emphasize that the relationship between quantum theory and Sufism is heuristic and philosophical, not an ontological one that equates the two literally. Tasyakuranti et al. (2022) emphasize that the use of quantum analogies in spiritual studies aims to open a space for dialogue between modern science and spirituality without eliminating the characteristics of each discipline. Thus, this approach is more accurately understood as an interdisciplinary effort to broaden human perspectives on consciousness, reality, and spiritual experience in modern life.

3. Model of the True Nature and the Ma'rifah Nature

The conceptual framework regarding the relationship between the realms of reality and the realm of knowledge in Sufism demonstrates a dynamic, multi-level, and continually evolving spiritual process. From a Sufi perspective, reality and knowledge are not two completely separate realities, but rather two interconnected dimensions of consciousness in humanity's spiritual journey toward closeness to God. This relationship illustrates a gradual process of inner transformation, from spiritual potential to an actual and profound experience of consciousness (Yuhanida et al., 2024).

a. Haqiqah as Potential and Foundation

In classical Sufi thought, haqiqah is understood as an inner dimension that holds the various potentials of human spiritual awareness. Al-Ghazali explained that haqiqah is an inner space where spiritual knowledge is stored that has not yet been fully realized in real experience. At this stage, the soul remains latent and contains various possibilities for spiritual development. This state can be analogized with the principle of superposition in quantum theory, namely, the condition when various possibilities are still present simultaneously before becoming actual reality. In the context of Sufism, haqiqah becomes the ontological foundation that allows the soul to develop towards a higher level of spiritual awareness (Nasution, 2012). Thus, haqiqah is not merely a theoretical concept, but a potential foundation for the human spiritual journey.

b. Ma'rifah as Actualization and Realization

Unlike Haqiqah, which is potential, ma'rifah is understood as a form of actualization of real and direct spiritual experience. In this stage, a Sufi experiences a profound awareness of Divine reality through purification of the soul and mystical experiences. Ibn Arabi explained that ma'rifah is the peak of spiritual experience that leads one to the experience of fanā', namely the disappearance of ego consciousness in the presence of God. This experience brings about a profound transformation in the structure of human consciousness and changes the way one understands reality. Philosophically, this process is often analogous to the phenomenon of the collapse of the wave function in quantum theory, namely the change from various potential possibilities to one real and actualized state (Dahlan et al., 2013). In Sufism, ma'rifah is understood as the full realization of the spiritual potential previously stored in haqiqah.

c. Dynamic Relationship between Haqiqah and Ma'rifah

The relationship between haqiqah and ma'rifah is dynamic and constantly evolving. haqiqah provides various possibilities for spiritual awareness, which are then realized through the experience of ma'rifah.

Conversely, the experience of *ma'rifah* also opens up deeper dimensions of *haqiqah*, so that the spiritual journey never stops at a certain point. Mahyuddin (2022) explains that the relationship between the two is cyclical and transformational, where the spiritual experience a person acquires expands their inner awareness to a deeper reality. Therefore, the spiritual journey in Sufism does not occur linearly, but moves through a process of renewal of consciousness that continues to develop according to the experiences and inner condition of a seeker.

d. Layered Model of Spiritual Levels and Dimensions

The journey from *haqiqah* to *ma'rifah* also demonstrates a multi-level and layered spiritual structure. In the Sufi tradition, human spiritual development is often explained through the concepts of *maqām* and *aḥwāl*, namely the spiritual stages and states experienced by a Sufi on his journey to God. Each level reflects a different dimension of consciousness and indicates the development of one's spiritual qualities. Miswar (2017) explains that this layered structure allows spiritual experience to be understood multidimensionally, as each stage has distinct characteristics of consciousness and inner experience. This view aligns with the holistic approach in modern science, which views reality as complex, dynamic, and interconnected.

e. Philosophical and Practical Implications

The model of the relationship between *haqiqah* and *ma'rifah* offers both philosophical and practical implications for understanding the human spiritual journey. Philosophically, this model asserts that spiritual transformation is a continuous process involving the interaction between the potential and actualization of human consciousness. This process requires inner openness, self-reflection, and a readiness to accept gradual changes in consciousness. From this perspective, the spiritual journey is understood not only as the attainment of knowledge but also as an ongoing process of existential change. Alfiah et al. (2024) explain that this approach provides a balance between theoretical understanding and direct spiritual experience.

Overall, the relationship between *haqiqah* and *ma'rifah* demonstrates a hierarchical, dynamic, and multidimensional spiritual structure. *Haqiqah* serves as a space for potential spiritual consciousness, while *ma'rifah* represents the actualization of that potential through profound mystical experiences. This model demonstrates that the human spiritual journey is a continuous process of transformation through the interaction of various inner dimensions. In an interdisciplinary context, this structure has conceptual resonance with the principles of quantum theory, which both view reality as something dynamic, potential, and constantly changing (Mahmuddin, 2025).

4. The Power and Limits of Analogy

The use of analogies between Sufi concepts, particularly *haqiqah* and *ma'rifah*, and the basic principles of quantum theory has become one of the interdisciplinary approaches developing in contemporary studies. This approach seeks to build a conceptual bridge between spirituality and modern science to understand reality more broadly and multidimensionally (State, 2023). Although originating from different epistemological areas, Sufism and quantum theory both address issues of reality, consciousness, and human existence. Therefore, several scholars have attempted to use quantum principles as an analogical approach to explain spiritual experiences in Sufism. However, the use of these analogies has both strengths and limitations that must be critically understood to avoid simplifications or epistemological misunderstandings.

a. The Power of Analogy

1) Enriching Multidimensional Perspectives

One of the main strengths of the analogous approach between Sufism and quantum theory is its ability to broaden the human perspective on reality. In the classical paradigm, reality is often understood in mechanistic and materialistic terms. However, the development of quantum theory shows that reality is dynamic, uncertain, and interconnected. This perspective shares philosophical similarities with Eastern mystical traditions, including Sufism, which views reality as a holistic and multidimensional entity. Fritjof Capra explains that modern theory and mystical traditions share a common understanding of the interconnectedness between humans, nature, and deeper reality (Capra, 1976). Thus, the use of this analogy helps to present a perspective that focuses not only on the physical but also considers the spiritual and metaphysical dimensions simultaneously.

2) Bridging Science and Spirituality

The analogical approach also provides an opportunity to build a dialogue between empirical science and spirituality. Quantum principles such as superposition, uncertainty, and the observer effect are often used to explain how consciousness can influence reality and human experience. In the context of Sufism, this resonates with the concept of spiritual consciousness and the experience of *ma'rifah*. Hastjarjo (2020) explains that quantum theory opens up new spaces for discussion regarding consciousness, which were previously mostly

discussed within the realms of philosophy and spirituality. Therefore, this analogy can serve as a means of intellectual communication between modern science and mystical experience without losing the characteristics of each discipline.

3) Understand the Abstract Concept of Sufism

Concepts in Sufism, such as *haqiqah*, *ma'rifah*, *fanā'*, and spiritual consciousness, are often abstract and difficult to explain empirically. The use of analogies from quantum theory helps visualize these concepts in language that is more easily understood by modern society. For example, the principle of superposition can be used to explain the potential state in *haqiqah*, while the concept of the collapse of the wave function can be analogized to the process of actualizing the experience of *ma'rifah*. This approach allows complex spiritual concepts to be understood through scientific illustrations that are more contextualized with contemporary developments in knowledge (Radikal et al., n.d.). Thus, quantum analogies can serve as conceptual aids in explaining the dynamics of human spiritual experience.

b. Limitations of Analogy

1) Fundamental Ontological Differences

Despite their symbolic and philosophical similarities, Sufism and quantum theory remain in distinct ontological domains. Quantum theory addresses physical phenomena testable through scientific methods, while Sufism deals with spiritual experiences and subjective transcendental realities. Therefore, the use of analogies must be approached with caution to avoid claims that spiritual phenomena can be fully proven through science. Max Tegmark emphasizes that quantum theory does not automatically prove the existence of spiritual consciousness or any particular metaphysical reality. Therefore, the analogy between Sufism and quantum theory should be understood as a philosophical and heuristic approach, not as an ontological equivalence.

2) Risks of Reductionism and Oversimplification

Another limitation of this approach is the risk of reductionism, the tendency to simplify spiritual experiences into mere scientific phenomena. Mystical experiences in Sufism possess existential, emotional, and spiritual depths that cannot be fully explained through theoretical concepts. Hidayatullah (2019) explains that a direct equating of spiritual experiences with quantum phenomena can overlook the complexity of spiritual meanings that are at the heart of Sufism. Therefore, quantum analogies should be used as a means of interpretation, not as a final explanation of human mystical experiences.

3) Language and Terminology Limitations

The language of empirical science tends to be objective, mathematical, and measurable, while mystical experiences are often subjective and difficult to express verbally. In Sufism, the experience of *ma'rifah* is understood as a transcendental experience that transcends the capabilities of ordinary language. Sabri (2012) explains that the limitations of scientific terminology mean that spiritual experiences cannot be fully explained through a purely rational approach. Therefore, the use of analogy in this context is more appropriately understood as a symbolic and metaphorical approach that helps bring human understanding closer to spiritual experiences that are difficult to explain directly.

4) Differences in Epistemological Goals

Science and Sufism also have different epistemological goals. Modern science is oriented toward empirical verification, measurement, and prediction of natural phenomena, while Sufism places greater emphasis on the transformation of consciousness, purification of the soul, and direct experience of divine reality. Zuhri (2016) explains that this difference in orientation creates an important boundary in the use of analogies between the two. Therefore, dialogue between Sufism and quantum theory needs to be conducted while maintaining the methodological differences and goals of each field.

Overall, the analogical approach between Sufism and quantum theory makes a significant contribution to broadening interdisciplinary insights into reality, consciousness, and human spirituality. This analogy helps establish communication between science and spirituality and provides a new way to understand mystical concepts in a modern context. However, the use of analogies must be done proportionally, taking into account existing epistemological and ontological boundaries. With a critical and balanced approach, the concepts of *haqiqah*, *ma'rifah*, and quantum theory can be understood as two distinct ways of interpreting reality that can ultimately complement each other conceptually (Firdaus, 2021).

CONCLUSION

This research demonstrates that the concepts of *haqiqah* and *ma'rifah* in Sufism have a philosophical connection with several principles of Quantum theory, such as superposition, uncertainty, entanglement, and the

observer effect. *Haqiqah* is understood as a potential dimension of spiritual awareness, while *ma'rifah* is a form of actualization of spiritual experience that is direct and transformative. The relationship between the two illustrates the human spiritual journey from potential to divine awareness. This study also demonstrates that Sufism and Quantum theory both view reality as dynamic, interconnected, and not entirely deterministic. However, the relationship between the two is philosophical and heuristic, not empirically proven. Therefore, the analogy between Sufism and Quantum theory must be understood carefully to avoid oversimplifying spiritual meanings or scientific concepts.

This research contributes to strengthening interdisciplinary studies between Sufism, philosophy of science, metatheory, and the study of consciousness. For future research, it is recommended that studies on the relationship between Sufism and Quantum theory be developed with a more in-depth approach, both philosophically, theologically, and scientifically. Future researchers can also study other Sufism concepts, such as *fana'*, *baqa'*, or *wahdatul wujud*, from the perspective of modern science and contemporary consciousness studies. In addition, more systematic research is needed so that the dialogue between Islamic spirituality and modern science can produce a more comprehensive understanding of humans, consciousness, and reality.

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