AN EXISTENTIAL-ISLAMIC DIALOGUE: REINTERPRETING SPIRITUALITY TO OVERCOME MODERN "UNHOMELINESS"

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Abstrak

> *Mengatasi krisis spiritual modern berupa 'ketidakberumahan'—yang berakar pada 'Kelupaan akan Ada' (Seinsvergessenheit) dari Heidegger dan tidak terjawab secara memadai oleh respons konvensional—artikel ini merumuskan sebuah 'perhitungan eksistensial-Islami'. Berangkat dari pemikiran Heideggerian dan spiritualitas Islam yang ditafsirkan kembali dari Ali Syari'ati, kerangka kerja ini menyintesiskan praktik-praktik meditatif (Denken, Gelassenheit) dengan pembinaan komunitas (ummah) yang otentik dan berorientasi pada keadilan. Temuan utamanya adalah bahwa sintesis ini menawarkan jalur yang memungkinkan untuk mengintegrasikan transformasi individu yang mendalam dengan keterlibatan sosial dan politik yang konkret. Artikel ini diakhiri dengan membahas tantangan-tantangan utama, seperti esensialisme dan utopianisme, sambil menggunakan konteks Indonesia sebagai titik referensi utama.*

Kata Kunci: Ketidakberumahan, Eksistensial-Islam, Heidegger, Ali Syari'ati, Reinterpretasi Spiritualitas.

Abstract

Addressing the modern spiritual crisis of 'unhomeliness'—rooted in Heidegger's 'forgetting of Being' (Seinsvergessenheit) and inadequately met by conventional responses—this article constructs an 'existential-Islamic dialogue'. Drawing from Heideggerian thought and Ali Syari'ati's reinterpreted spirituality, this framework synthesizes meditative practices (Denken, Gelassenheit) with the cultivation of an authentic, justice-oriented community (ummah). The central finding is that this synthesis offers a viable path to integrate profound individual transformation with concrete social and political engagement. The article concludes by addressing key challenges, such as essentialism and utopianism, while using the Indonesian context as a key point of reference.

Keywords: *Unhomeliness, Existential-Islamic, Heidegger, Ali Syari'ati, Reinterpreting Spirituality.*

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INTRODUCTION

A subtle, pervasive clamor resounds throughout the clearing of modern being—a low thrumming of disquiet, a sense of the withheld, of what has been lost. Though ensnared by technological wonders, linked across the planetary expanse through screens, one often finds oneself profoundly severed from one's very self-being, from fellow beings, and from the gatheredness of the natural world. The pledges of 'progress'—of ever-ascending wealth, leisure, command—echo emptily amidst the desolation of the earth, the widening chasm of inequality, and a pervasive emptiness of the spiritual. Man, in his very mode of being, is, to borrow from Heidegger, 'unhomely' in the world.[1] This unhomeliness[2] speaks not

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[1] Martin Heidegger, *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*, trans. William McNeill and Nicholas Walker, Studies in Continental Thought (Indiana University Press, 1995), 5–6.

[2] A translation of the German *unheimlich*. While literally meaning 'un-homely,' in Heidegger's context, it signifies a fundamental sense of not-being-at-home in

merely of a displacement in physical location, though the forced wandering of millions speaks starkly thereof. It is, more fundamentally, a *spiritual displacement*, a state of being adrift in a world that proffers no steadfast anchor, no ultimate disclosure of meaning. The narratives of old, those woven fabrics that once granted structure and telos to our sojourn—beliefs of the divine, identities of the nation, even the very belief in 'progress' itself—have seen their power wane, leaving us before a fragmented, oft-contradictory array of values and beliefs, held under a constant pressure to consume, to achieve, to 'be someone' in a world that appears ever more indifferent to the singular struggle of one's own being.

This casting aside of enchantment pertains not solely to a "Western" sphere, though its roots may lie deep within the Enlightenment's ascent of instrumental reason and the subsequent reign of capitalist modernity. The forces extending social relations across distance and time have spread this condition across the globe, rending the gatheredness of traditional modes of life and giving rise to new configurations of inequality and alienation. Within the Muslim world, the tension between the weight of tradition and the drive of modernity, between the call of faith and the calculus of reason, is felt with a particular acuteness. Many beings in the Muslim world find themselves suspended between the allure of Western consumer culture and the rigidities proffered by certain interpretations of Islam—neither seeming to offer a fitting response to the fundamental question of *Dasein's* ownmost existence. [3]

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the world, a spiritual displacement and alienation that reveals the contingency of existence.

[3] German for 'being-there.' Heidegger's term for the human entity, emphasizing that our being is always situated in a specific context ('there') and is defined by its engagement with and understanding of the world.

The Indonesian sojourn, with its vibrant weave of cultures, faiths, and political ordering, offers a microcosm wherein this global struggle finds its manifold expression. The Indonesian context offers a potent case study for this dialogue. Consider the recent 'Hijrah' phenomenon among urban middle-class Muslims. On one hand, this movement can be read through a Heideggerian lens as a profound search for authenticity (*Eigentlichkeit*)—a flight from the 'unhomeliness' of a secular, consumerist world. However, this quest often risks collapsing into a new form of inauthenticity, the conformity of the 'they-self' (*das Man*), where spiritual transformation is reduced to adopting specific lifestyle brands or uncritically following group influencers.[4]

It is here that the dialogue with Syari'ati's thought becomes crucial. A genuine Hijrah, from this perspective, is not merely a pietistic retreat but the cultivation of the 'responsible individual' (*ensan-e mas'ul*) who actively works to build a just and compassionate ummah. This specific Indonesian phenomenon thus reveals the exact tension this paper addresses: the struggle between an authentic search for meaning and the pitfalls of inauthentic conformity, a struggle that demands the critical tools of an existential-Islamic dialogue to navigate. The pervasive corruption, the persistent cleavage of social inequality, and the rise of religious intolerance stand as symptoms of a deeper malady—a yearning for a more just and meaningful mode of being that remains undisclosed, unfulfilled. The promises of reformation linger, for many, as a

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[4] Dian Ayuningtyas et al., "UNDERSTANDING THE CURRENT TREND OF HIJRAH: BETWEEN SELF-EXISTANCE AND RELIGIOUS UNDERSTANDING," Articles, *Risâlah Jurnal Pendidikan Dan Studi Islam* 8, no. 2 (2022): 548–61, https://doi.org/10.31943/jurnalrisalah.v8i2.253.

distant and fragile hope.[5]

Yet, while the symptoms are widely recognized, the proposed remedies often fall short. Critiques of Western modernity, abundant in both academic and popular discourse, frequently fail to offer concrete alternatives beyond a vague call for a return to "values" or a rejection of technology. Similarly, traditionalist religious responses, while providing a sense of community and belonging for some, often retreat into a romanticized past, failing to adequately address the complexities of the present or offer a compelling vision for the future.[6] The 21st century, with its failed revolutions and ideological battles, stands as a stark warning against simplistic solutions. The "Arab Spring," initially hailed as a triumph of democratic aspirations, ultimately revealed the limitations of a purely political approach to transformation, often leading to instability and the resurgence of authoritarianism. This historical record points to a crucial gap: a lack of frameworks that address the *existential* dimension of the modern crisis, the deep-seated yearning for meaning and connection that transcends both secular and narrowly religious solutions.[7]

Positioning itself within the landscape of contemporary Islamic philosophy, this article carves a distinct path. It does not

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[5] Tony Tinker, "The Enlightenment and Its Discontents: Antinomies of Christianity, Islam and the Calculative Sciences," *Accounting, Auditing & Accountability Journal* 17, no. 3 (2004): 448–50, https://doi.org/10.1108/09513570410545812.

[6] Brygida Gasztold, "Environmental Neocolonialism and the Quest for Social Justice in Imbolo Mbue's How Beautiful We Were," *Text Matters: A Journal of Literature, Theory and Culture*, no. 12 (November 2022): 199–200, https://doi.org/10.18778/2083-2931.12.12.

[7] Daniel W. Bromley, "The Confusions of Democracy: The Arab Spring and Beyond," *World Development* 158 (October 2022): 105995, https://doi.org/10.1016/j.worlddev.2022.105995.

align neatly with perennialist approaches seeking timeless truths, nor does it limit itself to a purely hermeneutical project of textual interpretation. While resonant with decolonial critiques in its challenge to Western hegemony, it diverges by deeply engaging with and appropriating a Western philosophical framework as a critical tool. Instead, this paper proposes a diagnostic-therapeutic approach. It begins with a specific modern malady—the pervasive sense of 'unhomeliness'—and posits that this unique existential condition requires an equally unique methodological response.[8] The 'existential-Islamic dialogue' is thus presented not as an end in itself, but as a necessary heuristic device to forge a framework capable of addressing a crisis that transcends conventional disciplinary and civilizational boundaries.

Much existing scholarship, while valuable, tends to operate within established disciplinary boundaries. Studies of Heidegger, for instance, often remain within the confines of Western philosophical discourse,[9] exploring his critique of technology and metaphysics, but rarely engaging deeply with non-Western

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[8] Nur Afifah Abas and Mohd Nizam Sahad, "GUIDING ASPECTS OF ISLAMIC EXISTENTIAL-COGNITIVE BEHAVIOUR THERAPY FOR EXISTENTIAL DEPRESSION," *Malaysian Journal Of Islamic Studies (MJIS)* 5, no. 1 (2021): 57–77, https://doi.org/10.37231/mjis.2021.5.1.174.

[9] Jussi Backman, "Radical Conservatism and the Heideggerian Right: Heidegger, de Benoist, Dugin," *Frontiers in Political Science* 4 (2022), https://doi.org/10.3389/fpos.2022.941799; Stephen A. Chavura, "Tyranny and Revolution: Rousseau to Heidegger Tyranny and Revolution: Rousseau to Heidegger , by Waller R. Newell, Cambridge, Cambridge University Press, 2022, 373 Pp., £22.99/$27.99 (Paper)," *The European Legacy* 29, no. 1 (2024), https://doi.org/10.1080/10848770.2023.2264092; Robert B. Pippin, "THE METAPHYSICAL NIETZSCHE?," *Filozofia* 78, no. 5 (2023), https://doi.org/10.31577/filozofia.2023.78.5.1; Tere Vadén, *Heidegger, Žižek and Revolution*, in *Heidegger, Žižek and Revolution* (2014), https://doi.org/10.1007/978-94-6209-683-7.

spiritual traditions.[10] Similarly, studies of Islamic thought, even those focused on social and political issues,[11] often remain within a theological or sociological framework, neglecting the profound existential questions that animate human life. Even when figures like Ali Syari'ati are examined, the focus tends to be on his socio-political thought or his critique of Marxism,[12] his religious socialism, or specific aspects like his views on humanism,[13] feminism,[14] or his role in the Iranian Revolution.[15] While valuable, these studies often overlook the deeper philosophical *synthesis* that Syari'ati attempted, the weaving together of existential concerns with a revitalized

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[10] Xi Huang and Savitri Gadavanij, "Power and Marginalization in Discourse on AI in Education (AIEd): Social Actors' Representation in China Daily (2018–2023)," *Humanities and Social Sciences Communications* 12, no. 1 (2025): 412, https://doi.org/10.1057/s41599-025-04621-5.

[11] Sugiyono Sugiyono, "KONSEP POLITIK ISLAM ALI SYARI'ATI," *KARIMIYAH : Journal of Islamic Literature and Muslim Society* 1, no. 2 (2022), https://doi.org/10.59623/karimiyah.v1i2.12; Faiq Tobroni, "Pemikiran Ali Syari'ati Dalam Sosiologi (Dari Teologi Menuju Revolusi)," *Jurnal Sosiologi Reflektif* 10, no. 1 (2016), https://doi.org/10.14421/jsr.v10i1.1144.

[12] Dian Topan Arif Pribadi, "Religious Socialism: The Cross-Pollination Of Islamic Spirituality And Western Socialism In 'Liberation Theology' Of Dr. Ali Shari'ati's Thought," *Al-Risalah* 14, no. 1 (2023), https://doi.org/10.34005/alrisalah.v14i1.2432; Siti Syamsiyatul Ummah, "Teologi Pembebasan Ali Syari'ati (Kajian Humanisme Dalam Islam)," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2, no. 2 (2020), https://doi.org/10.32939/ishlah.v2i2.8; Asep Wildan, "Analisis Terhadap Pemikiran Ali Syari'ati Tentang Konsep Humanisme Islam," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 4, no. 1 (2020), https://doi.org/10.15575/jaqfi.v4i1.9331.

[13] Muhammad Negara and Muhlas Muhlas, "Prinsip-Prinsip Humanisme Menurut Ali Syari'ati," *Jurnal Riset Agama* 3, no. 2 (2023), https://doi.org/10.15575/jra.v3i2.19936.

[14] Citra Eka Pratiwi, "Teologi Feminis Perspektif Ali Syari'Ati," *Paradigma: Jurnal Kalam Dan Filsafat* 3, no. 01 (2022), https://doi.org/10.15408/paradigma.v3i01.27365.

[15] Sayed Muhammad Ichsan and Syarif Hidayatullah, "Revolusi Republik Islam Iran," *Jurnal Ekshis* 1, no. 1 (2023), https://doi.org/10.59548/je.v1i1.17.

Islamic worldview. Furthermore, the *practical* implications of this synthesis – how it might translate into a lived experience of meaning and a commitment to social transformation – remain underexplored. Even studies focusing on his role within da'wah,[16] or education, haven't fully explored the existential core of his thought.[17] The question of how to *cultivate* the "responsible individual" Syari'ati envisioned, and how this individual might contribute to the creation of a truly just and compassionate society, remains largely unanswered. There's a need to move beyond simply analyzing Syari'ati's thought to exploring its *praxis*. Although some scholars, such as Aenulguri,[18] have studied Heidegger, but still on the general term and have not yet connected it with the Islamic perspective.

To truly understand the bridge Syari'ati provides, however, requires more than a literature review; it demands an immersion into his spiritual vision. Syari'ati's political vision is incomprehensible without first plunging into the volcanic core of his spiritual manifesto, which is grounded in a dramatic existential anthropology. For him, the human is not a settled being but an eternal battlefield, a tormented synthesis of primordial 'clay' (*tin*) that pulls downwards towards stagnation and determinism, and a divine 'spirit' (*ruh*) that yearns for infinite ascension and freedom.

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[16] Dudi Rustandi, "Analisis Wacana Pesan Komunikasi Dakwah Ali Syari'ati," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 17, no. 2 (2019), https://doi.org/10.15575/anida.v17i2.5062.

[17] Nanang Hasan Susanto and Imam Suyuti, "Kontekstualisasi Pendidikan Kritis Berbasis Pemikiran Ali Syari'ati Di Indonesia," *Journal of Islamic Studies and Humanities* 3, no. 1 (2019), https://doi.org/10.21580/jish.11.2824.

[18] Devika Aenulguri et al., "Tantangan Eksistensi Manusia Di Era Inovasi Metaverse Melalui Eksistensialisme Martin Heidegger," *Gunung Djati Conference Series* 19 (2023).

The entire project of a meaningful life is this violent, conscious rebellion of the spirit against the chains of its own clay. Islamic rituals are thus re-envisioned as explosive acts of this inner liberation: every prayer (*salat*) becomes a daily drill for this upward flight, and the pilgrimage (hajj) is a symbolic annihilation of the ego-self to return to the oceanic oneness of God. This spiritual insurgency is fueled by the primordial fire of Islamic Gnosticism (*Irfan*)—not a passive, quietist mysticism, but a Gnosticism of revolutionary love (*ishq*) that provides the vision and passion to shatter all idols, both internal and external. Therefore, the socially engaged 'responsible individual' is not born from political theory, but forged in the crucible of this spiritual warfare; social revolution is but the necessary, outward eruption of this successful inner ascension.[19]

This article addresses the identified gap by offering a novel synthesis of *Heideggerian existential philosophy* and a *reinterpreted Islamic spirituality*, drawing inspiration from Ali Syari'ati. It proposes a framework for profound inner transformation as a foundation for social and political action. This *"existential-Islamic dialogue"* is not ideology but a *process*—an ongoing questioning, striving, and becoming, a constant unveiling of domination forces, and a reclaiming of individual/collective agency, exploring meaning in the machine age and seeking *authentic spiritual being* through critical engagement with modernity. This approach offers novel contributions: moving beyond secular/religious dichotomies to address existential needs; a *non-essentialist understanding* drawing

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[19] Hotmatua Paralihan, "Ali Shari'ati On Divine Humanism: Integration Of Divine Values In The Formation Of Human Identity," *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat* 21, no. 2 (2024): 226–52, https://doi.org/10.22515/ajpif.v21i2.10294.

from Islam and the West; emphasizing the *primacy of lived experience*; offering a *path of practice*; and connecting personal transformation to creating a just, compassionate world. Guiding this inquiry are central questions: How can we rediscover belonging/purpose and cultivate inner resilience against domination/alienation? How can a *re-imagined Islamic spirituality*, informed by existential insights, contribute to a just/compassionate world? Most fundamentally: How can we listen to the whispers of *Being*, the echoes of meaning even in the silence of the gods? These questions serve as a compass, guiding exploration.

RESEARCH METHOD

To move beyond mere juxtaposition towards a functional methodological framework, this 'existential-Islamic dialogue' operates through an explicit three-stage analytical process. The first stage is one of Phenomenological Diagnosis, for which Heidegger's thought provides the primary critical lens. Concepts such as 'unhomeliness,' the 'forgetting of Being,' and the 'they-self' (*das Man*) are employed not as mere philosophical positions to be compared, but as precise diagnostic tools to dissect the experiential structure of modern alienation. Heidegger's thought is thus tasked with revealing the 'how' of this crisis, articulating its ontological and experiential function.[20]

The second stage is a Normative Re-orientation, where Syari'ati's thought provides the teleological compass. His concepts of the 'responsible individual' (*ensan-e mas'ul*) and a justice-oriented ummah are positioned as the answer to the existential question

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[20] Rifqi Khairul Anam, *Filsafat Teknologi Martin Heidegger Membongkar Gestell, Menemukan Ereignis* (EL-MARKAZI, 2025), https://elmarkazistore.com/filsafat-teknologi-martin-heidegger-membongkar-gestell-menemukan-ereignis/.

unveiled by the Heideggerian diagnosis. Syari'ati's thought, in turn, provides the 'why' and the 'towards what': it establishes the normative foundation for resisting inauthenticity and sets forth a teleological horizon for a meaningful collective existence.

The third and final stage is the Synthesis as Existential Praxis. The synthesis is therefore not a new abstract concept, but a method of lived practice. It is the concrete act of navigating the world while holding Heidegger's critical diagnosis and Syari'ati's normative vision in constant, dynamic tension. This praxis involves actively identifying the workings of the 'they-self' in contemporary phenomena while simultaneously engaging in actions aimed at cultivating the 'responsible individual' and building an authentic ummah. The dialogue is thus actualized not in theory, but in a mode of being that is both critically self-aware and ethically committed to social transformation.

FINDINGS AND DISCUSSION

UNVEILING THE IDOLS: A CRITIQUE OF DOMINATION

Reclaiming belonging and purpose necessitates a critical unveiling of dominant forces shaping our world—a rigorous critique of modernity's underlying metaphysics and insidious forms of power. Martin Heidegger's profound analysis of this metaphysical tradition, particularly his critique of technology, provides a crucial starting point.[21] Heidegger argued Western thought, from Plato, is characterized by a fundamental *"forgetting of Being"* (*Seinsvergessenheit*), reducing *Being* to a mere object of

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[21] John E. Buschman et al., eds., *Critical Theory for Library and Information Science: Exploring the Social from across the Disciplines* (Libraries Unlimited, 2010), 175–76.

manipulation.[22] This *"onto-theological"* tradition culminates in the modern technological mindset viewing the world as a *"standing reserve"* (*Bestand*)[23]—a reduction stripping nature's sacredness and leading to alienation/meaninglessness through instrumental rationality, reducing world and self to objects of calculation.[24]

In a parallel vein, Ali Syari'ati launches a similar critique from within the Islamic tradition, aimed not at technology, but at what he terms "ossified tradition" and "birth certificate Islam." For him, these established forms of religiosity have become new "idols" that obscure the revolutionary, liberating spirit of tauhid. Thus, if Heidegger sees Western modernity as trapped within the technological "enframing" (Ge-stell), Syari'ati sees the contemporary Muslim world as trapped within the institutionalized frame of a tradition that has lost its existential force. Both thinkers, from their distinct starting points, call for a critical dismantling of the idols that prevent human beings from achieving an authentic existence.

This is not to suggest a romantic return to a pre-technological past, a nostalgic yearning for a simpler time. Such a return is neither possible nor desirable. The challenge, rather, is to cultivate a *different relationship* with technology, one that is not dominated by the will to control and exploit. This requires fostering *Gelassenheit*

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[22] The German term *Sein* is consistently rendered here as 'Being'. This choice is deliberate, aiming to capture the Heideggerian concept of Being as the dynamic event of unconcealment (*Aletheia*), distinguishing it from 'existence' which merely denotes the facticity of an entity (*Seiendes*).

[23] Heidegger's term for how modern technology reduces all things—nature, objects, and even human beings—to mere resources to be optimized, ordered, and exploited, stripped of their intrinsic meaning.

[24] Luis Sáez Rueda, "El Olvido Heideggeriano Del Ser (Como Génesis Intensiva). A Propósito de La Disolución Fenomenológico-Aleteiológica de La Physis," *Araucaria*, no. 48 (2021): 83–90, https://doi.org/10.12795/araucaria.2021.i48.04.

(releasement)[25] – a deliberate letting-go of our attachments to things, to ideas, and even to our own self-conceptions. *Gelassenheit* is not passive resignation, but an active, receptive openness to the world, an ability to "let things be" in their own unique being, without imposing our own pre-conceived notions or agendas upon them. It is a cultivation of a mindful presence, a willingness to be *present* with the world, rather than constantly seeking to control it.[26] This is a path towards a more authentic and meaningful existence, one that is not driven by the relentless pursuit of efficiency and control, but by a deep appreciation for the mystery and wonder of Being.[27]

The critique of domination must extend beyond the technological mindset to the subtle ways power shapes desires, beliefs, and identities. Michel Foucault's work on *power/knowledge* offers a powerful framework. Foucault argued power is not mere top-down coercion, but a network permeating social life through discourse, shaping understandings of what is "normal," "acceptable," and "possible," defining legitimate knowledge and labeling other ways of thinking as "irrational" or "deviant".[28] This Foucauldian understanding is relevant in *globalization*, where Western norms ("universal") spread via media/education/consumer

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[25] German for 'releasement' or 'letting-be.' In Heidegger's later thought, it signifies a composed, non-coercive way of relating to the world, standing in contrast to the aggressive, willful striving that characterizes the modern technological mindset.

[26] Babette Babich, "Heidegger on Technology and Gelassenheit: Wabi-Sabi and the Art of Verfallenheit," *AI & SOCIETY* 32, no. 2 (2017): 160–64, https://doi.org/10.1007/s00146-015-0605-8.

[27] Adriana Joanna Mickiewicz, "Pojęcie *Gelassenheit* w filozofii Martina Heideggera i Johna D. Caputo: (Artykuł w języku polskim/A research article in Polish)," *Er(r)go. Teoria - Literatura - Kultura*, no. 45 (December 2022): 63, https://doi.org/10.31261/errgo.12544.

[28] Ruth Wodak and Bernhard Forchtner, *The Routledge Handbook of Language and Politics*, Routledge Handbooks in Linguistics (Routledge, 2018), 86–91.

culture, creating subtle pressure to conform to Western models of success/happiness, displacing local traditions. This cultural hegemony, privileging certain ways of being, can be as oppressive as overt domination.[29]

Within the Islamic context, this critique of domination extends to internal forms like patriarchy, sectarianism, and authoritarian religious interpretations. Uncritical acceptance of tradition perpetuates injustice; a truly liberating vision must challenge all forms of domination, external and internal, requiring constant questioning of power.[30] This is not rejecting tradition, but engaging it critically, discerning life-giving from oppressive elements. The challenge is to develop *critical consciousness* to discern these dominations and unveil modernity's "idols" (*worship of technology*, *profit pursuit*, dominant narratives).[31] This unveiling is a *lived practice*—striving to resist reduction to objects, reclaim *agency*, and participate in creating a more humane world.[32]

RECLAIMING THE HUMAN: AN EXISTENTIAL-ISLAMIC HORIZON

The unveiling of domination, the critical examination of the forces that shape our world, is not an end in itself. It is, rather, a necessary step towards reclaiming a more authentic and meaningful

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[29] Romin W. Tafarodi, ed., *Subjectivity in the Twenty-First Century: Psychological, Sociological, and Political Perspectives*, Culture and Psychology (Cambridge University Press, 2013), 210–19.

[30] Laura E. Donaldson and Pui-lan Kwok, eds., *Postcolonialism, Feminism, and Religious Discourse* (Routledge, Taylor and Francis Group, 2015), 63–67.

[31] Jason Ciaccio, "Between Intoxication and Narcosis: Nietzsche's Pharmacology of Modernity," *Modernism/Modernity* 25, no. 1 (2018): 115–20, https://doi.org/10.1353/mod.2018.0005.

[32] Rifqi Khairul Anam, *The Abyss And The Ascent: Nihilism And The Quest For Meaning In Nietzsche And Heidegger*, 1st ed. (Eliva press, 2025), https://www.elivapress.com/en/book/book-6108608397/.

way of being human. This requires a fundamental re-conception of what it means to be human, moving beyond the limited and often distorted understandings that dominate contemporary discourse. It demands a reclaiming of our inherent dignity, a recognition of our interconnectedness with all beings, and a commitment to living in accordance with our deepest values. This is where the insights of Heideggerian existentialism and a reinterpreted Islamic worldview can converge, offering a powerful and potentially transformative vision.

Heidegger's concept of *Dasein* – "being-there" – provides a crucial starting point for this re-conception. *Dasein* is not the isolated, self-sufficient subject of Cartesian philosophy, a detached observer of an objective world. It is, rather, a being that is always already *in* the world, inextricably embedded in a web of relationships, engaged in a constant process of making meaning. Our *thrownness* (*Geworfenheit*) – the fact that we are "thrown" into existence, into a world not of our own choosing, with a particular history, culture, and set of circumstances – is a fundamental aspect of the human condition. This thrownness, this inherent contingency, gives rise to *anxiety* (*Angst*)[33] – a profound unease in the face of our own mortality, the finitude of our existence, and the ultimate groundlessness of all meaning.

The unveiling of domination is a necessary step towards reclaiming an *authentic* human being. This demands a fundamental re-conception beyond limited contemporary views, a reclaiming of

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[33] For Heidegger, *Angst* is not mere fear of a specific object. It is a fundamental mood that discloses the groundlessness of existence and Dasein's own freedom, serving as a potential call to authenticity.

dignity and interconnectedness, living by deepest values.[34] Here, *Heideggerian existentialism* and a *reinterpreted Islamic worldview* converge for a transformative vision. Heidegger's concept of *Dasein*—"being-there"—provides a crucial starting point. *Dasein* is not the isolated Cartesian subject but a being always *in-the-world*, embedded in relations, making meaning. Our *thrownness* (*Geworfenheit*)—being cast into contingent existence—is fundamental, giving rise to *anxiety* (*Angst*) in the face of finitude and groundlessness.[35]

But anxiety, for Heidegger, is not simply a negative emotion to be avoided or suppressed. It is, rather, a *call* to authenticity (*Eigentlichkeit*).[36] By confronting our finitude, by facing the stark reality of our own death, we are forced to take responsibility for our lives, to choose how we will live in the face of this ultimate limit. Authenticity is not a fixed state of being, a goal to be achieved once and for all. It is, rather, an ongoing *process* of self-creation, a constant striving to live in accordance with our deepest values, to make choices that are truly our own, rather than simply conforming to the expectations of others or the dictates of the "they-self" (*das Man*).[37] The "they-self" represents the inauthentic mode of existence, where

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[34] Henry Kissinger et al., *The Age of AI: And Our Human Future*, First Back Bay trade paperback edition (Back Bay Books, Little, Brown and Company, 2022), 77–80.

[35] Yutian Cheng, "On Heidegger's Concept of 'Dasein' A Discussion Based on Being and Time," *Communications in Humanities Research* 26, no. 1 (2024): 197–99, https://doi.org/10.54254/2753-7064/26/20232055.

[36] A mode of being where Dasein takes ownership of its existence. It involves resolutely confronting its own finitude (death) and making choices based on its ownmost possibilities, rather than conforming to the anonymous norms of the 'they-self'.

[37] The term for the inauthentic, everyday mode of being where an individual's thoughts, actions, and values are dictated by an anonymous social conformity ('what *they* say' or 'what *one* does'), leading to a loss of individuality.

we lose ourselves in the anonymity of the crowd, allowing ourselves to be defined by external pressures and superficial concerns. [38] Authenticity, in contrast, involves a courageous turning towards our own being, a willingness to confront the anxieties and uncertainties of existence, and a commitment to creating a life that is genuinely *ours*.[39]

This existential understanding of the human condition resonates deeply with core Islamic principles. *Tauhid* (*the oneness of God*), properly understood, is not mere theology but a radical affirmation of human equality/dignity before God, undermining hierarchy/domination and compelling rejection of all idolatry (literal, modern). [40] *Tauhid* signifies liberation, where the oneness of God necessitates the oneness of humanity. Equally central is the Islamic emphasis on *adl* (*justice*). Not merely legal, *justice* is a fundamental ethical principle encompassing all life, demanding a society ensuring well-being, opportunities, and the struggle against inequality/oppression to build a world of dignity and respect for all, regardless of background—a spiritual imperative reflecting a divine attribute.

The concept of *ummah* (*community*), re-envisioned inclusively beyond narrowly Muslim, is a community striving for justice/compassion, shared values, mutual support, transcending

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[38] Mehrzad A Moin, "Heidegger on 'Eigentlichkeit': Re-Contextualizing Authenticity," *Iranian Yearbook of Phenomenology* 2, no. 1 (2024): 175–78, https://doi.org/10.22034/iyp.2023.534326.1031.

[39] Abraham Mansbach, "Heidegger on the Self, Authenticity and Inauthenticity," *Iyyun: The Jerusalem Philosophical Quarterly* / 40 עיון: רבעון פילוסופי (1991): 87–88, JSTOR, http://www.jstor.org/stable/23350704.

[40] Zarul Arifin, "The Debate About Aspects of the Divine in the Sentence of Tauhid and Its Relationship with the Plurality of Creation," *Al-Qasemi Journal of Islamic Studies* 8, no. 2 (2024): 2–10, http://ojs.qsm.ac.il/index.php/ISJournal/article/view/933.

boundaries, embracing diversity, and recognizing the universal pursuit of truth/goodness. [41] When read through the Heideggerian lens of *Mitsein* (being-with),[42] Syari'ati's concept of the *ummah* is unveiled as something far deeper than a mere theological community. It reveals itself as a fundamental mode of authentic being-with-others, an ontological precondition for the possibility of a just society and for the actualization of the 'responsible individual'..[43] This expanded *ummah/Mitsein* understanding offers a powerful framework for solidarity/cooperation towards a just/sustainable world. The integration of these existential and Islamic principles offers a path to reclaiming the human, creating a life of meaning/purpose amidst modern meaninglessness— emphasizing individual responsibility & collective action, inner transformation & social engagement. It calls us to be fully present, embrace finitude, live authentically, and strive for justice/compassion in an ongoing struggle of becoming more fully human.

SYARI'ATI'S BRIDGE: FROM EXISTENTIAL ANGST TO REVOLUTIONARY ACTION

While Heideggerian and Islamic insights offer a framework for existence, a crucial question remains: How do we bridge these to

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[41] Abdul Syukur et al., "The Basic Principles of The Ideal Islamic Society (Khair Ummah) In Maintaining Religious Solidarity in The Islamic World.," *Wasilatuna: Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 2 (2021): 124–30, https://doi.org/10.38073/wasilatuna.v4i2.556.

[42] German for 'being-with.' It signifies that Dasein's being-in-the-world is fundamentally shared; we are never isolated subjects but are always already in relationships with other Daseins.

[43] Noam Cohen, "Being-There, Being-with, and Being-a-Part: Heidegger's Mereology of *Mitsein* in *Being and Time*," *Inquiry*, August 27, 2024, 20–25, https://doi.org/10.1080/0020174X.2024.2394785.

the practical demands of social/political transformation? How to translate *existential Angst* into concrete action, individual *authenticity* into collective struggle? Ali Syari'ati, the Iranian intellectual and revolutionary, provides a vital bridge. Syari'ati, influenced by Western *existentialism* (Sartre, Camus) and Shi'a heritage, developed a potent synthesis for young Iranians. Not merely academic, he was an engaged intellectual committed to challenging injustice/oppression, awakening consciousness, and inspiring revolutionary action. [44]

Syari'ati's concept of the "responsible individual" (*ensan-e mas'ul*) is central to his thought. This individual is not a passive recipient of tradition, a mere cog in a social machine, or a detached observer of the world. They are, rather, an *active agent* of change, acutely aware of their own freedom and responsibility. This resonates strongly with Heidegger's notion of authentic *Dasein*, the individual who confronts their own finitude, takes responsibility for their existence, and chooses to live meaningfully in the face of death. But Syari'ati goes further, explicitly connecting this individual responsibility to the social and political realm. The responsible individual is not simply concerned with their own personal salvation or self-realization; they are also deeply committed to the well-being of others, to the struggle for justice and liberation.

Central to Syari'ati's thought is the *"responsible individual"* (*ensan-e mas'ul*)—an active agent aware of freedom/responsibility. Resonating with Heidegger's *authentic Dasein* (confronting finitude,

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[44] Dian Topan Arif Pribadi, "Religious Socialism: The Cross-Pollination Of Islamic Spirituality And Western Socialism In 'Liberation Theology' Of Dr. Ali Shari'ati's Thought," *Al-Risalah* 14, no. 1 (2023): 201, https://doi.org/10.34005/alrisalah.v14i1.2432.

taking responsibility),[45] Syari'ati explicitly connects this to the social/political realm: commitment to others' well-being, justice/liberation. Crucial also is Syari'ati's critique of *"Muslim-ness"* (*Muslimani*)—ossified Islam divorced from its revolutionary spirit.[46] He argued that true Islam is a dynamic ideology of liberation and action against injustice/oppression, seeing Islamic history (Shi'a) as a continuous struggle, with Ashura as a powerful reminder and call to emulate Hussein's courage against tyranny.

Syari'ati's *critical engagement* with Western thought, particularly *existentialism*, synthesized traditions, seeing convergence between existential freedom/responsibility and *tauhid* (implying equality/dignity and demanding social justice).[47] He also drew from Marx/Fanon on structural injustice,[48] adapting Western ideas within an Islamic framework. Central to enacting existential-Islamic dialogue is Syari'ati's *roshanfekr* (*intellectual*).[49] Not merely academic, the *roshanfekr* is a socially conscious bridge between

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[45] Rudi Munawwir Ashalahi, "A Philosophical Perspective on the Meaning of The Word 'Human' in the Holy Quran English Translation by Dr. Ali Syari'ati," (diploma, INSTITUT AGAMA ISLAM NEGERI MADURA, 2023), 40–45, https://doi.org/10/Rudi%20Munawwir%20Ashalahi_%2019381031097_Daftar_Pu staka_TBI.pdf.

[46] Siti Syamsiyatul Ummah, "Teologi Pembebasan Ali Syari'ati (Kajian Humanisme Dalam Islam)," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2, no. 2 (2020): 55–65, https://doi.org/10.32939/ishlah.v2i2.8.

[47] Ashalahi, "A Philosophical Perspective on the Meaning of The Word 'Human' in the Holy Quran English Translation by Dr. Ali Syari'ati," 33–34.

[48] Mukhlis Mukhlis, "Islam Dan Pemberontakan Terhadap Status Quo: Telaah Atas Pemikiran Teologi Sosial Ali Syariati," *Ulumuna* 13, no. 2 (2017): 383–89, https://doi.org/10.20414/ujis.v13i2.368.

[49] Norfarahani Binti Rosman and Mohd Shaukhi Bin Mohd Radzi, "Ali Syariati: Pemikiran Dan Gagasannya Tentang Konsep Rausyanfikir: Ali Syariati: His Thoughts and Ideas about the Concept of Rausyanfikir," *Jurnal Borneo Arkhailogia (Heritage, Archaeology and History)* 5, no. 1 (2020): 33–36, https://doi.org/10.51200/jba.v5i1.2846.

theory and practice, translating ideas to action, awakening consciousness, exposing oppression, and guiding the liberation struggle. Rooted in their own culture yet open to others, they are critical thinkers challenging imperialism and stagnation to discern truth.

Syari'ati's legacy is complex and contested. His ideas were undeniably instrumental in inspiring the Iranian Revolution, but the theocratic state that emerged after the revolution did not fully reflect his vision of a democratic and pluralistic Islamic society. His writings have been interpreted in various ways, sometimes selectively appropriated to support different political agendas. However, his thought remains a powerful resource for those seeking to develop a truly liberating and transformative vision, one that is both deeply rooted in Islamic tradition and engaged with the challenges of the modern world. He provides a compelling example of how to synthesize existential concerns with social and political action, how to translate individual authenticity into a collective struggle for justice. His life and work stand as a testament to the power of ideas to inspire change, to awaken consciousness, and to challenge the forces of domination. He demonstrates that the bridge between the inner and the outer, between the spiritual and the political, is not only possible but essential for creating a more just and humane world.[50]

ENACTING THE UNVEILING: A CALL TO ACTION

The *existential-Islamic dialogue* is not a theory, but a fundamental *call to action*, demanding a shift in our way of *being-in-the-world*. It calls for living *authentically*, justly, compassionately—an

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[50] Anjar Nugroho, *Pengaruh Pemikiran Islam Revolusioner Ali Syari'ati Terhadap Revolusi Iran*, 15, no. 2 (n.d.): 199–205.

ongoing questioning, striving, and becoming, not utopian, but a path of struggle to create a world reflecting values. This path unfolds on individual, communal, and societal levels. The journey begins with the *individual*, committed to profound *inner transformation*. This means cultivating deep self-awareness, critically understanding biases, confronting complicity, and taking responsibility. Inner work involves fostering *Denken*[51] (*meditative thinking*) vs. calculative rationality;[52] *Denken* is deep, receptive engagement with the world, cultivating silence to listen to whispers of *Being*. This is fostered via practices like heartfelt prayer, meditation, mindful text study, and engaging with art/nature.

This inward cultivation is foundational for *authentic action*, linking inner stillness to outward clarity/purpose/compassion. Cultivating *Gelassenheit* (*releasement*)—active letting-go of attachments/anxieties[53] —frees us to be present, open, empathetic. This inner work translates to ethical conduct: living justly, honestly, responsibly, treating all with dignity/respect—practical embodiment of *adl* (*justice*) and *ihsan* (*doing beautiful things*), linking inner/outer.[54] Individual transformation needs community. The reckoning calls for creating *authentic ummah*—solidarity/support grounded in shared values/justice. Not narrow, but commitment to

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[51] In Heidegger's later work, *Denken* ('thinking') is distinguished from calculative thought. It is a more meditative, receptive, and non-conceptual form of thinking that attends to the unconcealment of Being itself.

[52] Marcos García De La Huerta, "Pensar Es Recordar. Denken Ist Andenken (Heidegger)," *Revista de Filosofía* 80 (2023): 273–78, https://doi.org/10.4067/S0718-43602023000100271.

[53] Oktarizal Drianus, "Manusia Di Era Kebudayaan Digital," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2018): 182–90, https://doi.org/10.32923/maw.v9i2.784.

[54] Siti Syamsiyatul Ummah, "Teologi Pembebasan Ali Syari'ati (Kajian Humanisme Dalam Islam)," 63.

tauhid (*the oneness of God*), *adl* (*justice*), *ihsan* (*excellence*)—spaces celebrating diversity, fostering dialogue, finding strength in collective pursuit. *Shura* (*consultation*) becomes a living practice: creating spaces for all voices, respectful deliberation, and wisdom from collective intelligence.[55]

This commitment to community extends to *economic justice*. *Zakat* (*almsgiving*) is re-envisioned, not mere charity, but a fundamental commitment to sharing resources, eradicating poverty, ensuring everyone thrives—challenging the dominant *capitalist paradigm*.[56] This advocates economic systems prioritizing well-being/planet via fairness, sustainability, cooperation, re-orienting activity to the common good and human flourishing, ensuring access to necessities, dignity, and purpose. Ultimately, individual/communal transformation must manifest at the *societal level*, challenging structures of power/domination perpetuating injustice.[57] This demands courageous critique and dismantling of all domination—overt/subtle, external/internal—critically engaging *globalization*, *capitalism*, political authoritarianism, and internal oppressions (patriarchy, racism, etc.) to create conditions for diverse flourishing and true liberation.

Societal transformation demands policies for equality, opportunity, and universal well-being—addressing poverty, inequality, environmental degradation, and access to

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[55] Siti Syamsiyatul Ummah, "Teologi Pembebasan Ali Syari'ati (Kajian Humanisme Dalam Islam)," 68–72.

[56] Hery Purwanto and Siswahadi Siswahadi, "Paradigm of National Income in Islamic Economy," *Syariati : Jurnal Studi Al-Qur'an Dan Hukum* 7, no. 1 (2021): 94, https://doi.org/10.32699/syariati.v7i1.1851.

[57] Pandu Irawan Riyanto, "Agama Dan Perubahan Sosial Perspektif Ali Syariati Pandu Irawan Riyanto," *JAWI* 4, no. 2 (2021): 98–100, https://doi.org/10.24042/jw.v4i2.11479.

education/healthcare; promoting critical thinking to question narratives, analyze power, and actively participate; supporting free media, civil liberties, and accountability; building broad alliances.[58] Crucially, the *existential-Islamic dialogue* imposes no doctrine, recognizing religious freedom/pluralism; it advocates An-Na'im's *secular state* vision,[59] not religion-hostile, but ensuring genuine religious freedom for all by separating religious authority/state power to protect both freedom and institutional integrity, thereby fostering a vibrant, pluralistic public sphere for reasoned ethical deliberation guided by justice, compassion, and dignity. Finally, *culture and the arts* play a vital role in social transformation, serving as tools for challenging narratives, raising *critical consciousness*, inspiring action/empathy, connecting with deeper meanings, imagining new possibilities, and building a more beautiful world. They offer space for *Denken*, meditative thinking, listening to whispers of *Being*, fostering wonder. The reckoning is thus not solely political/economic, but fundamentally *cultural and spiritual*—true transformation necessitating a change of heart/mind, a re-awakening of human potential.

FACING THE CHALLENGES: COMPLEXITY AND COUNTERARGUMENTS

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[58] Norfarahani Binti Rosman and Mohd Shaukhi Bin Mohd Radzi, "Ali Syariati: Pemikiran Dan Gagasannya Tentang Konsep Rausyanfikir: Ali Syariati: His Thoughts and Ideas about the Concept of Rausyanfikir," *Jurnal Borneo Arkhailogia (Heritage, Archaeology and History)* 5, no. 1 (2020): 36–37, https://doi.org/10.51200/jba.v5i1.2846.

[59] Abdullahi Ahmed An-Na'im, "Islam and Secularism," in *Comparative Secularisms in a Global Age*, ed. Linell E. Cady and Elizabeth Shakman Hurd (Palgrave Macmillan US, 2010), 218–23, https://doi.org/10.1057/9780230106703_13.

The path towards an *existential-Islamic dialogue*, while offering a transformative vision, is fraught with complexities/challenges requiring honest/critical engagement for refinement. A persistent, valid critique centers on potential *essentialism*; synthesizing "Islam"/"the West" risks homogenizing vastly diverse/internally contested traditions—speaking of an "Islamic worldview" or "the West" inevitably oversimplifies their internal debates and power struggles. This framework explicitly acknowledges its *situatedness/limitations*, claiming no definitive interpretation, but selectively drawing upon *specific strands* (Heideggerian *existentialism*, reinterpreted Sufi-influenced Shi'ism/Syari'ati critique, An-Na'im, etc.)—parts of larger complexity. For instance, when this framework engages with a core concept like *tauhid* (divine oneness), it explicitly avoids presenting a single essentialist definition. It acknowledges the vast plurality of its interpretations within Islamic history—from the rationalism of the Mu'tazila to the mystical monism of Ibn Arabi's *wahdat al-wujud*. The choice to draw upon Syari'ati's interpretation of *tauhid* as a principle of socio-political liberation is therefore a conscious and specific one. It is selected not because it represents 'the' singular Islamic view, but because its particular emphasis on anti-idolatry provides the most potent conceptual bridge for a dialogue with the Heideggerian critique of modern domination.[60] This selective engagement is a deliberate methodological simplification for coherence, demanding constant awareness to avoid reifying traditions as static entities and remaining open to ongoing dialogue/critical engagement, a fundamental requirement for the ongoing *unveiling* at this project's heart.

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[60] Rifqi Khairul Anam, *Buku Ajar Ilmu Kalam* (Alifba Media, 2025).

Another pitfall: *romanticizing tradition*, avoiding past idealization to overlook contradictions/injustice. Critical historical engagement is needed, learning from achievements/shortcomings. Goal: not literal bygone replication, but extracting *enduring principles* (*justice*, *compassion*, *consultation*, *knowledge*) via creative reinterpretation and constant *ijtihad*[61]—recognizing rulings' historical situatedness. *Practical implementation* presents a further, formidable challenge: translating abstract concepts (*Gelassenheit*, *Denken*, *authentic ummah*) into concrete political/social action, building communities amidst fragmentation (individualism, consumerism), challenging entrenched power/inequality. Specific forms vary significantly by historical, cultural, and political context, admitting no simple blueprints or universally applicable solutions.

This necessitates commitment to ongoing dialogue, experimentation, adaptation, learning, humility, embracing diverse pragmatic approaches engaging/transforming existing structures—working within political systems, supporting grassroots, developing alternative economic models (*Islamic principles*), creating educational initiatives; strategies vary, underlying commitment to justice, compassion, and *authentic flourishing* is constant.[62] The question of *violence*, linked inevitably to "revolution," demands nuanced consideration; this framework explicitly *rejects violence* as a primary means. [63] Emphasis on *Denken*, meditative thinking, and

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[61] Azyumardi Azra and Idris Thaha, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*, Cet. 1 (Kencana kerja sama dengan UIN Jakarta Press, 2012), 35–38.

[62] César Gómez Algarra, "Voluntad de Verdad y Verdad Del Ser: Sobre Nietzsche En El Pensar Del Ereignis," *Claridades. Revista de Filosofía* 15, no. 1 (2023): 137–38, https://doi.org/10.24310/Claridadescrf.v15i1.15098.

[63] Nugroho, *Pengaruh Pemikiran Islam Revolusioner Ali Syari'ati Terhadap Revolusi Iran*, 77.

receptive openness to *Being*, is fundamentally incompatible with violence glorification. Cultivation of inner peace, compassion, and empathy is essential. Yet, the ethical dilemma of self-defense versus systemic oppression necessitates acknowledging *just war* (Islamic jurisprudence, strict limits: just cause, right intention, legitimate authority, proportionality, peaceful alternatives exhausted, non-combatants protected).

Applying these principles in complex realities/conflicts (Palestine, Kashmir, Xinjiang, etc.) is profoundly challenging, requiring discernment, deep contextual understanding, and awareness of unintended consequences.[64] While non-violence guides, *just war* (last resort, defend innocent, prevent greater harm) is not ruled out; it remains complex/contested, demanding ongoing ethical reflection, minimizing harm, maximizing justice—a framework that insists paramount ethical considerations in force use. Furthermore, acknowledging the potential accusation of *utopianism*, the vision (authenticity, justice, compassion, interconnectedness) may appear idealistic given harsh realities (climate change, inequality, polarization, etc.), potentially breeding cynicism. However, this framework is explicitly *not* a utopian blueprint,[65] but guiding principles, a *call to action*, recognizing pursuit of justice/*authenticity* as ongoing striving to become fully human.

It acknowledges inherent limitations/failure/unintended consequences; goal not static utopia/perfect harmony, but dynamic, evolving process for a more just/compassionate/sustainable world,

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[64] Usama Shakoor, "Law and Policy Review (LPR) Title: Sovereignty vs Human Rights: Legal Conflicts on Global Stage," *Law and Policy Review* 3 (2024): 66–68, https://doi.org/10.32350/lpr.32.04.

[65] Abdul Syukur et al., "The Basic Principles of The Ideal Islamic Society (Khair Ummah) In Maintaining Religious Solidarity in The Islamic World.," 135–36.

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requiring vigilance, adaptation, learning; emphasis on the journey, continuous striving by deepest values, cultivating hope as courageous commitment to a better future despite odds. Finally, this framework advocates no retreat from modernity/secular discourse; the *existential-Islamic dialogue* is *critical engagement with modernity*, appropriating positives (science, tech, democratic principles) while challenging destructives (consumerism, environment, erosion of meaning/community); this engagement extends to secular discourse—recognizing the universal search, no wisdom monopoly—calling for respectful dialogue, seeking common ground for a more just/humane world. Not imposing an Islamic worldview, but offering a perspective (rooted in existentialism/reinterpreted Islam) as a contribution to this broader conversation—goal not theocracy, but fostering a free society upholding justice, equality, compassion for all via critical engagement with religious/secular traditions, striving for an authentically grounded, relevant synthesis.

CONCLUSION

This article has contended that the modern condition of 'unhomeliness'—a profound spiritual and existential dislocation—is rooted in what Heidegger diagnosed as the 'forgetting of Being' (*Seinsvergessenheit*). In response, this paper has constructed an 'existential-Islamic dialogue' by synthesizing Heideggerian concepts of authentic dwelling (*Denken*, *Gelassenheit*) with Ali Syari'ati's vision of the 'responsible individual' and a revitalized, justice-oriented *ummah*. This framework essentially argues that the path out of modern alienation demands an inseparable dual track: the profound inner transformation of the individual and concrete engagement in the socio-political struggle.

This article's primary contribution to the study of contemporary Islamic philosophy is thus threefold. Methodologically, it offers a functional synthesis that bridges European existential phenomenology with post-colonial Islamic revolutionary thought, moving beyond conventional comparative analysis. Theoretically, it proposes the 'existential-Islamic dialogue' as a new framework to address the often-neglected existential dimension of the crisis in the modern Muslim world, providing an alternative to both rigid traditionalism and disenchanted secularism. Finally, practically, it proposes a *praxis* that inherently links the spiritual cultivation of the individual with the collective struggle for social justice. Ultimately, this framework is not a final blueprint but an invitation: a call to a continuous struggle for meaning and authenticity, and to the difficult work of re-establishing a true sense of 'home' in the world.

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