

## A COMPARATIVE STUDY OF SKEPTICISM TOWARDS TRIUMPH IN THE SEARCH FOR TRUTH IMAM AL-GHAZALI IN AL-MUNQIDZ MIN AL-DHALAL AND SOPHIE IN SOPHIE'S WORLD

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### Abstract

This study aims to compare the dynamics of the search for truth experienced by Imam al-Ghazali in his autobiographical work *Al-Munqidh min al-Dhalal* and the fictional character Sophie in Jostein Gaarder's novel *Sophie's World*. The theme of the search for truth is significant as it reflects the intellectual and spiritual struggles of human beings across time and cultures, offering deep reflections on the crisis of meaning often found in modern life. Using a qualitative approach and content analysis method, this research examines the stages both figures undergo—facing skepticism, engaging in critical reflection, and ultimately attaining philosophical and spiritual conviction. Imam al-Ghazali experienced an epistemological crisis that led him to the path of Sufism as a means of achieving certainty, while Sophie embarks on a rational journey through philosophical dialogues toward existential understanding. The findings show that, despite originating from different historical and intellectual traditions, both figures follow a similar pattern in their quest for truth: intellectual unrest, distrust of external authority, pursuit of independent thinking, and the eventual discovery of a personal and transformative form of belief. These findings highlight the importance of dialogue between Eastern spiritual traditions and Western philosophy in understanding the dynamics of truth-seeking in today's global and contemporary context.

Keywords: Search for truth; Al-Ghazali; Sophie; Skepticism; Belief; Philosophy.

### INTRODUCTION

The search for truth has been an inseparable part of the human existential journey. Since ancient times, human beings have been surrounded by fundamental questions: Who am I? What is the nature of the world? Does ultimate truth exist? Amid the complexity of thought and the contradictions of reality, skepticism arises as a response to uncertainty (Agama, Qur, Indralaya, & Selatan, 2025). This attitude is not merely a rejection of knowledge, but a method of exploring and tracing authentic truth. In the history of philosophy and spiritual thought, there have been great figures who embraced skepticism not to remain trapped in doubt, but to transcend it toward complete conviction. Two figures who deeply reflect this dynamic are Imam al-Ghazali and the fictional character Sophie in Jostein Gaarder's novel "Sophie's World" (Supian, 2016).

Imam al-Ghazali, an 11th-century Muslim scholar, experienced a profound intellectual and spiritual crisis. He questioned the foundations of all the knowledge he had acquired, including philosophy and theology, because it could not bring him inner peace. In his work "*Al-Munqidh min al-Dhalal*" (Deliverance from Error) (Muslikh, 2022), al-Ghazali candidly recounts his skeptical journey in search of truth. He doubted the validity of sensory perception, reason, and scholarly authority before ultimately finding true conviction through Sufism a spiritual path emphasizing inner experience and purification of the soul to attain divine truth (Wihardiyanto & Sudaryono, 2020).

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Meanwhile, in “Sophie’s World,” a young girl named Sophie embarks on a philosophical journey that shakes her perception of reality. She is introduced to various schools of philosophy, from the ancient Greek thinkers to modern philosophers. Skepticism becomes Sophie’s gateway to questioning everything about herself, the world around her, and even her existence as a character in a fictional narrative. Sophie’s search illustrates the importance of questioning, doubting, and thinking critically in order to reach a deeper understanding of truth. Unlike al-Ghazali, whose journey ends in Sufism, Sophie finds meaning and truth through the freedom of thought within the realm of philosophy (Tarigan, Gustiana, Lestari, Fadhilah, & Hidayat, 2022).

Both Imam al-Ghazali and Sophie, though living in vastly different worlds and eras, share a common thread: they begin with skepticism, experience intellectual and spiritual turmoil, and eventually arrive at conviction in their own ways. Al-Ghazali embraces a faith built upon mystical experience, while Sophie constructs her awareness of reality through liberating philosophical reflection. A comparative study of these two figures not only reveals the diversity of paths to truth but also affirms that skepticism, when pursued sincerely, can serve as a bridge to strong conviction (Arhamar, 2025).

This paper will therefore explore how skepticism serves as the starting point for Imam al-Ghazali and Sophie in their pursuit of truth, and how each arrives at conviction through different approaches Sufism and philosophy. This approach not only bridges two worlds but also opens a space for reflection, showing that the search for truth is a personal journey that transcends space and time.

## RESEARCH METHOD

This study employs a qualitative approach using library research. The primary focus is to examine in depth the process of skepticism leading to conviction in the two main figures Imam al-Ghazali in his work “*Al-Munqidh min al-Dhalal*” and the fictional character Sophie in Jostein Gaarder’s “Sophie’s World.” Data were collected from both primary and secondary sources. The primary sources include the original texts or translations of “*Al-Munqidh min al-Dhalal*” and “Sophie’s World.” Secondary data were obtained from philosophy books, academic journals, and relevant articles addressing themes of skepticism, the search for truth, epistemology, Sufism, and existentialism (Pramesti & Harsono, 2023).

## RESULT AND DISCUSSION

### Skepticism as the Starting Point of the Search for Truth

In philosophy, skepticism is the attitude of doubting truth or refusing to accept any knowledge without thorough examination. It is not a total rejection of truth, but rather a method to test and filter which truths are genuine and which are false. Skepticism can also serve as an important phase in the search for life’s meaning, particularly when a person feels that their long-held beliefs no longer provide intellectual or spiritual fulfillment (Tabang, 2021).

In this context, Imam Al-Ghazali is a classic example of a seeker of truth who began his journey from a place of skepticism. In *Al-Munqidz min al-Dhalal* (The Savior from Misguidance), he explicitly wrote that he doubted all forms of knowledge he had acquired, whether from the senses, reason, or inherited knowledge. He stated (S., Sartika, Satria, Ibrahim, & Syarnubi, 2023):

"My doubts had reached the point where I believed nothing except what I was absolutely certain of. I didn't want to believe in anything merely by imitation or following the crowd. So I began to doubt the knowledge I gained through my five senses and reason (Al-Ghazali, *Al-Munqidz min al-Dhalal*).

Al-Ghazali even experienced a kind of intellectual and spiritual crisis that led him to stop teaching and isolate himself. This deep doubt was not only about the object of knowledge, but also about the tools or sources of knowledge itself (Hidayat, 2024). For Al-Ghazali, skepticism is a way

to dismantle false beliefs, opening up an empty space within oneself so that one can accept the pure truth.

This attitude aligns with the methodological skepticism of René Descartes, who famously asserted:

“In order to seek truth, it is necessary once in the course of our life to doubt, as far as possible, all things.” (Meditations on First Philosophy)

On the other hand, in Jostein Gaarder's novel *Sophie's World*, Sophie Amundsen is also depicted as a teenage girl who begins to question the reality around her. She is confronted with mysterious philosophical questions that stir her thoughts: "Who are you? Where did this world come from?" These questions shake the comfort of her everyday reality. Sophie begins to doubt the structure of life she knows. In one of the novel's opening lines, the narrator writes:

"Children have a natural ability to wonder at the world. But as they grow older, that sense of wonder fades, replaced by routine. Sophie decided not to lose that sense of wonder." (Gaarder, *Sophie's World*)

With this skepticism, Sophie refuses to passively accept knowledge. She studies philosophy not to find absolute answers, but rather to hone her critical thinking skills and examine various worldviews. In this respect, Sophie embodies a typical modern skepticism that emphasizes individual awareness in defining one's own meaning and truth (Unwakoly, 2022).

Both Al-Ghazali and Sophie begin their quests from the same starting point: doubt. However, their doubts are not a form of despair, but rather a call to delve deeper into reality, truth, and existence. Al-Ghazali experiences religious and metaphysical skepticism that leads to a transcendental experience. Meanwhile, Sophie experiences existential and philosophical skepticism that leads her to an awareness of freedom of thought and the complexity of reality.

In the perspective of Paul Tillich, a theologian and existential philosopher, skepticism is not the opposite of faith, but part of the journey of faith itself. He stated:

“Doubt is not the opposite of faith; it is an element of faith.” (Tillich, *Dynamics of Faith*)

This statement demonstrates that skepticism is not a barrier to finding spiritual or philosophical truth, but rather a bridge to more authentic belief. Thus, skepticism in the narratives of these two characters is not the end of the search, but rather the beginning of the transformation of knowledge into belief. Both teach that profound doubt can pave the way to enlightenment, whether in the form of Sufi knowledge, as in Al-Ghazali, or in the form of philosophical awareness, as in Sophie (Khotimah, Nursalim, & Susarno, 2025).

### **Epistemological Journey: From Doubt to Belief**

The journey of seeking truth is not a straightforward and simple path, but rather a process involving doubt, questioning, rejection, and ultimately, realization. This is the experience of Imam Al-Ghazali and Sophie, two figures from very different cultural backgrounds, time periods, and ways of thinking, yet united by a common existential anxiety: the search for the ultimate truth.

#### *Imam Al-Ghazali: From Kalam Science to Sufism*

Imam Al-Ghazali began his search for knowledge in traditional Islamic scholarship. A brilliant scholar with a mastery of theology, logic, philosophy, and sharia, he was at the pinnacle of his intellectual career when he was suddenly struck by profound doubt (Astuti, Jimmi Copriady, & Firdaus, 2023). In *Al-Munqidz min al-Dhalal*, he admitted that despite having mastered various disciplines, his heart found no peace. He wrote:

“I explored all schools of thought, studied all schools of thought, and found no peace until I left all that and took the path of the Sufis.” (Al-Ghazali, *Al-Munqidz min al-Dhalal*)

Al-Ghazali began to doubt the validity of reason as the primary tool for attaining truth. He realized that reason had limitations in reaching metaphysical and divine truths. Therefore, he abandoned his social position, isolated himself for over a decade, and delved into the world of Sufism. There, he encountered spiritual experiences beyond logic alone. He argued that true truth can only be attained through divine revelation experienced by a purified heart (Yuanatz, 2024).

In the perspective of Islamic epistemology, Al-Ghazali's journey illustrates a shift from taqlid (following along) to tahqiq (proving), from theoretical knowledge to dzauq (inner feeling). According to Prof. Syed Naquib Al-Attas, knowledge in Islam is not merely the result of rational thinking, but is achieved through cleansing the soul:

“Knowledge is not simply accumulation of facts but the unveiling of the self to the truth.” (Al-Attas, *The Concept of Education in Islam*)

Thus, Al-Ghazali's epistemological journey is a journey towards divine truth which can only be achieved when reason and heart unite in the purification of the soul (Safarudin, Zulfamanna, Zulmuqim, & Zalnur, 2022).

#### *Sophie: From Existential Doubt to Philosophical Awareness*

Unlike Al-Ghazali, Sophie in *Sophie's World* follows a highly rational, progressive, and historical Western path. She begins her journey as an ordinary teenage girl who begins to question her own existence and the world around her (Siswadi, 2023). When she receives mysterious letters containing philosophy lessons, she becomes involved in a long exploration of the history of human thought from Thales and Socrates, to Descartes, Kant, and Sartre (Adawiah, 1970).

Through this study of philosophy, Sophie begins to realize that the reality she considered real can actually be questioned. She even comes to the point of realizing that she is merely a character in a story written by an author named Albert Knag. However, instead of despair, this realization actually motivates Sophie to rise up and fight for her freedom. She realizes that awareness and thinking are the keys to understanding existence (Ahmad Tafsir, *Filsafat Umum*, (Bandung: Rosda Karya, 1997), Hal. 42 Ahmad Tafsri, *Filsafat Umum....*, Hal 41-44, 1997).

Sophie represents a modern epistemology rooted in critical thinking. She learns that knowledge does not come from external authority, but through reflection, dialogue, and the courage to question. In this, she reflects the spirit of philosopher Immanuel Kant, who stated:

“Sapere Aude! Have courage to use your own understanding.” (Kant, *What is Enlightenment?*)

Sophie develops a self-awareness as a subject, that she has the capacity to think and determine the meaning of her life, even amidst the uncertainty of reality.

#### *The Meeting of Two Epistemological Paths*

Although they took different paths, Al-Ghazali with his spiritual-transcendent approach, Sophie with her rational-reflective approach, both arrived at a form of authentic personal belief. Al-Ghazali achieved makrifatullah, an intuitive knowledge of God, which transcends logic and philosophy. Sophie achieved an existential awareness that she was a thinking being free to understand the world and herself, even though she lived within a narrative construct (Mahendra, 2021).

Their journey demonstrates that doubt is not always destructive, but rather a starting point for filtering out false knowledge and building true understanding. In the words of German existentialist philosopher Karl Jaspers, this quest is a form of "limit situation" in which humans are driven to overcome their limitations and achieve transcendence.

Thus, both Imam Al-Ghazali and Sophie demonstrate that the process of seeking truth through skepticism is a profound and transformative epistemological journey. Each finds a form of faith that fits their world: Al-Ghazali in Sufism as a path to God, and Sophie in philosophical consciousness as a path to freedom of thought and true existence.

## The Conception of Truth Between Transcendence in Sufism and Existential Consciousness

After going through stages of doubt and epistemological inquiry, both Imam Al-Ghazali and Sophie finally reached a form of conviction. However, the nature of the truth they discovered was very different. Al-Ghazali found truth in the form of divine transcendence, while Sophie arrived at a form of existential awareness. Herein lies an interesting point of philosophical differentiation between these two figures: one finds God through the purification of the soul, and the other finds meaning through self-awareness in an absurd world.

### *Imam Al-Ghazali: Truth as a Transcendental Experience*

For Al-Ghazali, truth cannot be found through reason alone, but must be obtained through inner enlightenment or *kasyf*. True truth is God Himself, and can only be achieved by removing the worldly veil that covers the human heart. He stated:

“True truth is truth that comes from God through inspiration and the light of the heart, not from arguments and debates.” (Al-Ghazali, *Al-Munqidz min al-Dhalal*)

Sufism, as the spiritual path Al-Ghazali followed, led him to understand that the essence of truth cannot be explained rationally but can only be experienced. In Sufi practice, one must experience *fana'* (melting into God) to know al-Haqq (Absolute truth). According to Prof. Harun Nasution, Al-Ghazali's view of truth:

"It is not the result of mere intellectual work, but something that is obtained through spiritual practice and a total approach to God" (Nasution, *Rational Islam*).

Thus, for Al-Ghazali, truth is transcendent; it transcends the material world, logic, and reason. It is a universal, absolute, and divine form of truth. Truth is not merely the result of thought, but the fruit of spiritual purification, sincerity, and divine love (Anggoro & Wijanarko, 2025).

### *Sophie: Truth as Existential Consciousness*

Unlike Al-Ghazali, Sophie, the teenage character in the philosophical novel *Sophie's World*, finds her truth not in a transcendent entity, but in a full self-awareness of absurd reality. After studying philosophy and realizing that she is merely a character in the novel, Sophie delves deeper into the meaning of freedom, existence, and humanity (Maghfiroh & Akhyak, 2024).

This existential crisis led him to a form of awakening, realizing that although he lacked complete control over his life, he still possessed the ability to think and choose his own actions. This aligns with the philosophy of existentialism as explained by Jean-Paul Sartre:

“Existence precedes essence. Man first exists, encounters himself, and then defines himself.” (Sartre, *Existentialism is a Humanism*)

Sophie doesn't find "truth" to be something absolute and external. She discovers that truth lies in self-awareness and self-reflection. Truth doesn't come from the outside, but from within, through the process of critical thinking, questioning, and questioning the structures that shape it. The philosophy he studied was not to seek definitive answers, but to live with full awareness of the big questions. In an absurd world where he could not even be certain of his own reality, that was precisely where he found meaning (Arditya Prayogi & Riki Nasrullah, 2024).

### *Transcendence vs Existentialism: Two Paths to Truth*

This comparison demonstrates two ways humans approach truth:

1. Al-Ghazali views truth as absolute and divine, discovered through purification of the soul and spiritual experience.
2. Sophie views truth as a process of human awareness of one's existence, which is constantly changing and uncertain.

If Al-Ghazali invites readers to move away from the world and draw closer to God, Sophie invites readers to return to the world and reflect on their position in it (Masriyah, 2020). In the context of Eastern and Western philosophy, this reflects the following approaches:

1. Eastern: Spirituality, contemplation, silence, and submission to the Divine.
2. Western: Rationality, individual freedom, critique of structures, and the search for meaning through personal awareness.

The two are not contradictory, but rather demonstrate that the search for truth is a multidimensional path. Truth can be found in the silence of dhikr, as in Al-Ghazali, or in the chaos of the imaginative world, as in Sophie.

The conception of truth discovered by Al-Ghazali and Sophie demonstrates two dimensions of the human quest: transcendence and existence. Al-Ghazali taught that divine truth can only be achieved by overcoming the ego and purifying the heart. Sophie taught that personal truth emerges when humans become self-aware, question, and refuse to accept reality for granted. These two approaches provide the important lesson that truth does not belong to a single path, but can be found through spiritual or philosophical paths, as long as it is born from an honest search (Unwakoly, 2022).

## CONCLUSION

The search for truth through skepticism experienced by Imam Al-Ghazali and Sophie depicts two different yet equally profound paths. Imam Al-Ghazali experienced serious doubts about the authority of science and formal religious doctrines, until finally finding absolute truth through the path of Sufism and inner purification. For him, true truth is transcendent, originating from God and can only be achieved through spiritual experience. Meanwhile, Sophie, through the process of questioning and challenging the reality around her, discovers that truth is not something certain or absolute, but rather an existential awareness born from self-reflection on life and existence. She emphasizes the importance of critical thinking and being an active subject in the search for the meaning of life, even in an absurd world.

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