



Berkeley Philosophy to Answer The Problem of Spiritual Crisis

Rizky Yazid¹ Muhaammad Negara²

^{1,2}UIN Syarif Hidayatullah, Jakarta

Kota Tangerang Selatan, Banten, Indonesia

email: ¹rizky.yazid@uinjkt.ac.id ²muhammad.negara22@mhs.uinjkt.ac.id

Abstrak:

Artikel ini bertujuan untuk merefleksikan krisis spiritualitas pada masa pemulihan pascapandemi Covid-19 melalui pandangan filosofis George Berkeley. Pada masa Berkeley, krisis spiritualnya berkisar pada munculnya skeptisisme dan ateisme yang melahirkan materialisme. Sedangkan pada masa krisis di masa pandemi, krisis spiritual berkisar pada gerakan masif bahwa materialisme menjadi tujuan yang perlu dikejar lagi di masa pemulihan pandemi Covid-19 sehingga cenderung materialistis. Misalnya komersialisasi masker, monopoli disinfektan dan sebagainya. Padahal, dalam kasus pandemi, salah satu makna terpenting adalah kesehatan, keluarga, kematian dan kepedulian terhadap sesama adalah hal yang utama. Masalahnya, selama masa pemulihan, banyak orang memisahkan hal-hal materi dari hal-hal spiritual, sehingga mereka cenderung mengejar satu atau yang lain. Padahal, baik material maupun spiritual adalah hal yang sama, yaitu kualitas ruh. Implikasinya, dimensi material cenderung mendorong seseorang ke arah materialisme dalam situasi pemulihan dan mengabaikan dimensi spiritual. Kajian ini menggunakan metode refleksi kritis yang bertujuan untuk merenungkan realitas pemulihan dari pandemi Covid-19 dan mengkajinya secara epistemis. Temuan dari penelitian ini adalah bahwa aspek atau kualitas material merupakan bagian dari kualitas spiritual. Dengan kata lain, mengikuti Berkeley, kualitas spiritual adalah ruang lingkup proses ketika seseorang merasakan dunia luar (realitas objektif) dan realitas subjektif secara bersamaan. Artinya, teori filsafat persepsi Berkeley sebagai sudut pandang filosofis masih relevan untuk memahami realitas di tengah krisis spiritual pasca pemulihan global pandemi Covid-19.

Kata Kunci: Krisis Spiritual, Persepsi, Materi.

Abstract:

This article aims to reflect on the crisis of spirituality in the recovery period after the Covid-19 pandemic through the philosophical views of George Berkeley. During Berkeley's time, his spiritual crisis revolved around the emergence of skepticism and atheism that gave rise to materialism. Whereas during the crisis during the pandemic, the spiritual crisis revolved around the massive movement that materialism is a goal that needs to be pursued again during the Covid-19 pandemic recovery period so that it tends to be materialistic. For example, the

commercialization of masks, the monopolization of disinfectants and so on. In fact, in the case of a pandemic, one of the most important meanings is that health, family, death and caring for others are the main things. The problem is, during the recovery period, many people separate material things from spiritual things, so they tend to pursue one or the other. In fact, both material and spiritual are the same thing, namely the quality of spirit. The implication is that the material dimension tends to push a person towards materialism in a recovery situation and ignores the spiritual dimension. This study uses a critical reflection method that aims to contemplate the reality of the recovery from the Covid-19 pandemic and assess it epistemically. The findings from this study are that material aspects or qualities are part of spiritual qualities. In other words, following Berkeley, spiritual quality is the scope of the process when a person perceives both the external world (objective reality) and subjective reality simultaneously. This means that Berkeley's theory of philosophy of perception as a philosophical viewpoint is still relevant for understanding reality in the midst of a spiritual crisis after the global recovery of the Covid-19 pandemic.

Keywords: Spiritual Crisis, Perception, Matter.

Pendahuluan

This research departs from spiritual problems as a social phenomenon during the Covid-19 Pandemic. This spiritual problem can also be seen as a problem related to the dimension of spirituality which is interesting to look at from the perspective of Islamic studies and a philosophical perspective. The problem in Covid-19 pandemic which gave rise to two typologies of expression, namely individual spiritual and individual without spiritual. In general, a spiritual crisis is interpreted by some groups as an attitude of anxiety in dealing with the Covid-19 pandemic situation. For example, anxiety about being exposed to the virus which can affect the individual's physical and mental health situation.¹ This crisis should be addressed in the form of individual toughness in the form of increased religiosity and spirituality. This attitude can also be a source of hope, meaning, peace, comfort for yourself and those around the environment. The toughness is of course a concept which is therefore mental. In fact, religiosity and spirituality have an meaning, namely as impacts that are felt directly by those who carry them out. For example, worship as a form of obedience and commitment to

¹Nurul Shofiah, "Peran Spiritualitas di Masa Pandemi Covid-19" UIN Malang 2021, p. 1.

Allah SWT which has a direct impact on those who carry it out, namely in the form of peace of soul.

Individuals with good spirituality can deal with the pressures and problems they experience because these experiences are based on the transcendent. In other words, by associating experience with faith, it actually strengthens individuals to face various life problems.² In my opinion, facing a problem in life is actually a way to happiness that includes two aspects, physical and mental. To be precise, life's problems are a burden on the soul which includes anxiety and psychological pressure so that it can reduce happiness. The tragedy, according to Zakiah, occurred in modern society which also influenced the way of thinking (mindset). For example, increased life needs, individualistic and selfish feelings, competition in life, unstable circumstances.³ This situation is also part of a spiritual crisis.

Individuals without spirituality tend to be vulnerable to facing recovery situations because they understand the pandemic situation as a state of economic deprivation so that material things seem to be the goal of life. Making material as a goal during the recovery period after the Covid-19 pandemic, which made most people try to improve the situation which was completely deficient in terms of the economy. For example, the Osing tourism village community can adapt to new habits in carrying out tourism activities and the active role of local communities is needed in improving the quality of human resources.⁴ In addition, the efforts of the Osing village community to increase the products offered for tourists as well as the arrangement and management of tourism village management are also important as an effort for economic recovery. The goal is to lead to the welfare of the people of the Osing area in order to preserve

²Wildani Khoiri Oktavia, "Model Konseptual Resiliensi di Masa Pandemi Covid -19: Pengaruh Religiusitas, Dukungan Sosial dan Spiritualitas", *Jurnal Pemikiran dan Penelitian Psikologi*, Vol. 26, No. 1, Januari 2021, p. 3.

³Zakiah Daradjat, *Peranan Agama Dalam Kesehatan Mental* (Jakarta: Gunung Agung, 1983), p. 10-12.

⁴The reason this area has developed into a tourist area is because in the development of this tourist village through the CBT (Community Based Tourism) approach in which tourism development focuses on increasing the welfare of society, because of all tourism activities owned, operated, managed and coordinated by the community, namely society. See, Rezy Riannada and Sjafiatul Mardiyah in "Peran Kelompok Sadar Wisata (Pokdarwis) Kencana Dalam Pengembangan Desa Wisata Adat Osing Kemiren". *Journal of J+PLUS UNESA*, No. 1, Vol. 10, 2021, p. 315.

nature and socio-cultural values so that they can be improved.⁵

Apart from the Osing tourist village, other areas affected by the Covid-19 pandemic are the Kapuas Hulu district, where the economy has experienced a decline, resulting in a crisis. However, what I must reiterate is that what connects the area with Berkeley is a certain tendency for its people to be in a spiritual crisis. It is not solely the condition of the area because if so, there is no significant relationship between the area and the Berkeley area. According to Ali Nasrun in his writings regarding the state of the economic crisis in Kapuas Hulu district, if it is not restored, the people will experience an economic depression. In fact, Kapuan Hulu is rich in natural resources and human resources, the majority of whom work as farmers. This means that a recovery strategy is needed as well as an economic improvement that requires a certain strategy. For example, by relying on the agricultural sector and community-oriented business commodities. In addition, it is necessary to develop trade and local markets, apply information technology and empower micro, small and medium enterprises (UMKM). Including cooperatives, village-owned enterprises (BUMDes) and regionally-owned enterprises (BUMD) which are part of important strategies to reactivate the economy in the Hulu Islands.⁶

Prioritizing material as a goal and considering it as the main thing rather than spiritual matters will lead to materialism, whether we realize it or not. The main thing is in the sense that the material has a purpose in itself without being bound by anything outside it which affirms the notion of realism. Or more explicitly, that matter has a world of its own which includes its mechanisms independent of the mind of the subject. So it can be said that the material is independent from the subject. The differences between the various perspectives of a realist therefore involve questions regarding the non-relational qualities of

⁵The four strategies used by the tourism community in Osing village for economic recovery include: Optimizing the image and branding image of the Osing Traditional Tourism Village so that it remains the preferred destination for tourist destinations in the New Normal era. Second, increasing the capacity of human resources for tourism actors in using digital technology facilities to support tourism. Third, Changing the tourism trend to technology-based tourism in terms of product marketing and tourism management. Fourth, cooperate with the private sector and local government in providing facilities and infrastructure to support tourism activities during the Covid-19 pandemic. See, Adhinda Dewi Agustine dan Akbar Pandu Dwinugraha, "Strategi Pengembangan Desa Wisata Osing Dalam Upaya Pemulihan Ekonomi Pada Masa Pandemi Covid-19", *Jurnal Publika Ilmu Administrasi Publik* Vol. 6, 202, p. 158 & 163.

⁶As a strengthening of the recovery program, it is necessary to have policies and facilities from the government to mobilize and expedite recovery efforts, and it is necessary to involve large companies in the regions to help empower the business aspects of people's businesses. See, M. Ali Nasrun dalam "Kekuatan Dasar Pemulihan Ekonomi Pasca Covid-19 di Kabupaten Kapuas Hulu", *Prosiding Seminar Akademik Tahunan Ilmu Ekonomi dan Studi Pembangunan* 2020, p. 32.

macrophysical objects. Under these conditions, the state of matter can be independently outside the reach of the observer (perceiver) or even be influenced by the observer (perceiver).⁷ In my opinion, the notion of materialism that is realized is when the observer separates the qualities that exist within him (secondary qualities) with qualities outside himself (primary qualities).⁸ Meanwhile, unconscious realism occurs when the observer does not separate the two qualities but considers the real quality of oneself.

Redefine the Meaning of Perception

Perception has an important role to affirm the "way of knowing" which is related to the nature of knowledge which leads to understanding realism. How to know in the sense that there is a correlational relationship between the perceiving subject and the perceived object. Meanwhile, knowing itself in this context is the ideas that are printed in the mind after a correlational relationship occurs between the perceiving subject and the perceived object. As a discourse on sources of knowledge, tracing the term perception through philosophical encyclopedias is important. The aim is as a first step to make firm boundaries (definitions) of the terms of perception in the study of philosophy. In Routledge's Encyclopedia, perception is the use of the five senses to obtain some information about the world around. Consequently, one can recognize various objects, events and their characteristics. Traditionally, perceiving activities include the role of the five senses such as; sight, touch, hearing, smell and taste.⁹ Meanwhile, in the Encyclopedia of Islamic Philosophy, the term perception relates to human mental speculative abilities and intellectual explanations. However, the term perception is sometimes used in various contexts. For example, the term perception to explain the theory of knowledge (إدراك) and the theory of logic (تصور).¹⁰

The term perception in this paper is related to a philosophical view which discusses the role of the senses in obtaining knowledge. not just the eyes focus on the workings of the mind as part of a logical way of thinking. The initial problem

⁷George S. Pappas, "Berkeley and Common Sense Realism", Journal of History of Philosophy Quarterly, Vol. 8, No. 1, Jan, 1991, p. 27-4

⁸The difference in concept between primary and secondary qualities, i took from John Locke's philosophical conception in his book *An Essay Concerning Human Understanding*. Or even further, in my Papper on "*Ibn Sînâ's and John Locke's Perceptions as Empirical Knowledge*".

⁹See, Rizky Yazid in *Persepsi Sebagai Pengetahuan Inderawi Menurut Ibn Sînâ dan George Berkeley*, p. 28.

¹⁰The Biographical Encyclopedia of Islamic Philosophy, edited by Oliver Leaman (London: Bloomsbury Academic, 2006), p. 202.

with perceiving activity lies in the conceptual demarcation between appearance and reality. In the study of philosophy, these two things are very contradictory even though they both start from the relation of the subject to the same external reality. For example, a table as an object that can be recognized by the senses based on its color, texture, shape. Through the color, some people see the color of the table without light reflection. But precisely for some others from a different side, can see the color of the table and its reflection. Likewise with the texture, with the eye can be known smooth or rough surface. However, through a microscope, it is possible to identify the grooves of the fibers and lines on the surface of the table.

Perceiving the shape of the table from different viewing angles will also appear to be different from each other. When viewed from a certain angle, a rectangular table will appear elongated. Meanwhile, when viewed from a different angle, the table looks wider. Of the three things above, it shows that there is a difference between the table that is visible to the subject and the actual table itself. In other words, the problem that then arises from the demarcation between appearance and reality is about the relation of sensory data obtained by the subject to an essential table which is referred to as a physical object. The set of physical objects is then called matter which is related to its existence and essence.¹¹ Meanwhile, philosophically, the discourse on perception is divided into two forms, namely epistemological perception and phenomenological perception.¹²

Therefore, it is necessary to connect perception with understanding of reality or realism. In general, realism can mean an understanding of reality as concrete or abstract things, depending on the flow of philosophy adopted. In addition, the activity of perception itself is also related to the term perceptual experience which talks about sensations, sensory impressions, and elements of appearances. For example: seeing a rambutan tree grow thick, listening to the flute playing, and touching the seat of a motorbike with cow skin.¹³ All of these are

¹¹I quote Bertrand Russell in *The Problems of Philosophy*, 2nd ed (Oxford: University Press, 1998), p. 2-4 and in Rizky Yazid's Dissertations, p. 30.

¹²Epistemologically, the emphasis on perception is more on a role that provides information about the external world to the subject. As for phenomenology, the emphasis on perception is more on the awareness aspect of a visual experience as a person's way of being. See, William Fish, *Philosophy of Perception* (New York and London: Routledge, 2010), p. 1.

¹³Barry Maund, *Perception* (Chesham East Street: Acumen, 2003), p. 51

perceptual experiences because they are related to the sensation of objects and the impressions they get from them. Perceptual experience is also different for each person but with reference to the same object. This situation becomes a further problem if it is consistent with the previous distinction, namely psychological consequences. That is, ideas that refer to the same object but are perceived by different people along with the different functions of the senses themselves.¹⁴

Differences of view of each philosopher therefore become commonplace, as well as differences of opinion regarding the theories of perception. But before arriving at the variety of differences regarding perception theories, these theories have characteristics that lead to two major problems in the philosophical tradition of perception. The two problems are the first, which is concerned with the condition of perception directly (direct). Meanwhile, the second refers to the condition of perception indirectly (indirect). Both of these conditions presuppose acceptance between the subject (perceiver) and the object (perceived) which are connected to one another.¹⁵ In my opinion, the assumption of perceiving directly is the process of knowing the object as it is from the object in question without any intermediaries or mediation. Consequently, sometimes objects that appear and are understood are not in accordance with reality. While the assumption of perceiving indirectly is the process of knowing the object through an intermediary or mediation such as mental images, impressions, memories, imaginations that represent the object in question. Consequently, in direct perception, what is real and cognizable is the object sensed rather than ideas about it. Meanwhile, in indirect perception, what is real and recognizable are ideas rather than objects. In addition, it is as if the subject is isolated and distant from the object and does not recognize the object itself without going through ideas.

Spiritual and Non Spiritual

In short, according to Sinnot, quoting Iwan Ardian, spirituality can be explained in many ways and can be distinguished from religiosity. On the one hand, religiosity emphasizes individual obedience to orders from outside and is closely related to certain faith traditions. Whereas spirituality is more than an

¹⁴However, philosophically, this situation is different, namely emphasizing the same process for each person in perceiving and the results he gets.

¹⁵Maund, *Perception*, p. 6

inner experience which means that spirituality is a broad concept with multiple dimensions and perspectives. The condition of spirituality is characterized by a feeling of being "attached" (connected) to something bigger than oneself. In addition, it can also be accompanied by an effort to find meaning in life or can be explained as a universal and touching experience. For example, someone's attempt to describe the experience of spirituality in his life as a feeling of being connected to a transcendental dimension that reassures the soul. More precisely, for example, some people feel serenity and peace when they are in the mosque, listening to the call to prayer and so on.¹⁶

As an emphasis, spirituality and religiosity are two different concepts with differences in their respective emphases. Religiosity is based on theology that comes from certain religious teachings or doctrines along with rules for worship from God that adherents of spirituality do not have. Religiosity therefore has procedures for worship practices that become a "common guide" for its adherents as an appreciation for God. As for followers of spirituality, they do not have a "common guideline" in worship procedures but emphasize the other side, namely helping to answer life problems for their adherents.¹⁷ In my opinion, from the content side, religiosity is more formal in nature as a religion that provides "standard" rules and teachings for its adherents. While spirituality is more informal and tends to emphasize the importance of spiritual appreciation without providing "standard" worship procedures.

Therefore, it is important to re-position the brief notion of spirituality and non-spirituality in this sub-discussion. Spirituality comes from the Latin Spiritus which means breath. Spirituality is also in line with the notion of "inner energy" which is spiritual or spirit, which refers to everything that is not physical. In addition, spirituality also means not being worldly and not materialistic. In other words, spirituality can cover four themes, namely: First, as a source of values, meaning and purpose in life that goes beyond the self, including a sense of mystery and self-transcendence; Second, a way to understand and understand life;

¹⁶See, Iwan Ardian, "Konsep Spiritualitas dan Religiusitas (spiritual and Religion) dalam konteks keperawatan pasien diabetes melitus tipe 2". *Jurnal Nurscope Keperawatan dan Pemikiran Ilmiah*, Fakultas Ilmu Keperawatan Universitas Islam Sultan Agung Semarang, 2016, p. 3-4

¹⁷Diva Anya, "Religiusitas dan Spiritualitas: Konsep Yang Sama Atau Beda". *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*. Vol. 2, No. 2, 2016, p. 72

Third, inner awareness; and fourth, personal integration. Meanwhile, spirituality has an integrative and harmonizing function that involves inner unity and connectedness with other human beings as well as a broader reality that gives strength and ability to individuals to become transcendent.¹⁸

Whereas without spirituality related to religion or one's religious behavior. This situation was later rebutted by Sponville that spirituality and religion are two different things. It is clear that spirituality is a form of religion in which spirituality and religion can be united in the metonymy of language. Spirituality itself can be traced based on its status as an eternal entity, namely spirit, so that it can be understood as the opposite of the limited and the mortal. Furthermore, humans as limited and mortal beings (bodies), actually lead and are open to something or entities that are not limited. Hence, man is a mortal being open to eternity and a relative being open to the absolute. Sponville continued, "openness" is what is called the spirit which is the scope of metaphysics and also the scope of spirituality.¹⁹

In the epistemology, the soul or spirit plays an important role in constructing knowledge. The spirit or spiritual in question is an effort that is based on the acceptance of thoughts that are only related to their objects (ideas) through awareness. Berkeley's view is the relation between the subject-object regarding the conception of the substance of a knowledge that contrasts with the Aristotelian, Cartesian and Lockean traditions.²⁰ Following Aristotle, sensory knowledge is composed of two things, form and matter, which refer to the existence and potential of the soul. While abstract ideas are theoretical knowledge obtained through a rational soul. In this context, quoting Gutas, Muslim philosophers such as Ibn Sîna are in line with Aristotle that by dividing an object into form and material, the rational soul can also produce intelligible forms.²¹

¹⁸Denny Najoran, "Memahami Hubungan Religiusitas dan Spiritualitas di Era Millennial", *Jurnal Educatio Chrsti*, 20 Januari 2020, p. 67

¹⁹Andr  Comte-Sponville, *Spiritualitas Tanpa Tuhan*. Penerjemah, Ully Tauhida (Ciputat: Pustaka Alvabet, 2007), p. 157

²⁰Talia Mae Bettcer, "Berkeley's Theory of Mind: Some New Models", *Journal of Philosophy Compass*, California State University, 2011, p. 692-693

²¹Dimitri Gutas, *Avicenna and the Aristotelian Tradition* (Leiden-Boston: Brill, 2014), p. 4.

However, on the other hand, Ibn Sînâ actually criticized Aristotle's view of the destruction of the soul as the body destroys it.²²

Spirit as Perception According to Berkeley

In the context of knowledge, for Berkeley, the soul or spirit is a substance due to which the activity of perceiving objects by the soul becomes possible. Making the soul or spirit an activity of perceiving objects is at least related to two things. First, making the results of perceptual activities fall into abstract status, namely ideas that are different from the perceptual object itself. This situation is in line with Berkeley who makes ideas a mental process. The content of the act of knowing is therefore immaterial, i.e., ideas, not objects. Second, perceiving means that ideas are different from sensory experiences about objects. This is different from the Cartesian model which emphasizes that ideas are innate so that they transcend experience. Hence, the activity of knowing by which ideas can be distinguished as being clearly objects of knowledge. Or, cognition as "content" presupposes cognition as a process to obtain that "content".²³

In my view, Berkeley's philosophy leads to efforts to assert the essence of knowledge which involves the subject's process of perceiving objects. What exists in the object as matter independent of the understanding of the subject, becomes the main and important point for Berkeley's philosophical project. In other words, the subject's understanding of objects is something that is immaterial, namely ideas. For example, like heat or flame which is a "subtle medium" that pervades "everything" and exists everywhere, or smaller and faster particles which are all for Berkeley secondary qualities. In line with that, his philosophical teachings came to be better known as immaterialism, which is an understanding in epistemological discourse that emphasizes the aspect of the "cause" of the spirit (spirits/mind) as the real agent of the "cause". In addition, the spirit is an "inferior instrument cause" (primary qualities).²⁴

²² Furthermore, Ibn Sînâ proposes a view of the immortality of the soul and its final destination, which he modifies from the view of Aristotle. See last elaboration Ibn Sînâ in *ahwâl al Nafs* (Beirut: Dar Byblion, 2007).

²³Bettcher, "Berkeley's Theory", p. 690.

²⁴George Botterill, "Particles and Ideas: Bishop Berkeley's Corpuscularian Philosophy," *Journal Analytic Philosophy* Vol. 31 1990, p. 76-77. DOI: 10.1111/j. 1468-0149.1990.tb00272.x.

Berkeley's first philosophical conception includes two things, namely primary and secondary qualities and ideas. To understand the formulation of primary and secondary qualities at Berkeley, one cannot escape Locke's views as Berkeley's critical points of departure. According to Fogelin, Berkeley modified Locke's philosophical formulation of primary and secondary qualities in line with the spirit of scientific science to become his own philosophical formulation with very different characteristics.²⁵ In Locke's view, primary quality and secondary quality are distinct and separate, whereas in Berkeley's view, the two qualities are unified, that is, they are all secondary. The separation between primary qualities and secondary qualities is based on the assumption that there are two different and dichotomous realities. Or in other words, there is a difference between a thinking soul and an expansive body.

The thinking soul is one entity while the expansive body is another entity so that the two are separate and distinct entities. Or the mind and the body have no relevance to each other because the mind (ratio) is real (clear and distinct) while the body (senses) is illusive. Real in the sense that there are innate ideas that are clear and segregated without any experiential process. For example, ideas about the vastness, the perfection that is obtained through the process of meditation.²⁶ Parallel to this view, both primary and secondary qualities are present in the object as well as in the subject. Primary qualities, for example, are the qualities of area, motion and weight in a rose. Meanwhile, secondary qualities, for example, are the qualities regarding color, smell and the sour taste of a rose. In other words, these two qualities in Locke's view are two separate things (between subjects and objects) and different from each other (one from another).²⁷

The difference between primary qualities and secondary qualities is the difference between the quality of the material and the quality of the subject. In this case, mind refers to mathematical problems that affirm the process of idealization while matter refers to mechanistic problems, which explain the process of ordering physical objects. Another process of idealization is like the

²⁵See Robert J. Fogelin in, *Berkeley and the Principles of Human Knowledge* (Routledge: London and New York, 2005), p. 5

²⁶See René Descartes, *Meditations on the First Philosophy* (Harper Torch), p. 41

²⁷See John Locke in, *An Essay Concerning Human Understanding* (The Pennsylvania State University, 1999) p. 117-118

process of finding a general term for an object. While the mechanistic process is like a practical matter of thinking about physical things that demands evidence of the idealization process. Problems of mechanistic and idealization are part of the horizon of the development of Newtonian physics, which is typical of the development of the 18th century.²⁸ Or in other words, the process of idealization and mechanism is a matter of scientific method in favor of the affirmation and separation of independent objects and dependent subjects that are mutually distant from one another. Apart from that, there is a similar process between idealization and abstraction, the result of which is to "uncover" universal terms from partial things.

Berkeley's philosophical position is to reject ideas that are not directly understood by the mind by involving representations or dichotomies between the qualities of object and subject, which for him make no sense. There is a substantial difference between objects in themselves and their natural characteristics and what the mind represents. The illustration, between the photo (mental representation) and the one being photographed (natural object) is something very different, whereas understanding directly through ideas is part of the natural object.²⁹ In other words, Berkeley's flow of argumentation tends to be logical, following logical guidance.³⁰ The result of perception in Berkeley's view is the emergence of ideas (imprinted/formed an idea) either with the help of memory and imagination or pure perception. A combination of several partial ideas (color, taste, smell, shape) originating from various perceptions, all of which are counted as one collection of distinguishing name concepts (associations).³¹

In the case of the recovery period after the Covid-19 pandemic, the general perception is that the impact that needs to be addressed further is in terms of the economy. The reason is because the economy is one of the crucial joints in

²⁸Richard Brook, 'Berkeley and the Primary Qualities: Idealization vs Abstraction,' *Journal of Philosophia*, Springer Science+Business Media, 6 October 2016, p. 1-7. DOI 10.1007/S11406-9778-8.

²⁹See James Garvey in *20 Karya Terbesar Filsafat atau Twenty Greatest of Philosophy* in session of Berkeley.

³⁰See Rizky Yazid, *Persepsi*, p. 134

³¹George Berkeley, *A Treatise Concerning The Principles of Human Knowledge*, edited by, Gutenberg (Reprint ebook on 29 June 2009), p. 11

society.³² A further argument is that the Covid-19 pandemic has actually made life difficult due to a lack of material income. For example, many businesses don't continue, many employees get laid off and so on. In other words, the general public's perception that external material (economic) happiness is different from internal (non-material) happiness. That is, there has been a widespread perceptual separation in society regarding the distinction between "self" or spiritual and "object" or material. The perceptual distinction between the two is something that is considered separate and unrelated. It is precisely the separation of the two that the author will elaborate on as a fundamental problem during the recovery period for the Covid 19 pandemic by following Berkeley's philosophy to find a solution.

Quoting Dicker as one of Berkeley's commentators, he emphasized that Berkeley's thoughts can be concluded with the dictum *esse est percipi* or to be is to be perceived. The dictum is generally interpreted that external objects exist only as far as they are perceived and only as an idea. However, continued Dicker, Berkeley did not assert that the mind which perceives external objects only exists when they are perceived. Instead, Berkeley asserted that thought exists through the process or activity of perceiving ideas within the mind itself. Dicker asserts that the more correct conclusion from Berkeley's dictum is that something exists because it is perceived. In other words, something exists because it is in the form of ideas or thoughts (to be is to be an idea or mind).³³ In the context of the Covid 19 pandemic recovery period, economic revival is in the sense of financial well-being which is another entity and separate from oneself. This means that economic welfare is external and material and independent of oneself so that it becomes a reason to get it. The assumption is that when you get economic prosperity, self-improvements such as good morals, high intelligence are no longer important.

³²Many countries have introduced or adopted mixed programs to save the small and medium enterprise sector which this effort is of course a priority scale for the government to increase economic enthusiasm in the country. See Edy Sutrisno in "Strategi Pemulihan Ekonomi Pascapandemi Melalui Sektor UMKM dan Pariwisata *Post-Pandemic Economic Recovery Strategy Through The Umkm And Tourism Sector*". Journal of Lembaga Ketahanan Nasional Republik Indonesia. No. 1, Vol. 9, 2021. p. 174.

³³Georges Dicker, *Berkeley's Idealism the Critical Examination* (New York: Oxford University Press, 2011), p. 3

In addition, the economy is different from the self which means, the self is active (internal) to seek the passive economy (external). Whereas economic recovery is related to welfare as a material that someone is looking for. Efforts to seek prosperity depart from self-awareness or through experience. There is a separate pattern between the material being searched for and the subject being searched for. In my opinion, both patterns have important processes and consequences. If it departs from a process of awareness, then the consequence is economic welfare as far as perceptions and thoughts are concerned. Meanwhile, if departing from the process of experience, the consequence is well-being in so far as it relates to external physical or purely material objects. Or in other words, ideas that come from the mind (without experience) with ideas that come from experience, are two contrasting knowledge.³⁴ Or more precisely, the idea of well-being that needs to be pursued during the recovery period for Covid 19 as part of the perception of being part of the object of knowledge. As an object of knowledge, borrowing Berkeley's thinking, the idea of well-being is related to the individual's subjective experience. That is, prosperity depends entirely on understanding the subject, not just material or money. When one understands that financial sustenance that is not as abundant as it was before the Covid 19 pandemic is still enough to sustain life, then that is also part of the meaning of being prosperous.

Arguments about subjects and experiences as the basis for ideas about well-being during the Covid-19 pandemic recovery depart from the process of perception and its qualities as a result. Perceiving to look for material for the sake of increasing welfare is part of complex (abstract) ideas that originate from simple ideas. For example, when someone perceives that a decrease in income is part of a state of suffering. From this condition of suffering, it affects other aspects such as, it is difficult to pay for school children, it is difficult to pay for electricity, it is difficult to provide shopping money and so on. From a collection of simple ideas that lead someone to the abstract idea of well-being. The assumption is that the person affirms that both suffering and well-being lie outside of oneself, namely in material things or money. The analogy is money as a material as well as a source of welfare and suffering apart from the understanding of the subject. That

³⁴Robert Kirk, *Mind & Body* (London: Acumen Publishing, 2003), p. 91.

is, it is the subject who is after money or material and the subject also does not understand the idea of suffering and prosperity because it is beyond the control of the subject.

In the context of economic prosperity during the recovery from the Covid 19 pandemic, most affirmed recovery in material rather than spiritual terms. For those who affirm the material, the assumption is that economics and prosperity are something that is outside oneself and is separate, so it is necessary to pursue it. Whereas for those who affirm the spiritual assumption, make the mental dimension and well-being as something that is within oneself so that the two are not separate and do not need to be pursued. Those who affirm matter assume that qualities such as maximal work, lots of money and abundance of wealth are qualities that exist in matter and are independent of the subject's area of understanding them. Whereas those who affirm spirituality assume that qualities such as physical health are something more meaningful. Instead, work, money and wealth can be understood through physical health. Without physical health, one cannot work, earn money and accumulate wealth. That is, work, money and wealth cannot exist outside of understanding so that they are at the same time on subjects that have health.

On the other hand, both health as a quality that is in the subject (secondary quality) with work, money and property as qualities that are in the material both need to be clearly positioned. Exactly, for someone who asserts that economic welfare is important and real, it can be proven that with economic materials one can be happy because it is considered real. Meanwhile, those who assert that economic welfare is important but not the only one and not real, can also prove that the economy is not real. It is precisely in the second case that Berkeley's philosophical position doubts the authenticity of material entities as quoted in the following quote:

“But for the existence of matter, there is not one proof, and far more numerous and insurmountable objections lie against it. But where are those mighty difficulties you insist on? Alas! You know not where or what they are; something which may possibly

pccur here after ... you should never yield it to any proposition, how fee soever from exceptions, how clearly and solidly so ever demonstrated".³⁵

Berkeley's philosophical view departs from the process of sensory perception. The consequence is that reality (economic welfare) is related to perception and is a mere entity of thought. Berkeley's philosophical views are an important part of this research which is called subject qualities.

In the case of the tourism village of Osing, for example, the focus is on restoring economic (material) welfare, which assumes that the economy is one of the most important things in life. In short, this economic (material) perception is related to empirical experience which is also related to reality. According to Russell, consistency between perceptions as part of the subject's efforts to construct knowledge about objects is important. In other words, the subject's perception of the mind refers to logical arguments while sensory perception refers to empirical arguments. Furthermore, Russell emphasized that the mixture of logical arguments with empirical arguments basically shows a weakness.³⁶ In other words, the strength of true argumentation must be clear and consistent so as to avoid dualism of quality. Dualism in context, on the one hand, is strong but on the other hand, it is unclear. Clear in terms of the use of the chosen perception while consistent in terms of appropriate arguments.

For most people, the recovery situation for the Covid 19 pandemic tends to be related to material matters that only consider practical aspects. Such practical considerations, citing Berkeley, are sometimes represented by some groups who are illiterate (illiterate). Explicitly, this group understands daily life based on practical principles of common sense and is controlled by natural things alone. The goal is to make it easier in terms of implementation in everyday life so it doesn't disturb the "comfort" of the mind.³⁷ Furthermore, the phenomenon of recovery from the Covid 19 pandemic as a momentum for pursuing economic prosperity is related to the reality of existence so that it becomes a goal for most people. The existence of economic well-being, following Berkeley's argument, is

³⁵George Berkeley, *George Berkeley Principles of Human Knowledge Three Dialogues* (New York: Oxford University Press, 1996), p. 205

³⁶Bertrand Russell, *The History of Western Philosophy*, (London: Routledge, 1994), p. 626-628.

³⁷See Yazid, *Persepsi*, p. 188.

something that is perceived first as an act of the subject. While money as a material thing is a consequence of these actions. However, following Berkeley's argument, primary (material) qualities such as money, possessions and work depend on understanding the subject or secondary qualities, namely personal health. Explicitly, both money, property and work become meaningful when the subject is physically healthy. In other words, it is health that constitutes true well-being which can be said to be a subject quality.

Most of the actions of many people during the recovery period are oriented towards money as a perceived material object. In fact, money is never perceived beforehand but "ideas about money" that is the basis of one's actions to "pursue" money. For example, when Budi is working, what Budi perceives is money, property and work whereas, what is directly perceived is "the idea of money". That is, the "idea of money" becomes possible when a healthy mind is chasing money. I argue it because most people are concerned with considering practical habits when perceiving. In addition, they may also perceive what is not directly perceived as reality. Something that is directly perceived is then understood as part of something that has been perceived. Whereas in that context, indirect perception is just an "effect" of indirect perception. Furthermore, for Berkeley, the ability to perceive either directly or indirectly is an ability that comes from the spirit (spirit) or soul.³⁸ In my opinion, Berkeley's emphasis on perception is therefore important to clarify the consistency of the arguments in this study. Or more specifically, that reality as an object must be perceptible. Or it could also be said that, reality as an object related to the process of perception which is then processed by the mind to produce ideas.

The orientation of money during the recovery period also indicates the other side that what most people are after is materialism. In my perspective, this orientation strengthens the roots of materialism. Materialism also assumes that truth has a relational relationship between self (subject) and reality (object). It is explicit that the relationship between mind and object also involves a relational relationship to the subject's mind as an understanding. It is this understanding of the object that is then said to be ideas. In this context, the objects that are perceived lead to the minds of the subjects who understand them. Apart from materialism,

³⁸Berkeley, *Principles Three Dialogues*, p. 50-51

chasing money also leads to pragmatism. This attitude emphasizes environmental factors and social responses that consider usefulness. Or it can be said, the relationship between self, object and environment is fundamentally temporary which is an epistemic modality. Pragmatism's truth model is based on the level of propositional or language commitment. Also pragmatically, the concept of the relationship between thought, world and action can be reduced to a linguistic problem. For example, 1. Dendi goes to Jakarta during the rainy season. 2. Dendi will probably go to Jakarta in the rainy season. 3. Dendi once went to Jakarta during the rainy season.³⁹

This social appreciation is part of the experience of each individual in their social environment. In other words, economic well-being is related to the context of individual experience in society that encourages such behavior. The actions of each of these individuals seem to be a fact as well as a value that between the well-being and the experience of the two individuals are correlated with one another. In addition, both of them correspond to each other with the difficult economic conditions of life as a reality. Therefore, the reality of material welfare as truth is considered part of the facts and values obtained through the justification process. Apart from going through the process of justification, truth is also a product of a person's critical attitude.⁴⁰ In my opinion, the truth in addressing the situation during the recovery period is a process each person goes through and justifies because it has value both as a fact and as a critical attitude. But ironically, this critical attitude is not seen so clearly because each of these individuals actually justifies the material. In addition, an uncritical attitude can be seen from how each individual separates welfare only from money, property and work. In other words, they do not consider that health is also a well-being without which money, wealth and work cannot be fulfilled.

According to Berkeley's example, the purely materialistic pursuit of economics exists and externally only leads to skepticism. Skeptical attitude means

³⁹Of the three propositions, most philosophers tend to consider more aspects of the proposition relating to the present (present) and ignore the other two propositions as part of the habit of acting See, *Time Language, Cognition & Reality*. Edited by Kasia M. Jaszolt (Oxford University Press:UK, 2013), p. 194.

⁴⁰Rajakishore Nath, "Can Ethics Be Without Ontology? Wittgenstein and Putnam," *Journal of Philosophia*, Springer Nature. Department of Humanities and Social Science Bombay, Mumbai India, 17 October 2018.

believing that without money, possessions and work, a person is not prosperous. That is, money, property and work are things that are independent of the condition of the self (subject) who understands his life situation. Economic well-being is also part of abstract complex ideas. Following Berkeley, the abstract idea that resides in the mind is a dilemma, that is, it presupposes uniformity that can be applied to everyone. The side of the dilemma is "obscuring" and ensnaring general thoughts that go beyond experience so that they become absurd. This condition presupposes that there is a general idea and is part of the knowledge of the doctrine of abstract ideas.⁴¹ The concept of economic welfare is actually abstract in nature resulting from simple ideas experienced by everyone. For example, when someone loses a lot of money in their wallet, that person immediately has the idea of a "lost wallet". Furthermore, this condition also causes that person to be unable to buy food, buy credit and so on. The idea of losing wallets and causing difficulties led to other general ideas, namely "material welfare". In other words, abstract ideas can also be generated from partial memories that are grouped together to become a single, complex abstract idea.

Still according to Berkeley, a person's experience of money, property and work (sensible experience) which is believed to be an external experience object that is free from oneself is therefore a part of oneself that is perceiving. Money, wealth and work generate ideas in the mind as "ideas of well-being" which depend entirely on the person who understands them. That is, money, property and work are no longer material in nature and apart from subject autonomy but are spiritual or immaterial in nature, namely in the form of ideas. Therefore, money, property and work are subjective or immaterial, namely in the form of ideas printed through the subject's perception as a relation between self and reality. The problem, according to Berkeley, is that money, property and material work that can exist without thought is something that needs to be rejected. Money, property and work are sensory objects whose existence needs to be perceived by the subject. When a subject or person is unemployed so they do not perceive money, property and work as material objects, these ideas remain in the minds of other people who are not unemployed. In other words, money, property and work as sensible objects

⁴¹Berkeley, *Treatise Human Knowledge*, p.32

can exist without being perceived by one person because it has been perceived first by another person so that it is in that person's mind.⁴²

Berkeley, views that the subject is able to know reality as a sensory knowledge without separating the quality of the object from the quality of the subject. This means that according to the author, Berkeley affirms a knowledge model that emphasizes understanding that is monism or depends on the subject. However, such an understanding model also presupposes a direct (immediate) perception model. When talking about personal health related to the health of all the five senses or body, then health is an idea that lies within the subject. When talking about money, wealth and work, the three qualities are located in the object. The understanding that is monism in my opinion, presupposes that money, property and work can be understood through a healthy body to strive for these three ideas. Meanwhile, direct perception, in my opinion, presupposes what the subject understands from money, property and work as an idea imprinted in the mind based on the subject's correspondence with objects.⁴³ The subject's perception of an object presupposes a continuous perception to ensure the object's existence. In this context, the essence of continuity is to be in God and at the same time guarantees the continuity of these perceived objects. In other words, it can be said that Berkeley argues that *esse is percipi* is a step presented as proof of the existence of an All-Existing and All-Knowing Intelligence.⁴⁴

Back to the problem in this paper as a recovery during the Covid 19 pandemic, the understanding that the material aspect is something that is separate from the subject in the form of ideas about welfare that are independent is automatically rejected. In other words, economic welfare is part of the subject's way of working which relies on the role of perception so that by itself, the idea of welfare is subjective, spiritual or abstract. The authenticity of this abstract idea is then internalized or considered as a material thing so that it becomes the object of sharp criticism in this paper. By following Berkeley's philosophy, attempts to understand objects as part of a knowledge system (knowledge as system) to know

⁴²Berkeley, *Treatise Human Knowledge*, p.31

⁴³See, George Pitcher, "Berkeley on the Perception of Objects," *Journal of the History of Philosophy*, Vol, 24, No, 1, January 1986, p. 103

⁴⁴See, David Darby, "*esse percipi* , Sein Ist Wahrgenommenwerden Perception and Perspective in Berkeley and Canetti," *Journal of Neophilologus*, 1991, p. 430.

reality. In addition, efforts to understand this reality are related to truth which is part of the ability of the mind that is autonomous. Therefore, Berkeley believes that a philosopher has true knowledge (high sense of virtue) of reality.⁴⁵ Reflecting on reality also means a critical effort from philosophers to investigate objects. Reality and object in that context are two of the same thing because, both are the "direction" of the subject's perception. As a direction, of course, perceiving activities have a goal, namely to understand the reality or object. According to Berkeley, the reality or object that is understood is monistic, that is, it is entirely in the area or scope of the subject's understanding.

Finally, orientation towards materials as part of the Covid 19 pandemic recovery period leads to certain activities from the community. The researcher understands this activity in an extreme way as an attempt to pursue materialism so that it gives distance to the spiritual dimension which makes society side with materialism. It is precisely this condition of distance that is the core and in line with Berkeley's critique that some people consider the material dimension to be independent from the subject. The material independence of the subject also presupposes that it is material things that determine one's well-being as an idea that needs to be pursued. The assumption is that recovery is closely related to the activities of "restarting the wheels of the economy" which receded during the COVID-19 pandemic. It is this effort to restore the "wheel of the economy" that is the background. The author highlights that the material and spiritual dimensions are two separate things. It is this separation that has strengthened the majority of people to pursue the material and put the spiritual aside. Even worse, the general public considers that material determines the quality of self, which in Berkeley, the two are one.

Conclusion

From the description of the discussion above on the abstract concept of "economic prosperity" during the post-covid-19 recovery period, three important conclusions can be drawn. First, the activity of perceiving external reality by separating material reality from the subject is what Berkeley rejects because there is no object that is understood without a subject who understands it. nor the

⁴⁵Berkeley, *Alchiron in Focus*, edited by David Berman, (Routledge: London and New York, 1993), p. 64 & 73

subject is fully in the understanding of the subject. Third, Berkeley's philosophical argument to support that everything can be understood because perception aims to fight skepticism because material objects are part of spiritual subjects. These three conclusions confirm that the spiritual dominates one's knowledge of external reality. In addition, the "forms" of knowledge are ideas that are immaterial. That is, the essence of something is immaterial things which again emphasizes that the form of religiosity as part of the study of Tafsir, Hadith, Sufism, Studies of Religion and Philosophy is an essential part of the study of - non-humanities studies. Besides that, from the three points of the conclusion, it is in line with the author's analysis in this paper that the symptoms of society during the recovery of the Covid 19 pandemic were materialistic and had spiritual implications.

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