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Laduni Science According to Muhammad Luthfi Ghozali's Thoughts

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ABSTRACT

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This research is motivated by an assumption in the community, especially among Islamic boarding schools, that *laduni* is a science that is imported directly without any prior process. It has become a common assumption when *laduni* science is associated with supernatural, mystical, superstitious things and a person's ability to do something beyond reason or, more popularly, with the term "*yukhariq al-adah*." This research is devoted to the thoughts of Muhammad Luthfi Ghozali. As an observer, expert, and practitioner of Sufism, he has a different understanding from the views of other Muslim scientists in terms of *laduni* science. He considers that *laduni* is the science of direct giving or knowledge inherited by the person who first got it from his heir. According to him, everyone can get it as long as they want to build because they get it, namely grace before knowledge, the results of *taqwa*, *nubuwwah*, or *walayah*, and inherited knowledge. The benefits ³¹ this research are divided into two, namely theoretical and practical. Theoretically, this research is **expected to contribute to the development of the** treasures of Sufism, especially those related to *laduni* science, how to obtain it and understood by Luthfi Ghozali as the caliph of the earth. Practically, this research is helpful for academics as a reference, material for Sufism and Islamic studies majors as a reference in curriculum development and the field of study of concentration, as well as reflection for Sufism practitioners in their spiritual odyssey, as well as a foothold for researchers to conduct further research. This research is library research ¹¹, which focuses on efforts to explore and conduct an in-depth study of books and literature. The data collection methods used are documentation and interviews, while the researchers' data analysis is content analysis. The findings of this study are: 1) *Laduni* science, according to Muhammad Luthfi Ghozali, is the science of giving or inheriting directly from the heirs who first received an inheritance from their predecessors, in the form of spontaneous inspiration that radiates from the heart and then radiates out again in the form of behavior, both words, and deeds. Through reason and thought. 2) *Laduni* science can be obtained by the building because it is obtained from *laduni* knowledge, namely grace before knowledge, the fruit of piety, the process of *nubuwwah* or *walayah*, and inherited knowledge.

Keywords:

Laduni Knowledge,
Muhammad Luthfi
Ghozali.

INTRODUCTION

The term "science of *laduni* " is interesting enough to get attention. In the Qur'an only once mentions it with the phrase: "*min ladunna 'ilman*," namely in Surah Al-Kahf (18); 65. The unpopularity of this term in the Qur'an makes it less attractive to Muslim intellectuals. In fact, until now, there are still few studies and research about *Laduni* knowledge.

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In the treasury of Islamic knowledge, *laduni* is a unique scientific treasure. Its existence is considered a mystery, but it is believed. Many people want to acquire this knowledge, but not all can obtain it. Only a select few get it.

From a philosophical point of view, the position of *laduni* science is apparent. This science is viewed from the ontological side. It is closely related to the divine realm, which involves the interrelated potential of the *nafs*, spirit, and *'aql*. From an epistemological perspective, this knowledge can be obtained through *tazkiyat al-nafs*, which is a serious effort to cleanse the liver from various impurities: the process, namely the behavior of the Sufis to achieve a condition of closeness to the *Khaliq* or Creator. The methods commonly used by Sufis to perform *tazkiyat al-nafs* are

mujahadah, riyadah and mukasyafah.

From the axiological point of view, *laduni* science shows positive behavior to achieve true happiness from positive behavior carried out. It is what makes a person open the opportunity to get the light of Allah. Historically, there are not many works of salaf scholars that explicitly mention the word *laduni* science. Researchers only found one work that specifically examines this science: *Al-Risalah Al-Ladunniyyah* by Hujjatul Islam, Abi Hamid Muhammad Al-Ghazali (from now on Al-Ghazali).

At the beginning of his treatise, Al-Ghazali said that some scholars opposed the existence of *laduni* science. It is based on information he obtained from a friend. Unfortunately, Al-Ghazali did not mention his name, which said some scholars denied the existence of *laduni* science, which was the handle of typical Sufi scholars. Al-Ghazali refuted this opinion through his work, *Al-Risalah Al-Ladunniyyah*. According to him, *laduni* science exists. It is even more potent and can be used as a guide compared to knowledge produced by learning efforts. So what is *laduni* science?

In *Mu'jam Al-Ma'ani Al-Jami'*, *laduni* knowledge is defined as Allah's knowledge given to His servants through inspiration.¹ Unfortunately, people generally assume that this knowledge is obtained just like that, without a process that precedes it. They think that this knowledge comes so that the owner suddenly becomes intelligent.² Suddenly, the owner can read the yellow book, even though he has never studied it. Not infrequently, this knowledge is associated with supernatural abilities in the form of a person's ability to do something beyond human reason. It was being able to guess someone's fate, for example, flying into space, not using sharp weapons or other phenomena associated with *yukhariq al-'adah* (events beyond logical reasoning).

Concerning this knowledge, Al-Ghazali in *Al-Risalah Al-Ladunniyyah* defines it as the flow of light of inspiration after completing the creation process.³ This knowledge warns the *kulliyah* soul to the soul in *juz'i*.⁴ This knowledge is human according to the degree of cleanliness, acceptance, and ability to prepare.⁵ This knowledge is only given to souls who have reached the dignity of *laduni*. Because this knowledge is only given to people who have succeeded in purifying their souls, this knowledge is rare. However, this rarity does not mean it is impossible to obtain.

Everyone has the same potential to acquire it, as long as there is an intention and willingness to do so because of knowledge acquisition.

In connection with this knowledge, Luthfi Ghazali explained that the science of *laduni* meant the science of *ladunniyyah rabbaniyyah*, namely, knowledge brought from religious affairs, given directly, or inherited by someone who had obtained it from his previous heir.⁶ This knowledge is universal to the needs as a solution to the problems of life faced by its owner. It comes from its source, namely the heart of a believer.

According to Luthfi Ghazali, everyone has the same opportunity to acquire this knowledge. However, not everyone knows how. This knowledge is obtained when the contemplative soul of the owner has arrived (*wusul*) to Allah SWT.⁷ In addition, Luthfi Ghazali also linked the ownership of *laduni* knowledge with the position of humans as caliphs of the earth. As mentioned earlier, the primary function of human creation is as caliph on earth. However, not everyone can adequately carry out their functions and roles as caliphs.

In this regard, Luthfi Ghazali said that not all humans could carry out their roles and functions as caliphs of the earth. Some of them have a higher position than others.⁸ For Luthfi, Ghazali, a caliph of the earth, must be able to carry out the mandate that Allah gave him when he was in the eternal age. The mandate in question is *hurriyyatul iradah*, the freedom to determine one's will.

The interest of researchers to raise this issue is, of course, with various considerations. First, from the personal side of Luthfi Ghazali, he is a follower and practitioner of *tariqah*. Luthfi Ghazali should be used as a figure in *tariqah*. He is proven to have a large congregation. No less than 4000 worshipers attended.⁹ Generally, on every *haul* held at his cottage, they are the *Salik* who follow him. It clearly shows his capability as a follower, practitioner, and (perhaps) *murshid thoriqoh*.

Second, in terms of academic education, he is not an educated person in the sense of having formal education up to higher education. However, his dozens of written works are evidence of the depth and breadth of his knowledge that should not be underestimated. These works include two books that have become the focus of research for researchers: a series of books, "Seeking Your Identity," and according to the author's statement, they were written in 10 years.¹⁰ What

¹ Mujamma' Al-Lughat Al-'Arabiyyah, *Al-Mu'jam Al-Wasit*, 9,airo: Maktabat al-Syuruq al-Dauliyyah, 2004), Cet ke-4, 822

² Ilung S. Enha, *Laduni Question; Model Kecerdasan Masa Depan*, (Yogyakarta: Kaukaba, 2011), 143

³ Abi Hamid Muhammad Al-Ghazali, *Al-Risalah Al-Ladunniyyah*, 9

⁴ Agus Sutiyono, Ilmu Laduni dalam Perspektif Al-Ghazali, *Nadwa, Jurnal Pendidikan Islam*, Vol 7, Nomor 2, Oktober 2013

⁵ Abi Hamid Muhammad Al-Ghazali, *Al-Risalah Al-Ladunniyyah*, 28

⁶ Muhammad Luthfi Ghazali, *Menguak Keajaiban Mimpi; Menggali*

Sumber Ilmu Laduni, (Semarang: Abshor, 2017), Cet.1, V

⁷ *Ibid.*, IV

⁸ Wawancara peneliti dengan penulis pada hari Sabtu, 11 Desember 2021 di Ponpes Al-Fitrah, Desa Sumurejo, Kecamatan Gunungpati, Semarang.

⁹ Wawancara peneliti dengan penulis pada Sabtu, 11 Desember 2021 di Pondok Pesantren Al-Fitrah, Desa Sumurejo, Kecamatan Gunungpati, Semarang.

¹⁰ Wawancara peneliti dengan penulis pada Sabtu, 11 Desember 2021 di Pondok Pesantren Al-Fitrah, Desa Sumurejo, Kecamatan Gunungpati, Semarang.

is even more interesting, according to him, is that this book is an outpouring of inner inspiration in the spiritual journey he is on. Third, Luthfi Ghozali's courage to dismiss people's absurd assumptions about laduni science, which is considered sacred.¹¹ *Laduni* science is considered a secret science that particular people can only obtain. For Luthfi Ghozali, everyone can obtain knowledge as long as they know the knowledge and are willing to build a cause to obtain it.

Fourth, the concept of the caliphate of the earth, which is different from the understanding of people in general, and relates it to the ownership of laduni science, becomes the main attraction for further study. Fifth, his courage to criticize that a person's murshidship is not determined by the competition system or the authority of the tariqah organization alone. However, *kemurshidan* is Allah's choice directly or due to the appointment of his legal heir.¹² This can be recognized from the indicators surrounding the *mursyidan*.

In addition to the reasons above, the researcher considers that Luthfi Ghozali has serious concerns with the world of Sufism and Tariqah. He has dozens of books, all of which have Sufism nuances, including four books in the book series "Seeking Your Identity." Luthfi Ghozali is a Sufism practitioner who follows the tariqah of Qadiriyyah was Al-Naqsyaban¹⁶ ah Al-Ottoman by taking allegiance to Al-'Allamah, Al-'Arif Billah, Al-Shaykh Ahmad Asrori Al-Ishaqi RA. Therefore, his credibility in the world of Sufism is unquestionable. He has been involved in the world of Sufism for¹⁵ long time with its various intricacies.

The main problem of this research is how Luthfi Ghozali views laduni science, where he explains and reveals how to obtain it and his concept of thinking about laduni science.

RESEARCH METHOD

This research is library research, which focuses on efforts to explore and examine books and literature in depth. This type of research limits its activities to browsing library collections without going into the field.¹³ Amir Hamzah argues that library research is research that falls into the category of qualitative research. He works at an analytical level and is perspective emic in nature, i.e., obtaining data not from the researcher's perspective but based on conceptual and theoretical facts.¹⁴

In this study, the researcher attempted to understand and analyze Muhammad Luthfi Ghozali's book, entitled Finding Identity Volume 2, Science of Laduni Fruits of Saleh Charity and Worship and Searching for Identity Volume 4;

¹¹ Muhammad Luthfi Ghozali, *Mengungkap Keajaiban Mimpi; Menggali Sumber Ilmu Laduni*¹⁰ V

¹² Muhamad Luthfi Ghozali, *Mencari Jati Diri Jilid 4; Kholifah Bumi; Guru Mursyid sebagai Bapak Ruhaniah*, (Semarang: Al-Fitrah, 2008), Cet. 2, 4.

¹³ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), 2.

Khalifah Bumi: Guru Mursyid As Spiritual Father published by Abshar publisher, Semarang.

Researchers tried their best to find Muhammad Luthfi Ghozali's concepts and ideas about *laduni* science and how to obtain it. As already well-known in the *pesantren* community in particular and the Muslim community in general, the existence of this *laduni* science is believed to be accurate, but it has much diversity in understanding, and it is not infrequently associated with mystical things and supernatural advantages.

In addition, this study reveals the concept of the caliph of the earth, which is different from the general understanding, namely that the caliph of the earth is man as a "substitute" or "representative" of Allah on earth. Luthfi Ghozali has a different understanding and argues that not all humans automatically become caliphs of the earth. However, he also does not deny the view of people in general regarding the meaning of caliph. More specifically, the researcher seeks to uncover why laduni science is a requirement for caliphs on earth.

This study's research data sources are divided into two types, namely primary data sources and secondary data sources. Primary data sources are all types of literature directly related to the theme of research studies, namely *laduni* science in the Sufism tradition. According to Muhammad Luthfi Ghozali, secondary data sources are all kinds of literature in books, journals, articles, papers, and so on that support research. Although it does not directly intersect with the discussion theme, it helps and supports efforts in reviewing, analyzing, and analyzing the topics discussed in this research.

Techniques and methods of this research use techniques and documentation methods, namely the study of texts and literature review as a technique and method of data collection. This method is used to collect data from various documents and literature. In contrast, the text/nash study method, commonly known as literature review, is used to examine the data contained in various literature, such as turath books, books, journals, magazines, Etc.¹⁵ In addition to seeking data from various literature, the researchers also conducted direct interviews with the author, namely K.H. Muhammad Luthfi Ghozali, at the Al-Fitrah Islamic Boarding School, located in Sumurejo Village Gunung Pati District, Semarang City.

The data analysis used in this research is content analysis. This method aims to describe and conclude the content of the communication process.¹⁶ They were carried out both orally and in writing. The researcher describes the

¹¹ Amir Hamzah, *Metode Penelitian Kepustakaan; Library Research*, (Malang: Literasi Nusantara Abadi, 2020), 9.

¹⁵ Mujamil, *Tradisi-tradisi Kreatif Pemikiran Islam Indonesia*, (Yogyakarta: Lentera Kreasindo, 2015), cet.1, h.10

¹⁶ Amir Hamzah, *Metode Penelitian Kepustakaan Library Research*, (Malang: Literasi Nusantara Abadi, 2020), 74

findings from these data to find out the author's intended purpose and understands his ideas and the ideas of his thoughts as outlined in the book. Next, the author analyzes the thoughts of Muhammad Luthfi Ghozali, looking for the relationship between the texts in the same book and the contradictions, if there are any. Next, the researcher tried his best to make an assessment and provide criticism of his ideas and thoughts. At the end of writing the dissertation, the researcher attempts to abstract the ideas of Muhammad Luthfi Ghozali's thoughts to find new ideas in understanding *laduni* science, how to obtain it, and its relation as a requirement for the caliph of the earth/mursyid Tariqah.

Researchers see the need to explore *laduni* basis/postulate for the existence of *laduni* science, both in the Qur'an and hadith, considering that both are the primary sources that become references for Islamic teachings. A clear basis will be found with this effort that *laduni* science is part of Islamic epistemology.

DISCUSSION

The term *laduni* science is in the text of the Quran or hadith. However, some terms can be used as a basis for the existence of this knowledge, namely Surah Al-Kahf (18); 65.

فوجدنا عبداً من عبادنا أتيناه رحمةً من
عبدنا وعلمناه من لدنا علماً (65)

Meaning: "Then they met a servant among Our servants, whom We had given him mercy from Our side, and whom We had taught him knowledge from Our side." (Qs. Al-Kahf (18); 65)

In the verse, there is the expression "من لدنا علماً" which means "That We taught him knowledge from Our side." This expression was the beginning of the emergence of the term "laduni science" in the treasures of Islamic science, especially the treasures of Sufism.

Another verse that shows the existence of *laduni* science is Surah Al-Ankabut (29); 29 as follows.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ
اللَّهَ لَمَعَ الْمُحْسِنِينَ (69)

Meaning: "And those who strive (to seek our pleasure), We will indeed show them Our ways. And verily Allah is with those who do good." (Qs. Al-Ankabut (29); 69)

As for the hadith, the science of *laduni* can be found in several narrations, including:

- a. The Hadith of the history of Turmudzi is as follows:

قال رسول الله صلى الله عليه وسلم: اتقوا فراسة
المؤمن فإنه ينظر بنور الله، (رواه الترمذي)¹⁷

Meaning: "The Messenger of Allah. said: "Fear all of you at the hunch of a believer, for verily he sees with the

light of Allah." (HR. Tirmidzi)

- b. Hadith narrated by Abu Al-Shaykh
العلم حياة الإسلام وعماد الإيمان، ومن علم علماً أتته الله أجره،
ومن تعلم فعمله، علمه الله ما لم يعلم (رواه أبو الشيخ)
Meaning: "Knowledge is the life of Islam and the pillar of faith, whoever teaches knowledge, Allah will perfect his reward, and whoever teaches knowledge and then puts it into practice, Allah will teach him what he did not know before." (HR. Abu Syaikh).¹⁸
- c. Hadith History of Shihab Al-Qudai:
قال رسول الله صلى الله عليه وسلم: «مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ
صَبَاحًا ظَهَرَ تَبْلِيغُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ»¹⁹
Meaning: "The Messenger of Allah said: "Whoever is sincere (worship) for Allah for forty days, then the sources of wisdom will appear from his heart that appears through his mouth." (HR. Syihab Al-Qudai)

- d. Hadith History of Bukhari:
قال رسول الله صلى الله عليه وسلم: " إِنْ لَمْ يَكُنْ لِي وَلِيٌّ فَقَدْ أَذِنْتُ
بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ
عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالْوَأْفَلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ،
وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ
سَأَلَنِي لِأُعْطِيَهُ، وَلَنْ أَسْتَعَاذَنِي لِأَعِيثَهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي
عَنْ نَفْسِي الْمُؤْمِنِ، بَكَرَهُ الْمَوْتُ وَأَنَا أَكْرَهُ مَسَاعَتَهُ "

Meaning: Rasulullah SAW said: "Verily Allah says, "Whoever is hostile to a guardian of Me, I have indeed declared war for him, and My servant does not always draw near to Me with something that I love more than what I have made obligatory on him, and does not My servant always draws near to Me with sunnah worship until I love him, so when I love him, I become his hearing with which he hears, I become sight with which he sees, his hands with which he strikes, and his feet with which he sees. walk, if he asks Me, I will surely give, if he asks for My protection, I will surely protect him, and I do not doubt anything I do more than I doubt the soul of a believer, he hates death and I hate to hurt him ." (HR. Bukhari)

The existence of this knowledge is indicated by 22 verses in Surah Al-Kahf (18); 60-82, in which two central figures are told which characterize the emergence of the term *laduni* science, namely Prophet Moses and Prophet Khidr. Prophet Moses mastered the knowledge that Allah gave him with a different character from the knowledge that Prophet Khidr had given him (Allah).

Several hadith narrations explain the beginning of the meeting of the two figures. Among them is the following hadith of Imam Bukhari.

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي

¹⁷ Muhammad Ibn 'I'sa Al-Turmudzi, *Sunan Al-Turmudzi*, Juz 5, (Beirut: Dar Al-Gharb Al-Islami, 1998), 149

¹⁸ Al-Sayyid Ahmad Al-Hasayir, *Tarjamah Mukhtar Al-Ahadits Al-Hikam Al-Muhammadiyah*, Penyunting, Syamsudin Manaf, Cet. 5, (Bandung: AL-Ma'arif, 1994), 549-550.

¹⁹ Abu 'Abdillah Muhammad Al-Quda'i, *Musnad Al-Syihab*, Juz. 1, Beirut: Muassisah Al-Risalah, 1986), 285.

²⁰ Muhammad Ibn Isma'i Al-Bukhari, *Sahih Al-Bukhari*, Juz. 8, (...: Dar Tuq Al-Najat, 1442), 105.

إِسْرَائِيلَ جَاءَهُ رَجُلٌ فَقَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمُ مِنْكَ؟²¹ قَالَ مُوسَى: لَا، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى: بَلَى، عَزَبْنَا خَضِرًا، فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ، فَجَعَلَ اللَّهُ لَهُ الْخَوْثَ آيَةً، وَقِيلَ لَهُ: إِذَا فَقَدْتَ الْخَوْثَ فَارْجِعْ، فَإِنَّكَ سَتَلْقَاهُ، وَكَانَ يَتَّبِعُ أَثَرَ الْخَوْثِ فِي الْبَحْرِ، فَقَالَ لِمُوسَى فَتَاهُ: (أَرَأَيْتَ إِذْ أَوْحَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخَوْثَ وَمَا أَتَسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكَرَهُ)، قَالَ: (ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى أَثَرِهِمَا قَصَصْنَا)، فَوَجَدَا خَضِرًا، فَكَانَ مِنْ شَأْنِهِمَا الَّذِي قَصَّ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ²¹

Meaning: *I heard the Messenger of Allah. Said, "When one day the Prophet Moses was standing in front of his people, a man from the Children of Israel came, then he asked, 'Do you know someone who knows more (clever) than you? Wajalla revealed to Moses, 'Yes, there is, my servant Khidr,' Then Moses asked how he had found him. Then Allah made a fish for him (Moses) as a sign. It was said to him, 'When you lose the fish, come back, you will find it., He (Moses) followed the trace of the fish in the sea, so his companions said to Moses, 'Do you know when we were looking for shelter in the rock, then I actually forgot? (telling out) the fish and none forgot about me except the devil.' Moses said: "That is (the place) we are looking for." Then the two of them returned, following in their footsteps. Then they both met with Khidr as Allah Azza wa Jalla narrates them both in His book (the Qur'an). (HR. Bukhari).*

This hadith is the basis for the history of laduni science. Prophet Moses is described as a character who travels to meet Prophet Khidir as a character who has laduni knowledge. Armed with the instructions given by Allah that he (Moses) could find someone more intelligent than him, who had been awarded knowledge from Him, he and his companions set out on foot along the shore with fish as their guide. They keep walking until tiredness and exhaustion force them to stop and rest. They stopped near a boulder. Prophet Moses gave a message to his student to tell him if he (his student) saw the strange thing that happened to the fish he was carrying. However, because of the tiredness and fatigue he felt when he saw what happened to the fish, the sleepiness overcame him.

After waking up, they resumed their journey. His friend forgot to tell him what happened to the fish before sleepiness beat him. When hunger arrived, Prophet Moses asked for provisions and asked about the fish he had brought.

Hearing this, his best friend remembered that when they stopped and rested near the rock until they fell asleep, he saw his native fish live and jump into the sea miraculously. Prophet Moses was surprised and informed him that that was the place he was going. They went back along the previous trail until they found the place in question. They met the person they were looking for on this trip, namely the Prophet Khidir a.s. This incident is narrated in Surah Al-Kahf (18);

²¹ Muhammad Ibnu Isma'il Abu Abdillah Al-Bukhari, *Sahih Bukhari*, (...Dar T)uq Al-Najat, 1422 H), Jus 1, 26

²² A²⁰ Manshur Al-Maturidi, *Tafsir Al-Maturidi*, Juz 7, 195.

²³ Abu Ja'far Al-Thabari, *Jami'ul Bayan Fi Ta'wil Al-Qur'an*, Tahqiq Ahmad Syakir, (... Muassisah Al-Risaaah, 2000),

62-65.

After meeting with Prophet Khidr, Prophet Moses told about the purpose of his trip to meet him. He wants to follow it to get guidance from the knowledge that Allah taught him, namely about the guidance and the truth that was taught to him.²²

Hearing the narrative of Prophet Moses, Prophet Khidir answered as narrated in the following *Tafsir Al-Tabari*.

يا موسى، إني على علم من علم الله؛ علمني الله لا تعلمه، وأنت على علم من علمه علمك لا أعلمه،²³

Meaning: *"O Moses, I am with the knowledge that Allah taught me that you did not know, and you with the knowledge that He taught you that I did not know."*

Prophet Khidir said that Prophet Moses, with the knowledge that Allah gave him that he did not know (Khidir), would not be able to be patient with him. However, this curiosity and curiosity prompted Prophet Moses to urge him so that he could follow him. The condition is that Moses is prohibited from asking about anything he does until Khidir himself explains.

After both agree, the journey begins. When they boarded the boat, they saw birds hunting for food in the sea. It (the bird) put its beak into the water and flew. Prophet Khidir then explained to Prophet Moses, *"O Moses, my knowledge and your knowledge, when compared to Allah's knowledge, it is not able to reduce it except as the sea water in the beak."*²⁴

The words of the Prophet Khidir seemed to give a warning to Moses so that he never felt he had high knowledge, even though he was a prophet. The thing he had experienced when a group of the Children of Israel asked him. No matter how high human knowledge is, it is nothing compared to Allah's unlimited knowledge.

On this journey, Prophet Moses a.s. His patience was tested not to ask for something done by the Prophet Khidir a.s. Along the way until he explained it. Some of the events he experienced were enshrined in Surah Al-Kahf (18); 60-82. In the end, Moses was unable to be patient, and the two separated.

The story in these verses is the forerunner of the term laduni knowledge in Islamic treasures. Laduni science is the science of the unseen, as stated in the story above.²⁵

In the discourse on obtaining laduni knowledge, the authoritative reference that can be used as an initial source is the book written by Al-Ghazali, namely *Al-Risalah Al-Ladunniyah*. This book is not about how thick but the terms with deep content.

Juz 18, 65.

²⁴ 14, 65.

²⁵ Ernia Sapitri, *Epistemologi Al-Ghazali tentang Ilmu Laduni dalam Kitab Risalah Al-Ladunniyah*, *Jurnal Manthiq*: Vol V Edisi II 2020, 93.

In this treatise, Al-Ghazali explains the laduni science that some scholars at that time denied. Al-Ghazali denies this by writing his argument as follows.

نعم، إن ذلك الرجل يقول بأن العلم هو الفقه وتفسير القرآن والكلام حسب، وليس وراءها علم وهذه العلوم لا تتحصل إلا بالتعلم والتفقه، فقلت: نعم، فكيف يعلم علم التفسير؟ فإن القرآن هو البحر المحيط المشتمل على جميع الأشياء، وليس جميع معانيه وحقائق تفسيره مذكورة في هذه التصانيف المشهورة بين العوام، بل التفسير غير ما يعلم ذلك المدعي²⁶

Meaning: "It's true, and the cleric said that science is only *fiqh*, interpretation of the *Qur'an* and *kalam* only. There is no other science. These sciences cannot be obtained without studying and understanding them (*tafaqquh*), I (Al-Ghazali) replied: Yes, then how can the science of interpretation be learned? The *Qur'an* is like a vast ocean that covers all things, all the meaning and nature of its interpretation is not mentioned in famous essays among the common people, even the interpretation is not known beforehand by those who admit it.

With that statement, Al-Ghazali dismissed the notion that the laduni science, which was believed to exist by the Sufism scholars who were considered mystical and irrational, did not exist. The science of laduni exists and is accurate. The science of interpretation, whose concentration is on understanding the contents of the *Qur'an* and its instructions, cannot exist without the knowledge of laduni.

Furthermore, Al-Ghazali systematically explained laduni science by starting his study of the glory of science, the *nafs*, and the human soul. At the end of his treatise, he (Al-Ghazali) explained the nature of *laduni* knowledge and how to obtain it.

Concerning the nature of science, laduni Al-Ghazali explained as follows.

اعلم أن العلم اللدني هو سريان نور الإلهام يكون بعد التسوية كما قال تعالى: ونفس وما سواها²⁴ نفس: 7.²⁷

Meaning: "Know that indeed *laduni* science is the flow of the light of inspiration that exists after the completion (of creation), as Allah Ta'ala says: 'By the soul and the perfection of its creation'," (Qs. Al-Syams (91); 7).

Through this ta'rif, Al-Ghazali emphasized that the existence of laduni science can only be achieved after a person can achieve the perfection of his soul. In Sufism literature, this kind of condition can be achieved by a person when he has succeeded in going through various *maqamat* in the *tazkiyat al-nafs* effort. Later, he will arrive at the *maqam makrifat*, or *musyahadah*, a condition where a person is fully aware of the nature of himself as a created being and Allah. SWT. as the Creator.

About how to acquire knowledge of laduni, Al-Ghazali calls it a cause and divides it into three kinds. First, produce all knowledge and make a perfect part of the majority of knowledge. (تحصيل جميع العلوم وأخذ الحظ الأوفر من أكثرها).

²⁶ Abi Hamid Al-Ghazali, *Al-Falah Al-Laduniyyah*, Tahqiq: Abu Sahl Najah Audh Shiyam, (Mesir: Dar Al-Kutub Wa Al-Wataiq Al-Qaumiyah, 2014), 25.

Second, the right *riyadah* and *muraqabah* (الرياضة الصادقة (والمراقبة الصحيحة). Third, *tafakur* (التفكير).²⁸

First, produce all knowledge and make a perfect part of the majority of knowledge. On this first point, Al-Ghazali did not provide an explanation and argument. The researcher assumes that the purpose of the first point is laduni knowledge that is achieved explicitly by people whom Allah SWT chooses as a prophet or apostles. Although this argument is just the researcher's assumption, the researcher likes it because the prophets and apostles only know part of the perfection of knowledge.

Second, correct *riyadah* and *muraqabah*. Al-Ghazali based his argument on two Hadiths of the Prophet SAW as follows.

من عمل بما عَلم أورثه الله علم ما لم يعلم.

Meaning: "Whoever practices the knowledge that was taught (to him), then Allah will give knowledge (to him) about what he previously did not know."

من أخلص لله أربعين صباحا أظهر الله تعالى ينابيع الحكمة من قلبه على لسانه.

Meaning: "Whoever sincerely does good deeds for forty days (consecutive), then Allah Ta'ala will reveal the sources of wisdom from his heart on his tongue."

"Whoever sincerely does good deeds for forty days (consecutive), then Allah Ta'ala will reveal the sources of wisdom from his heart through these two hadiths. Al-Ghazali explained that laduni knowledge would be obtained by someone willing to practice the knowledge taught to him. Allah will teach him the knowledge he did not know before who is sincere in charity. In the second edition of the hadith, Allah will reveal the source of wisdom from his heart which is visible from his mouth.

The thing that needs to be noted is that Al-Ghazali determines *riyadah* and *muraqabah*, which reflects charity with the right words. It shows that some people, or even the majority, are wrong in practicing the knowledge taught to them. They are people who are trapped and deceived by their deeds. Those deceived will not get the knowledge of laduni on his tongue."

Third, contemplation. Al-Ghazali explained that when the soul learns and focuses on knowledge then it thinks about what it knows with the provision of (correct) thinking, the door to the occult is opened.²⁹ Concerning this meditation, Al-Ghazali discusses it specifically in another book, namely *Ihya' 'ulum al-din*. Al-Ghazali explained that contemplation is an attempt to bring together two different sciences to find different knowledge.

CONCLUSION

According to Muhammad Lutfi Ghozali, laduni is the science of direct giving or inherited by his heirs directly from his

²⁸ *Ibid.*, 61.

²⁸ *Ibid.*, 61-62.

²⁹ *Ibid.*, 62.

predecessors, such as the Prophets, *Al-Siddiq*, *Al-Syuhada'*, *Al-Salihin*. The will of Allah SWT only gives this knowledge. However, this knowledge is not merely a divine science. According to him, *laduni* science can be in the form of science that is scientific, concrete, rational, logical, and supported by solid and rational arguments. In fact, according to him, *laduni* can take the form of scientific research that is applicable and dynamic.

Based on the example he put forward, there are similarities between the views of Luthfi Ghozali and other Muslim scientists. That this knowledge sometimes comes from revelation and sometimes comes from inspiration. The knowledge comes from revelation, devoted to the prophets and apostles, while those who come from the inspiration are generally the saints.

Unlike most Muslim scientists, Luthfi Ghozali focuses more on the concept of *laduni* science on inherited knowledge from his predecessors, who got it first. Therefore, in this case, he emphasizes the importance of building spiritual interaction with those who have previously received it through a process of spiritual interaction known as *tawasul*. Someone who hopes for the arrival of *laduni* knowledge must inherit from his predecessors through the emission of spiritual *tarbiyah*.

Luthfi Ghozali also believes that *laduni* science is not the result of magic. He doubted the extraordinary abilities that were obtained suddenly. Perhaps this is just *istidraj*, a form of indulgence given to the perpetrator of immorality so that he is further away from Allah SWT. According to him, knowledge is generally given to hearts that have been prepared in advance through the *riyadah* process and *tazkiyat al-nafs*.

Laduni knowledge comes from a heart that is constantly *tawajjuh* to achieve spiritual quality improvement. It is in the form of conveniences a believer obtains in living his life. Allah's help is given to a believer to solve the problems he encounters in life.

Luthfi Ghozali also thinks that *laduni* knowledge can be obtained by anyone with the condition that they are willing to build because they have acquired this knowledge. It is somewhat different from the views of other Muslim scientists, who generally think that this knowledge is only explicitly given to a saint.

Regarding obtaining *laduni* knowledge, Luthfi Ghozali argues that *laduni* science can be obtained if someone is willing to establish a cause. There are four kinds of causes: grace before knowledge, the result of piety, the process of *nubuwwah* or *walayah*, and inherited knowledge.

About this first cause, grace before the arrival of knowledge, Luthfi Ghozali explained that *laduni* knowledge would not be given except to someone He wills as a chosen servant from the ancients. The knowledge of *laduni* obtained, for this reason, is Nur Muhammad, the journey of Prophet Moses in search of the Prophet Khidir, and the knowledge that was taught to the Prophet Adam.

The second reason is the fruit of piety. In this case, Luthfi Ghozali explained that the descent of *laduni* knowledge was not the result of magic, which came suddenly without any underlying reason. Furthermore, he doubts all forms of advantages that someone suddenly obtains. According to him, the sudden advantage could be a form of *istidraj* or maybe magic, a trick of the devil.

Laduni knowledge is given to people who have prepared their hearts and souls with complex forging. The person in whom an interaction between mind and his heart, combining the concept of the outer and inner heart, the concept of heaven and earth, from him there is an interaction between the two lights. From this interaction, the result, which is in the form of *laduni* knowledge, is obtained.

The third reason for obtaining *laduni* knowledge is the process of *nubuwwah* or *walayah*. Luthfi Ghozali *nubuwwah* or *walayah* means "closeness" of Allah to His servants in giving *tarbiyah*. Closeness is in the form of maintenance, care, and help.

The fourth reason is that the acquisition of *laduni* knowledge is inherited knowledge. According to Luthfi Ghozali, these four causes are the most difficult to describe. Only people guided by faith can accept it because this is the most difficult for reason and reason to digest.

Laduni knowledge can be obtained because someone gets an "inheritance" from someone who has previously obtained it. In this case, Luthfi Ghozali views the importance of spiritual *tawasul*, namely how the *Salik* establishes a spiritual relationship with his teacher to get *tarbiyah bainiyah*. By establishing a solid inner relationship with a *murshid* teacher who has received enlightenment before, a *salik* will get the *laduni* knowledge passed on to him.

Luthfi Ghozali's view of obtaining *laduni* science has similarities and differences with several other Muslim scientists' views who are interested in the study of *laduni* science. Generally, their explanations depart from an attempt to interpret Al-Ghazali's opinion in *Al-Risalah Al-Ladunniyah*. For example, the explanation given by Gus Qayyum was uploaded on Chanel Pati Unus.

In the explanation on the channel, Gus Qoyyum said that there are two ways to obtain *laduni* knowledge, namely *riyadah* and *mujahadah*. Furthermore, he also explained that there are two types of *laduni* knowledge, namely *laduni* knowledge obtained through *riyadhah* and, second *laduni* knowledge obtained through contemplation carried out with a clear heart. It is different from the opinion conveyed by Luthfi Ghozali that there is also *laduni* knowledge obtained through the inheritance of his predecessors.

Another view regarding how to obtain *laduni* knowledge was conveyed by Fakhruddin Faiz on the Sinau Filosofi Youtube channel. The reference is also the same, *Al-Risalah Al-Ladunniyah*. He explained that *laduni* knowledge could be obtained in three ways: by being blessed by Allah, secondly by *riyadah*, *muraqabah*, and *mujahadah*, and thirdly by contemplation. Fakhruddin Faiz's view is more

flexible because everyone can get it, and it does not require someone to be a guardian. However, this explanation also has differences from Luthfi Ghozali because he does not mention the existence of inherited knowledge.

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