



## The Relevance of *Laduny* Science in The Qur'an: Al-Ghazālī's Perspective on Acquiring Knowledge in Digital Era

Ina Salmah Febriani, Neli Hidayah, Tamimi Setia Alam, Wahyudin

UIN Sultan Maulana Hasanuddin Banten; STAI Miftahul Ulum Tanjung Pinang

*ina.salmahfebriani@uinbanten.ac.id; nelihidayah@staimutanjungpinang.ac.id*

Received:	2023-11-02	Accepted:	2023-10-24	Published:	2023-10-28
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**Abstract:** *Development of technology may influence the way of individual learning. Many years ago, scholars had a long time to acquisition the knowledge, today's digital era allows us to get information quickly. Imam al-Ghazālī said that there are three human abilities to obtain knowledge, including the five senses, 'aql and heart. The heart is one of the media for acquiring laduny knowledge. Al-Quran specifically mentions lafadz 'ladun'. Lafadz ladun is mentioned 18 times in the Al-Quran with various derivations. The 18 times of lafadz ladun, only on Qs. al-Kahfi/65 lafadz ladun with 'ilm (min ladunnā 'ilmā). This is also the reason why Imam Al-Ghazālī in his book Risālat al-Laduniyyah does not deny that the acquisition of laduny knowledge requires a learning process. This research aims to reinterpret the meaning of 'laduny', which has been known as something abstract and difficult to achieve, to become relevant for the millennial generation. The method used in this research is descriptive qualitative. Researchers attempt to analyze various interpretations of classical and contemporary scholars regarding Qs. Al-Kahfi/65. From the results of the analysis, it was found that the mufasir Qs. al-Kahfi/65 regarding the hard efforts of Prophet Musa as to be 'patient' to study with Prophet Khidir as. The results of this research are that laduny knowledge is given to whomever Allah wishes as long as with the physical strive (learn) and spiritual strive (tazkiyyāt al-nafs) made by the servant.*

**Keywords:** *Laduny Science, Al-Ghazālī, Tafsir, Tazkiyyāt al-Nafs*

**Abstrak:** *Perkembangan teknologi dewasa ini turut memengaruhi cara individu belajar. Jika dulu para ulama membutuhkan waktu panjang untuk memperoleh ilmu, era digital saat ini memungkinkan kita untuk mendapatkan informasi dengan cepat. Imam Al-Ghazālī menyebut, ada tiga kemampuan manusia untuk memperoleh ilmu di antaranya panca indera, akal dan hati. Hati menjadi salah satu media perolehan ilmu laduny. Al-Qur'an menyebut secara khusus lafadz 'ladun' ini. Lafadz ladun disebut 18 kali dalam al-Qur'an dengan berbagai derivasi. Dari 18 lafadz ladun, hanya Qs. al-Kahfi/18: 65 lafadz ladun bersama 'ilm (min ladunnā 'ilmā). Hal ini pula yang mendasari Imam al-Ghazālī dalam Risālah al-Laduniyyah tidak menampikan bahwa pemerolehan ilmu laduny memerlukan proses belajar. Penelitian ini bertujuan untuk menginterpretasi kembali makna 'laduny' yang selama ini dikenal sebagai sesuatu abstrak dan sulit diraih menjadi relevan dicapai oleh generasi milenial. Metode yang digunakan dalam penelitian ini ialah deskriptif kualitatif. Peneliti berupaya menganalisa ragam penafsiran ulama klasik maupun kontemporer mengenai Qs. Al-Kahfi/18: 65. Dari hasil analisa ditemukan bahwa para mufasir mengaitkan Qs. al-Kahfi/18: 65 mengenai upaya keras Nabi Musa as untuk 'bersabar' menuntut ilmu bersama Nabi Khidir as. Hasil dari penelitian ini bahwa ilmu laduny diberikan pada siapapun yang Allah kehendaki selaras dengan upaya jasmaniyah (belajar) dan ruhaniyah (tazkiyyat al-nafs) yang dilakukan hamba tersebut.*

**Keywords:** *Ilmu Laduny, al-Ghazālī, Tafsir, Tazkiyyāt al-Nafs*

## Introduction

Technological developments have a big impact on everyday life. Like it or not, we live in a digital era. Apart from its many positive impacts, the current wave of digital distractions can also pose challenges to neural networks (concentration), especially for children and students. In many ways, the smartphones we own hinder our ability to stay focused on a task. In addition to the distraction factors inherent in media use, exposure to blue light emitted by cellphone, tablet, and computer screens can cause insomnia. A 2017 study published in the journal *Chronobiology International*, involving young adults in their 20s, showed that exposure to blue light before bed reduced sleep time by about 16 minutes. Exposure to blue light also reduces the body's production of melatonin, a hormone associated with normal sleep cycles.<sup>1</sup>

In another research, published in the journal *Education Sciences*, researchers surveyed 190 high school students before and after they completed a 22-day course. They found that students who reduced the intensity of their social media use experienced significant improvements in managing stress and regulating emotions. This study also revealed that students were able to refocus on doing one task. So, the conclusion is that focus and concentration are skills that can be trained, and the way to obtain them is by reducing the intensity of using gadgets & using social media.<sup>2</sup>

Dependence on gadgets and social media raises concerns among educators about the impact it has on their lives, including mental health, learning patterns, and self-regulation.<sup>3</sup> *Screen time* as for example will have a bad impact if used more than two hours per day. Therefore, two hours is a safe screen time for students if they want to continue to have optimal self-regulated learning.<sup>4</sup>

The increasingly speed of technology and lifestyle also influences thought patterns, attitudes, behavior and learning patterns. If in the past the ulama had to go through a long stage of acquiring knowledge, being alone (*'uzlah*), it took decades to study directly from teachers who were very far away until they were finally able to write books of tafsir, hadith, *fiqh*, in another side, its contrast to the condition of students in this digital era.

Al-Ghazālī was a very smart person, knowledgeable, able to memorize well, able to understand meaning in depth, and had sharp arguments. With his intelligence, accurate arguments, and extensive knowledge, Imam al-Ghazālī was entrusted with managing the Nizamiah madrasa in Baghdad by Prime Minister Nizām al-Mulk so that the *ta'lim* majlis was always crowded with clerics with their turbans of no less than three hundred clerics attending. In this context, he was chosen to become a teacher of Islamic law at Madrasah Nizamiyah, which was founded by Governor Nizam al-Muluk. Namely a statesman and educational figure, as well as a pioneer of madrasa educational institutions.<sup>5</sup>

## Research Methodology

This research was conducted qualitative approach through literature study. For the *first* stage, the author looks for how many *lafazl* terms '*ladun*' are in the Al-Quran. After reaching the terms, the author analyzes the right meaning of '*ladun*' that has relevance with the context of *laduny* science. *Second*, elaborating the *laduny* science from the book *Risālah al-Laduniyah* by Imam al-Ghazālī. After collaborating the term of *ladun* in the Quran, author tried to description the relevance of these paradigm; *laduny* science on Quranic perspective and how Imam al-Ghazālī thought us to reach the *laduny* science in this digital age.

## Result and Discussion

Humans are creature by Allah SWT in perfect form, this perfection was given for the sake of fulfilling human duties and functions as *khalifah* on earth (*khalifah fil ardh*). To support human life activities, Allah SWT has given several gifts, including: *First*, natural inspiration or instinct. *Secondly* the senses; the eyes, ears, nose, tongue and skin. *Third*, the gift of reason. *Fourth*, religion. *Lastly* is the provision of help and *taufik* to walk the path of goodness and safety.<sup>6</sup> In Quraish Shihab's opinion, these various gifts from Allah to the Children of Adam (humans) are Allah's way of glorifying humans, regardless of where they come from, the color of their skin, their language, all humans are respected and glorified by Allah.<sup>7</sup>

### 1. The Biography of Imam Al-Ghazālī

Imam Al-Ghazālī's full name is *Abū Ḥamid Muḥammad bin Muḥammad bin Muḥammad al-Ghazālī al-Ṭūsī al-Naysabūrī*, a highly respected scholar in the Islamic world. He was known as al-Faqih al-Shufi al-Shāfi'i al-Ash'ārī and was also given the honorary title as *al-Hujjah al-Islam* Zayn al-Dīn al-Ṭūsī.<sup>8</sup> It is suspected that the word Al-Ghazālī has its origins in the word Ghazalah, which is the name of a village in Khurasan, Iran, where Imam al-Ghazālī was born. There is another opinion that al-Ghazālī said from the word "Ghazzal al-Shuf," which can be translated as "wool thread spinner," which was the profession of Imam al-Ghazālī's father to support his family. Thus, the title "al-Ghazālī" comes from two Ghazala.<sup>9</sup> In the Western world, al-Ghazālī is often known as al-Qazeel.<sup>10</sup>

Imam Al-Ghazālī was born in 450 H/1058 in the city of Thus, which is the second city in the Khurasan region after the city of Naysabur. He came from a Muslim family, where members of his family were skilled wool craftsmen. Imam Al-Ghazālī first studied religion in the city of Hus, then continued in the city of Jurjan, and finally in Naisabur with Imam Juwainī, who was known as Imam Haramain, after which he was known as a philosopher, theologian, jurist and Sufi. he died on Monday, 14 Jumada al- Akhir 505 H/1111 AD, aged 55 years. al-Hujjah al-Islām Zayn

al-Dīn al-Ṭūsī Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī was buried in Zhahir al-Ṭabiran, the capital of Thus.<sup>11</sup>

Al-Ghazālī was a very smart person, knowledgeable, able to memorize well, able to understand meaning in depth, and had sharp arguments. With his intelligence, accurate arguments, and extensive knowledge, Imam al-Ghazālī was entrusted with managing the Nizamiyah madrasa in Baghdad by Prime Minister Nizham al-Mulk so that the ta'lim majlis was always crowded with clerics with their turbans of no less than three hundred clerics attending. In this context, he was chosen to become a teacher of Islamic law at Madrasah Nizamiyah, which was founded by Governor Nizam al-Muluk. Namely a statesman and educational figure, as well as a pioneer of madrasa educational institutions.<sup>12</sup>

## 2. *Laduny* Science on the Quran

The word *laduny* science consists of two words; science and *laduny*. In the KBBI the word science has two meanings, the first is knowledge about a field which is arranged systematically according to a certain method, which can be used to explain certain phenomena in that field of knowledge. *Second*, knowledge is knowledge or intelligence (regarding worldly matters, the hereafter, birth, mind) and so on.<sup>13</sup> The word *laduny* is taken from Arabic which means *beside Me, from Me*, meaning it comes from or comes from Allah SWT. Thus, when combined, *laduny* science means knowledge about something that originates and comes from God directly and is given to humans.<sup>14</sup>

Lafadz *ladun* in the al-Quran is mentioned 18 times with various derivations. *First*, *ladun* twice (Qs. Hūd/11: 1 and Qs. al-Naml/27: 6). *Second*, *ladunka* seven times (Qs. Āli 'Imrān/3: 8& 38, Qs. al-Nisā'/4: 75, Qs. al-Isrā'/17: 80, Qs. al-Kahfi/18: 10, Qs. Maryam /19: 5). *Third*, *ladunnā* five times (Qs. al-Nisā'/4: 67, al-Kahf/18: 65, Qs. Maryam/13, Qs. Ṭāhā/20: 99, Qs. al-Anbiyā'/21: 17, Qs. al-Qaṣaṣ/28: 57). *Fourth*, *ladunhu* twice (Qs. al-Nisā'/4: 40, Qs. al-Kahfi/18: 2). *Fifth*, *laduny* once (Qs. al-Kahf/18: 76). From the various derivations mentioned above, the word *ladun* which is related to the *lafadz 'ilm* is only found in Qs. al-Kahfi/18: 65. Thus, the al-Quran indicates the existence of *laduny* science as knowledge given by Allah to whoever His creatures He wills.

The way to obtain knowledge can be divided into two ways: the first is through human teaching, the second is through God's teaching.<sup>15</sup> The first way is a common method that is recognized by most people, namely by studying with knowledgeable people regarding a field of science. Meanwhile, the second way is through God's teaching, this is done in two ways; by revelation and inspiration. For knowledge in the form of revelation, this is the knowledge that Allah gave to the Prophets, and Allah has closed this knowledge with the revelation that Allah gave to the Prophet

Muhammad saw., he is the conclusion of the Prophets and is also the most knowledgeable and most eloquent human being among the nations. Arabs and non-Arabs. [Al-Ghazālī, *The Secret of laduny Science*, p. 64] Knowledge obtained from revelation is called prophetic knowledge, while knowledge obtained through inspiration is called *laduny* science. This knowledge is a type of knowledge that is obtained without intermediaries, it is a gift from God to the human soul.<sup>16</sup> People who gain knowledge of *laduny* will gain the essence of wisdom.<sup>17</sup> As Allah explains in the Qur'an through His words, "*He (Allah) bestows wisdom on whom He wills. Whoever is blessed with wisdom; indeed, he has been blessed with much goodness. No one can learn a lesson (from it), except ulul albāb*" (Qs. al-Baqarah: 269).

*Laduny* science is also the process of the flow of the light of inspiration, this is due to the perfection of the soul, "*And for the sake of the soul and the perfection of its (creation)*" (Qs. al-Shams: 7). Perfection occurs in three ways: *First*, gaining all knowledge and taking most of it. *Second*, *serious riyadhah* (cultivating the soul) and *the right muraqabah* (getting closer to Allah swt.). The three processes are *tafakkur* (thinking) and *tadabbur* (thinking deeper).<sup>18</sup> These three things will make it easier for the light of inspiration to enter a human soul. "*Or, (the deeds of those who disbelieve) are like pitch darkness in a deep sea, which is covered by wave after wave above which there are dark clouds. That is pitch darkness in layers. If he took his hand out, he really couldn't see it. Whoever is not given light (guidance) by Allah, then he does not have the slightest light.*" (Qs. al-Nūr: 40).

Next, *laduny* science is the reach of *taqwal* piety<sup>19</sup>, This is as Allah SWT says, "*Fear Allah, Allah teaches you and Allah is All-Knowing of everything*" (Qs. al-Baqarah: 282).

Even though it is known that there is a formulation related to obtaining this knowledge of *laduny*, a servant will not be able to obtain it if in his heart there are still harmful *basyariah* diseases such as arrogance, *riya*, love of the world and always tending towards disobedience. *laduny* science is not knowledge that is *kasbi* (earned) which is obtained by searching and learning, but this type of knowledge is knowledge that is given in the form of a result of one's piety, *istiqamah* and piety.<sup>20</sup> In the book *al-Risala al-ladunyyah*, Imam al-Ghazālī provides information that there are two types of knowledge, namely *shari*'s science and *aqli* science. To obtain these two types of knowledge can be achieved through two paths, namely the first is human teaching and the second is God's teaching.<sup>21</sup>

*Laduny* science is knowledge obtained without intermediary between the soul and God. It is likened to light coming from a magical lamp that hits a clean, empty and soft heart.<sup>22</sup> Knowledge is gained from this process without studying.

Because *laduny* science is knowledge that is associated with gifts from Allah in the form of mercy from Him, the main thing that someone must do when they want it

is to obtain divine grace, the way of course is by loving and imitating the representative of Allah's grace, namely the Messenger of Allah SAW.

Muhammad Luthfi Ghozali provides information which the author tends to agree with, that *laduny* science is not the result of magic, or in other words, it is spontaneity in mastering something scientific, for example. But *laduny* science is in the form of conveniences and advantages that Allah gives to pious people, both from scientific and practical aspects. This aspect of convenience is the fruit of piety and obedience to Allah<sup>23</sup>, obey the *sunnah Allāh* that applies in this world.

### 3. The Interpretation of *Laduny* Science on Qs. al-Kahfi/18: 65

The discussion regarding *laduny* science in the Qur'an cannot be separated from one of them is the letter Al-Kahf/ 18: 65, "*Then, they both met one of Our servants whom We had bestowed mercy on him from Our side. We have taught him knowledge from Our side.*" (Qs. al-Kahf: 65).

The verse above illustrates something that is worth paying attention to, how does this verse contain a special expression, namely the sentence *wa 'allamnahu min ladunnā 'ilmā*. The word science is combined with the word *ladunnā* which was translated into Indonesian as our side. The author explores Qs. al-Kahfi/18: 65 from several tafsir, and the results are as follows:

In al-Tabari's tafsir it is mentioned in connection with this *asbāb al-nuzūl* verse, namely in one narration it is stated that the reason for the departure of Musa AS and his students was in order to meet this pious person is because Prophet Musa AS was asked, *Is there anyone smarter than you on this earth? He answered no, or that this matter occurred to him, then Musa AS did not like it. With the will of Allah SWT, he wants to inform us that on this earth there are His servants who are smarter than him, and he (Moses) should not determine what he does not know. There are also those who think that Musa AS asked Allah SWT to show him a scholar who could increase his knowledge, those who argue mention the history below. Ibn Ḥumaid told us, he said: Ya'qūb told us from Harūn bin Antarah, from his father from Ibn 'Abbas he said: Musa asked his Lord and said: O Lord, who is Your servant whom you love most? Allah says, who remembers Me and does not forget Me. Moses said, who is your most just servant? Says Allah SWT who decides matters with truth and does not follow his desires. O Lord, which of Your servants knows better? Says Allah SWT, who increases his knowledge by learning from other people, hopefully he will find words that can guide him towards guidance, or keep him away from destruction. Musa said, is there such a person? Allah says, Yes. Musa said who was he? Allah says, Khidr.*<sup>24</sup>

Meanwhile, in his commentary on the Qur'an, al-'Azim Ibn Kathir stated information related to this verse as follows, "*Told us Ubay bin Ka'ab, he once heard Rasulullah SAW say: "Indeed, Musa once stood up and gave a lecture to the Children of*

*Israel, then he was asked, who is the most pious person? Musa answered, I am. So Allah criticized him, because he had not been given knowledge by Him. Then Allah revealed to him, verily I have a man who is at the meeting place of the two seas, he is more pious than you, Musa. Ibn Kathir said that this person was Khidir.*<sup>25</sup>

The next statement is from Sheikh Mutawalli al-Sha'rawi interpreting verse 65 of Surah al-Kahf by stating that the mention of the word “*abdun*” is a special title by providing other information, namely in Surah al-Isra verse 1, that the Prophet Muhammad SAW said *Isra* and *mi'raj* also uses the word *abdun*. The next explanation is that Allah gave this servant characteristics by giving him grace. The word mercy is interpreted as *al-nubuwwah*, namely prophecy, prophecy is the grace that comes through the angel Gabriel to Allah's messengers, the addition of the word “*min indina*” suggests that it comes from Allah SWT directly. Next, Allah taught this servant knowledge from His side, namely knowledge given without the intermediary of a messenger, called *laduny* science. Allah SWT chose His servant and gave him special favors in addition to the grace of prophethood. *laduny* science is a science that is not like the *zahir* form which is related to the law of *taklif* but has a spiritual side of reason, as the next side of the story is Prophet Musa and Khidir.<sup>26</sup>

Al-Zamakshari in Tafsir *al-Kasshaf* provides a brief explanation when reviewing this verse that the phrase “*rahmatan min indina*” is in the form of revelation and prophethood, while the expression “*min laddunā*” is something that is specifically derived from knowledge that comes directly from Allah which is interpreted as news.-news related to things that are unseen.<sup>27</sup>

Quoting other information from *Marah Labid li Kashfi Ma'na al-Qur'an Al-majid* by Sheikh Nawawi al-Jawi that the servant referred to in verse 65 of Surah al-Kahf is Khidir whose name is Balya bin Malkan with the name Kunniyah Abu al-Abbas, who is a descendant of the Prophet Nuh AS, said that according to Nawawi Jumhur the ulama were of the opinion that Khidir would still be alive until the Day of Judgment. He added that Khidir had been glorified with prophethood as said by Ibn Abbas and was taught knowledge that was directly from Allah SWT which was interpreted as supernatural knowledge.<sup>28</sup>

Sheikh Muḥammad 'Alī al-Ṣabūnī in the interpretation of *Safwāt al-Tafāsīr* when interpreting verse 65 of Surah Al-Kahfi stated that the Prophet Musa found Khidir AS near a large rock where they lost their food (fish), according to him it was stated that Khidir AS when was covered with his clothes and lying on his back on the ground, then the Prophet Musa greeted him. Khidir was bestowed with great blessings and great virtues, namely in the form of *karomahs* that Allah showed for him. Khidir was also taught special knowledge that could not be obtained except for the *taufiq* of Allah SWT (supernatural knowledge) which according to scholars, this knowledge is *rabbani* knowledge as the fruit of sincerity and sincerity. piety, which

also includes the *laduny* science that Allah has passed on to those who are sincere in their service to Him, which is obtained not by seeking or struggling, knowledge which is a gift from Allah.<sup>29</sup>

Another opinion from Buya Hamka in *Tafsir al-Azhar* contains quite a long explanation regarding verse 65 of surat al-Kahfi, even he told a story at the end of the discussion related to the status of Khidir. “After Prophet Musa and his young companion, Yasya’ bin Nun, arrived back at the place where the salted fish slid into the sea earlier, “Then they found a servant among Our servants, to whom We have given mercy from Our side.” (base of verse 65). Meet one of the many servants of God who are blessed with grace. And the highest mercy that God gives to His servants is the mercy of *ma’rifat*, that is knowing God, being close to God, so that their lives are different from others. While faith and piety to God alone is an eternal blessing for a servant of God, not to mention if he is also given knowledge directly received from God, which is explained here: “And We have taught him knowledge directly from Us.” (end of verse 65)’ When a person’s soul has been purified (*tazkiyah*) from the influence of lust and evil desires, until the mummy is as clean as glass, then a light will arise within him and he will receive the light from outside; that is what is called Nurun ‘ala Nurin!

Then his distance with God grew closer and he became a *muqarrabin* person. If he has reached such a position, it is easy for him to receive knowledge directly from God. Either in the form of revelation as received by Prophets and Messengers, or in the form of inspiration of the highest dignity, received by pious people. And the person who has achieved such a dignity can be immediately recognized by people who have had the same experience as him, even if they have just met. Because the light from Nur is the source of where it comes from. Of course, Musa was not willing to be patient, because all these things were strange to him, even though he had made a promise to be patient. And the story in the Quran does not continue anymore, because what will be taken is only the content, that is that there are people who are given direct knowledge with their own advantages. There are advantages in Khidhir that Musa does not have, and there are also advantages in Musa that Khidhir does not have. The same is true of other Prophets.<sup>30</sup>

Muhammad Quraish Shihab in *Tafsir al-Misbah* explains that verse 65 of Surah al-Kahf describes the figure of a servant who was given advantages by Allah SWT, which according to Quraish Shihab, most scholars are of the view that this is al-Khidir, although the history of this figure is varied and often times spiced with things that are irrational. Quraish Shihab added his statement by quoting Ṭabaṭaba’i that Khidir received spiritual blessings such as prophethood, these blessings were what he called *laduny* science. Regarding the science of *laduny*, according to Quraish Shihab, it has been hinted at by the Qur’an from the beginning, namely through surah al-



alaq verses 4 and 5, “*who teaches (humans) with a pen. He taught man what he did not know.*” (Qs. al-’Alaq: 4-5). Teaching with a pen is a sign of human roles and efforts, for example through reading written results and second teaching without a pen or other mediator indicates direct teaching without tools, and that is *laduny* science.<sup>31</sup>

Looking at the two types of ways of gaining knowledge; knowledge that is obtained through effort which is termed *al-kasbi* and knowledge that is bestowed by Allah SWT directly which is called *laduny*. Of course, both types of knowledge are very necessary to explore the messages and lessons that Allah contains in the Quran. Exploring the meaning, messages and lessons is what is called the activity of interpretation, as al-Zarqani said. Tafsir is a science that discusses the Qur’an al-Karim in terms of the meaning contained in it in accordance with the intentions desired by Allah SWT within the limits of human ability.<sup>32</sup>

The sciences that are pursued are the *zahiriyyah* sciences such as linguistics, history, social science, anthropology, and so on, which are knowledge that a commentator must have. As for the knowledge that Allah SWT bestows directly on the servant, it is part of the spiritual knowledge that completes a *mufasir*, because in fact the Qur’an is *kalam Allāh* (the word of Allah), the abundance of gifts in the form of spiritual knowledge plays an important role in the interpretation carried out by a person. The *mufasir* is not drawn into his desires, especially if his desires have dominated his thinking, which is where the *zahiriyyah* knowledge resides. So it is not surprising that al-Suyūṭī mentioned among the scientific disciplines that a *mufasir* must strive for and master, namely as follows: 1) Language, 2) *Nahwu*, 3) *al-Tasrif*, 4) *al-Ishṭiqāq*, 5) *al-Ma’ānī*, 6) *al-Bayān*, 7) *al-Badī’*, 8) Science of *Qirā’ah*, 9) *Uṣūl al-Dīn*, 10) *Uṣūl al-Fiqh*, 11) *Asbāb al-Nuzūl*, 12) *Nasikh-Mansūkh*, 13) *Fiqh*, 14) Explanations (Hadiths [*Aḥādīth*]) explaining *mujmal-mubayyan* verses, and 15) *laduny* Science.<sup>33</sup>

In fact, because the true knowledge of the Qur’an is something that is Qodim, and the source of *laduny* science also comes from Qodim, therefore people will not be able to touch something that is Qodim except with tools from Qodim as well, thus the role of *laduny* science here it is very significant.<sup>34</sup>

By relying on Muhammad Lutfi Ghazali’s statement, that *laduny* science is not magic without a process, especially the process of *sunnatullah* (rule of law) that applies in the life of this world, then it can be drawn that the meaning of *laduny* science is the result of God’s gift to people who practice *sunnatullah* well, someone is given facility by Allah to behave diligently and patiently in carrying out his activities, then he will succeed in his life or he will find what he is looking for, the cultivation of diligent and patient qualities is certainly from Allah SWT, whose life is the result of what he gets and he uses it accordingly with the guidance of Sharia, then he always walks on the word of God.

#### 4. *Laduny Science According to Imam Al-Ghazālī on Risalat al-ladunyyah*

Al-Ghazālī's thoughts which he wrote in the book *Risale Al-ladunyyah* are different from other books. The book *Risale Al-ladunyyah* shows that al-Ghazālī believed in the superiority of prophetic revelation over reason which he wrote in 505/H. The arrangement of the contents of this work reflects the structure of the book. At the beginning of the work, the author introduces the view that Allah should be appreciated because he has given spiritual decoration to the hearts of special individuals who are given privileges (*khawas*) among His servants through the light of sainthood.<sup>35</sup> Al-Ghazālī developed the concept of *laduny science* as a result of his personal experiences involving uncertainty and his spiritual journey. Initially, he felt doubts about knowledge and lived in a state of depression and fear. However, his depression and doubts were then resolved when he felt the arrival of light (*nūr*) that came from Allah. The arrival of this light occurred after he experienced *kasyaf* (spiritual revelation), which in turn became a condition for the emergence of *laduny science*. In Al-Ghazālī's view, *laduny science* is the result of deep spiritual experience and enlightenment given by Allah to individuals who have experienced the *kasyaf* process. Al-Ghazālī is of the opinion that the meaning of the Prophet's words is for someone to do good deeds sincerely while seeking grace (*kasyaf*), so that what he is looking for can actually be achieved. In fact, basic sciences (*awwaliyat*) do not need to be studied because they are simple sciences, easy to observe and recognize by humans.<sup>36</sup>

According to al-Ghazālī, knowledge is knowing something according to what it is, and knowledge is part of the attributes of Allah.<sup>37</sup> Al-Ghazālī said in *al-risālah al-ladunyyah*, that knowledge is a depiction of the soul that speaks (*an-nafs annatiqah*) and a calm soul facing the reality of various things. A knowledgeable person is an ocean of knowledge and insight. While the object of knowledge is the substance of something whose knowledge is engraved in the soul.<sup>38</sup> *Laduny knowledge* is the flow of the light of inspiration, which can happen after completion (*taswiyah*). Rationally, all knowledge can be obtained through learning.<sup>39</sup> This is the key in following events and educational journeys. Learning becomes important when a person wants to reach the peak of success in his life in understanding knowledge. The way to get the knowledge of *laduny* according to al-Ghazālī is; first, try to gain all the knowledge and take the most ration from the most knowledge. Second, true training (*al-riyādah al-sadiqah*) and feeling watched by God (*al-muraqabah al-ṣaḥībah*), as well as truly fearing God. Third, think (contemplation), when the soul has learned and trained in a knowledge, then it meditates. The fourth purifies the heart which is decorated with *zīkr Allāh* (*tazkiyyatun nafṣ*).

In Islam, knowledge is an integral part of every human person. This includes the perfection of a person's faith if the implementation of a charity (God's command)

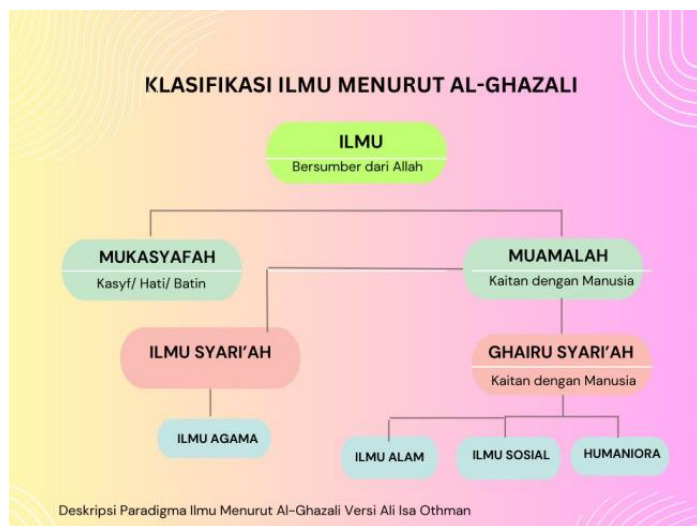
is carried out on the basis of knowledge.<sup>40</sup> In the book *New Horizon in Muslim Education*, Ali Asraf, quoted by Noeng Muhadjir, provides an evaluation that all science carried out in Greece and Islam uses an ontological approach, while Western science uses a manipulative-beneficial approach. Western nations today place greater emphasis on epistemology, emphasizing scientific work procedures. That the consistency of scientific work procedures determines the truth that is achieved. Judging from the philosophy of science, the dominant Greek approach is the ontological approach. Islam under the influence of Greece also displays a substantialistic study of the ideas of intuitive understanding. Meaning is formed based on theological and metaphysical beliefs. Meanwhile, Western science and technology is viewed from the perspective of the philosophy of science, emphasizing an epistemological approach, meaning is sought through causal relationships. Meaning is formed through reasoning, through discourse. According to him, quoted by Noeng Muhadjir, that the orientation of Islamic science and technology departs from the morals of the al-Quran, the concept of science and technology is based on the absolute provisions set out in the al-Quran and the Sunnah. Islamic science and technology not only seek truth, but also seeks wisdom and Allah's approval. If so, then the dominant approach in Islamic science and technology, in accordance with the spirit of the Quran, is axiological.<sup>41</sup>

In understanding al-Ghazālī's concept of knowledge, it must be understood through his Sufi understanding. This means that according to al-Ghazālī, the main source of knowledge is Allah. Knowledge as truth only comes from God, the source of that truth is God, both written (holy scriptures), and unwritten sources (nature and its surroundings), both come from God SWT. This is where the "monochotomic" understanding lies, there is no separation between one and the other.<sup>42</sup> Al-Ghazālī's monochotomy is also obtained from his attitude and recognition of Allah as the source of knowledge, there is no other source in the world essentially, and no source of knowledge is dichotomous (ambiguous). The monochotomic understanding in al-Ghazālī's scholarship means that there is only one knowledge; the knowledge of Allah, while the knowledge found in humans is the path to knowledge of Allah. This means there is no substantial dualism in humans. Even though humans have various abilities, in essence humans only have limitations. Humans ultimately obtain Allah's *iradah* (will) to understand the true reality of life. From the context of the understanding above, al-Ghazālī provides a description of science in two large classifications, namely the science of *bukasyafah* and the science of *mu'amalah*. The two sciences are different in terms of human ability to achieve them, but are essentially parallel in terms of their sources.

Both types of knowledge in the theological level depend on God as their source, *Mukāsyafah* flows directly to God, while *mu'amalah* is not directly related to God<sup>43</sup>

because through human potential given by God. The division of science into two parts above is basically a basic distinction between al-Ghazālī and the schools of philosophy and kalam, and clearly illustrates his entry into the Sufi world. This can be seen from the understanding of *musyafah* expressed in the book *Ihya' Ulum ad-Din*, “knowledge that is only to know what needs to be known, it does not need to be practiced.” Meanwhile, *mu'amalah* knowledge is knowledge that can be written systematically and related to words, namely things that can be received and learned from other people. Operationally, it can be stated that al-Ghazālī clustered knowledge into spiritual knowledge (*mukāsyaifah*) and external knowledge (*mu'amalah*), or in other words, knowledge that is achieved directly on the guidance of Allah (*mukāsyaifah*) and knowledge that is sought/obtained on the basis of communication with fellow human beings (*mu'amalah*), but indirectly comes from Allah.<sup>44</sup>

*Shari'ah* knowledge is directly related to the understanding of the rules, God's law that is laid down in Islamic teachings. While *Ghairu shari'ah* knowledge is related to the understanding and study of humans towards what they capture directly from natural verses. So in short al-Ghazālī clustered Sharia knowledge as knowledge based on the *qauliyah* (written) verse, while Shariah *ghairu* knowledge as knowledge based on the *kauniyah* (unwritten) verse.<sup>45</sup> To describe al-Ghazālī's views on the substance of science, it can be understood from the paradigm put forward by Ali Issa Othman.



Picture 1. Knowledge Classification According Imam Al-Ghazālī

Othman's paradigm illustrates that the substance of knowledge in al-Ghazālī's view is one (monochotomic) at the *insāniyah* level (based on human potential), namely *mu'amalah* science. Meanwhile, at the divine level (in the qudrah of Allah)

knowledge comes from one thing, namely the knowledge of Allah, in this case the knowledge of *mukāsyafah* and *muamalah* is one that comes from Allah SWT. Based on the analysis above, it can be understood that there is no dichotomy in science according to al-Ghazālī, substantially and ontologically. Qs. al-Nisā'/4: 113 according to al-Ghazālī, in line with the verse above, al-Ghazālī clearly recognizes that humans have the potential to acquire and achieve knowledge. He explained that there are three kinds of knowledge that humans can demand, namely sensory sciences (*hissiyah*), intellectual sciences (*aqliyah*) and *laduny* sciences (*al-dzauq*).<sup>46</sup>

The various types of knowledge stated above mean that al-Ghazālī clearly recognizes the three potentials that humans have. ability to study knowledge. These three potentials are tools that determine the birth of knowledge according to its type. Tools and intentions include: the senses (*hissiyah*), reason (*aqliyah*) and heart (*qalbiyah*). If al-Ghazālī's view is understood more deeply, it gives a signal that every human tool/potential determines the birth of a type of knowledge. The five senses give birth to knowledge, knowledge which is a product of thought (*ilmu aqliyah*), while the heart gives birth to knowledge resulting from human reflection and appreciation (*ilmu laduny/al-dzauq*). What the author has shown about the interpretation of Qs. al-Kahfi/ 65, Imam al-Ghazālī offers the existence of *laduny* science, which is knowledge received by humans directly without the human logical process. That knowledge is given to His desired servants, such as prophets, messengers, *muqarrabin* and *awliyā'*. It is achieved only by approaching God. Al-Ghazālī's epistemological view is based on Allah's verse in Surat Nahl: 78. The purpose of the realization of knowledge in al-Ghazālī's view is greatly influenced by the theocentric thinking of his pen. All knowledge according to al-Ghazālī is for worship (devotion to al-Khalīq). This is seen from the position of sharia science which solely contains religious knowledge which is heavily loaded with *ukhrawī* nuances. While the science of *ghairu shari'ah* has its dimension in praiseworthy knowledge (worldly knowledge for the benefit of the people). So the law of learning knowledge according to al-Ghazālī is aimed at the purpose and use of that knowledge. Because every knowledge has a purpose and use for the student. Therefore al-Ghazālī interprets the hadith about the obligation to seek knowledge narrated by Imam al-Baiḥaqī as *fardhu* in the sense of a Muslim obligation. It means that every Muslim must demand and achieve it.<sup>47</sup>

Studies related to science cannot be separated from discussions related to sources and ways of obtaining knowledge. First, knowledge can be obtained through the senses. The senses (five senses) are one of the mechanistic tools for acquiring knowledge that is important for humans. The significance of these senses is mentioned a lot in the Qur'an.<sup>48</sup> The mechanism of acquiring knowledge through the senses in the world of philosophy is usually associated with empiricism. At this level,

experience is a fundamental factor in knowledge, it is the source of human knowledge. This experience can be obtained, one way, through observation or sensing.<sup>49</sup>

Second, knowledge can be obtained through reason. Both in the Qur'an and in the Hadith, reason is placed in a high position as well as there are many verses related to it. The word *ya'qilu* is found in 48 verses with various forms. The word *nadzara* is found in 30 verses. The word *tafakkara* is found in 19 verses. The word *tazakkara* (observing, learning) is contained in 40 verses. The word *faqiha* is found in 16 verses. In addition, there are also words that refer to subjects who use their intellect, such as the word *ulu al-albāb*, the word *ulu al-'ilm*, the word *ulu abṣār*, the word *ulu al-nuḥa*. All of those are terms that refer to the nature of human thinking.<sup>50</sup>

Third, knowledge can be obtained through revelation or inspiration which can be interpreted as intuition or inspiration. Apart from that, revelation or inspiration can also be interpreted as a whisper of the heart in the form of knowledge given by Allah to His servants who are not in the category of Prophet or Apostle (Ulfah 2012). In contrast to Western philosophical studies whose epistemology is always based on rationality and empirical flow which are the main pillars of scientific methods, in Islam the context of obtaining knowledge is not only based on rationalism and empiricism but also recognizes intuition and revelation. Knowledge like this in Sufism is called *'ilm al-Dharūri* or *Ilm al-Laduny*. In this category, this type of epistemology is usually referred to as *Irfani* epistemology. In line with that, Al-Ghazālī said that the sources for extracting knowledge were divided into two, namely human sources and *rabbaniyah* sources. Human sources are sources of knowledge that can be sought by humans based on rational engineering. Meanwhile, *rabbaniyah* sources are not produced through the ability of reason, but are based on information (guidance) from Allah SWT in the form of inspiration for ordinary humans or revelation for selected humans. Apart from that, he views that knowledge can be extracted from three sources.

First, the source of knowledge comes from *qauliyyah* verses, namely the Al-Qur'an and Hadith. Second, the source of knowledge that comes from *Kauniyyah* verses is the universe. Third, sources of knowledge related to *insaniyyah* verses. In a different point of view, science can also be classified into three large parts. First, natural sciences. Second, social sciences. Third, human sciences.<sup>51</sup> This also includes the classification resulting from the International Islamic Education Seminar in Mecca in 1977, which tried to classify knowledge into two categories. First, eternal knowledge (perennial knowledge) which is based on Divine revelation, stated in the Al-Qur'an and Hadith, as well as everything that can be taken from both. Second, the knowledge sought (acquired knowledge), including natural and applied science which can develop qualitatively and multiply, varies to a limited extent, and

transforms between cultures as long as it does not conflict with sharia as a source of value.<sup>52</sup>

Fadli Rahman's study found that explanations about the nature of knowledge conceptually were not explicitly mentioned in the al-Qur'an and Hadith.<sup>53</sup> According to him, the emergence of the word *'ilm* always revolves around Divine direction to develop knowledge, not on giving meaning to the word in question. This could be due to two reasons. First, that the word science had become a word that could be understood by the Arab community when the al-Quran was revealed to the point that it's meaning no longer needed to be stated clearly in the al-Quran. Second, there is a divine secret in it related to the speciality of the Qur'an, so that the articulation of the word *'ilm* can represent and correspond to all knowledge in the universe, whether knowledge that developed in the past, present or future. Rahman also emphasized that the senses, reason and inspiration are mechanical tools in acquiring knowledge.<sup>54</sup> Thus, all humans have the potential to obtain knowledge in line with their efforts to seek knowledge. However, there is one science that is not limited to using reason/logic alone, namely *laduny* science. The knowledge that Allah gives to whoever He wishes, is also in line with the servant's efforts (*jihād al-nafs*) to always be close to and protect himself from things that are not approved by Allah. Concrete truth is truth that can be monitored through the five senses, can be seen, felt, heard and even digested with the mind. He called this truth the truth (knowledge) *mu'amalah*. Abstract truth is in the realm of ideas, transcendent and real, it is called "*mukāsāyafah*" knowledge. This knowledge is difficult to convey in words, cannot be expressed in conversation, the senses cannot touch it and the intellect cannot convey it.

The Qur'an and hadith are the way (*tariqah*) to understand it. Because *bukāsāyafah* is a truth that is vertical, from the sky and leads directly to Allah. [M. Bahri Ghazali, *The Concept of Science According to al-Ghazālī, A Pedagogical Psychological Review*, (Jakarta: Ilmu Jaya Guidelines, 1996), p. 72-73.] Thus, knowledge can only be opened with the key and path opened by Allah to reach that level of prescience. In the area of *mudāsāyafah* lies belief, because belief is not solely based on research, but generally occurs because of a whisper, the strength of the heart which does not come from humans but comes from the power of the Almighty Creator in the form of 'inspiration'. Inspiration is knowledge obtained in awakening, it is a revelation to a person personally conveyed to him by God, the owner of that knowledge, through his inner self. Imam al-Ghazālī stated, quoted by A. Busyairi Harits, that knowledge produced through inspiration is called *Laduny* science.<sup>55</sup> *Laduny* science, according to him, is the flow of light of inspiration, which occurs after *taswīyah* (perfection).<sup>56</sup> Science has different levels due to differences in human levels. The highest

knowledge is knowledge that arises from heavenly revelation or *laduny* knowledge in a state of closeness to Allah.<sup>57</sup>

### 5. How to Reach *Laduny* Science According to Imam Al-Ghazālī?

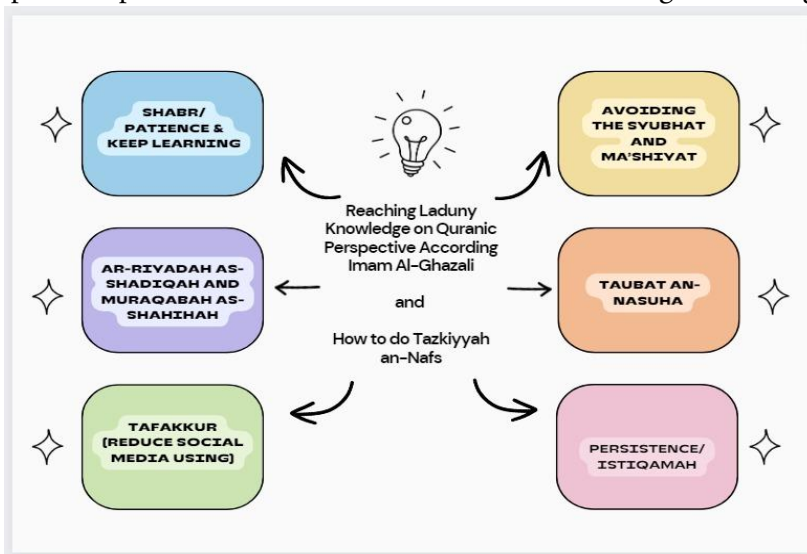
The essence of *laduny* science is the journey of the light of inspiration after the perfection of the soul. This can be referred to three important paths. As a process to achieve *Laduny* knowledge. *First*, gain all knowledge, and take the largest share of the most knowledge. This means that al-Ghazālī does not deny the existence of a learning process in humans, to achieve *Laduny* knowledge. The first step that must be traversed by someone who wants to get it is by optimizing the potential that exists within humans, namely the potential of reason which is realized in the learning process. *Laduny* does not mean eliminating learning, but not through the usual reasons that humans do with levels and stages of learning at certain times, such as school starting from the lowest level to tertiary level.

*Second*, correct training (*al-riyādah al-sadiqah*) and valid supervision (*al-muraqabah al-sahihah*), as well as remaining truly afraid of Allah, as indicated by the prophet in his words: “Whoever practices the knowledge that he has known, Allah will pass on to him knowledge that he does not yet know.” Science is synonymous with learning, without going through the learning process it is impossible for there to be knowledge, the learning process that is carried out takes place through physical, physical and spiritual devices. Both influence each other and require balanced attention. In this second stage, a person is required to practice correctly, meaning that every knowledge he has learned is put into practice in everyday life, or in other words, the knowledge he has learned is then put into practice correctly, so that he will gain new experiences as a result of his experiences.

*Third*, “*tafakur*” (thinking), if the soul has learned and trained in a certain knowledge, then he meditates on the symptoms with full thought, can open the door to the supernatural, he is like a merchant who manages his wealth on the condition that this management can open the door to profit. If a merchant goes the wrong way, he will fall into the abyss of loss. A thinker who follows the right path will be included in the group of *zawi al-albāb* (people who are wise). That way, the secrets of the supernatural world will be clearly revealed in his heart. He will become an ‘alim and a thinker who receives inspiration. Science is built in the mind. Each individual builds his own knowledge. Intellect or intelligence is the highest peak after a person has quality. The learning process using theoretical, experimental, training and research approaches is still carried out even though on the other hand it acknowledges the existence of God’s intervention in humans. The intelligence obtained is still built on a routine of serious study and effort full of submission to God’s will.



As for how to purify despicable deeds to cleanse the soul, according to Imam Al-Ghazālī, it can be done in four ways, namely: first, purify oneself from impurity and *hadas*. Second, purify oneself from birth sins (immorality) committed by the five senses. Third, be pure from inner sin. Fourth, purify the *Rabbaniyah's* heart. From Imam al-Ghazālī's ideas above, the author attempts to explain in the form of the image below, the relevance of *tazkiyyah al-nafs* according to Imam al-Ghazālī and *Laduny Science* from the Al-Quran perspective which is still relevant and very possible to be put into practice for students and seekers of knowledge in this digital era.



Picture 2. *laduny science and How to do Tazkiyyah al-Nafs According Imam Al-Ghazālī*

## Conclusion

The development of technology today has many challenges, one of which is that students are easily distracted by gadgets and social media. The high intensity of social media use can also cause a number of effects, including mental health, distraction, weakening of concentration and difficulty in obtaining knowledge in the right way. If previous scholars studied for a long time, this era offers many conveniences; students just sit at home and click on a search engine and out comes the various information they need. However, the speed of this technology has an impact on many things, one of which is feeling satisfied with getting information even though the learning process actually requires patience, perseverance, money, teachers and a long time. The process of obtaining real knowledge requires strong efforts, which in Imam al-Ghazālī's ideas is called '*tazkiyah al-nafs*/process of purifying the soul'. Presumably, there are three ways that today's students can do so that Allah will give us useful knowledge and knowledge that is inspired by devotion (*ilmu laduny*). First, be patient and continue learning (as indicated in Qs. Al-Kahf/18: 65). Second,

practice correctly and continue to get closer to Allah so that you are guided to be able to practice knowledge. Third, *tafakur* - which in the current context, is an effort to reduce the intensity of social media use. These three methods are very relevant to practice and serve as a guide for students in this digital era.

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