

## The Meaning of *Ma'rifatullāh* and How It Affects Islamic Education

Sofia Ratna Awaliyah Fitri

Program Pascasarjana, Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung  
email: [sofiaratna@iaid.ac.id](mailto:sofiaratna@iaid.ac.id)

Mahmud

Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung  
email: [mahmud@uinsgd.ac.id](mailto:mahmud@uinsgd.ac.id)

Received: February 2, 2022 | Accepted: May 2, 2022

### Abstract

*Ma'rifat* is a Sufi discipline that emphasizes the importance of knowing the Creator through Islamic teachings, specifically the Qur'an and Hadith or the Prophet's sunnah, which are internalized in the Prophet's life. *ma'rifatullāh* face increasingly complex life challenges in the modern era. This causes humans to lose sight of their sacred obligation to perform their duties and functions as abid on earth. Using the literature review method, this study attempts to elaborate on the concept of *ma'rifat* and its relevance to Islamic education. *ma'rifatullāh* is a concept used to develop students' noble character, and it turns out that the concept of *ma'rifat* is more than just knowledge; it is an increase in self-awareness that leads to obedience and piety to Allah.

### Abstrak

*Ma'rifat* bagian dari disiplin ilmu tasawuf yang memberikan urgensi yang penting dalam kehidupan manusia dalam mengenal Sang Pencipta melalui sumber ajaran Islam, yaitu al-Qur'an dan Hadis atau sunnah Nabi yang diinternalisasikan di dalam kehidupan Nabi. Di modern ini, *ma'rifatullāh* dihadapkan pada tantangan kehidupan yang semakin kompleks. Hal tersebut membuat manusia

terkadang melupakan kewajiban suci menjalankan tugas dan fungsinya sebagai ‘abid di muka bumi. Kajian ini berusaha mengelaborasi konsep *ma’rifat* dan relevansinya dengan pendidikan Islam dengan menggunakan metode kajian pustaka. *Ma’rifatullāh* adalah konsep untuk membangun akhlak mulia peserta didik, dan ternyata konsep *ma’rifat* bukan hanya sekadar pengetahuan biasa melainkan sebagai peningkatan kesadaran diri yang membawa kepada ketaatan dan ketakwaan kepada Allah.

**Keywords:** *Ma’rifatullāh*, *ma’rifat*, Islamic education, .

## Introduction

*Ma’rifatullāh* is a more popular concept among Sufis, but many definitions are conceptualized in various fields of Islamic scholarship in each discipline. Both fields of Philosophy, kalam, fiqh, Hadith, interpretation, and Sufism. The pinnacle of knowledge knows Allah (*ma’rifatullāh*). *Ma’rifatullāh* or knowing Allah, is the main subject that a Muslim must perfect. Every Muslim should know his Lord well: Allah, the only One who deserves to be worshiped and obeyed. *Ma’rifatullāh* is a measure of the quality of Islam and one’s faith because to reach the height of faith, a Muslim must know well who his God is. *Ma’rifatullāh*, according to al-Ghazali’s concept, is trying to get to know God as closely as possible, which begins with the purification of the soul and remembrance of God continuously so that in the end will be able to see God with his conscience.<sup>1</sup> However, *ma’rifatullāh* does not recognize the essence of God because it is impossible for the limited human mind to reach. Moreover, in this modern era, *ma’rifatullāh* is faced with the challenges of increasingly complex life. Therefore, it makes humans forget the sacred obligation to carry out their duties and functions as abid on earth. One of the reasons is that some

---

<sup>1</sup> Hussein Bahreis, *Ajaran-Ajaran Akhlak Al-Ghazali* (Surabaya: Al-Ikhlās, 1981).

human thought has begun to shift from orientation to living human life to pursuing a hedonic and materialistic lifestyle.

The education system in Indonesia is perceived as being less effective when compared to other countries, but it does not imply that it is not appropriate. Simply put, it is less efficient. We frequently hear stories that worry students, such regular fights, motorcycle gangs, promiscuity, hedonism, etc. The principles of *ma'rifatullāh* themselves consequently started to be abandoned over time. For this reason, it is thought vital in the modern period to develop a synergistic strategy that can rekindle people's interest in discovering and understanding the ideals of *ma'rifatullāh* and the context in which to put them into practice, especially in Islamic education.<sup>2</sup>

The method must be able to convey the values found in *ma'rifatullāh*, which are highly pertinent to the contemporary world. It is required that *ma'rifatullāh* and the methodology be consistent with the goal of Islamic education. Given that the goal of Islamic education is to transform individual behavior in all aspects of life—personal, societal, and environmental—it cannot be divorced from the preparation of students to identify, comprehend, and value the process of accepting Islam's teachings in their daily lives. Later pupils are able, capable, and skilled in carrying out life to sustain their survival and development through an educational process based on Islamic ideals.<sup>3</sup>

The association of *ma'rifatullāh* values in the real world is the main issue in the interaction between *ma'rifatullāh* and Islamic education. It is a serious issue that requires prompt attention. Naturally, the solutions required must be pertinent and precise. All components and elements of education, starting with teachers, systems, methodologies, policy patterns, etc., must work diligently and intelligently to address these issues.

---

<sup>2</sup> Murni, "Konsep *Ma'rifatullāh* Menurut Al-Ghazali (Suatu Kajian Tentang Implementasi Nilai-Nilai Akhlak)," *International Journal of Islamic Studies* 2, no. 1 (2020): 123–146.

<sup>3</sup> Sri Haningsih, "Peran Strategis Pesantren, Madrasah Dan Sekolah Islam Di Indonesia," *el-Tarbawi* 1, no. 1 (2008): 27–39.

The teaching of *Ma'rifatullāh* has not been widely taught to pupils in Islamic education. It occurs because there is little knowledge about *ma'rifatullāh* itself. Because of this, *ma'rifatullāh* feels foreign to Muslims, some of whom even don't know what it is. It's possible that the bargaining value of *ma'rifatullāh* in construction is limited due to the limited information available.<sup>4</sup>

The importance of *ma'rifat* on the effects of Islamic religious education will be emphasized by researchers. *Ma'rifatullāh* is intended to foster the development of students' noble character because, according to this crucial research, *ma'rifat* involves more than just learning facts; it also fosters more self-awareness, which encourages students to obey Allah and show devotion to Him. The purpose of this study is to define the term "*ma'rifatullāh*" and explore its ramifications for Islamic religious instruction. This study use a qualitative methodology to achieve its goals. The idea of *ma'rifatullāh* and its consequences for Islamic religious education are the subject of the study. Using the library approach, literature on Sufism, books that support the explanation of the notion of *ma'rifatullāh*, and explanations of interpretations, data was collected.

### ***Ma'rifatullāh* Conceptual Limitations**

Theoretically, *ma'rifatullāh* can be achieved in various fields of scientific studies, such as philosophy, *ushūl al-dīn* (theology), morality, *syara'* (*fiqh*) and mysticism. So, actually, *ma'rifatullāh* is not the monopoly of the Sufis. Among the Sufis, *ma'rifatullāh* is the pinnacle of achieving the remembrance of Allah, which dramatically influences a person's soul and is reflected in the purity of his life. Sufism experts claim to obtain *ma'rifatullāh* through inner knowledge, so philosophers argue that *ma'rifatullāh* can be brought with mind knowledge. The

---

<sup>4</sup> Angga Teguh Prastyo, "Nilai-Nilai *Ma'rifatullāh* Dalam Pendidikan Agama Islam (Telaah Atas Karya K.H. Muchtar Adam Dan Fadlullah Muh. Said '*Ma'rifatullāh* Membangun Kecerdasan Spiritual, Intelektual, Emosional, Sosial, Dan Akhlakul Karimah')" (Universitas Islam Negeri Maulana Malik Ibrahim, 2008).

monotheists are of the opinion that *ma'rifatullāh* is pure monotheism-belief in Allah.

Meanwhile, according to moral experts, *ma'rifatullāh* can be achieved by good deeds. According to shari'ah experts, *ma'rifatullāh* can be achieved by implementing the right shari'a. So, *ma'rifatullāh* can be achieved through all existing knowledge, intellectual knowledge, inner knowledge, purity-faith monotheism, good morals and correct Shari'a. *Ma'rifat* comes from *arafa*, *ya'rifu*, *irfan*, *ma'rifah*, which means knowledge or experience. In the book *Mu'jam al-Falsafy*, *ma'rifat* is defined as knowledge of the secret nature of religion, which is higher than the knowledge commonly found by people in general. *Ma'rifat* is knowledge whose object is not on things that are outward but deeper into the mind by knowing its secrets. Al-Kalabazi argues that *ma'rifat* is defined as knowledge of God through the heart. The knowledge is so complete and clear that his soul feels one with that which he knows, namely God. According to Kartanegara, *ma'rifat* is a kind of knowledge by which Sufis grasp the essence or reality of their obsession. *Ma'rifat* is different from other types of knowledge because it captures the object directly, not through the research objects' representation, image or symbol. Furthermore, al-Jailani argues that *ma'rifatullāh* (knowing Allah) is to build awareness in the heart that Allah is so close to him, always guarding him, ruling over him, witnessing him, and knowing all his actions.<sup>5</sup> From several thoughts, Islamic figures have explained a lot about the concept of *ma'rifatullāh*, such as according to al-Ghazali that a person will not be able to reach the degree of *ma'rifatullāh* before he is aware and knows himself. Therefore, humans can reach the degree of *ma'rifatullāh* depending on their ability to know themselves. Likewise, humans who know themselves and know their Lord through signs of *kauniyah* (revelation) and *aqliyah* (reason).

From some of the definitions above, it can be seen that *ma'rifat* knows God's secrets by using the heart. Thus the goal to

---

<sup>5</sup> Al-Jailani, *Al-Tashawwuf Dalam Al-Gunyah Lithalibi* (Jakarta: Zaman, 2012).

be achieved by this *ma'rifat* is to understand the secrets contained in God. Regarding the position of *ma'rifat*, in al-Junaid's view, *ma'rifat* is considered a matter, while in the treatise of al-Qusyairiyah, *ma'rifat* is considered a *maqām*. The position of *ma'rifah* is close to *muhabbah*. Imam al-Ghazali saw *ma'rifat* coming before *muhabbah*. While al-Kalabazi argues otherwise. In addition, some argue that *ma'rifat* and *muhabbah* are twins who are always called together. Both of them describe the close relationship of a Sufi with God. The tools to achieve *ma'rifat* already exist in humans, namely *qalb* (heart). The *qalb* that has been cleansed from all sins and immorality with a series of *dhikr* and *wirid* regularly will be able to know the secrets of God, after God's light illuminates the heart.<sup>6</sup> In Sufism literature, two figures introduced this *ma'rifat* understanding: Al-Ghazali and Zun al-Nun al-Misri. In addition, there is also Harith Al-Muhasibi, who also has the concept of this *ma'rifat*. *Ma'rifat* al-Ghazali is not like *ma'rifat* according to the layman or *ma'rifat* *ualam/mutakallimin*, but the Sufi *ma'rifat* which is built based on spiritual *dzuq* and divine wisdom. The secret of divinity and knowledge of the arrangement of divine affairs includes all that exists. Furthermore, al-Ghazali said that *ma'rifat* is looking at Allah's face (secret).

Meanwhile, M. Zahri explained that the *ma'rifat* raised by Zun al-Nur al-Misri is the essential knowledge about God. According to him, *ma'rifat* is only found in Sufis who are able to see God with their hearts. God only gives this kind of knowledge to the Sufis. God puts *ma'rifat* into the heart of a Sufi, so that his heart is filled with light. When Zun al-Nur al-Misri was asked how he got *ma'rifat* about God, he replied: I know God with God, and if it were not for God I would not know God.<sup>7</sup> According to Rumi's conception of *ma'rifat* starting from the first time God taught Adam about the names of objects. From all His creation, especially the world, so that humans always study all

---

<sup>6</sup> Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Rajawali Pers, 2012).

<sup>7</sup> Ahmad Zaini Dahlan, "Konsep Makrifat Menurut Al-Ghazali Dan Ibnu 'Arabi: Solusi Antisipatif Radikalisme Keagamaan," *Kawistara* 3, no. 1 (2013): 68–78.

the signs of His greatness on this earth so that the truth and knowledge of His creation can be revealed as a basis for getting to know Allah more closely. As in the Hadith Qudsi, it is stated that: 'I was a hidden treasure and I wanted to be known, so I created the world.'

This Hadith indicates that humans can know Allah. It is done by knowing or researching His creation. It shows that *ma'rifat* can occur and does not conflict with Islamic teachings. In Sufi terms, *ma'rifat* is defined as knowledge of God through the heart (qalb). The knowledge is so complete and clear that his soul feels at one with what he knows. *Ma'rifat* is the introduction of the heart to the objects that are the target. The verses related to *ma'rifatullāh* include: (a) Q.S. Ali-Imrān 3: 190-191 (knowing Allah through signs of power and His creation/*aqliyah* verse); (b) Q. S. Ar-Rum 30: 20-24 (knowing Allah through the signs of His power and creation/*aqliyah* verse); (c) Q. S. Al-Baqarah 2: 255 (knowing Allah through the sign of power and *tauhīd rubūbiyah*); (d) Q.S. Al-An'ām 6:12 (knowing Allah through monotheism *ulūhiyah*); (e) Q. S. Muhammad 47: 19 (knowing Allah through monotheism *uluhiyah*); (f) Q. S. Al-Hajj 22:72-73 (knowing Allah through the *Qauniyah* verse); (g) Q.S. Fatir 35:28 (knowing Allah through knowledge, fear and monotheism *asma wa shifat*); (h) Q. S. Az-Dzāriyat 51: 20-21 (knowing Allah through *ma'rifat al-nafs*); (i) Q. S. Al-Nahl 16: 78 (knowledge of Allah through hearing, sight and heart); (j) Q. S. Luqmān: 23 (knowing God through revelation and the heart); (k) Al-A'rāf 7:179 (knowledge of Allah through heart, eyes and ears); (l) Q. S Al-Anfāl 8:2 (knowledge of Allah through the Qur'an and the heart). There are many signs of God's greatness in the Qur'an and the universe so that humans with the potential of their minds and hearts can reflect on the greatness of God and, at the same time, know God. This awareness will produce the highest spiritual intelligence in students so that they will always glorify and dhikr and maximize charity and noble character.

*Ma'rifatullāh* is the pinnacle of consciousness that will determine the next course of human life because *ma'rifatullāh* will explain the real purpose of human life. The absence of *ma'rifatullāh* makes many people live without a clear purpose, even like other creatures or animals (Qur'an 47:12). *Ma'rifatullāh* is the principle (foundation) of humankind's spiritual journey as a whole. A person who knows God will feel an airy life. People who know Allah will always try and work to get Allah's approval, not to satisfy their lusts and desires. From this *ma'rifatullāh*, people are compelled to recognize the prophets and apostles to learn the best way to draw closer to Allah because the prophets and apostles are people who are recognized to know and be close to Allah.

### ***Maqām and Ma'rifatullāh***

Humans are given a different potential from other creatures. Humans have unlimited minds. As mentioned by ibn Khaldun, humans have the five senses (body parts), mind and heart. The three potentials must be clean, healthy, efficient and able to work together in harmony. To produce this condition, three fields of science play an important role; first, *fiqh* plays a role in cleaning and nourishing the five senses and body parts. Both philosophies play a role in moving, nourishing and straightening the mind. The three Sufism play a role in cleansing the heart. Therefore, Sufism deals a lot with man's esoteric (inner) dimension. With these three fields of knowledge, humans can get closer to God. Everyone, especially Sufis, has their ways or schools to get closer to God. they have a conception of the path (*tariqat*) to God. this path begins with spiritual exercises (*riyādhah*), then gradually goes through various phases, known as *maqām* (levels) and things (states) and finally by knowing (*ma'rifat*) to God.

*Maqām* is the level of a servant before Him in terms of worship and mental exercises. Literally, *maqāmāt* comes from Arabic, meaning a place for people to stand or a noble base. This term is then used to mean as a long road that a Sufi must take to be close to Allah. In English, *maqāmat* is known as the

stage which means stairs. The various stations in the Islamic tradition are: (1) *al-Taubah* comes from the Arabic *tāba*, *yatūbu*, *taubatan*, which means to return. While the Sufis mean repentance is asking forgiveness for all sins and mistakes accompanied by a sincere promise not to repeat the sin, which is accompanied by doing good deeds. Most Sufis make repentance the initial stop on the path to God. With repentance, the seeker's soul is clean from sin.<sup>8</sup> God can be approached with a pure soul. (1) *Al-zuhūd* means not wanting something worldly. Meanwhile, according to Harun Nasution, *zuhūd* means the state of leaving the world and living materially. Judging from its meaning, *zuhūd* is divided into levels. First (lowest), keep this world away from punishment in the hereafter. Second, stay away from this world by weighing the rewards in the hereafter. Third (highest), exclude the world not because of fear or hope but because of love for God.<sup>9</sup> (3) *Faqr* (poor). Poor is usually interpreted as someone who wants, needs or is poor. Meanwhile, the Sufi view of the poor is not asking for more than what we already have. *Faqr* attitude is important for people who walk towards God because wealth or wealth allows humans to be close to evil and at least makes the soul tethered to other than God. (4) *Shabr* patience means steadfast. According to Zun al-Nun al-Mishry, patience means staying away from things that are contrary to Allah's will, but being calm when faced with trials, and showing a sufficient attitude even though you are actually in poverty in the economic field. The patience of the soul is needed in various aspects. For example, to restrain excessive appetite and sex.<sup>10</sup> (5) *Ridla*, literally means willing, like, happy. Harun Nasution said *rida* means not trying against

---

<sup>8</sup> Fatkhul Hadi, "A Literature Approach of The Story in the Qur'an (Study About Muhammad Ahmad Khalafullah's Interpretation on the Story of Ashab Al-Kahf)," *Journal Intellectual Sufism Research (JISR)* 3, no. 2 (May 27, 2021): 35–45.

<sup>9</sup> Fadlil Yani Ainusyamsi, "Internalization of Sufism-Based Character Education Through Musicalization of Qasida Burdah," *Jurnal Penelitian Pendidikan Islam* 8, no. 2 (2021): 161.

<sup>10</sup> Frank Peter, "Islam and Secularity: The Future of Europe's Public Sphere," *Journal of Islamic Studies* 30, no. 1 (2019): 131–134.

God's levels and levels. According to Abdul Halim Mahmud, rida encourages people to try their best to achieve what God loves and His Messenger. Before attaining it, he must accept the consequences in any way that pleases God. (6) *Al-wara'*, pious, abstain from sin. This word then implies staying away from things that are not good. And in the Sufi meaning of *al-wara'* 'is to leave everything in which there is doubt between halal and haram (*syubhāt*). (7) *Tawakkal*. According to Sahal bin Abdullah that the beginning of *tawakkal* is when a servant before Allah SWT is like a carcass in front of the person who bathes him, he follows everything that washes him, and cannot move and act. Hamdaun al-Qasashar said that *tawakkal* is holding fast to God. Al-Ghazali said: *Tawakkal* is the position that a servant has at one time. The servant will be clear of heart while in that and after. Furthermore, al-Ghazali said hal is a time when a servant at a certain moment his heart changes, It is what is called hal. Imam At Tusi said: it is the clarity that occupies or the clarity that occupies the heart.<sup>11</sup> According to Al-Thusi, the state (of things) does not include the effort of spiritual exercises (the way). Among the examples of things (states) are self-centeredness (*muraqabah*), closeness or closeness (*qarb*), love (*hubb*), fear (*khauf*), hope, longing (*syauq*), intimate (*uns*), peaceful (*thuma' ninah*), witness (*musyāhadah*) and believe. According to Harun Nasution, it is a mental state, such as feeling happy. Things that are commonly referred to as things are fear (*al-khauf*), humility (*al-tawadlu*), obedience (*al-taqwa*), sincerity (*al-ikhhlās*), friendship (*al-uns*), joy (*al-wajd*), grateful (*al-syukr*). Ahmad bin Ujaibah said; Charity is done by moving the body through mujahadah. While things are movements of the heart that are carried out patiently in the face of suffering. While *maqām* is peace of mind.<sup>12</sup>

According to the explanation above, things are a gift from God. It can change and disappear. While *maqām* can only be obtained using charity, effort, and hard work that is carried out continuously and uninterruptedly. A servant can obtain *maqām*

---

<sup>11</sup> Al-Qusyairi, *Al-Thusi* (Kairo: Dar al-Kutub al-Haditsah, n.d.).

<sup>12</sup> Ibid.

after he cleanses his soul of everything that can make him neglect God. It should be noted between *maqām*, and things can not be separated. Both are like two sides of one coin. The connection between the two can be seen in the fact that the station is a prerequisite to God; that in *maqām* will be found the presence of things. On the other hand, what has been found in the stations will lead a person to climb the next stations. For example, someone who is in the state of repentance will find things (feelings) how beautiful it is to repent and how good it is to realize sins before God. This feeling will be a strong fortress not to repeat the sins that have been committed.

### **Education as a *Ma'rifatullāh* Effort**

Affandi explains some of the manifestations of *ma'rifat into three types of remembrance: (1) Oral remembrance, namely by saying or practicing or reading the nine dhikr (tasbīh, tahmīd, takbīr, tahlīl, hauqalah, istighfār, blessings, reading Quran, and prayer). (2) Physical remembrance (body limbs), namely by utilizing every step in the way of Allah, namely by carrying out Allah's commands both mahdhah; prayer, fasting, pilgrimage and worship of ghair mahdhah; helping others, repairing public roads, and so on. (3) The remembrance of the jinan (Heart), by remembering Allah in the heart, whether it is manifested verbally, contemplation (thinking), or tadzakur (dhikr). According to him again, one worship includes the three kinds of remembrance above, namely prayer.<sup>13</sup>*

As explained above that the tool to achieve *ma'rifat* is the heart. So the main key of this *ma'rifat* is the heart. Wherever and under any circumstances, the heart must never forget Allah, present Allah. Color all of our activities that are quite busy day and night with His presence. Thus all the activities we do will not be in vain. If we have succeeded in doing good, God willing, we will always be careful in our actions, humble in worship, humble, avoid being arrogant, arrogant, riya, sum'ah and the

---

<sup>13</sup> Affandi, *La Tahzan Innallaha Ma'ana: Tenteram Bersama Allah Di Setiap Tempat Dan Waktu* (Bandung: Mizan, 2007).

like. he is ashamed of Allah, he always feels that everything he does Allah sees, Allah knows it. He believes that everything he has belongs to Allah. We must know that this *ma'rifat* will never be achieved without a real struggle. Theologically, the concept of *ma'rifatullāh* is very feasible to be applied in the world of education because education is actually an effort to improve yourself and get closer to God. As in Islamic teachings to cultivate moral values are known as spiritual values. To present spiritual values, it is necessary to cultivate *ilāhiyyah* awareness to get closer to Allah.<sup>14</sup>

To increase spiritual value, one must make steps and efforts, namely *tazkiyatu al-nafs*, *mujāhadah*, and *riyādah*. For someone who will live the life of Sufism, he must take *maqām-maqām* (spiritual stages), namely repentance, asceticism, *faqir*, patience, trust and sincerity. For someone who undergoes Sufism, after taking the *maqām* (position or spiritual stage), it will feel the spiritual condition namely *murāqabah*, *qurbah*, *muhabbah*, *khauf*, *rajā'*, *syauq*, *uns* and *musyāhadah*.<sup>15</sup> To achieve this, several processes are needed that must be passed first, namely the process of *takhalī* (emptying the heart from despicable qualities), *tahalī* (filling the heart from commendable qualities), and *tajalī* (self-approach to Allah). Thus this concept can lead us to *ma'rifatullāh*.<sup>16</sup>

*Ma'rifatullāh*, according to al-Ghazali's concept, is trying to get to know God as closely as possible, which begins with purification of the soul and remembrance of God continuously so that in the end will be able to see God with his conscience. According to al-Ghazali *ma'rifatullāh* is the source and peak of the delicacy of worship performed by a human being in this

---

<sup>14</sup> Sodirman, "Menghadirkan Nilai-Nilai Spiritual Tasawuf Dalam Proses Mendidik," *Al-Ta'dib* 7, no. 2 (2014): 330–344.

<sup>15</sup> Agus Fakhruddin, "Urgensi Pendidikan Nilai Untuk Memecahkan Problematika Nilai Dalam Konteks Pendidikan Persekolahan," *Pendidikan Agama Islam-Ta'lim* 12, no. 1 (2014): 79–96.

<sup>16</sup> Wahyudi Setiawan, "The Spiritual Education Toward Insan Kamil in the Education of Modern Humankind," in *International Seminar on Education*, 2016, 1–7.

world. Islamic education experts explain the meaning of education to free oneself from the confines of lust and beliefs that are not based on true knowledge, which are just traditions and habits. Islamic education seeks to make humans able to bind themselves to God's guidance, namely religious teachings, a spirituality that has the right reference, and a continuation of the Prophet's message, which is always enlightened in Divine knowledge.<sup>17</sup>

### **Implications to the Islamic Education**

*Ma'rifatullāh* is the perfect concept to deliver meaningful educational goals, but it also gives meaning to a very valuable educational component. Understanding Islamic education is an effort to realize the status of humans as servants of Allah and their role as *khalifatullāh*, as well as the process of developing, strengthening and actualizing all the potentials, possessed in everyday life in order to achieve *ma'rifatullāh*. Islamic education aims to perfect faith, piety, and morals and actively build a dignified nation's civilization with *ma'rifatullāh*. It is in line with Rizal's expression that by fostering a religious attitude both in the mindset, attitude to life, and utilizing the ability for human life with the motive to gain God's pleasure in achieving *ma'rifatullāh*.<sup>18</sup> The role and function of Islamic education are as a facilitator in developing the potential for *ma'rifatullāh* with good morals. As Nata reveals in her book, education's role or function is also an effort to increase emotional intelligence. It can be called that because in education, especially in Islamic education, knowledge is taught about how humans behave. With that, the emotional potential that exists in humans can be developed and directed into positive emotions. The principles of Islamic education implicit in the *ma'rifatullāh* concept are the principles of Raḥmāniyyaḥ (Love) and the principle of

---

<sup>17</sup> Ernita Dewi, "Konsep Manusia Ideal Dalam Perspektif Suhrawardi Al-Maqtul," *Substantia* 17, no. 1 (2015): 41–54; Bahreis, *Ajaran-Ajaran Akhlak Al-Ghazali*.

<sup>18</sup> Ahmad Syamsu Rizal, "Filsafat Pendidikan Islami," *Jurnal Pendidikan Agama Islam-Ta'lim* 12, no. 1 (2014): 1–18.

Rahmāniyyah (Compassion) because humans must always given education with love and the warmth of a strong faith from an early age.<sup>19</sup>

Because educators in Islamic education have a weighty responsibility to foster human potential to be *ma'rifatullāh*, the characteristics of an educator must have spiritual strength that leads him to *ma'rifatullāh*. It is commensurate with what was stated by Tafsir that educators are responsible for the development of students by seeking the development of all their potential, both affective, cognitive, and psychomotor potential following the values of Islamic teachings.<sup>20</sup> Meanwhile, students in Islamic education are people who are trying to develop their potential well. As stated in Article 1, paragraph 4 of the National Education System Law, it is stated that students are members of the community who try to develop their potential through learning processes that are available at certain paths, levels, and types of education.<sup>21</sup>

According to Ibn Khaldun, the content of the Islamic education curriculum that focuses on Islamic education materials, which was expressed by Muhammad 'Athiyah al-Abrasyi, is divided into two levels. First, the beginner level (*manhāj ibtidā'i*) focuses on learning the Qur'an and al-Sunnah. Second, the upper level (*manhāj 'ālī*) where at this level has two qualifications, namely 1) the sciences related to its own substance, such as sharia science which includes fiqh, interpretation, Hadith, kalām science, earth science and philosophy. 2) Science aimed at other sciences, such as linguistics, mathematics and logic (*mantīq*). All materials are intended for *ma'rifatullāh* so that the material must be delivered with the selection of the right and appropriate method.

Several methods of Islamic education need to be applied in schools, some of which are as follows: (1) *Amṣāl* method, namely the parable method. (2) The Qur'anic story method is a method

---

<sup>19</sup> Nata, *Akhlak Tasawuf*.

<sup>20</sup> Ahmad Tafsir, *Pendidikan Budi Pekerti* (Bandung: Maestro, 2009).

<sup>21</sup> B. Umar, *Hadis Tarbawi: Pendidikan Dalam Perspektif Hadis* (Jakarta: Amzah, 2012).

taken from stories or events that happened to previous people (3) The 'Ibra Maw'izah method, namely the method of taking lessons and giving advice. (4) The Targib-Tarhib method, which is a method that uses a strategy of persuasion and threats. (5) Uswāh asanaḥ method, that is, the method of setting a good example. (6) The iwār Qurāni method, which is a method that applies a dialogue system, holding a conversation or conversation that alternates between two or more parties which is carried out through question and answer.<sup>22</sup> This Quranic method can be an alternative to achieve *ma'rifatullāh*, of course, by using the right choice of educational media as well. Hamalik suggests that the use of instructional media in a teaching and learning process can generate new desires and interests, generate motivation and stimulation of learning activities, and even bring psychological effects on students. Among the educational media that can lead us to *ma'rifatullāh* are media related to a contemplation of the universe.

When a teacher wants to instil in students to increase their spiritual intelligence through the introduction to God, then the teacher has an obligation to educate his morals which leads to awareness of students about their roles and responsibilities as servants of God and caliphs on earth. Teachers instill morals to students through the internalization of noble character, so each teacher explains not only transferring knowledge but also raising morals and skills. So that it can give birth to intelligent, strong, spiritually and religiously students who have noble character and skills that are useful for themselves, their families, the nation and the country.<sup>23</sup>

The internalization of noble character is part of the internalization of Islamic religious education, which emphasizes the practice of knowledge and applying Islamic values so that

---

<sup>22</sup> Affandi, *La Tahzan Innallaha Ma'ana: Tenteram Bersama Allah Di Setiap Tempat Dan Waktu*.

<sup>23</sup> Fadlil Munawwar Manshur, N Hani Herlina, and Ahmad Nabil Atoillah, "Women and the Challenges of the Future of Islamic Education," *Jurnal Penelitian Pendidikan Islam* 8, no. 2 (2020): 97.

noble character is realized.<sup>24</sup> The internalization of noble character can be done through moral development methods such as giving examples, giving advice, giving lectures, teaching manners and manners, getting used to the habits of noble character and much more. The internalization of Islamic religious education is not only realized in schools and madrasas but is applied in everyday life, such as in the family environment and community environment. The internalization of Islamic religious education is used to increase the faith, knowledge and morals of students and increase their knowledge of God.<sup>25</sup> So the educational process must be directed to the development of knowledge and noble character through the internalization of Islamic religious education both aspects of science and morals as well as the skills of students.

Internalization of the noble character of students to arrive at *ma'rifatullāh* through *maqām-maqām maqām* is as shown in the following table:

Table. The *Maqām* of *Ma'rifat*<sup>26</sup>

No	<i>Maqām</i>	Explanation
1.	<i>Taubāt</i>	Students are guided to have the awareness to repent from sin. According to Harun Nasution, saying repentance from a Sufi perspective is true repentance, repentance that will not return to sin again.
2	<i>Zuhūd</i>	Students should have the nature of asceticism, not extravagant and not negligent by the glitter of the world.
3	<i>Sabr</i>	Students are guided to have patience in carrying out obedience, patiently avoiding prohibitions and patiently facing exams.

<sup>24</sup> Susan R Warren, Richard S Martinez, and Maria A Pacino, "Accepting Educational Responsibility for an Inclusive University Campus: The Impact of the Diversity Ambassador Program," *Journal of Higher Education Theory and Practice* 21, no. 8 (2021).

<sup>25</sup> Nurti Budiyanti et al., "Pendidikan Sebagai Upaya Ma'rifatullah," *Jurnal Penelitian Pendidikan Islam* 8, no. 1 (2020).

<sup>26</sup> Harun Nasution, *Falsafah Dan Mistisisme Dalam Islam* (Jakarta: Rajawali Pers, 2014).

- |   |                 |   |
|---|-----------------|---|
| 4 | <i>Tawakkal</i> | Learners are educated to have the nature of trust and hard workers. Tawakkal here is holding fast to the way of Allah; surrender to <i>qada</i> and Allah's decision after maximizing effort and prayer. Tawakkal creates a state of peace, and increases gratitude and patience, believing that Allah's choice is the best for Allah's <i>qada</i> and <i>qadar</i> .  |
| 5 | <i>Khauf</i>    | Students must have a fear of God, so that they always obey God and always stay away from His prohibitions, because they have a strong nature of <i>khauf</i> that is in students.   |
| 6 | <i>Al-Rajā</i>  | Learners to have <i>al-rajā</i> (hope) to Allah. <i>Maqām al-rajā</i> ' (hope) al-rajā' or hope is one of the stations of the <i>salik</i> (travelers of the path to Allah). According to Imam al-Ghazali, al-rajā' is a state in which the heart feels comfortable and enjoys worship.   |
| 7 | <i>Ridhā</i>    | Students are educated to have the nature of the Prophet Muhammad who once said that people who feel the sweetness of faith are people who are pleased with Allah. When a servant has pleasure then he will have the nature of trust   |
| 8 | <i>Syukr</i>    | Students are taught to always be grateful for everything. Gratitude is an expression of gratitude for the blessings and pleasures it receives. Gratitude is a combination of heart, verbal and physical behavior. The benefit of gratitude is to make the gift of pleasure that is obtained last forever and increase.  |
| 9 | <i>Mahabbah</i> | Students are educated to have a sense of love for Allah and the Messenger so that every obedience is pure and sincere in life and death for the love of Allah. Mahabbah (love) to Allah is the sublime goal of all states, the culmination of all degrees. There is no more <i>maqām</i> after <i>mahabbah</i> , because <i>mahabbah</i> is the result of all <i>maqām</i> , such as longing, happy, pleased and so on. |
- 

## Conclusion

The discussion comes to the conclusion that *ma'rifatullāh* is understood to mean having a heart-based understanding of

God. *Ma'rifat* is the ability to discern God's secrets through the heart. Therefore, this *ma'rifat's* objective is to comprehend the mysteries of God. Humans already have the means to achieve *ma'rifat*, specifically *qalb* (heart). In particular, after God's light has illuminated the heart, a *qalb* who has been purified of all faults and immorality via a succession of *dhikr* and frequent *wirid* will be able to understand the secrets of God's secrets. The primary educational objective is to teach students about the notion of *ma'rifat*, whose manifestation can be accomplished by multiplying oral, bodily, and heart memories. The relevance of this idea for education includes.

**Acknowledgement:** We would like to show our gratitude to Ahmad Labib Majdi for sharing his pearls of wisdom with us during the progress of this study. We are grateful to our friends from the Doctoral Program, UIN Sunan Gunung Djati Bandung, for their sharing of insightful thoughts and their comments that greatly improved the manuscript.

**Conflict of Interest:** There are no disclosed conflicts of interest for the writers. The manuscript's contents have been reviewed and approved by each co-author, and there are no competing financial interests to disclose. We attest that the submission is unique and is not already being considered by another publisher.

**Author's Contribution:** All authors conceived of the presented idea, developed the theory; verified the analytical methods, discussed the results and contributed to the final manuscript, drafted the manuscript, revised it critically for important intellectual content, and have finally approved the version to be published.

**Ethical Considerations:** This research's data's primary sources—articles, books, research papers, and scientific forum proceedings—are all free of copyright violations.

**Disclaimer:** The views and assumptions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

## REFERENCES

- Affandi. *La Tahzan Innallaha Ma'ana : Tenteram Bersama Allah Di Setiap Tempat Dan Waktu*. Bandung: Mizan, 2007.
- Ainusyamsi, Fadlil Yani. "Internalization of Sufism-Based Character Education Through Musicalization of Qasida Burdah." *Jurnal Penelitian Pendidikan Islam* 8, no. 2 (2021): 161.
- Al-Jailani. *Al-Tashawwuf Dalam Al-Gunyah Lithalibi*. Jakarta: Zaman, 2012.
- Al-Qusyairi. *Al-Thusi*. Kairo: Dar al-Kutub al-Haditsah, n.d.
- Bahreis, Hussein. *Ajaran-Ajaran Akhlak Al-Ghazali*. Surabaya: Al-Ikhlās, 1981.
- Budiyanti, Nurti, Asep Abdul Aziz, Nurwadjah Ahmad EQ, and Andewi Suhartini. "Pendidikan Sebagai Upaya Ma'rifatullah." *Jurnal Penelitian Pendidikan Islam* 8, no. 1 (2020).
- Dahlan, Ahmad Zaini. "Konsep Makrifat Menurut Al-Ghazali Dan Ibnu 'Arabi: Solusi Antisipatif Radikalisme Keagamaan." *Kawistara* 3, no. 1 (2013): 68–78.
- Dewi, Ernita. "Konsep Manusia Ideal Dalam Perspektif Suhrawardi Al-Maqtul." *Substantia* 17, no. 1 (2015): 41–54.
- Fakhrudin, Agus. "Urgensi Pendidikan Nilai Untuk Memecahkan Problematika Nilai Dalam Konteks Pendidikan Persekolahan." *Pendidikan Agama Islam-Ta'lim* 12, no. 1 (2014): 79–96.
- Hadi, Fatkhul. "A Literature Approach of The Story in the Qur'an (Study About Muhammad Ahmad Khalafullah's Interpretation on the Story of Ashab Al-Kahf )." *Journal Intellectual Sufism Research (JISR)* 3, no. 2 (May 27, 2021): 35–45.
- Haningsih, Sri. "Peran Strategis Pesantren, Madrasah Dan Sekolah Islam Di Indonesia." *el-Tarbawi* 1, no. 1 (2008): 27–39.

- Manshur, Fadlil Munawwar, N Hani Herlina, and Ahmad Nabil Atoillah. "Women and the Challenges of the Future of Islamic Education." *Jurnal Penelitian Pendidikan Islam* 8, no. 2 (2020): 97.
- Murni. "Konsep Ma'rifatullah Menurut Al-Ghazali (Suatu Kajian Tentang Implementasi Nilai-Nilai Akhlak)." *International Journal of Islamic Studies* 2, no. 1 (2020): 123–146.
- Nasution, Harun. *Falsafah Dan Mistisisme Dalam Islam*. Jakarta: Rajawali Pers, 2014.
- Nata, Abuddin. *Akhlak Tasawuf*. Jakarta: Rajawali Pers, 2012.
- Peter, Frank. "Islam and Secularity: The Future of Europe's Public Sphere." *Journal of Islamic Studies* 30, no. 1 (2019): 131–134.
- Prastyo, Angga Teguh. "Nilai-Nilai Ma'rifatullah Dalam Pendidikan Agama Islam (Telaah Atas Karya K.H. Muchtar Adam Dan Fadlullah Muh. Said 'Ma'rifatullah Membangun Kecerdasan Spiritual, Intelektual, Emosional, Sosial, Dan Akhlakul Karimah')." Universitas Islam Negeri Maulana Malik Ibrahim, 2008.
- Rizal, Ahmad Syamsu. "Filsafat Pendidikan Islami." *Jurnal Pendidikan Agama Islam-Ta'lim* 12, no. 1 (2014): 1–18.
- Setiawan, Wahyudi. "The Spiritual Education Toward Insan Kamil in the Education of Modern Humankind." In *International Seminar on Education*, 1–7, 2016.
- Sodirman. "Menghadirkan Nilai-Nilai Spiritual Tasawuf Dalam Proses Mendidik." *Al-Ta'dib* 7, no. 2 (2014): 330–344.
- Tafsir, Ahmad. *Pendidikan Budi Pekerti*. Bandung: Maestro, 2009.
- Umar, B. *Hadis Tarbawi: Pendidikan Dalam Perspektif Hadis*. Jakarta: Amzah, 2012.
- Warren, Susan R, Richard S Martinez, and Maria A Pacino. "Accepting Educational Responsibility for an Inclusive University Campus: The Impact of the Diversity Ambassador Program." *Journal of Higher Education Theory and Practice* 21, no. 8 (2021).