

THE VAGUENESS OF KH. MUHAMMAD LUTHFI GHOZALI'S THOUGHTS ON LADUNI SCIENCE

*Muhamad Fatoni, Suminto, Muhammad Baba, Kurnia Kharismatus Zahrok, & Isma Yunia Sari **

*Universitas Islam Negeri Sayid Ali Rahmatullah Tulungagung, Indonesia
E-mail: muhamad.fatoni@uinsatu.ac.id

Abstract

This article discusses KH. Muhammad Luthfi Ghozali's thoughts on laduni science, that it can be gained by anyone who has valid reason. Generally, Muslim intellectuals such as al-Ghazâlî and Suhrawardî believe that laduni is given specially for saints. This is qualitative-library research since the primary data are from "Mencari Jati Diri Volume 2" book. Authors employed content and critical analysis. The study shows that Luthfi Ghozali's laduni science epistemology is vague. First, his concept that laduni is laddunîyah rabbânîyah science which is primarily about legacy. Those who want the knowledge must establish a spiritual relationship in the form of tawaṣṣul. On the other hand, legacy should be given effortlessly. The second vagueness is on the knowledge journey theory. He stated, both ways (of gaining knowledge) begin from senses; while in his definition, laduni directly gets into one's soul. The last is about the causes of acquisition. The second cause explained that piety is a result of riḡâdhâh, mujâhadah, and dzikr-those three should be the real causes of laduni. The third cause, nubuwah and walâyah, is defined inconsistently. On one hand, it is meant for the prophets and saints. On the other hand, he defines it as closeness.

Artikel ini berusaha mengkritisi pemikiran KH. Muhammad Luthfi Ghozali tentang ilmu laduni. Ia mengklaim bahwa ilmu laduni bisa diperoleh siapa saja, dengan syarat membangun sebab. Padahal, intelektual muslim umumnya, seperti al-Ghazâlî, dan Suhrawardî, berkeyakinan ilmu tersebut dikhususkan bagi para wali. Jenis penelitian ini adalah kualitatif library research dengan sumber data utama buku Mencari Jati Diri Jilid 2. Analisisnya menggunakan analisis isi dan analisis kritik. Hasil penelitian menunjukkan adanya kerancuan epistemologi ilmu laduni KH. Muhammad Luthfi Ghozali. Pertama, kerancuan konseptual. Ia menyebut ilmu laduni sebagai ilmu laddunîyah rabbânîyah yang fokusnya adalah ilmu warisan. Siapa yang mau memperolehnya, diharuskan membangun hubungan ruhani dalam bentuk tawasul. Di lain pihak, warisan semestinya diberikan tanpa proses susah payah. Kedua, kerancuan pada teori perjalanan ilmu. Ia menyebut keduanya diawali dari indera. Padahal pada definisinya ia menyebut laduni langsung dimasukkan ke dalam sanubari. Kerancuan ketiga pada sebab pemerolehan laduni. Sebab kedua menjelaskan bahwa takwa merupakan buah dari riyâdhâh, mujâhadah dan dzikir-ketiganya yang seharusnya lebih tepat disebut sebab. Sebab ketiga, nubuwah dan walâyah didefinisikan berbeda. Pertama ia diartikan dengan kenabian dan wali, selanjutnya diartikan dengan kedekatan.

Keywords: laduni; Luthfi Ghozali; vagueness

Received: October 11, 2023; Revised: November 18, 2023; Accepted:
December 18, 2023

Introduction

Laduni science is only once mentioned in the Qurân, exactly in Surah al-Kahfi [18]: 65. This allegedly strengthens laduni as the unique science in Islamic treasures (Fatoni & Naim 2020, 39). A Muslim intellectual who initially studied about laduni science is Abî Hâmid Muhammad al-Ghazâlî in his treatise *al-Risâlah al-Ladunnîyah* (al-Ghazâlî n.d. 1-38). Even though it got less interest from other Muslim intellectuals, the laduni science is popular among pesantren's community.

For pesantren's community, laduni is frequently related with sudden privileges or the so-called 'tiban' (Ghozali 2019, 43), and supernatural things (Fatoni et al. 2022, 171). For example, someone is able to walk on the water surface, to cure sick people such as a controversial treatment phenomenon happened in Rejowinangun, Kademangan, Blitar which was labelled *Padepokan Nur Dzat Sejati Sirri Laduni*.

Generally, study of laduni science becomes a special characteristic of Islamic treasure. Unlike other sciences, laduni can only be gained in a certain manner; it means that laduni is obtained only by specific method via intuition (Yulianto 2017, 88). In Tasawuf's perspective, this science is believed to be the highest of all (Amril et al. 2023, 69). Tasawuf experts consider it as "science" because laduni is based on *mukâshafah* (disclosure) (Miftachurrozaq et al. 2023, 88).

The understanding of laduni science, which is frequently associated with sudden privilege and the supernatural, needs to be reviewed. So, there will be no misunderstanding leading to mistakes, for example, laduni is considered as a result of magic (Ghozali 2011a, 43).

This study focuses on reviewing the thoughts of KH. Muhammad Luthfi Ghozali. He is one of *Imam Khususi* of *Tharîqah Qadirîyah wa naqshabandîyah al-Utsmâniyah* (Ghozali 2011b, 109). Syaikh Ahmad Asrori al-Ishâqî was the one who took KH. Muhammad Luthfi Ghozali's oath.

As a kiai of pesantren, he is considered productive. He owns numerous works in the forms of books released through Abshor Publisher which belongs to him. The interesting thing is that, KH. Muhammad Luthfi Ghozali has no impressive academic background as a student of a university. He did not even finish his study at the high school level due to financial problems (Ghozali 2011b, 498). His number of works, however, show that he possesses credibility in the field of study he pursued, including works on laduni science.

Numerous research on KH. Muhammad Luthfi Ghozali's thoughts was found. The first research focused on revealing his perspective about laduni science and how to obtain it (Fatoni & Naim 2020). The second research emphasized on Luthfi Ghozali's thought assuming that laduni science is a requirement for *tharîqah murshid* (Fatoni et al. 2022). Another research on laduni science was conducted

by Ernia Sapitri which was published on Manthiq Journal. The focus is on the epistemology of laduni science in the perspective of al-Ghazâlî in *al-Risâlah al-Ladunîyah* (Sapitri, 2020). The next study published on Manthiq Journal was done to discuss laduni science in the Quran *tafsir* perspective (Nawawi et al. 2018). Nisak also studied laduni science focusing on discussing the role of reason in understanding the laduni science (Nisak, 2019). Meanwhile, this current study is to criticize the laduni epistemology of KH. Muhammad Luthfi Ghozali.

The background of this epistemological criticism is due to Luthfi Ghozali's assumption that laduni science can be obtained by anyone so long as he/she is willing to develop the valid causes (Ghozali 2011a, 9). Whereas, in fact, this science is obtained only after *kashf* (disclosure) is achieved (Sapitri 2020, 94), that is an achievement of a spiritual practitioner of *sûfi* in an attempt to *tazkiyatun nafs* (soul purification). Even in *al-Risâlah al-Ladunîyah*, al-Ghazâlî called it as "the attributes of the saints" (al-Ghazâlî, n.d., 29). This statement is then used to explain that laduni is a special science given only for the saints (*wali*).

Research Method

This is a qualitative study, employing a library research approach, namely a study focusing on digging and reviewing data in the forms of documents (Hamzah 2020). The data of this study were taken from: (a) the primary source, which is a renowned book of KH. Muhammad Luthfi Ghozali entitled "*Mencari Jati Diri Jilid 2: Ilmu Laduni Buah Ibadah dan Tawasul*"; and (b) the secondary sources are his other books, as well as the other relevant books and articles.

The data were collected through documentation techniques. It is by tracing several books and articles published in printed and online versions. Meanwhile, the data were analyzed using content and critical analysis techniques. Content analysis is done to examine the communication symbols in the text systematically (Creswell 2016), that is by understanding the language symbols used by Luthfi Ghozali in his book containing his self-composed explanation. Then, critical analysis is meant to analyze the data thoroughly (Affandi et al. 2006), to comprehend Luthfi Ghozali's idea, by discussing and comparing it with other relevant theories.

Results and Discussion

Epistemology of Science in Islam

The establishment of science and philosophy in the Islamic world began when Muslims were in contact with the great civilizations around Arab, namely Persian, Greek, Roman (Hellenism), and India (Amril et al. 2023). This contact, in the next phase, gave huge impacts for the development of science and philosophy in the world of Islam.

Philosophy is generally considered as the mother of sciences. It presents a comprehensive understanding of the nature of science. Philosophers assume that the concept of science starts from understanding the “existing objects”, namely *cosmos* (universe) (Ghazali 2001, 174). Philosophy interprets science from the aspects of nature of sources, instruments, and meaning known as the term “epistemology” (Ghazali 2001, 175).

Epistemology tries to study science so that it can be differentiated from the right and the wrong sciences (Latif 2014, 192). Epistemology answers the “how” in obtaining knowledge. Hence, it is known as the branch of Philosophy studying how knowledge is obtained. Haidar Bagir firmly states that epistemology is a systematic science about the source, the limitation, and the verification (Bagir 2017, 16).

Principally, Western and Islamic perspectives are dissimilar. Western sees it as ‘science’, meanwhile, Islam views it as ‘knowledge’ (*‘ilm*) (Albadri 2020, 25). Science is considered “a systematic knowledge” in the perspective of western scientists, since it follows clear and tested procedures (Bayuseti et al. 2021, 92). On the contrary, Islam considers science as knowledge about anything (Albadri 2020, 25).

The two perspectives have noticeably differences in the way they comprehend science. Western does not consider any knowledge as science, since it can only be attached to objects which are concrete, real, visible, and reachable for the five senses. Meanwhile, Islam sees all objects as science; even if it is abstract, natural, or supernatural, all those things are included in the category of science (Ahmad 2016, 62). This is strengthened by Haidar Bagir’s statement that science in western perspective is specifically for knowledge which can be verified empirically; while, Islam understands it as any form of intellectual achievement, either it is empiric or not (Bagir 2017, 46).

Bagir explains that the distinction between science and knowledge, initially, was not as explicit as it is in the modern era. Moreover, the method developed in the early era was more complex; it could be empiric, logic, or mystic. Empirical science could even be obtained by mystical means, that is through spiritual process, such as *tazkiyatun nafs* (Bagir 2017, 46). The science gained through such methods, in Islamic perspective, is considered higher than that gained through empirical methods (al-Attas 1981).

Epistemology of Laduni in Islam

Laduni is considered as a rare science since not anyone can obtain it (Baidawi & Amalih 2020, 183). To gain this science, one needs to have strong determination through the process of soul purification, or in the sufi literature, known as *tazkiyatun nafs*. Philosophically, laduni has a quite clear position, either in the aspects of ontology, epistemology, and axiology (Fatoni & Naim 2020, 39). In ontological aspect, laduni is originally from Allah. In the epistemological aspect, it is a science gained by involving the whole of a human's potential, either physical or spiritual. Meanwhile, in the axiological aspect, this science encourages humans to inevitably do righteousness, which, by the time, reaches the highest level indicated by gaining the divine light.

The terminology of laduni science was first introduced by Abi Hâmid al-Ghazâlî, based on his work entitled *al-Risâlah al-Ladunîyah*. He wrote this *risâlah* (treatise) to reject *ulama's* opinion who denied laduni science (al-Ghazâlî n.d., 2). Al-Ghazâlî rejected the opinion in his book which was composed systematically. In the *risâlah*, he defines laduni as *nur ilham* (light of inspiration) happened after the perfection of creation (al-Ghazâlî n.d., 36). It is called the perfection when a soul is ready to directly accept God's teaching. Humans whose souls are regarded as the most perfect are prophets and *rasul* (messengers). Hence, they are able to accept God's guidance straightway, or the so-called *wahyu* (revelation). However, the soul perfection of prophets and messengers had been wrapped up after the death of Muhammad, the last Prophet, thus, *wahyu* was ended and replaced by *ilham* (inspiration). The most flawless soul, after the prophetic characteristics came to an end, is *wali* (saint) for

whom the *ilham* is given. The science born from *ilham* is called “laduni” (al-Ghazâlî n.d., 31).

Many Muslim intellectuals try to study al-Ghazâlî’s perspective on laduni science, one of them is Nawawi. He concluded that there is a different opinion between classic and modern intellectuals in understanding laduni. In his opinion, the classic intellectuals comprehended laduni textually and considered it as the occult science. Meanwhile, the modern ones think it as any knowledge given by Allah, both empirical and nonempirical (al-Nawawi 2011, 235). In another study, Nisak compared laduni and intuition. She stated that actually, reason and intuition are always in an interactive condition, both are interrelated with each other (Nisak 2019, 1).

Some aforementioned perspectives show that the existence of laduni science is accepted by Muslim intellectuals. The classic intellectuals, who think laduni as the occult, considered it as something mystic that can only be gained by certain people. Meanwhile, the modern intellectuals comprehend it as any knowledge, both empirical and nonempirical, and often relate it with intuition.

Epistemologically, laduni and *hudhûrî* sciences are similar. *Hudhûrî* is considered as a science with “presence” (Yazdi 1994). This science has distinct characteristics with the one gained through the general studying process (*‘ilm al-muktasab*). Henri Bergson, quoted by Ahmad Tafsir, called *hudhûrî* as “knowledge of (something)”, namely intuitive knowledge gained directly (Tafsir 2005). One of Muslim intellectuals studied about that science is Syihâb al-Dîn al-Suhrawardî. He is known as an intellectual who successfully united all schools in a philosophical system (Suhrawardî 2003, xiv). His theory is capable of raising new passion in the Islamic treasure of knowledge by merging sufism vision (*al-ittihād*) and philosophical reasoning (*al-ittisāl*). *‘Ilm hudhûrî* (knowledge by presence), in Suhrawardî’s opinion, is a knowledge of an object; it is needless to describe the object in mind/reason. It has an immanent object, because of which, it becomes a science without a transitive object. It exists by itself through the intuitive guidance of divine light (Suhrawardî 2003, xv).

Regarding the epistemology of laduni science, there are three reasons for someone to gain laduni in al-Ghazâlî’s opinion: grace from Allah, rightful *riyâḍah*, and *tafakkur* (al-Ghazâlî n.d., 36-37). The first

reason is given specifically for those who God has determined since the *azali* era. The second is for people who always strive to get closer to God and simultaneously improve the worship quality. Lastly, the third reason is apprehended as gaining knowledge through the accurate thinking process that eventually results in a new perception.

Unlike al-Ghazâlî, Suhrawardî, in his theory, perceives that epistemology can happen in any form, only if each individual recognizes themselves first. Each individual's self-recognition is the key for apprehending other knowledge. His epistemology is known as theosophical epistemology or *ishrâqî* (Aminrazavi 2003).

In the epistemology he established, interestingly, Suhrawardî stated that knowledge by presence is not only built with rational argumentation, yet it should be strengthened by "self-knowledge" through a dream. The epistemology was built after his encounter with a shadowy figure in a dream. He was sure that the shadow was Imâm al-Hikmah (the first teacher, Aristotle). Either he was asleep or awake, through the said dream, he succeeded in solving the impasse of the previous epistemology by inventing a new one which is different from other scientists' epistemology, namely the *hudhûri* epistemology (Drajat 2005, 153).

Suhrawardî's *hudhûri* epistemology which is begun with the process of self-recognition, in Tasawuf, is known as *ma'rifah*. *Ma'rifah* is the divine knowledge; it means that the knowledge is gained through the divine light shone onto someone as God wishes, through the process of disclosure (*kashf*), witness (*mushâhadah*), and taste (*dzauq*) (Amstrong 1995, 142).

The key to reach *hudhûri* science is *ma'rifah al-nafs*. Moreover, according to Suhrawardî, one must undergo several phases to achieve *hudhûri* science. The phases are preparation, acceptance, and construction of the accepted knowledge (Ziai 1990, 35). In the first phase, one must follow the special strict training until his soul is ready to accept inspiration or *ilham* (Suhrawardî, 2003, 258). If the soul is ready, there will be intuitive power in the form of divine light, which Suhrawardî called as *al-Bâriq al-Ilâhî* (Drajat 2005, 157). With the intuitive power, a philosopher is able to get the truth sourced from self-witness and self-disclosure. The point is, there are three steps in *mushâhadah*; first, the intuitive discovery and personal *ilham*; second, the

entry of God's light into human's self (*al-anwâr al-şâniyah*, with which one gets *al-'ulûm al-haqîqîyah*); and the third step is the attempt of a philosopher to reconstruct the right science (*al-'ilm al-şahîh*) which will be derived in the written form (Hadiwijono 2001, 28).

Furthermore, Suhrawardî explains that in the *ishrâqî* method, there are some levels of spiritual experiences which later become knowledge. First, the heart should be cleansed from impurities so it can accept knowledge from Allah. Second, spiritual experience, by which someone will be more certain of the existence of divine lights. Third, *mukashafah* or the moment a *hijab* (cover) of the heart is disclosed which will make one get closer to God. Fourth, *ma'rifa* light for someone who is able to understand the signs of divine light from God. Fifth, *tajallî*, a condition where a human is able to manifest and visualize the light of knowledge accepted through spiritual experience (Yusuf 2021, 165).

KH. Muhammad Luthfi Ghozali's Biography and Thoughts on Laduni Science

KH. Muhammad Luthfi Ghozali was born in Gresik in 1954. He now lives in Sumurejo, Gunungpati, Semarang city. He is one of *Imam Khususi* of *tharîqah Qadirîyah wa Naqshâbandiyah al-Utsmânîyah* by taking the pledge of allegiance (*bai'at*) from *al-'Allâmah al-'Arif Billâh*, Ahmad Asrori al-Ishâqî. He also manages a pesantren named al-Fithroh. He has been into spiritual activities since he was in elementary school, exactly at Class 5. He loves doing *riyâdhah*, *mujâhadah*, and *ziyârah* (from one grave to another) (Ghozali 2011c, 108). The habit lasts until now. He said that he witnessed many mystic experiences which influenced his life principals.

Beside managing pesantren and persistently doing spiritual activities, he is also active in writing. It is proven with several published books, among them are "*Mencari Jati Diri*" consisting of four volumes, including "*Mencari Jati Diri Volume 2: Ilmu Laduni Buah Ibadah dan Tawasul*", which becomes the main source of this study.

Regarding the epistemology of science, Luthfi Ghozali claims that the process of knowledge coming into human's self is through one of two methods. First, getting through senses, then into the space of *quwwah al-'aqlîyah*, *quwwah al-fikrîyah*, and *quwwah al-qudsîyah*. Second,

getting through senses and directly into *quwwah al-qudsīyah*, heading out to *quwwah al-fikrīyah*, and saved by *quwwah al-aqlīyah* (Ghozali 2011a, 502). This argumentation is strengthened by Luthfi Ghozali referring to the Qurân, Surah al-Ra'd [13]: 17-18,

“He sends down rain from the sky, causing the valleys to flow, each according to its capacity. The currents then carry along rising foam, similar to the slag produced from metal that people melt in the fire for ornaments or tools. This is how Allah compares truth to falsehood. The ‘worthless’ scum is then cast away, but what benefits people remains on the earth. This is how Allah sets forth parables. Those who respond to ‘the call of’ their Lord will have the finest reward. As for those who do not respond to Him, even if they were to possess everything in the world twice over, they would certainly offer it to ransom themselves...”

The aforementioned first method is a *tamtsil* from *iktisâbî* science. It is knowledge gained by searching, like humans in general. This opinion is in line with al-Ghazâlî, that knowledge is obtained through the teaching process for humans (al-Ghazâlî n.d., 23), or Suhrawardi's opinion on *huşûlî* (Drajat 2005, 150), that is a knowledge gained by efforts. This science is relative and is changeable when a stronger theory presents; it also has many weaknesses and faults (Ghozali 2011b, 502).

Meanwhile, the second method, in Ghozali's perspective, is what he called *laduni* science. The entry process is after emptying the space of reason and mind, yet it is not easy since it is done by continuous *dzikr*, being *istiqâma* (consistent), being free from *basharīyah* (humane) characteristics and worldly interests (Ghozali 2011b, 502).

To be able to empty reason and mind spaces, gradual processes are needed which are obviously not easy and need sincerity as well as persistence. By being sincere and persistent, someone will be able to achieve it. In that moment, the potential of *quwwah al-qudsīyah*, called *başīrah*, will appear (Ghozali 2011b, 506).

Luthfi Ghozali states that what is meant by *laduni* science is “*Ladunīyah Rabbānīyah*”, namely a knowledge given directly which has divine characteristic. He defines *laduni* science as a gift or legacy directly given from the one who previously owned it, either from prophets, *al-*

ṣiddiq, al-shuhadâ' al-ṣâlihîn (Ghozali 2011b, 20). In the definition, Luthfi Ghozali emphasized on *wirâtsah* (inheritance) which has implications on the importance of *tawaṣṣul* towards a *murshid* teacher.

In his perspective, *laduni* can be gained by anyone on one condition, they are willing to build the causes of *laduni* science acquisition. He mentions four causes of the *laduni* acquisition: *rahmah* (grace) before knowledge, fruits of piety, *nubuwwah* or *walâyah*, and inherited knowledge (Ghozali 2011b, 52).

The first cause is *rahmah* before knowledge. He explains that, actually, *laduni* science is a present for someone as God willed since the *azali* era (Ghozali 2011b, 39). This is based on the Q.S. al-Anbiyâ' [21]: 101,

“Surely those for whom We have destined the finest reward will be kept far away from Hell.”

The example of this type of *laduni* is the one given to the Prophet Adam dan Prophet Khidhir. Both obtained *laduni* due to Allah's will since the time they were not created yet. From this, it is clear that Luthfi Ghozali emphasizes that the first reason for *laduni* is because of Allah's grace, which he called as *rahmah*, and affection. This is in line with al-Ghazâlî's opinion in his *risâlah* (al-Ghazâlî n.d., 36).

The second cause is the fruits of piety (*taqwâ*). Luthfi Ghozali claims that piety can be the cause for *laduni* acquisition. Linguistically, piety means fear; it leads someone to be cautious of every action, even in terms of worship. By being cautious, there is an interaction between the realms of physical and spiritual, heaven and earth concept, the combination of two oceans and different realms which, in certain conditions, is left to meet and merge. The person will strive to be better and qualified. There lies the source of *laduni* science (Ghozali 2011b, 249). It refers to what God said in Q.S. al-Baqarah [2]: 282.

The third cause is *nubuwwah* and *walâyah*. In Luthfi Ghozali's perspective, both are considered as the causes of *laduni* acquisition. He believes that every prophet, messenger, and saint obtained *laduni* science to support their *da'wah* mission (Ghozali 2011b, 326). Without the science, their *da'wah* would be very challenging.

However, it seems like Luthfi Ghozali was not consistent in understanding *nubuwwah* and *walâyah*. In the beginning of his book, he defines them as special privileges given to people who were chosen as prophet, messenger, and saint; yet, in the specific part discussing about *nubuwwah* and *walâyah*, he defines it as closeness. That closeness is realized in the form of sustainable *tarbiya* with care, guidance, and protection (Ghozali 2011b, 327). With sustainable protection, there will be no fear and sorrow in one's heart. Every problem can be solved with the guidance of "*tarbiya*" realized in the form of the said care, guidance, and protection.

The fourth cause is the inherited knowledge. In this case, Luthfi Ghozali claims that *laduni* is an inheritance from the predecessor gifted with *laduni* science. Hence, to get the inheritance, a *sâlik* must know really well who inherited it. A *sâlik* must build a relationship with the previous owner through a process called *tawaṣṣul* (Ghozali 2011b, 395). *Tawaṣṣul*, in Luthfi Ghozali's perspective, is the closest way to inherit *laduni* science.

Furthermore, Luthfi Ghozali said that *laduni* is merely achieved after one has established the causes. It depends on Allah's will, whether He wants to give *laduni* to the person or not. *Laduni* science is also not gained all at once. It is given gradually; it is usually fit to the incident experienced by someone as the solution to the problem he faced at the moment (Ghozali 2011b, 221). The science is an answer for the owner's various problems, which is given by God, so the *laduni* owner can solve the problem based on God's will and guidance.

The revelation of *laduni* science, in Luthfi Ghozali's opinion, happens when *sâlik* experiences the second birth process, under the guidance of a *murshid* teacher, called as *futûh* (Ghozali 2008, 116). There are, nevertheless, several stages that must be passed in this *futûh*, that is the *futûh* (revelation) of the four doors of *dzikir* (*lisan* [oral] is easily doing *dzikir* with a heart that forgets, *lisan* does *dzikir* with a heart that starts remembering, *lisan* does *dzikir* with a present heart, and *lisan* does *dzikir* with a heart that forgets things except what it mentions in *dzikir*), the door of closeness, uplifted to the *maqam* of longing, seated on the chair of *tawhid*, removed the *hijab* of heart and went into the door of

wahdâniyat, the *futûh* of *hijab* of God's majesty and greatness, and providing continuous care and protection (Ghozali 2011b, 371-382).

The Vagueness of KH. Muhammad Luthfi Ghozali's Thoughts

After analyzing KH. Muhammad Luthfi Ghozali's thoughts, the authors found vagueness in his perspective on laduni science. The vagueness is found in some aspects: conceptual, theory of knowledge journey, and causes of laduni acquisition.

Conceptual-wise, Luthfi Ghozali called laduni as "*ilm ladduniyah rabbânîyah*". It means that one got the science directly as a present or *wirâtsah* (inheritance) from a predecessor who obtained it, either from the prophet, *al-shiddîq*, or *al-shuhadâ' al-ṣâlihîn* (Ghozali 2011b, 20). Moreover, he stated that laduni is a grace from Allah, so, even though someone has established causes for obtaining the science, if Allah does not will, the science will be impossible to get. He, later, also underlined the importance of *tawaṣṣul* as an attempt to establish spiritual relationship with *murshid* for obtaining laduni science (Ghozali 2011b, 38). It is vague since his first statement was that laduni is an inheritance/legacy from one's predecessor. Inheritance is generally understood as a treasure left by the deceased. It is automatically given to the heir; the one giving the inheritance cannot intervene with the division. If the statement about laduni as the inherited knowledge is true, the one giving the inheritance should not intervene with the division because his/her time in the world has ended. The talk about inheritance makes the role of *tawaṣṣul* (for acquiring laduni science) is doubtful.

The second vagueness is on the theory of knowledge journey. Looking back at Luthfi Ghozali's concept, he argued that both sciences, laduni and *iktisâbî* (science obtained with human's efforts) start from senses. However, in his other statements, Luthfi Ghozali said that laduni is shone directly into heart, which is different from the theory of knowledge journey stating that laduni starts from senses and is directly delivered to *quwwah al-qudsîyah* (Ghozali 2011b, 502).

The third one is found on when he elaborated the causes of laduni acquisition. The authors did not mind with the first cause, namely *rahmah* before knowledge since it is in line with the opinion of

al-Ghazâlî in his *risâlah*; that *laduni* is actually a grace from Allah, given only to someone He pleases (al-Ghazâlî n.d., 37). The *laduni* owners had been determined as the candidates since the *azali* era. However, of the four causes, the second (fruits of piety) and the third (*nubuwwah* and *walâyah*) ones seem to be obscure.

Regarding the “fruits of piety”, Luthfi Ghozali explained redundantly that *laduni* can be acquired if a *sâlik* occupies himself with *riyâdah* and *mujâhadah* performed only based on Allah’s order, not others. By performing *riyâdah* and *mujâhadah* consistently (*istiqâma*), as well as continuously reciting *dzikr*, there will be two-way interaction. The first one is from a servant/*sâlik* searching for God’s blessing, and the second one is from Allah who gets closer to His servant (Ghozali 2011b, 28). When both interactions are met, the “*taqwâ*” (piety) characteristics appear within the heart of a *sâlik*, and in that moment, *laduni* is given. If so, the authors believe that the cause actually does not lie on piety, but on *riyâdah*, *mujâhadah*, and *dzikr* performed by a *sâlik*. Piety is a fruit of the established process, as well as *laduni* science. Therefore, epistemologically, the process *riyâdah*, *mujâhadah*, and *dzikr* should actually be identified as the cause of *laduni* acquisition, not piety.

The next one is about the process of *nubuwwah* and *walâyah*. Inconsistency is found in Luthfi Ghozali’s explanation about this matter. At the beginning of his book, he stated that both terms were specialized for people chosen as prophets and saints (Ghozali 2011b, 54). This shuts every possibility down to get *laduni* science for every individual who establishes causes, because someone who is chosen as the prophet and saint, in Luthfi Ghozali’s concept, has been determined since the *azali* era. The degree of the prophet and saint is a grace, not a result of efforts.

However, the concept is not in line with the one he explained in a particular chapter discussing about *nubuwwah* and *walâyah*. In the chapter, Luthfi Ghozali did not refer to the characteristics of prophets and saints. Yet, both concepts are comprehended as closeness, namely the closeness of a servant toward his God (Ghozali 2011b, 327). This can be accepted with an argument that a prophet and a saint are people who are close to Allah. However, the root words of both terms, *nubuwwah* and *walâyah*, have different meanings, so, according to the authors, to

comprehend both terms with similar meanings is something “forceful”. That is why vagueness is found in understanding the Luthfi Ghozali’s theory of causes of laduni science acquisition.

KH. Muhammad Luthfi Ghozali’s thoughts about laduni science are, basically, similar with other Muslim intellectuals. The difference also exists to enrich the Islamic treasure; the plus and the minus of each theory expressed by Muslim intellectuals are something inevitable. Luthfi Ghozali puts more emphasis on the statement that laduni is inherited from someone who previously acquired the science (Ghozali 2011b, 20). Hence, in attempts to get laduni science, *tawaṣṣul* is the absolute way needed. It is what *sālik* needs to do to establish a spiritual relationship with *murshīd* (Ghozali 2011a, 29). Luthfi Ghozali even claims that it is impossible to acquire laduni in the present era without getting through *wasīlah* of *murshīd* (Ghozali 2011b, 436).

By establishing spiritual relationship through the *tawaṣṣul* process, *sālik*’s heart will be shone by the spiritual light of his *murshīd* teacher (a mentor), so it would be faster to reach the desired journey destination (Ghozali 2011a, 29). Luthfi Ghozali called it as the interaction of two lights, one is searching and another is approaching (Ghozali 2011b, 28). The first one is from a creature and another one is from Allah.

The use of the term “light” reminds us of the *isyrâqiyah* concept pioneered and popularized by Syihâb al-Dīn al-Suhrawardī. This concept emphasizes on the knowledge acquisition of an object-it is needless to describe the object in mind-known as *huḍûri* (knowledge by presence) (Suhrawardī 2003, xv). *Huḍûri* is knowledge presented directly within humans.

If Luthfi Ghozali accentuates *tawaṣṣul* aspect to obtain laduni science, then Suhrawardī with his *ishrâqiyah* theory emphasizes on the importance of knowing one’s own self (Drajat 2005, 150). He states that, basically, the entity of every single thing is the light. Meanwhile, the origin of everything is the Supreme Light (*nūr alanwâr*) that is dynamic and involves many essences (Suhrawardī 2003, xi). Suhrawardī is the adherent of the schools of illumination philosophy, following the thought of Plato stating that the origin of everything is actually in the form of an idea (Hidayat 2020, 322). It means that the true form of

everything actually does not lie on the reality of the object, but on the idea behind the reality.

Furthermore, Suhrawardî argues that what is meant by the real essence is what is on mind, not reality. Reality is actually only the manifestation essence of "the light". Every light has differences in entity; the appearance depends on how close it is from *nûr al-anwâr* (Hidayat 2020, 322-323). The closer it is to *nûr al-anwâr*, the brighter the light is. Humans are essentially the light, or the reflection of God's light (Suhrawardî 2003, xii). Hence, the genuineness of *insâni* can be achieved by being "a bright self" which only exists within individuals who are able to know themselves.

This opinion is similar to what Luthfi Ghozali said when the authors had a chance to visit his pesantren as a part of *silaturahmi*. He said, every human basically brings *nur* (light) within themselves ever since they were born. *Nur* is different from one to another. A person might possibly be a *murshid* for somebody, but not for others, since "*nur dzat*" the person brought is diverse. If *nur* within oneself has similar characteristics to the *nur* within a *murshid*, then the *murshid* will be one's *murshid*. On the contrary, even if a *murshid* has a mighty *nur*, but it has no similarity with a person going through a spiritual path, he cannot be the *murshid* for the person.

Luthfi Ghozali's theory of laduni science is actually similar with Suhrawardî's theory of light. It is just in formulating the theory of knowledge journey and causes of knowledge acquisition, there is inconsistency in constructing the argument. Suhrawardî with his *huḍûri* science, wishes that there would be mystic awareness from the two different entities; human entity on one hand, and God on the other. The reality is different, but it becomes one and similar in the process of mystic experience, where it makes the concept of *ishrâqîyah* appear, which becomes the intrinsic characteristics of Suhrawardî's *huḍûri* science (Arif 2022, 11-12).

On a different side, Luthfi Ghozali actually has also brought out the importance of self-recognition to get laduni science, as Suhrawardî argued that self-recognition is a requirement for obtaining *huḍûri* science. This identical thinking is obvious in "*Mencari Jati Diri*" book series. Suhrawardî, however, with his philosophical power, is able to

formulate it in a more elegant and systematic way. It is certainly understandable if we delve into their intellectual background and different behavior patterns of both figures.

Luthfi Ghozali's concept emphasizes more on the importance of the *tawaṣṣul* aspect, in which it is considered as a way to identify *murshīd* as the owner of the later-inherited laduni science. He thinks that laduni science, which possibly can be acquired in the present era, has a closer way through an inheritance from a predecessor which previously got it (Ghozali 2011b, 395). That is why his concept focuses more on the aspect of laduni as an inheritance; the thing that does not explicitly appear in Suhrawardī's thought.

Regarding the *tawaṣṣul* concept, it actually has slipped into Suhrawardī's thought, but he did not mention it vulgarly, nor claimed it as the absolute way to acquire *hudūri* science. This concept can be understood from the *nūr al-'arīd* (dim light) concept, which is dependent and always needs other locus, such as *alanwār al-mujarradāt al-'aqlīyah* (entities that own lights) (Suhrawardī 1993). The authors comprehend this concept as the *murshīd* that has succeeded in his process of self-recognition. It is concluded after comprehending the concept of *Qutb* (The Top Theosophist)-in Suhrawardī's thought, *Qutb* has authority although it looks vague. If this theosophist carries out his authority, the era in which he rules will be bright and gleaming (Suhrawardī 2003, xxxv).

Conclusion

KH. Muhammad Luthfi Ghozali tried to elaborate the laduni science epistemology. It was previously regarded as something mystic, but it is now can be comprehended logically and rationally. He tried to construct the laduni epistemology very well so that it is accepted and understood by general people. His endeavor in rationalizing laduni epistemology has brought it into the light, although it seems like he was also stuck in understanding laduni with mystic comprehension. In the conceptual aspect, Luthfi Ghozali's vagueness was found when explaining the origin of laduni science. On one hand, he considered it as a *wirātsah* (inheritance) from a predecessor. On the other hand, he also stated that laduni can be acquired by *tawaṣṣul*, that is to establish spiritual relationship with a *murshīd*. Next, in the theory of knowledge

journey, he stated that *laduni* starts from human's senses (making it almost similar with *iktisābī*). Later, he claimed that *laduni* is shone directly into human's heart. In the aspect of "fruits of piety" as the cause of *laduni* acquisition, it seems like he ignored the process of *riyādah*, *mujāhadah*, and *dzikr* which should actually be identified as the real causes, not piety. Last, there is an inconsistency when discussing about *nubuwwah* and *walāyah* as the causes of *laduni* acquisition. In the beginning of his book, he referred both terms as the special people chosen as prophets, messengers, and saints. Later, he defined the terms as "closeness", namely the closeness of a servant toward his God. It means that the term "servant" here is not only prophet, messenger, and saint.

References

- Affandi, A. Khozin et al. 2006. *Buku Penunjang Berpikir Teoritis Merancang Proposal*. Surabaya: IAIN Sunan Ampel.
- Ahmad. 2016. Epistemologi Ilmu-Ilmu Tasawuf. *Jurnal Ilmiah Ilmu Ushuluddin*, 14(1): 59-66.
DOI: <https://doi.org/10.18592/jiu.v14i1.68>.
- al-Attas, Syed M. Naquib. 1981. *The Positive Aspect of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science*. Kuala Lumpur: Islamic Academy of Science.
- Albadri. 2020. Epistemologi Pencapaian Ilmu al-Ghazali. In *Edupeedia: Jurnal Studi Pendidikan dan Pedagogi Islam*, 5(1): 25-34.
DOI: <https://doi.org/10.35316/edupedia.v5i1.878>.
- Amstrong, Amatullah. 1995. *Sufi Terminology (Al-Qamus al-Shufi): The Mystical Language of Islam*. Kuala Lumpur: A. S. Noordeen.
- Aminrazavi, Mehdi & Netton, Ian R. 2003. *Seri Pengantar Tasawuf: Signifikansi Karya Suhrawardi (Trans.)*. Yogyakarta: Pustaka Sufi.
- Amril et al. 2023. The Epistemology of Islamic Philosophy: A Chronological Review. *Ulul Albab: Jurnal Studi Islam*, 24(1): 65-88.
DOI: <https://doi.org/10.18860/ua.v24i1.19858>.

- al-Nawawi, Imam. 2011. *Riadhush Shalihin (Trans.)*. Solo: Insan Kamil.
- Arif, Muhammad. 2022. Kritik Metafisika: Studi Komparatif Pemikiran Heidegger (1889-1976M) dan Suhrawardi (1154-1191 M). *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuludin*, 12(1): 1-25.
DOI: <https://doi.org/10.36781/kaca.v12i1.179>.
- Bagir, Haidar. 2017. *Epistemologi Tasawuf* (1st ed.). Bandung: PT. Pustaka Mizan.
- Baidawi & Amalih, Ihwan. 2020. Konsep Ilmu Ladunî dalam Al-Quran (Study atas Tafsir Sufi Al-Qusyairi dalam Lataif Al-Isyarat). *El-Waroqoh: Jurnal Ushuluddin dan Filsafat*, 4(2): 180-194.
DOI: <https://doi.org/10.28944/el-warqoh.v4i2.316>.
- Bayuseto, Agung et al. 2021. Pendekatan Design Thinking dalam Memahami Struktur Ilmu Pengetahuan Menurut Imam al Ghazali. *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan*, 7(1): 91-104.
DOI: <https://doi.org/10.24235/jy.v7i1.7881>.
- Creswell, John W. 2016. *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran* (Edisi 4). Yogyakarta: Pustaka Pelajar.
- Drajat, Amroeni. 2005. *Suhrawardi: Kritik Falsafah Peripatetik*. Yogyakarta: LKiS.
- Fatoni, Muhamad & Naim, Ngainun. 2020. Laduni Science on Muhammad Luthfi Ghozali's Perspective. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 8(2): 37-60.
DOI: <https://doi.org/10.21274/kontem.2020.8.2.37-60>.
- Fatoni, Muhammad et al. 2022. Laduni Science According to Muhammad Luthfi Ghozali's Thoughts. *International Journal of Social Science and Education Research Studies*, 2(6): 171-178.
DOI: <https://doi.org/10.55677/ijssers/V02I06Y2022-04>.
- al-Ghazâlî, A. H. M. I. M. (n.d.). *Al-Risâlah al-Ladunnîyah*. Kurdistan: Al-Ilmiyyah.

- Ghozali, M. Bahri. 2001. Epistemologi al-Ghazali. *Alqalam: Jurnal Ilmiah Bidang Keagamaan dan Kemasyarakatan*, 18(90-91): 174-193.
DOI: <https://doi.org/10.32678/alqalam.v18i90-91.1469>.
- Ghozali, Muhammad Luthfi. 2008. *Mencari Jati Diri Jilid 4: Kholifah Bumi Guru Mursyid sebagai Bapak Ruhaniah (Cetakan II)*. Semarang: Abshor.
- Ghozali, Muhammad Luthfi. 2011a. *Mencari Jati Diri Jilid 1: Tawasul, Mencari Allah dan Rasul Lewat Jalan Guru (Ed. III)*. Semarang: Abshor.
- Ghozali, Muhammad Luthfi. 2011b. *Mencari Jati Diri Jilid 2: Ilmu Laduni Buah Ibadah dan Tawasul (Ed. III)*. Semarang: Abshor.
- Ghozali, Muhammad Luthfi. 2011c. *Sejarah Ilmu Laduni: Perjalanan Nabi Musa a.s mencari Nabi Khidhir a.s*. Semarang: Abshor.
- Ghozali, Muhammad Luthfi. 2019. *Mu'jizat & Karomah (Ed. 1)*. Semarang: Abshor.
- Hadiwijono, Harun. 2001. *Sari Sejarah Filsafat Barat 1*. Yogyakarta: Kanisius.
- Hamzah, Amir. 2020. *Metode Penelitian Kepustakaan Library Research (Ed. 1)*. Malang: Literasi Nusantara Abadi.
- Hidayat. 2020. Kategorisasi Epistemologi Islam (Parepatetis, Illuminatis, dan Muta'alimah). *Edu Riligia: Jurnal Ilmu Pendidikan dan Keagamaan*, 4(4): 315-330.
DOI: <http://dx.doi.org/10.47006/er.v4i4.12901>.
- Latif, Mukhtar. 2014. *Orientasi ke Arah Pemahaman Filsafat Ilmu*. Jakarta: Kencana.
- Miftachurrozaq, Tahmid et al. 2023. Surah Al-Kahfi Ayat 65: Ilmu Laduni Perspektif Ulama Muslim. *Tajdid: Jurnal Ilmu Ushuluddin*, 22(1): 78-101.
DOI: <https://doi.org/10.30631/tjd.v22i1.338>.

- Nawawi, Abdul Muid et al. 2018. Konsep Ilmu Laduni dalam Upaya Penafsiran Al-Quran. *Mumtaz: Jurnal Studi Al-Qur'an dan Keislaman*, 2(2): 219-238.
DOI: <https://doi.org/10.36671/mumtaz.v2i2.26>.
- Nisak, Aizzatun. 2019. Peran Akal dalam Memahami Pengetahuan Laduni (Telaah Kitab Risalah al-Laduniyyah al-Ghazali. *Refleksi: Jurnal Filsafat dan Pemikiran Islam*, 19(1): 1-17.
DOI: <https://doi.org/10.14421/ref.v19i1.2237>.
- Sapitri, Ernia. 2020. Epistemologi al-Ghazali tentang Ilmu Laduni dalam Kitab Risalah Al-Laduniyyah. *Jurnal Manthiq*, 5(2): 86-101.
DOI: <http://dx.doi.org/10.29300/mtq.v5i2.4387>.
- Suhrawardî, Syihab Ad-Dîn Yahyâ. 1993. *Majmû'ah Muşannafât Syakh al-Ishrâqî*. Teheran: Institut d'Etudes et des Recherches Culture.
- Suhrawardî, Syihab Ad-Dîn Yahyâ. 2003. *Hikmah Al-Isyraq: Teosofi Cahaya dan Metafisika Huduri (Trans.)*. Yogyakarta: Islamika.
- Tafsir, Ahmad. 2005. *Filsafat Umum: Akal dan Hati Sejak Thales sampai Capra*. Bandung: Rosdakarya.
- Yazdi, Mehdi Hai'ri. 1994. *Ilmu Hudhûri: Prinsip-Prinsip Epistimologi dalam Filsafat Islam (Trans.)*. Bandung: Mizan.
- Yulianto. 2017. Ilmu Laduni dalam Perspektif Pendidikan Islam: Telaah atas Pemikiran Abu Hamid al-Ghazali. *Dinamika: Jurnal Kajian Pendidikan dan Keislaman*, 2(2): 53-90.
DOI: <https://doi.org/10.32764/dinamika.v2i02.171>.
- Yusuf, Lucky Damara. 2021. Model Epistemologi Teosofi Suhrawardi Al Maqtul dalam Iluminasi. *Istighna*, 4(2): 159-170.
DOI: <http://dx.doi.org/10.33853/istighna.v4i2.134>.
- Ziai, Hossein. 1990. *Knowledge and Illumination: A Study of Suhrawardi's Hikmah Al-Isyraq*. Atlanta: Georgia Scholars Press.