

THE RELATIONSHIP BETWEEN *MA'RIFAT* AND THE THEORY OF KNOWLEDGE AND ITS IMPLICATION IN EDUCATION

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ABSTRACT: *This article elaborates the knowledge achieved through fana' process in accordance with Sufi experts. Hierarchically, fana' stimulates "emotion" and awareness of the Oneness of God involving the existence of ratio. Unfortunately sensory and rational potentials do not function individually and are free from the emotion. Thus, people's awareness often changes and the system of knowledge transforms as the result of implementing mujâhadah through maqâmât and hâl mechanism. The purposed knowledge here is not the direct knowledge achieved at the end of journey such as ladunni knowledge. This is a holistic knowledge combining rational, empirical, and intuitive knowledges, a model introduced by Sufi community through the concept of Ma'rifat. This concept is relevant with the needs of education field today. Without this concept, education is only a meaningless process of knowledge transformation.*

KEYWORDS: Ma'rifat, Al Îmân, Soul Cleansing, Knowledge, Education

INTRODUCTION

The discussion about tasawuf develops in Western and Eastern countries involving leaders, scholars, and even orientalists. The discussion engages some approaches and methodologies, so that, it emerges various conclusions about tasawuf even it goes further to non-substantial issues that blurs out the real concept of tasawuf as human interest construct.

One of substantial review in tasawuf and it gets less attention is epistemology¹ (*red*: knowledge theory). The term *epistemology* was originated from Greek words *episteme*, namely *knowledge*; and *logos* or in English it is known as *theory*.² Thus, the meaning refers to the theory of knowledge. In Arabic, the term epistemologi is translated as *Nazariyyah al-ma'rifah*, means a view about knowledge. Muḥammad 'Âbid Al Jâbirî views epistemology as the theory about knowledge (*ilm al 'ulûm*), or critical study toward knowledges (*dirâsah al naqdiyyah li al 'ulûm*).³

According to Jamil Shaliba, the theory of knowledge is a discussion of knowledge characteristics, resources, values, media, and their limitations or it is a part of psychological

¹The science theory known as '*Epistemologi*' formed its early form in Plato system thought (427-347 SM) because he elaborated basic issues of science. As Greek philosopher, he was known as epistemology initiator or *the Real Originator of Epistemology*. The science theory, later, was developed by John Locke (1632-1704 C). a philosopher who constructed *empirism thought*, refused a priori science. He assumed that the only source of science is empirism experience. The, the theory of science developed by J.F. Ferrier in "*Institute of Metaphysics*" in which he divided philosophy into two parts; metaphysic and epistemology. See, Dagobert D. Runes, *Dictionary of Philosophy*, Tottawa: Little Field Adam & Co., 1977 h. 94-96

²Paul Edward (Ed.), *The Encyclopedia of Philosophy*, New York-London, Mac Millan Publishing Co. Inc, 1972, h. 5-36

³Muḥammad 'Âbid Al Jâbirî, *Madkhal ilâ Falsafah al 'Ulûm: Al 'Aqlaniyyah al Mu'âshir wa Tathawwur al Fikr al Ilmî*, Beirut: Markaz Dirasah al Wihdah Al 'Arabiyyah, 1976, cit. I. h. 24

theories which cannot be separated with metaphysics as its purpose is to find *a priori* principles as the preposition of every thinking activity. In other words, the theory of knowledge is a discussion of philosophy problems coming from the relationship between the subject and object of knowledge.⁴ Thus, this discussion is needed because all ideologies in both in ideology and religion discussing epistemology, and tasawuf as well.

The significance of epistemology in tasawuf seen when classical philosophy debate emerges in which *idealism* and *empiricism* ideologies compete to get sympathy as the seizer of right authority. Reality according to idealism is based on the ratio reasoning, while in empiricism, it is built on the empirical fact (sensory). This fact shows that as if philosophy cannot be built except by debating which element preceding, mind or sensory experiences, in this epistemology? Which knowledge potential can be the main part to understand and interpret the reality? From what resource that knowledge is sustainable toward skepticism threat and accusation? This unstoppable debate causes the truth claim to be narrow and unilateral.

In response to this debate, Sufism introduces *holistic* approach which accepts all realities as long as it is based on the truth and honest pillars. Thus, Sufism orientation should be based on self-cleansing and testing the subject who finds the truth. This article is aimed at mapping the knowledge theory in tasawuf perspective through Ma'rifat concept reasoning.

Some Approaches about Tasawuf Discussion

In general tasawuf can be approached through some perspectives. *First*, tasawuf as a way, track, and bridge passed through a means, method, and certain ritual ceremonies. *Second*, tasawuf as psychological experience resulting psychological developments and transformation. *Third*, tasawuf as knowledge system, enlightenment, or makrifah. *Fourth*, tasawuf as an ideology reflecting descriptive view about sufi's experiences in its spiritual level.

Praxis-pragmatics approach is the first approach in which Sufism attention directs to one's internal and soul state, not physical. It pays more attention to goodness such as patience, believable and sincerity; feelings such as fear or love; attitude such as humble, clam, and zuhud; and practice such as hunger, remembering Allah, and tafakkur, which will direct to a purposed soul.⁵ In this context, Abu al-Husain al-Nuri (w. 907 C), a Sufi and al-Junaed close friend, stated that tasawuf is not a physical movement (*rasm*) or knowledge (*'ilm*), but it is goodness (*khulq*).⁶ Al-Junaid (w. 909) defined tasawuf as self-surrendering to Allah, not other destination.⁷ In contrast, al-Tustari (w. 897) formulated that tasawuf is searching peace to Allah by little eating and self-pulling from social intercourse.⁸

The second approach presents emotional feeling and psychological nuance. The attention in

⁴Jamil Shaliba, *al-Mu'jam al-Falsafi*, (Beirut: Dar al-Kitâb al-Lubnâni, 1982) Vol. II, h. 478

⁵Muhammad Abdul Haq Ansari, *Sufisme and Syari'ah: a Study of Syaikh Ahmad Sirhindi's effort to reform sufism*, alih bahasa Achmad Nashir Budiman, (Jakarta: RajaGrafindo, 1997) h. 39

⁶Abu Nasr Al-Sarraj, *Kitab Al-Luma*, (Ed.) Abdul Halim Mahmud dan Thaha Abdul Baqi Surur (Kairo: Dar el-Kutub al-Haditsah, 1960) h. 492-494.

⁷ Abu al-Qâsim al-Qushairy, *al-Risalah*, (ed.) Abdul Halim Mahmud dan Muhammad bin al-Sharif, (Kairo: 1972) h. 552

⁸Abu Muhammad Sahl bin Abdullah bin Yunus Al-Tustari was born in Tustar in 818 C and passed away in Bashrah in 897 C. He is a Sufi whose statement is known as a Sufi figure whose sayings and stories are many containing Sufi teachings. Advice and stories of al-Tustari are collected by Salim (w. 909 M) and later became the basic of certainty in the tarekat Salim-iyah, which was founded between the third and fourth Hijriyyah by the followers of the Maliki school in Basrah.

this approach is directed to feelings such as fear, reluctant, optimistic, and love. So that, psychologists call it as psychological symptoms, although the basic psychology theoreticals cannot be implemented profoundly in tasawuf and sufi's life. The realities faced by Sufi including *al-Sakr*, *al-Insyirah*, *al-Jadzb* and so on are seen as 'abnormal' conditions for psychologists although in these conditions Sufi often think out deep view of metaphysics, ethic, aesthetics, and so on. Beautiful poems are produced during these conditions.⁹

The third approach, Sufism is directed for finding knowledge, enlightenment, or makrifah (*gnosis*) and this view is well-known. Ma'ruf al-Karkhi (w. 815 M) mentioned Sufism as introduction to God reality, while Titus Burkhardt views the meaning broader than introduction (*makrifah*).¹⁰

The last approach as philosophy orientation puts spiritual experience and its dimensions in philosophy frame. In this level, sufisme is positioned as the experience of *fanâ* and *baqa*. Junaid stated, "Tasawuf makes you dead in yourself and alive in Him".¹¹ A student of Junaid named As-Syibli (w.946) defined tasawuf as coming up on the world perception.¹² In contrast, Abdul Rahman Jami (w. 1492 C), a commentator *Fusûs al-Hikam*, formulated; "*walayah* means human temporariness (*fanâ*), and eternity (*baqa*) in Him". By this formulation, Syaikh Ahmad Sirhindi, a Hindi Sufist, proposed a notion that the main focus of Sufism is the experiences in *fana* and *baqa*, not the knowledge attached to them, which the characteristics and the values are different for each Sufi.¹³

Makrifat and the Theory of Knowledge and Its Implication toward Education

Tasawuf is not only considered as *esoteric* moval, but also intellectual moval which presents dynamic and constructive epistemologic pattern. As a science, tasawuf as well as philosophy is an effort to understand and interpret reality involving ontology, epistemology, and axiology aspects. In ontology order, tasawuf comes as human interest construct responding to the emptiness of social and spiritualism dynamics. Epistemologically tasawuf build the foundation to achieve science through *kasyaf* and *intuition* theories. Axiologically tasawuf shows its significancy by using self purifying propaganda (*tazkiyah al-Nafs*) and morality development as praxis orientation.

The assumption about the existence of epistemological orientation – as the object of discussion in this article – can be seen in classical debate in which two ideologies compete to gain sympathy as the seizer of right authority, they are *idealism* and *empiricism* ideologies. According to idealism, reality is underlied to idea or mind, while empiricism is built on empirical fact (experience and sensory). This debate makes truth claim narrow and unilateral. In response to this debate, Sufism introduced *holistic* approach which accepts all realities as long as they are built on thruth and honesty. Thus, Sufism orientation is underlied to self cleansing by an assumption that the last step to gain the truth is sxamining the subject who finds it.

⁹Ali Syami al-Nasyr, *Nasy'ah al-Fikr al-Falsafiy fi al-Islam*, Vol. III, (Kairo: Dar al-Ma'arif, 1981)

¹⁰Muhammad Abdul Haq Ansari, *Sufisme and Syari'ah...*, h. 44

¹¹Al-Qushairi, *al-Risâlah...*, h. 551

¹²Al-Qushairi, *al-Risâlah...*, h. 554

¹³Muhammad Abdul Haq Ansari, *Sufisme and Syari'ah...*, h. 47

Makrifat as the Basic of the Theory of Knowledge and Science Development

The theory of knowledge (*al-Nadzariyyah al-Ma'rifah*) has a salient position in the history of human thoughts. Every philosophy ideology seems to be unable to separate with epistemological discussion even in religious thought, epistemological problems are important issue. The experts of Kalam began their theological discussion by introducing human knowledge characteristics, the differences between the real and speculative knowledge, the methods used to form Kalam, and the usage of Kalam and these discussions seem to have a relationship with epistemological discussion.

The complete discussion about epistemology can be found in the thought of Kalam al-Maturidi which emphasizes on the importance of utilizing human intellectual potentials in harmony and integral.¹⁴ Al-Maturidi admitted that *empirical* experiences are main standard to understand reality to find the correct perception of Absolute truth. One who denies the certainty of sensory knowledge, al-Maturidi stated, has no right to debate because he is trapped in his own contradiction behavior as well as the one who denies rational knowledge.¹⁵ Therefore, fusing all sensory and mind of science potentials in al-Maturidi view is based on the assumption that the potential supports each other. Every empirical reality produced by sensory is equal to sensory knowledge. The sensory knowledge cannot be knowledge without mind manipulation. Thus, empirical reality without mind is a pseudo-reality, while rational knowledge which is not underlied to empirical perception is a speculation shadow. Through this mechanism, the knowledge may bring calm. Therefore, we have to accept the coming of Prophet as historical reality and consider the truth he brought by using rational reasoning even the logical consequences as empirical experiences. It means that an absolute knowledge needs legitimate revelation brought by the Prophet.

To conclude, the God's revelation is the beginning of historical statement philosophically legitimate the existence of fact as the object of knowledge. The legitimation is needed to avoid sceptical tendency coming with knowledge activities. In other words, skeptical tendency seem to emerge in rational knowledge as it does not receive revelation legitimation. It is caused by the effect of soul tendencies (read- *instinct* and *lust*) toward mind activity. It is obvious that the role of revelation is to straighten rational knowledge so that it is not influenced by lust and stays pure. This view is a proof that science development – including education – should be underlied to revelation in order to gain pure, rational, and free of lust knowledge. Sayyed Hosein Nasr stated: the arts and knowledges in Islam are based on idea of unity, which is the heart of the Muslim revelation.¹⁶

Ma'rifat and Knowledge about God

As a knowledge activity, *ma'rifah* is called as *irfân*, *al kasyf* (ketersingkapkan, *unveiling*), *ilham*, *a'yan* (intuition) or *isyrahâq*.¹⁷ Murtadha Muthahhari viewed *irfân* in two sides; practical and theoretical. The practical aspect describes and explains the relationship between and the responsibility toward he himself, world, and God. *Irfân* is quiet the same with ethic as the practical sciences. *Irfân* practical ideology is known as spiritual journey (*sayr wa al-sulûk*),

¹⁴Muhammad Nursamad, *Makalah Tasawuf* (Bandung: PPs IAIN Sunan Gunung Djati, 1999) h. 33

¹⁵Lihat, Al-Maturidi, *Kitab al-Tauhid* (Ed.) Fathulah Khulaif (Kairo: Dar al-Jâmi`at al-Mishriyyah, tt) h. 7

¹⁶Sayyed Hossein Nasr, *Knowledge and Civilization in Islam*, New American Library, New York: 1970, h. 21-22

¹⁷Nunu Burhanuddin, *Pemikiran Epistemologi Muhammad 'Abid Al Jâbirî dan Implikasinya Terhadap Pemikiran Politik dan Etikanya*, Disertasi PPs UIN Syarif Hidayatullah, Jakarta: 2007, h. 130-132

which means “odyssey and journey”. A salik who wants to find the truth as the highest purpose – namely *tauhid* – should know *ahwâl* and *maqâmât* to pass by.¹⁸

In line with Muthahhari, finding the truth, Al-Ghazâli said, needs Allah *ma'ûnah* (help) in the form of guidance. This sufistical view tends to nullify the truth other than God's truth. Thus, the absolute truth can be achieved through approaching Allah Azza wa Jalla through *kasyf*. Al-Ghazali –like Muthahhari—asserted that the main source of science is Allah both written (Al-Qur'an) or unwritten (nature and surroundings) and known as monochotomic view of al-Ghazali. Based on this view, *mukâsyafat* science is based on Allah includes science about things to know, in contract, *mu'âmalah* science is written systematically and is related to words, which can be learned by people.¹⁹ Al-Ghazali wrote:

“science is divided into internal science (*mukâsyafah*) and external science (*mu'âmalah*). The first science is gained directly by Allah's guidance and the second science is gained by communicating with other people, not directly from God. Mu'amalah science is divided into *syariah science*, related to the rules and laws in Islam, *ghairu syari'ah science*, related to human discussions about natural verses.”²⁰

Theoretical *irfân* relates to ontology discussing God, world, and human. This aspect is the same with theological philosophy (*falsafah-ye ilahi*, in Muthahhari term), attempting to define an existence. Similar to theological philosophy, *irfân* limits the subject, principles, and problems. When philosophy leaned on argumentation on rational principles, *irfân* underlies its deductions on principles gotten from mystical experience (*kasyf*) and involve mind language to reexplain it.²¹

In Arabic language, the term *irfân* – originated from the word *irfân* and mashdar form of ‘*arafa*, the meaning is the same with *ma'rifat*—refers to the knowledge related to direct experience and knowledge with the object of knowledge. It is connected to the knowledge about God (the nature of God) which is cannot be understood through empirical-rational proofs, but direct experience. The group of *irfâniyyun* call it as revealing through intuitive experience as the result of combining who know and what is known (*ittihad al-'ârif wa al-ma'rûf*).

In line with Al Ghazali, Al Hujwirî in *Kashf al-Mahjûb* mentioned *ma'rifat* as God's gift, as if light irradiates arif people. He saw *ma'rifat* as a heart attached to God and diverts others.²² Thus, *ma'rifat* is given to the one who is close to God because it comes from the heart free from abjection, badness, and contemptible. It also means knowledge about the Greatness of God which later causes people to do His commands and avoid His prohibitions and tries to gain His willing. Imam Al Junayd illustrated makrifat that people who philosophize (‘*ârifin*) are people who are comfort to connect with God. They get the highest level to immanent absolute glory. Al-Junaid added that *ma'rifat* needs to be maintained, not broken, as the pearl should

¹⁸Murtadha Muthahhari, *An Introduction to 'Irfân, (Part I)* dalam Jurnal Al Tawhîd Vol I No 1, 1986. Edisi bahasa Indonesia dari artikel ini diterjemahkan oleh Suwardjo Muthary dalam Al Hikmah, Jurnal Studi-studi Islam, No 5 Maret-Juni 1992 h. 114-124

¹⁹Ali Issa Utsman, *Manusia Menurut Al-Ghazali*, alih bahasa Johan Smitt dan Anas Mahyuddin Yusuf, Bandung: Pustaka, 1987 h. 68

²⁰Abu Hâmid al-Ghazali, *Ihyâ 'Ulûm al-Dîn*, Volume I, (Ed.) Badawi Thabanah Mesir: Dar ihyâ al-Kutub al-Arabiyyah Isa al-Bâby al-Halabî wa syirkati, 1957 h. 17

²¹Muthahhari, *An Introduction to 'Irfân...*, h. 118

²²Al-Hujwiri, *Kashf al-Mahjûb*, (Ed.) Is'ad Abdul Hadi (Kairo: Al-Majli 'A'la li al-Syuûn al-Islamiyyah, 1974) h. 267

be give to the one who deserve it.²³

Ma'rifah is knowledge of self awareness freed from lust stimulus in order to gain the highest level from the light of God. By faith essential basis built on direct intuitive experience foundation, *ma'rifah* as sufi said, including Abdullah al Haddad in his book *Dar al Mandzûm li Dzawi al 'Uqûl wa al Fahm* as the highest knowledge, and the status of irfâniyyûn is higher than common teachers.²⁴

Claiming *ma'rifah* as the highest knowledge seems to be inspired from hadiths: "one who knows himself, thus, knows his God". It means that people who really know the real of himself (red-spiritual nature) will conclude the existence of God and the real realities. According to Ibn Arabi, one's understanding of himself (own soul), is *amukaddimah*, while the knowledge about God is *natijah* (effect) of the knowledge about himself.²⁵

The implication of makrifat concept toward education in which one of its purposes is recognizing Allah SWT in the real meaning, thus, he is aware of the position of himself, other things, and God. Sayyid Naquib Al-Attas wrote:

"Introduction and confession progressively taught to human related to real places of things in the universe direct to introduction and confession of appropriate place for Allah SWT in existence order".²⁶

Epistemology Principle in Ma'rifat and Its Relevancy to Education

Junaid al-Baghdadi, initiator of Sufism theory, skepticism toward knowledge objectivity in philosophy, motivates philosophists to do self-criticism and trial, is the subject who finds the truth is strong enough to face skeptical shock? Because the main problem of human knowledge is on the intellectual neutral activities including senses or thinking which cannot be separated with ego, super-ego, lust, and so on.²⁷

Epistemology principles in *ma'rifat* science in relation with neutral intellectual activities are described as follow:

a. Liberation principle from ego, super ego and lust

In *Ma'rifat* concept, the early problem of epistemology is not related to tools, media, or knowledge resource, but subject evaluation toward soul tendency effect. In other words, the main focus is on liberating the subject from the effect of ego, super-ego, and lust in order to gain pure experience or thought. Therefore, *starting point* to gain knowledge in the concept of *Ma'rifat* is on the awareness to be free from lust stimuli, so that, admit God as the source of knowledge.

Liberation principle from ego, super-ego, and lust as epistemology principle means a tendency to education, in the concepts of instruction, management, behavior, and attitude. At school, for

²³Abu Hâmid al-Ghazali, *Ihya' 'Ulum al-Din*, (Kairo: 1340 H) IV, h. 288

²⁴Ismail Farie Alattas, *Sungai Tak Bermuara, Risalah Konsep Ilmu Dalam Islam*, Jakarta: Diwan Pub., 2006 h. 236

²⁵Ibn Arabi, *Fushûsh al-Hikam*, (ed.) Afifi (Beirut: Dar al-Kitâb al-'Arabi, tt) h. 215

²⁶Sayyid Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, Kuala Lumpur: ISTAC, 1999, h. 26

²⁷Al-Junaid al-Baghdadi, *Rasâil al-Junaid*, (Ed.) Ali Hasan Abdul Qadir, (Cairo: Bura'i Wa Jaddawi, 1988) h. 15

instance, teachers are successful in growing educational values when their students avoid immoral behavior, arrogant, egoistic, and emotional. al-Junaid proposed that the great intervention and involvement of lust in intellectual activities may change objective knowledge into subjective knowledge.²⁸

b. Piety and Sincerity Principle

The perception about subject liberation from ego, super-ego, and lust will form piety and sincerity pattern later on. The term ‘piety and sincerity’ will direct human to be close to God. The term “piety” can be referred to the story of Jesus asked by his students about how to be pious in front of God. Jesus said “You have to love Him in your heart, act for His mercy, do your best, and love others as you love yourselves”.²⁹ This story quoted by Ibn Hanbal describes the importance of piety to upgrade human’s level to direct them to interact with God as the source of science.

In contrast, the term sincerity (*mujâhadah*) is related to Allah’ saying in surah Al-Ankabut, “*And the people who is sincere to walk Our way, indeed We shall show him Our ways*” Al-Ankabut; verse 69. The meaning of “sincerity” as the part of epistemology principle can be viewed from the cause-effect pattern of verse discourse. The cause is “who is sincere to walk Allah’s way”, and the effect is “Allah will show him His ways”. This is in line with the statement of Abu Bakar bin Abdullah al-‘Alaydrus, “*Lâ ta’tî barakatun min ‘âlam al-Ghayb illâ biwâsithati harakatin min ‘âlam al-Syahadah*” [blessing won’t come from vanish realm except by moval combination in conscious realm].³⁰

The piety and sincerity principle is axiologically related to education in which piety means an education process. In this context, the successful process of science transferring from teacher to students in the case that students are able to control their mind and soul to show good quality and attribute. This controlling is a reflection of piety known as courtesy.³¹ In the hadits narrated by Ibn Mas’ud, Rasulullah said “*Inna hâdzâ al-Qur’ân ma’dabah Allah fî al-Ardl fata’ allamû min ma’dabatihi*” [In truth Alquran is service on the earth, so that learn from His].³² This hadits invites people to experience God service (science presented in Alquran) by obtaining the knowledge well.

Furthermore, education requires sincerity (*mujahadah*) from all the components including students, teacher, and facilities. In other words, sincerity principle is a prerequisite for successful education. Allah Swt saying about Musa a.s making sea torn apart, “*So We reveal to Musa to that hit the sea by your cane, so it tore apart, and each part is like a huge mountain*” (Asy-Syu’arâ verse 63). This story tells that the success will not come except by doing any sincere action in reality.

c. Faith as Presupposition Principle

The next issue is about how to grow objectivity in human mind and potentials as the knowledge subject? In tasawuf literature, human’s mind objectivity and potentials are formed by “faith” as apriory principle which assures accurate and pure. Junaid stated that faith and piety are

²⁸Al-Junaid, *Rasâil...*, h. 14

²⁹ Imam Ahmad bin Hanbal, *Kitab al-Zuhud*, (ed. Muhammad Zaghلول), Beirut: Dar al-Kitab al-‘Arabi, 1988 h. 99

³⁰ Ismail Fajrie Alatas, *Sungai Tak Bermuara, Risalah Konsep Ilmu Dalam Islam*, Jakarta: Diwan, 2006, h. 240

³¹ Sayyid Muhammad Naquib Al-Attas, *Islam and Secularism*, Kuala Lumpur: ISTAC, 2001, hal 149-150

³² Dikutip oleh Ismail Fajrie Alatas dalam *Sungai Tak Bermuara*, hal 250

shields to banish the subjectivity of human mind and potentials. Faith and piety reflect awareness of God and stimulate dzikir and pure thinking continuity which later will emerge goodness, guidance, and direction.³³ To support this notion, al-Junayd narrated Allah's saying: "And people who struggle for (to find mercy) Us, truly We shall show them Our ways. And, Indeed, Allah is with those who do goodness."³⁴

Junaid's opinion on "faith" as a priori principle in the science theory is also found in the words of F.C. Hoppold in his book *Mysticism: A Study and an Ontology*. Hoppold wrote: "At every science, to be understood and comprehended, there are early principles to be accepted as *pre-suppositions (mussallamat)* which relies on faith."³⁵

d. Revelation Principle

Revelation principle is salient in ma'rifat science based on some reasons:

1. Human will despair to gain real truth without revelation.
2. Revelation is viewed as stimulus for intellectual potentials as like rain grows ground.
3. Based on the relationship and relevancy between revelation interaction and knowledge potential, integrity and empirical, rational, and intuitive sciences harmonization will interlace well.
4. The knowledge introduced by *ma'rifat* science is the knowledge with intellectual and moral dimension. In sensory level, human listen to revelation messages and are obsessed by observation, in ratio level, human seek the best, and in intuitive level human contemplate their findings.
5. The process of knowledge in ma'rifat science is determined by "self-cleansing" activity because whatever the form and kind of knowledge, it is a symptom that is not free from ego, super-ego, and lust. In this context, ma'rifat position itself between objective reasoning and instinct with god whispering.³⁶

It goes without saying that these principles will place human in "high" and "honourable" position in front of Allah Azza wa Jalla, which later will create direct experience or as described by Ibn 'Arabi "He approves to transform knowledge system into appropriate deity atmosphere". This neutral intellectual activities is considered as main path to stimulate human knowledge. In addition, these principles will affect education whether in students, teacher, or facilities sides.

CONCLUSION

Based on the explanation above, it is concluded that there are two knowledge categories need to be renewed by Sufi. First, direct knowledge which is not based on human effort, but Allah's gift or gotten by piety (godfearing). Second, indirect knowledge gained through using human intellectual potentials. The combination of these two categories will create a new dynamic and

³³Al-Junaid, *Rasâil...*, h. 15

³⁴QS. Al Ankabût, [29]: 69

³⁵Lihat, F.C. Hoppold, *Mysticism: A Study and an Ontology*, (Penguin Books, 1981) h. 27

³⁶Muhammad Nursamad, *Nazariyyat al-Ma'rifah...*, h. 10

progressive model. Sufists claimed that their knowledge is a God's gift, but it does not ignore rational consideration as human as the subject of knowledge, its system, and reasoning capacity is absorbed into the object of knowledge namely God. This concept is relevant to the needs of education because it is merely a meaningless transformation of knowledge. *Wallahu A'lam.*

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