

SYEIKH M. NAFIS AL-BANJARIE'S PERSPECTIVE TAUHIDUSSIFAT EDUCATION CONCEPT IN THE BOOK AD- DURUN NAFIS

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Abstract

Islamic basic education is tauhid. Islamic scholars tried to make the idea of the oneness of Allah as pure as possible. as the chaos that erupted in the scope of Indonesia. Even though many humans have the knowledge and are able to learn it, they ignore the Khaliq who teaches it. This study uses a qualitative methodology known as a literature review to describe and elaborate on the idea of monotheism education from the perspective of Sheikh Muhammad Nafis Al-Banjari in Kita Ad-Durun Nafis. From the late 18th century to the early 19th century, Sheikh Muhammad Nafis al-Banjari was a Banjar scholar. In the Malay world, he is the most important figure in the field of Sufism. According to Sheikh Muhammad Nafis, education must be based on the belief that Allah is the source of knowledge. Allah, who permits and provides for human beings, is the main factor in all that we can achieve. This is because humans have a mortal nature that will vanish if given a good nature, such as Allah SWT.

Keywords: character tauhid, Education, Tauhid

Abstrak

Pendidikan dasar Islam adalah Tauhid. Ulama Islam berusaha membuat gagasan tentang keesaan Allah semurni mungkin. sebagai kekacauan yang meletus di ruang lingkup Indonesia. Walaupun banyak manusia yang memiliki ilmu dan mampu mempelajarinya, mereka mengabaikan Khaliq yang mengajarkannya. Kajian ini menggunakan metodologi kualitatif yang dikenal dengan *literature review* untuk mendeskripsikan dan mengelaborasi gagasan pendidikan tauhid dari perspektif Syekh Muhammad Nafis Al-Banjari dalam Kita Ad-Durun Nafis. Sejak akhir abad ke-18 M hingga awal abad ke-19, Syekh Muhammad Nafis al-Banjari adalah seorang ulama Banjar. Di dunia Melayu, dia adalah tokoh paling penting di bidang tasawuf. Menurut Syekh Muhammad Nafis, pendidikan harus didasarkan pada keyakinan bahwa Allah adalah sumber ilmu. Tuhan, yang mengizinkan dan menyediakan bagi manusia, adalah faktor utama dalam segala hal yang dapat kita capai. Hal ini disebabkan

manusia memiliki sifat fana yang akan sirna jika diberi sifat yang baik, seperti Allah SWT.

Kata kunci: Pendidikan, Tauhid , Tauhidussifat

A. Introduction

Islam's fundamental Education is Tauhid. Muslim scholars, including Mutakallimin (theologians), philosophers, and Sufi scholars, want to make the idea of Allah's oneness as pure as possible. As a result, this topic has become a serious topic of discussion for them. The Mutakallimin research focuses more on God's substance and nature in monotheism. Al-Farabi was the first philosopher to discuss the relationship between the Creator and creatures. In the meantime, the Sufis debate this monotheism regarding the Creator's nature and the creatures He created.¹ According to Muhammad Nafis Husein Al Banjari, monotheism is divided into four categories in the Book of Ad-Durun Nafis: *Tauhidul af'al, Tauhidul asma, tahidus shifat, and tauhidus zat*.

Researchers will talk about the idea of teaching humans about monotheism, or the nature that God has given to humans, in this research. because Sheikh Muhammad Nafis' point of view is adapted to monotheism. As a phenomenon that occurs within the scope of Indonesia. Where there are many people who have the knowledge and are able to learn it and they ignore the Khaliq who teaches it. Based on the perspective of Sheikh Muhammad Nafis Al Banjarie in the book Ad-Durun Nafis, researchers will use this explanation to discuss how monotheism is correct to study.

The reality that occurs makes anxiety that occurs in life. In fact, this human is proud of himself and what he has accomplished through his own efforts. The researcher hopes that by the end of this study, each reader will be able to put this idea into practice and spread it to other people who are interested in learning about Allah's pleasure. In addition to providing information for education and faith in Islam. as well as creating and keeping people from being arrogant and giving Allah everything they have.

From the statement above, the author tries to provide and present the concept of education recommended and applied by syeikh Muhammad Nafis through his writing from the book Ad-Durun Nafis. So, through this concept, humans will become more convinced of the nature that God has and the nature that humans have. And no longer arrogant from the knowledge he gets

¹ Burhanuddin Banta Cut, "Tauhid Dalam Konsepsi Abdurrauf," *Jurnal Substantia* 13, no. 2 (2011): 172-178. h.172.

because Allah is the source of knowledge itself.² Therefore the researcher wants to discuss of Syeikh M. Nafis Al-Banjarie's Perspective Tauhidussifat Education Concept In The Book Ad-Durun Nafis.

B. Method

This study employs a qualitative method known as a literature review to describe and elaborate on the idea of Syeikh M. Nafis Al-Banjarie's Perspective Tauhidussifat Education Concept In The Book Ad-Durun Nafis.³ The following special characteristics serve as the foundation for the creation of research: The presented data or text is the first object of this research. Second, not through incidental eyewitness accounts or field data. Thirdly, researchers only deal directly with primary data and sources that are already in the library or ready to use data.⁴

The entire basis of this study is a literature review or literature study. Consequently, the nature of the research is library research. All of the data that were collected and analyzed come from relevant and currently being reviewed literature and other forms of documentation, like writings in journals. There are two types of data that were gathered for this study: primary data and secondary data..⁵

C. Discussion

1. Biography and Education of Syeikh Muhammad Nafis

In Southeast Asia as well as the archipelago, Sheikh Muhammad Nafis is regarded as a Sufi figure. Sheikh Muhammad Nafis has always been mentioned in the archipelago's history of notable scholars and Sufi figures. This demonstrates how widely known he is. Sheikh Muhammad Nafis bin Idris bin Husein Al-Banjari is his full name, and it is believed that he was born in the city of Martapura around 1735/1148 H into a noble family from the

² Muhammad Zainal Abidin, "Konsep Ilmu Dalam Islam: Tinjauan Terhadap Makna, Hakikat, Dan Sumber-Sumber Ilmu Dalam Islam," *Jurnal Ilmiah Ilmu Ushuluddin* 10, no. 1 (2016): 107. h. 110.

³ Maklonia Meling Moto, "Pengaruh Penggunaan Media Pembelajaran Dalam Dunia Pendidikan," *Indonesian Journal of Primary Education* 3, no. 1 (2019): 20-28. h. 20.

⁴ Rizaldy Fatha Pringgar and Bambang Sujatmiko, "Penelitian Kepustakaan (Library Research) Modul Pembelajaran Berbasis Augmented Reality Pada Pembelajaran Siswa," *Jurnal IT-EDU* 05, no. 01 (2020): 317-329. h. 319.

⁵ Salwa Habibatullah, Astuti Darmiyanti, and Dewi Siti Aisyah, "Potensi Bahasa Anak Usia Dini 5-6 Tahun Melalui Metode Bercerita," *PAUD Lectura: Jurnal Pendidikan Anak Usia Dini* 4, no. 02 (2021): 1-7. h. 2-3.

Banjar Kingdom. Because of this, his lineage went on until Sultan Suriansyah, also known as Prince of the Ocean, was the first King of Banjar to convert to Islam. The entire family tree is: Sheikh Muhammad Nafis Bin Idris Bin Husin Bin Ratu Kesuma Yoeda Bin Prince Kesuma Negara Bin Prince Dipati Bin Sultan Tahlillah Bin Saidullah Bin Inayatullah Bin Sultan Mustain Billah Bin Sultan Hidayatullah Bin Sultan Rahmatullah Bin Sultan Suriansyah Sheikh Muhammad Nafis inhabited a similar time as Sheik Muhammad Arsyad Al-Banjari.⁶

He is also mentioned as a member of a Banjar aristocratic family who lived at the same time as Sheikh Muhammad Arsyad al-Banjari, the author of a huge book called "Sabil al-Muhtadin li al-Tafaqquh fi Amr al-Din," which is a book from the Syafi'i school of jurisprudence and has been extensively studied by Muslims in the Archipel furthermore, a few adjoining nations like Malaysia, Thailand, Singapore, and Brunei Darussalam. Syekh Muhammad Arsyad Al-Banjari is the most powerful person in South Kalimantan and is known as a figure who spreads Islam. Azyumardi Azra is of the opinion that Muhammad Nafis deservingly succeeds Sheikh Muhammad Arsyad al-Banjari as the second influential scholar in South Kalimantan. His death year is unknown; all that is known is that he was buried in the Kelua area of Tabalong Regency, approximately 200 kilometers from Banjarmasin's city center.⁷

From the end of the 18th century to the beginning of the 19th, Sheikh Muhammad Nafis al-Banjari was a Banjar scholar. In the Malay world, he was the most significant figure in the field of Sufism. Alongside Sheikh Muhammad Arsyad al-Banjari, Sheikh Abdul Rahman Siddiq, and Sheikh Abdul Hamid Abulung, he is also a contemporary figure. Numerous *dakwah* activities have been carried out by Sheikh Muhammad Nafis al-Banjari in remote locations like Kaluya. Consequently, Islam continued to flourish in the region. The strategy is based on the science of Sufism, for which he has written numerous books and introduced the Sammaniyyah order to South Kalimantan.⁸

As a member of the Banjar Sultanate's nobility and a descendant of Sheikh Muhammad Al-Nafis Banjari, Gusti is a title that denotes descent or

⁶ Redaksi, "Ulama Banjar (2): Biografi Syekh Muhammad Nafis Bin Idris Al Banjari," *Alif.Id* (Banjar Masin, 2020).h. 1-2.

⁷ Ahmad Kamil Muntaha, "Konsep Maqam Tauhid Perspektif Muhammad Nafis Al-Banjari (Studi Analisis Terhadap Kitab Ad-Durrun Nafis)," *Spiritual Healing: Jurnal Tasawuf dan Psikoterapi* 2, no. 2 (1970): 111-122. h. 116.

⁸ Mochammad Harun Rosyid, "Kajian Pemikiran Konsep Tasawuf Insan Kamil Muhammad Nafis Al-Banjari Dalam Kitab Ad-Durr an-Nafis," *Al-Widad: Journal of Multidisciplinary Islamic Studies* 1, no. 1 (2022): 248-253. h.5.

nobility. If this is true, Sheikh Muhammad Al-Nafis Banjari had higher Islamic knowledge and intelligence than his peers when he was younger. When the Sultan of Banjar decided to send Syekh Muhammad al-Nafis Banjari to the city of Mecca to study and deepen his knowledge of Islam, his maturity, talent, and intelligence were more apparent. His departure time and return journey from Makkah to Martapura is unknown. Sheikh Muhammad Al-Nafis Banjari lived three times under Sultans Banjar, Tahlilullah XIV (1707-1745 M), Tamjidullah XV (1745-1778 M), and Tahmidullah XVI (1778-1808 M). He claimed to have been Sheikh Muhammad Arsyad bin Abdullah Al-Banjari's contemporary as well. This was since they both had the Juridan of Sultan Suriansyah and had simultaneously studied in Mecca and Medina.⁹

It is unknown where Muhammad Nafis received his early education, but it is likely that he was taught the fundamental tenets of Islam in his own region. After that, he went to Mecca to study, as he also told a number of scholars in Haramain in the book *al-Durr al-Nafis*, including al-Sammani, Abdullah bin Hijazi al-Syarqawi, Muhammad Jawhari Abdul Al-Rahman bin Abdul al-Aziz al-Maghribi and Muhammad Shiddiq bin Umar Khan. Ahmadi Isa's analysis suggests that Muhammad Nafis practices Sufism, and Abdul al-Samad al-Falimbani is a teacher of the Tariqah. because he also studied under the same teacher, Sheikh Abdul al-Rahman bin Abdul al-Aziz al-Maghribi, and Sheikh Muhammad bin Abdul Karim Saman al-Madani, who was a wali quthub at the time the highest guardian of Allah. Because Sheikh Muhammad Arsyad had studied with Syekh Muhammad bin Abdul al-Karim Saman al-Madani, Muhammad Nafis was also a teacher with Sheikh Muhammad Arsyad. So these three figures, to be specific Muhammad Nafis, Muhammad Arsyad, and Abdul al-Samad are really similar masters in the field of Sufism and *tariqah*, and both got consent to show the information acquired from the educator.¹⁰

Like the majority of Muslims in Indonesia, Muhammad Nafis practices an Ash'ari theology and follows the Syafi'i school of law. He is a congregation practitioner and a follower of al-Junaid in the field of Sufism. He also adheres to the Qadiriyyah, Syattariyyah, Naqsabandiyah, Khalwatiyyah, and Sammaniyah

⁹ Muhammad Rezky Noor Handy and Sisca Nuur Fatimah, "Biography Of Syekh Muhammad Nafis Al-Banjari: An Investigation Of Value In The Spread Of Islam As A Learning Source On Social Studies," *The Kalimantan Social Studies Journal* 1, no. 2 (2019): 40-50. h. 44.

¹⁰ Mubin, "Telaah Kritis Terhadap Kitab Al-Durr Al-Nafis Karya Syekh Ulama Muhammad Nafis Al-Banjari," *Jurnal Al-Banjari*. 9, no. 1 (2010): 19-34. h.22.

orders. Additionally, he played a significant role in introducing the Sammaniyah congregation to South Kalimantan..¹¹

2. Syeikh M. Nafis Al-Banjarie's Perspective Tauhidussifat Education Concept In The Book Ad-Durun Nafis

According to the Book of Ad-Durun Nafis, monotheism for the oneness of Allah SWT's attributes extends as far as the definition of ephemeral all creatures' characteristics, including their own, in or on Allah SWT's attributes. All of Allah's attributes are attached to and stand on the matter, which is how they are validated. Because the characteristics of these creatures are only *majaz* (shadows), what is found in humans is only an image of the attributes of Allah. In essence, all of them are like the attributes of Allah. The *musyahadah* will realize that the qualities he possesses will gradually vanish from Allah's attributes if he grows stronger and more self-assured. For example, humans, human life, and human power do not contain any fundamental knowledge. Without God's power, none of that will be possible..¹²

Hadis Qudsi serves as the legal foundation for this assertion. The hadis make the sound of :

ما افترضت عليه ولا يزال عبدي يتقرب إليَّ بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها فبي يسمع وبني يبصر وبني يبطش وبني يمشي ولئن سألتني لأعطينه ولأن استعاذني لأعيذنه وما ترددت عن شيء أنا فاعله ترددي عن قبض نفس عبدي المؤمن يكره الموت وأكره مساءته ولا بد له منه¹³

Ways to carry out Tajalli Attributes (apparently Allah's nature) with the shuhud perspective that the servant's hearing is like Allah's hearing, then his hearing is susceptible to deterioration. After that, you should carefully consider switching from one attribute to another after tajalli on how you feel about the same attribute of Allah (hearing Allah). Specifically, such as Bashar's nature, Kalam's knowledge, and Iradat, whereas creatures only receive from Him. Pay attention to the word Hayyun, which means all-living, after which it will become mortal in His servant's nature. The servant will then immediately

¹¹ Muntaha, "Konsep Maqam Tauhid Perspektif Muhammad Nafis Al-Banjari (Studi Analisis Terhadap Kitab Ad-Durrun Nafis)". h. 116.

¹² Muhammad Nafis, *Ilmu Ketuhanan Permata Yang Indah (Ad-Durun Nafis) Beserta Tanya Jawab* (Surabaya: Nur Ilmu, 1200 H) h. 78-79.

¹³ Abu Bin A'bbas, *Taqi Ad-Din. Bayan Talbis Al-Jahmiyyah Fi Taasiisi Badu'hum Alkalaamiyyah Edisi Pertama Jilid Keenam*. (Khairo: Majmu' maalik Fahd lithobaaa'ti Mushaf Syarif, 1426 H) h. 52.

reach the maqam baqabillah (eternal with God's nature) once he reaches that understanding, allowing him to win at the right time with the right awareness.¹⁴ As a result, when humans have access to knowledge, also known as *aa'lim*. In this way, when compared with His temperament, specifically the omniscient. The creature's knowledge will fade along with His nature. As a result, as human beings, we are required to have faith in this oneness as well as the knowledge that is gained as a result of Allah's will for His creatures.

It is very simple to comprehend in this setting, but actually putting this idea into action is very difficult. This is because of the intricacy of what is done on the grounds that the execution utilizes sentiments (*zauq*). As a result, it is critical to fully comprehend the texts that the Prophet revealed and taught.

"All of you are astray except for those I guide, so ask you for My guidance," reads the hadis Qudsi. I'll provide a hint. With the exception of those whom I have fed, you all lack food; therefore, ask Me for food. I'll give you food. O My worker, every one of you is bare aside from individuals I'm wearing, so ask Me for garments. You'll get clothes from me. O, my servant, you all make mistakes every day; I forgive all sins, with the exception of shirk (H.R. Muslim)..¹⁵

The meaning of human strength and ability can be deduced from the aforementioned hadith. In addition, it is essential to be aware that human nature is a gift from God and that these characteristics will one day be returned to their owners. Therefore, once one comprehends the nature of these characteristics, they are solely Allah's, and human characteristics are merely a reference. Then, how do we keep this trust intact? The conditions under which Allah has bestowed these characteristics have been outlined in the Qur'an and Hadith. As a result, Allah gave humans reason to think and maintain trust in accordance with the arrangement. A deviation will be anything that deviates from the regulations. Adab to Allah ought to be maintained as a human trait. "What you practice from virtue, then it is from Allah, and what you practice from evil, then it is from your lust," are His words in the Quran.

The Quran includes numerous references to the Khalifah. The singular form of the word "caliph" occurs twice, in verse 30 of Surah Al-Baqarah and verse 26 of Surah Shad, the primary focus of this paper. It is also used twice in the plural form. Substitute," then again in the letter Yunus, verse 73, where

¹⁴ Muhammad Nafis, *Ilmu Ketuhanan Permata Yang Indah (Ad-Durun Nafis) Beserta Tanya Jawab*. h.80.

¹⁵ Abu Zakaria Muhyiddin Yahya, *Al-Arba'uuna An-Nawawiyah* (Lebanon: Dar Al Minhaj untuk Penerbitan dan Distribusi, 2009), h. 80. <https://shamela.ws/book/12836/46>.

"holders of power" are defined, and finally in the letter Fathir, verse 39, the caliphs are defined. Second, the word "Khulafa" is used three times in the Qur'an. It is used in sura al-'Araf verses 69 and 74, where it is translated as "substitutes (in power)," al-Naml verse 62, where it is translated as "the caliph on earth (making power on earth)," and so on..¹⁶

The word "khulafa," which originally meant "behind," is the root of the entire phrase. From here, the word caliph is many times deciphered as a substitute, since the people who are supplanted are consistently behind, after those they supplant.¹⁷ According to ibn Katsir, the term "caliph" in this context refers to individuals who alternately inhabit, rule, and construct on Earth. This definition is found in verse 165 of the letter al-An'am, which reads, "And it is Allah who makes you alternately inhabit and rule Earth."¹⁸ "What has been created on the earth is a caliph who replaces me in carrying out my laws on earth, namely Adam or a people who replace some of them over others, period after period and generation after generation," Muhammad Ali Al-Shabuni interpreted the word caliph.¹⁹

The verse above describes the caliphate as consisting of four outside elements and three related competitive elements that can determine the caliphate's meaning from the Koran's perspective. These are the three parts: First, people. In this instance, the verse of Al-Baqarah refers to it as the "ardh" of the Second Caliph, Alam Raya. Thirdly, the connection that humans have with the natural world and everything in it, including humans.²⁰ Naturally, humans must be able to support this for them to fulfill their duties as a caliph on Earth. Upholding God-given laws, being fair to all parties, having extensive knowledge, and being able to work with others are among them.²¹ After that,

¹⁶ Rasyad, "Konsep Khalifah Dalam Al-Qur'an (Kajian Ayat 30 Surat Al-Baqarah Dan Ayat 26 Surat Shaad)," *Jurnal Ilmiah Al Mu'ashirah* 19, no. 1 (2022): 20-31, h. 23. <https://jurnal.ar-raniry.ac.id/index.php/almuashirah/>.

¹⁷ Muhammad Quraish Shihab, *Membumikan Al-Qur'an, Fungsi Dan Peran Wahyu Dalam Kehidupan* (Bandung: Mizan, 1994). h. 157.

¹⁸ Ibnu Katsir, *Tafsir Ibnu Katsir, H. Salim Bahreisy Dan H. Said Bahreisy (Pent) Jilid 1* (Surabaya: PT. Bina Ilmu, 1993) h. 81.

¹⁹ Rasyad, *Konsep Khalifah Dalam Al-Qur'an (Kajian Ayat 30 Surat Al-Baqarah Dan Ayat 26 Surat Shaad)*, vol. 19, h. 23.

²⁰ Rahmat Ilyas, "Manusia Sebagai Khalifah," *Mawa'izh* 1, no. 7 (2016): 169-195. h. 171.

²¹ Yesi Lisnawati, Aam Abdussalam, and Wahyu Wibisana, "Konsep Khalifah Dalam Al-Qur'an Dan Implikasinya Terhadap Tujuan Pendidikan Islam (Studi Maudu'i Terhadap Konsep Khalifah Dalam Tafsir Al-Misbah)," *TARBAWY: Indonesian Journal of Islamic Education* 2, no. 1 (2015): 47. h 56.

Allah also taught him about their names. In Q.S. Al-Baqoroh, this is 31, which translates to "He taught Adam all the names".²²

When Ibn Kathir discusses his Tafsir in Surah Al-Baqarah verse 31, he makes a connection between it and the previous verse, verse 30, which reads, "Indeed I know what you do not know." None other than due to the significance or connection of this portion and the Angels' ignorance of the caliph's creation's wisdom when they inquired about it. As a result, they were also told by Allah SWT that He knows what they do not. Consequently, following Allah's use of this verse to demonstrate to them Adam's glory. because he has placed knowledge acquisition ahead of them. Also, Allah said, Furthermore, He showed Adam the names, everything being equal. Adam was basically instructed by Allah to name all kinds of things, including their essence, nature, and af'al (his actions).²³

Based on the mufassir's findings in opposition to QS. Al-Baqarah: 31 that Allah SWT is the source of knowledge, which includes everything on Earth and everything that Allah created to help humans comprehend and master it. In essence, this is Allah's blessing, the resources Allah SWT has provided for research into human understanding and earth management.²⁴

In this verse, Allah also gives the Prophet Adam, who is also Allah's Khalifah, instructions about something that will cause both men to be misled in secret. He has received direct instruction in the sciences of Allah. Where, without the assistance of *talqien masyayikh*, humans acquire knowledge that Allah inspires them, and this knowledge will not be lost or forgotten. Those who acquire that knowledge are truly pious people. According to Shaykh Abu Yazid Busthomi, "A pious person is not someone who only memorizes books; if he forgets his memorization one time, it means he is no longer a pious person." However, pious individuals actually acquire their knowledge directly from God. The knowledge is theirs to use whenever they want. They are referred to as Alim Rabbani, as Allah says in the Qur'an, Q.S. Al-Kahf: 65, which translates to "which We have imparted knowledge to him from Our side".²⁵

²² Usman El Qurtuby, *Alquran Hafalan Mudah Terjemahan Dan Tajwid Warna*. (Bandung: Cordoba Internasional, 2019). h. 6.

²³ Mochmad Husen, "Konsep Pendidikan Islam Dalam Al-Qur'an Surat Al-Baqarah Ayat 31-32 (Studi Komparatif Dalam Tafsir Ibnu Katsir Dan Tafsir Al-Misbah)," *Aksioma Ad-Diniyah* 8, no. 1 (2020): 89-108. h. 98.

²⁴ Siti Nurparikah, "Pendidikan Keluarga Tentang Komitmen Beragama Dalam QS . Al.," *Islamic Education* 2, no. 1 (2022): 78-85. h. 183.

²⁵ Qurtuby, *Alquran Hafalan Mudah Terjemahan Dan Tajwid Warna*. h. 301.

This verse tells us to learn to fear Allah SWT and keep doing so. As a result, Allah will direct the distribution of His knowledge according to His will through this piety. "The way a person learns must begin with a sincere intention to study," Waffa Ruhul Bakah writes in verse 65 of the Qur'an's surah Al-Kahf. It seeks to honor Allah SWT.²⁶ In this verse the meaning of "Ladunni Science" can be interpreted as the revealing of inner secrets, which in turn give rise to rational opinions. "Ladunni science is the knowledge that comes from Allah SWT and is given to humans," according to Baidawi and Ihwan Amalih. Ladunni science can be broken down into two categories based on its type: wahbi science and kasbi science. Wahbi science is knowledge acquired through the learning process, while Kasbi science is knowledge acquired through the learning process. Wahbi science is further divided into two categories: Shari'at knowledge and makrifat (nature) knowledge. All of Allah's creatures receive this knowledge through a study path. Among the three ladunni sciences, the study of Shari'a possesses the main position since it starts from disclosure. In contrast, knowledge of makrifat and kasb is forbidden if it violates Shari'ah..²⁷ After taswiyah (perfection), Al-Ghazali defines ladunni science as the flow of inspirational light. Before reaching the level of consummation, you must go through several processes in order to acquire ladunni knowledge.²⁸

D. Conclusion

From the end of the 18th M to the beginning of the 19th M, Sheikh Muhammad Nafis al-Banjari was a Banjar scholar. In the Malay world, he was the most significant figure in the field of Sufism. According to Sheikh Muhammad Nafis, education should be based on the belief that Allah is the source of knowledge. God, who allows and provides for humans, is the primary factor in everything we can accomplish. This is due to the fact that humans have a mortal nature that will vanish if they are given a good nature, such as Allah SWT.

²⁶ Waffa Ruhul Bakah, "Etika Murid Kepada Guru Dalam Surah Al-Kahfi Ayat 65-70 Dan Implementasinya Pada Pendidikan Modern," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 9, no. 1 (2020): 93–108, <http://ejournal.iainpurwokerto.ac.id/index.php/raushanfikr/article/view/4136>.

²⁷ Baidawi Baidawi and Ihwan Amalih, "Konsep Ilmu Ladunî Dalam Al-Quran (Study Atas Tafsir Sufi Al-Qusyairi Dalam Lataif Al-Isyarat)," *El-Waroqoh: Jurnal Ushuluddin dan Filsafat* 4, no. 2 (2020). h. 182-183.

²⁸ Agus Sutiyono, "Ilmu Ladunni Dalam Perspektif Al-Ghazali," *Nadwa: Jurnal Pendidikan Islam* 7, no. 2 (2016): 310–320. h. 317.

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