
Epistemology of Laduni Science on Muhammad Al-Ghazali Thought

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Abstract

In essence, epistemology is a combination of thinking rationally and thinking empirically. This way of thinking is combined in the study of natural phenomena to discover the truth, the mind and the senses. Therefore, epistemology is an attempt to interpret and prove the belief that we know another fact, other than ourselves. The purpose of this research is to discover the workings and concepts of epistemology of science according to Al-Ghazali? And how the acquisition of knowledge and truth through Laduni science. The results showed that Al-Ghazali thought that Laduni science came from God directly into the human soul, the perfect soul of a clean and ready soul to muwajahah with God, that is where the science of God will be radiated. There are several methods to acquire laduni science. First, through the search of all the science and the most perfect part of a large number of available. Second, through the method of riyadhah and muraqabah. Third, through the method of reflection (tafakur). Fourth, through the method of inspiration. Fifth, through the tazkiyat an-Nafs method, the purification of the human soul through takhalli and tahalli stages. Sixth, through the method of zikr.

Abstrak

Epistemologi pada hakikatnya merupakan gabungan antara berpikir secara rasional dan berpikir secara empiris. Cara berpikir tersebut digabungkan dalam mempelajari gejala alam untuk menemukan kebenaran yakni pikiran dan indra. Oleh sebab itu, epistemologi adalah usaha untuk menafsir dan membuktikan keyakinan bahwa kita mengetahui kenyataan yang lain dari diri sendiri. Tujuan dari penelitian ini untuk menemukan cara kerja dan konsep epistemologi ilmu menurut Al-Ghazali? Serta bagaimana perolehan pengetahuan dan kebenaran melalui ilmu Ladunni. Hasil penelitian menunjukkan bahwa Al-Ghazali berpandangan bahwa ilmu Ladunni itu datang dari Tuhan secara langsung ke dalam jiwa manusia, yakni jiwa yang sempurna jiwa yang bersih dan siap ber-muwajahah dengan Tuhan, di sanalah ilmu Tuhan akan terpancar. Adapun beberapa metode untuk memperoleh ilmu Ladunni, pertama, melalui pencarian seluruh ilmu dan pengambilan bagian yang paling sempurna dari sejumlah besar yang ada. Kedua, melalui metode riyadhah dan muraqabah. Ketiga, melalui metode tafakur. Keempat, ialah metode pengilhaman. Kelima, metode tazkiyat an-Nafs yaitu proses penyucian jiwa manusia melalui tahapan takhalli dan tahalli. Keenam, ialah metode zikir.

Keywords: Epistemology, Laduni science, Al-Ghazali Thought

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A. Introduction

The foundation of epistemology has a very important meaning for the building of knowledge, for it is a beachhead. The building of knowledge becomes established, if it has a solid foundation. Epistemology is a theory of knowledge, discussing the ways or methods of acquiring knowledge an object to be thought of.¹ Furthermore, a clearer understanding of epistemology was expressed by Azyumardi Azra, epistemology as a science discusses the authenticity, understanding, structure, method, and validity of science.²

From the understanding, scope, object, and basis of this epistemology, we can conclude that epistemology is one component of philosophy related to science, especially with regard to the manner, process, and procedure of how the science was obtained.³ Epistemological approach requires a certain way or method, because it presents the process of knowledge for the students rather than the result. This epistemology approach provides a complete understanding and skill, complete and final. Someone who knows the process of an activity must know the outcome. Conversely, many know the outcome but do not know the flow of the process.

It is certain that if this epistemological approach is actually implemented in the teaching-learning process of an Islamic educational institution, students can have the ability to process knowledge from the beginning until the results. If Islamic education puts forward the epistemological approach in the process of teaching and learning, then the Islamic education will spawn many graduates who are soulful producers, researchers, inventors, diggers, and developers of science. Since epistemology is a process-based approach, epistemology gives rise to logical consequences.

According to al-Ghazali, science is knowing things according to what they are, and that science is part of God's attributes. Al-Ghazali says in *ar-risalah al-ladunniyah*, that science is the depiction of the speaking soul (*an-nafs annat}iqah*)

¹ Ihsan Hamdani, *Filsafat Pendidikan Islam* (Bandung: CV Pustaka Setia, 1998), h. 16.

² Syahminan Zaini, *Prinsip-prinsip Dasar Konsepsi Pendidikan Islam*, (Jakarta: Kalam Mulia, 1986), h.4.

³ Moh. Wardi, "Problematika Pendidikan Islam Dan Solusi Alternatifnya (Perspektif Ontologis, Epistemologis dan Aksiologis)" *Tadrís, Jurnal Pendidikan Islam, Volume 8 Nomor 1 Juni 2013*, h. 58.

and a calm soul faces the essence of things. An alim is a knowledgeable and depicting ocean, while the object of science is the substance of something whose knowledge is engraved in the soul.⁴

Studying the epistemological thought of al-Ghazali is quite unique, one side of Al-Ghazali doubts his senses, on the other he doubts reason. From this it is clear that al-Ghazali does not recognize the truth of sensory and the intellect, to obtain the ultimate truth. The effort to extract that knowledge, in fact is the epistemological work of Al-Ghazali, but the question now is how the epistemology of science according to Al-Ghazali? How to acquire knowledge and truth through laduni science is what will be discussed in this article. In the epistemology study, Laduni as a way to gain knowledge. So this article is expected to be a stimulus for the birth of the next writings about laduni science as one source of acquiring knowledge.

B. Biography of Al-Ghazali

Muhammad bin Muhammad bin Ahmad Ath Thusi Abu Hamid Al-Ghazali was born in the middle of the fifth century Hijriyah, precisely 450 H, in Thus, a city in Khurasan, which lies to the southeast of Iran.⁵ Some researchers attribute Al-Ghazali's name to Gazalah. Ghazalah is his birthplace. But there is also a mention on the word Al-Gazzali (knot, weaver, spinner) because his father was a spinner (leather tanner). In addition to working as a spinner, Al-Ghazali's father participated actively in various assembly of science, he always prayed to be blessed with children who become jurisprudence and advise experts. Abu Hamid Al-Ghazali has a brother named Ahmad bin Muhammad bin Muhammad Al-Ghazali. At the time they were very young, the father died, and they were sent to a Sufi from Jurjan who in history, the name of the Sufi is unknown. The father entrusted the treasure to a Sufi for the survival of Al-Ghazali and his brother and his education. But after the deposit was exhausted, the Sufi does not have enough wealth to bear the cost of education and the necessities of their lives. Finally, for the sake of continuing education of both children, the Sufi handed them over to Imam

⁴ Al-Ghazali, *Ar-Risalah Al-Ladunniyyah*, (Terj.) (Yogyakarta: Mitra Pustaka, 2004), h. 9.

⁵ T.J, De Boer, *The History of Philosophy in Islam*, (New York : Dover Publikation Inc, t.t.), h. 155

Haramain Al-Juwaini, the manager of the Nizhavid Madrasa in Naysabur, who later influenced Al-Ghazali's thought in the Sufis.⁶

In the madrasah Al-Ghazali studied under Al-Juwaini's care to master the Science of *Mantiq*, Kalam Science, *Fiqh*, Philosophy, Sufism, and the rhetoric of debate. Until Al-Juwaini died in 478 AH / 1086 AD After the death of Imam Haramain, Al-Ghazali went to the city of Baghdad, where the ruling prime minister was Nizham Al-Muluk. Due to the city where the debates between famous scholars are held. In various debates, Al-Ghazali often defeated prominent scholars, so they did not hesitate to recognize the benefits of Al-Ghazali. He was given the name al-Ghazali because his father was very likely to profile *Imam Abu Hamid al-Ghazali (author of the al-Ihyâ' ulumuddin) and very obsessed with his tasawuf thoughts.*⁷

Since then, Al-Ghazali was well known in the Saljuk kingdom. That achievement led him to be chosen by Nizam Al-Muluk to become Professor at Madrasah Nizhamiyah in the year 483 H / 1090 M. Although he was only 30 years old, he actively held a debate on the groups that developed at that time. But along with the prestigious journey of Al-Ghazali, he experienced a state of doubt that debated his own scholarship, in the search for ultimate truth. That is why Al-Ghazali relinquished his position and left the city of Baghdad to other countries such as Syria, Palestine and Makkah for looking for the essence of truth. After he reached the essence of truth in the end of his life, not long after, Al-Ghazali died in Thus on December 19th 1111 M. By leaving a lot of papers. According to Sulaiman Dunya, Al-Ghazali's article reaches 300 pieces, which he produced since the age of twenty-five, with productive writing time for 30 years. With this calculation, every year Al-Ghazali produces works of no less than 10 pieces of books, both large and small. which includes several disciplines, among others: Philosophy and Kalam Science, *Fiqh*, *Ushul Fiqh*, Tafsir, Sufism, and *Akhlaq*.⁸

After graduating from al-Azhar University, the activities of Muhammad al-Ghazali in addition to splinting in the field of da'wah, is also cultivating the world of

⁶ Muhtar solihin, *Epistemologi Ilmu dalam sudut pandang Al-Ghazali*, (Bandung: Pustaka setia, 2001), h. 20

⁷ Zaenal Abidin Suamsuddin, *Ensiklopedi Penghujatan Terhadap Sunnah*, (Jakarta: Pustaka Imam Abu Hanifah, 2007), h. 265

⁸ Muhtar solihin, *Epistemologi Ilmu*, 23.

education and culture. The activities of Muhammad al-Ghazali during Egypt include: in 1943, he was appointed as Imam and Khatib at Masjid al-Utba 'al-Khadra in Cairo. Muhammad al-Ghazali also served as deputy minister of Waqf and Egyptian Affairs. At al-Azhar University, Sheikh Muhamad al-Ghazali teaches at the Faculty of Shari'ah, Ushuluddin, Dirasah al-Arabiyah aa al-Islamiyyah and Faculty of Tarbiyah. In 1988, the Egyptian government bestowed the star of highest honor to Muhammad al-Ghazali in the field of devotion to Islam.⁹

During his lecture he was recruited by Shaykh Hasan al-Banna (founder of al-Ikhwan al-Muslimîn) to become a member, character, and famous as the most honest spokesperson of Ikhwân al-Muslimîn. During his lifetime, he was an advisor and mentor in the Ministry of Endowments, chairman of the Mosque Control Board, Chairman of the Da'wah Council, and lastly became Deputy Minister of Waqf and Dakwah Affairs of Egypt. In addition Muhammad al-Ghazali also became a professor in some universities such as al-Azhar (Egypt), Ummul Qura (Makkah), King Abdul Aziz (Jeddah), Qathar, and al-Jazair. His work produced more than 60 books from the point of view of thought, Shari'ah and Akhlaq.¹⁰

His activities outside Egypt, among others was in Saudi Arabia. He preached and gave lectures via radio, television and wrote in various magazines and newspapers. In addition, he also gave a lecture at the University of Umm al-Qura (Mecca) Saudi Arabia. Muhammad al-Ghazali was the first Egyptian to gain the International award of King Faishal and the Kingdom of Saudi Arabia. Muhammad al-Ghazali also spent much of his life in Qatar. In fact he has a great role in realizing the Faculty of Shari'ah at the local University, and has been appointed as a professor in the Faculty.

In every month of Ramadan, Muhammad al-Ghazali was often invited by the Kuwaiti government to fill religious activities. Muhammad al-Ghazali was also frequently invited as the keynote speaker in youth and student seminars in America as well as in Europe. For about eight years, Muhammad al-Ghazali became a lecturer at Amir 'Abd al-Qadir al-Jailani University. He contributed considerably with his

⁹ Yusuf Al Qardhawi, *Syeikh Al Gazali Kamâ 'Araftuhu*, (Beirut: Dâr Syurûq, 2000), h. 26

¹⁰ Heri Sucipto, *Ensiklopedi Tokoh Islam*, (Bandung: Hikmah, 2003), h. 341

*services, the government of al-Jazair conferred the award of al-Athir, the supreme star of honor in Algeria, in the field of Islamic da'wah.*¹¹

C. The Search Phase of Science by Al-Ghazali (Skepticism, Validity, and Evolution)

In this skeptical phase, Al-Ghazali was compelled to find out the ultimate truth in order to find a solution to the problems that existed at the time, he was more fundamental in studying the existence of science. He doubted the various arguments of groups who were at that moment crossing each other's opinions, so that the occurrence of heresy is misleading. This doubt arises on the question of alghazali "which of these groups is most correct?"¹²

Second, the phase of validity. In this phase Al-Ghazali investigate the knowledge device that is Indera and Akal but both still have weaknesses in the search for ultimate truth. Then he studied the Kalam Science, after experiencing it he saw that the science of kalam aims only to formulate a response over their polemical opponents and harass them by using their own postulates, then this was very far from seeking the ultimate truth. When his dreams in the science of kalam were not met, he tried to look at the science of philosophy, but in studying the science of metaphysics, Al-Ghazali rejected the philosophers. For the reason that the science of metaphysics can not be achieved by reason alone. So he made a notebook about the confusion of the philosophers that is *Tahafut al-Falasifah*, that criticized the metaphysics. Then al-Ghazali tried to find truth to the *Bathiniyah*, by first learning all aspects of his teachings. According to Al-Ghazali this group rejects the credibility of reason in the matter of religion, because of the contradictions of opinion it produces, and they only adhered to the teachings of the *Ma'sum* priest (free from mistakes), who received his teachings directly from God through the Prophet Muhammad. Al-Ghazali sought the presence of Imam Ma'sum to obtain his teachings, and finally he concluded that the Babylonians were in a state of being deceived. Their method can not lead to any convincing knowledge of the nature of

¹¹ Abdul Basid, "Kritik Terhadap Metode Muhammad Al-Ghazali Dalam Memahami Hadits Nabi Muhammad SAW" *Kabilah Journal of Social Community*, Vol.2 No.1 Juni 2017, h. 5.

¹² Al-Ghazali, *Tahafut Al-Falasifah*, Terjemah: Akhmad Maimun, *Kerancuan Filsafat*, (Yogyakarta: Islamika, 2003), h. xxxii

things, and so this method is abandoned. Furthermore Al-Ghazali studied Sufism, here he did not study theoretical doctrine, but also in practice or real experience. So he had a dilemma problem, in which he must choose one of two possibilities: first, to practice *tasawwuf* with the consequences of leaving luxury, or second, to defend his position and his facilities with the consequences of not entering the experience of Sufism, while Sufism itself is believed to be the way to reach the ultimate truth. He then chose to practice Sufism and left his post.¹³

Third, the evolutionary phase. In this phase, Al-Ghazali who has been plagued by doubts and intellectual anxiety for two months, finally gets something he was looking for all this time, that is the ultimate truth through the method of Sufism.¹⁴ Al-Ghazali has reached the condition or *maqam makrifat* in which the light of God radiates to the heart, and light is the key of essential knowledge. That light which Al-Ghazali calls Laduni science. This condition is the background of changes in the epistemology of AL-Ghazali in writing great works for the rest of his life. After experiencing the condition, Al-Ghazali put forward the element of spirituality, compared with theological and philosophical elements.

D. Epistemology, Nature and Virtue of Science

Discussion of the nature is difficult, especially about the nature of epistemology. Because discussing the essence is how we express our understanding of something that can embrace or represent the whole, which in this case is epistemology. Epistemology is a branch from philosophy that seeks to provide a definition of science. The wide range of epistemology makes the discussion very detailed and difficult. According to Jujun S. Suriasumantri, the main problem faced by each of the epistemology of knowledge is basically how to get the correct knowledge by taking into account the aspects of ontology and axiology respectively.¹⁵

Epistemology can also determine the way and direction of human thinking. From this it can be seen whether a person is using a deductive or inductive way of thinking. In another part it is said that the epistemology of science is essentially a

¹³ Ibid, xlii

¹⁴ Muhtar Solihin, *Epistemologi Ilmu*, h. 31.

¹⁵ Jujun S. Suriasumantri, *Filsafat Sebuah Pengantar Populer*, (Jakarta: Pustaka Sinar Harapan, 1990), h. 106.

combination of thinking rationally and thinking empirically. Both ways of thinking are combined in studying natural phenomena to discover the truth because the epistemology of science utilizes both human capacities in studying nature, namely the mind and the senses. Therefore, epistemology is an attempt to interpret and prove the belief that we know the reality of others from ourselves.¹⁶

The application of interpretation is rational thinking, while proving is empirical thinking. And the combination of the two models of thinking above is the scientific method. From here there is a confusion if the scientific method is the essence of epistemology, that between the base and the essence is the same. On the other hand, the essence of the epistemology is based on its foundation because it more reflects the essence of epistemology. From such an understanding it can reinforce the assumption that epistemology is complex and requires a deeper study.¹⁷

In *Al-Ladunniyah's* book of treatises, Al-Ghazali views science as an image of a soul that thinks with composure and always emphasizes on the nature of things. This description of science is separate from matter by substance, size method, and essence. Someone who is knowledgeable is one who knows, understands, and analyzes various objective factors. The object of science or knowledge is the essence of something whose knowledge is illustrated in the soul. The majesty of the science according to the degree of the majesty of the object, and the level of the knowledgeable people is according to the level of knowledge it possesses. In the book, Al-Ghazali explains that the highest and most noble object of science is Allah, the Creator, *Al-Haqq*, the Only One. Such a science falls into the category of *Tawheed* which all reasonable people must have. This monotheism does not deny other sciences. Even Al-Ghazali holds that from this *Tawheed*, other sciences were born.¹⁸

Therefore tawhid science becomes the starting point of early science and encompasses the whole discipline of knowledge. Then there is the connection

¹⁶ Mujamil Qomar, *Epistemologi Pendidikan Islam: dari Metode Rasional hingga Metode Kritik*, (Jakarta: Erlangga, 2005), h. 27-28

¹⁷ Roziq Syaifudin, *Epistemologi Pendidikan Islam Dalam Kacamata Al-Ghazali dan Fazlur Rahman*, *Epistemé*, Vol. 8, No. 2, Desember 2013, h. 331

¹⁸ Muhtar Solihin, *Epistemologi Ilmu*, 35.

between the science of monotheism with other sciences, seen from its function and nature as an awareness of self, human, nature, and others in the corridor of recognition and servitude to God. Al-Ghazali also explained that the whole of science is essentially a noble thing, because it keeps people from ignorance. It's just the status of science should be questioned whether it will be good or bad science in its implementation.¹⁹

Science according to Al-Ghazali is the possession of the soul, it is a gift from God. Although epistemology can be obtained through human reason. Therefore, the science that man possesses is essentially to know God and to serve Him. Based on this, it appears that although as a scientist who often uses his intellectual abilities, Al-Ghazali can not be separated from the corridor of knowing God.²⁰

E. Methods to Produce Science

Book of *Risalah Al-Ladunniyyah* displays the comprehensive idea of science epistemology. In this book, Al-Ghazali explained that the epistemology of science is divided into two sources of excavation. First, the source of *insaniyah*, and secondly, the source of *rabbaniyah*. The source of *insaniyah* is a source of knowledge that can be cultivated by human beings based on the power of intellectual engineering. While the source of *rabbaniyah* is not generated through the ability of reason, but must be with God's information, both direct information through inspiration whispered into the human heart and clues coming through the revelations revealed to the Prophet and His Messenger.²¹

At the source of *rabbaniyah* al-Ghazali divides the acquisition of knowledge into two ways, namely by means of revelation, and by inspiration. Science acquired by revelation comes without going through the process of learning and thinking. He is only revealed to the Prophets, for they have the *kulli* reason (universal reason). Therefore, the knowledge gained through this revelation is called the science of *nabawi*, the science that revolves around the secret of worship and the ban of Allah, about the end of the day, heaven, hell, and also the matter of knowing God (metaphysics), which according to al-Ghazali, can not be achieved with reason,

¹⁹ Ibid, h. 36.

²⁰ Ibid, h. 38.

²¹ Ibid, h. 39.

but with the revelation of the Qur'an. Similarly, the *shari'ah* of religion, according to him, humans do not know the secrets contained in every statement of religious teachings.²²

While the science that comes through the inspiration that enters into the heart is called "Laduni science". In his *Al-Ladunniyyah* Treatise, Al-Ghazali defines the laduni science as the science that becomes open in the secrets of the heart "without intermediaries" because it comes directly from God into the human psyche.²³ In other words, laduni science is a science imported from God directly without cause, which makes the heart open in understanding or knowing something without an intermediary or no cause. Furthermore, from both sources of knowledge (revelation and inspiration), Al-Ghazali included *ta'allum* and *tafakur* way as a method to gain knowledge. This issue becomes related to Al-Ghazali's description of the human sciences which he thinks obtained through *ta'allum* and *tafakkur*. *Tafakkur* is different from *ta'allum*. If *Tafakkur* is the process of thinking inwardly through the *nafs kulli* (universal soul) which then produces the universal sciences that are metaphysical, while *ta'allum* is the process of thinking in the *zhahiri* by using reason which then produces the *juz'i* sciences that are material. The *Tafakkur* activity, on the human sciences, in the end, touches also the areas of the sciences that are metaphysical, because doing *tafakur* involves the activities of the human soul, especially when it is analyzing and perceiving everything behind the real nature (phenomenon). Of course, this kind of meditation, will touch the metaphysical region behind what he thinks.

F. Tools To Produce Science

The science of human being is obtained by using some of the tools that humans possess. The tools serve as a medium given by God, both physically and psychologically as a place of science proceedings. The tools in question are the senses, mind and heart.

²² M. Bahri al-Ghazali, *Konsep Ilmu Menurut al-Ghazali*, (Yogyakarta: Pedoman Ilmu Jaya, 1991), 80.

²³ Muhtar Solihin, *Epistemologi Ilmu*, 39.

1. Sense

By nature, man was equipped by Allah with the five senses, namely the eyes, nose, ears, tongue and skin. The science that man acquires through the senses is called the science of the senses. This science is produced by way of the touch of the human senses with stimuli that come from outside (nature, or in Iqbal is *afaq*)²⁴. Simply, from this contact (sensing) then Science is produced.

Sensing is the process of reflection of external objects that are specifically captured by certain senses. Each of the senses has its own function, namely eyes to see, ears to hear and so on. Science acquired through the senses undergoes a process, among others: first, the touch (reflection) that is receiving stimuli from the outside; second, the absorption that is the reflection of objects we receive thoroughly after undergo processing; third, the incorporation of the elements (synthesis) of sensing; fourth, the objects and phenomena of the outside world that are specifically reflected. This level has reached the level of abstraction.²⁵

Al-Ghazali incorporated sensory methods as the way man did to acquire knowledge. Al-Ghazali saw that the method of senses is very simple and easily understood so that the science obtained is also simple, as it appears outwardly. From this matter of simplicity and outward appearance, Al-Ghazali assumes that the science which is acquired by senses is a science full of deceit. Al-Ghazali discussed the deception of the five senses in his work *Mi'yar Al-Ilm*, especially on the discussion of Science.²⁶ Later in the *Misykatul Al-Anwar*, Al-Ghazali saw that the sense of human vision has many weaknesses. So also in *Al-Munqidz Adh-Dhalal*, Al-Ghazali reveals that the five senses deceive us. It is on this basis that Al-Ghazali concludes that all Science acquired through sensory methods does not give rise to conviction. Therefore, science that does not give rise to true beliefs is not a real science.²⁷

From the above explanation, Al-Ghazali recognizes that science can be acquired through the senses, but not a convincing science. Science like this is still simple, full of doubt, and could be deceptive. Suppose that when our eyes see a

²⁴ Danusiri, *Epistemologi dalam Tasawuf Iqbal*, (Yogyakarta: Pustaka Pelajar, 1996), h. 43.

²⁵ Muhtar Solihin, *Epistemologi Ilmu*, h. 41.

²⁶ Ibid, h. 42.

²⁷ Ibid, h. 43.

small moon, is the moon really small? Of course not. Then when we see the stars blinking at night, is it true that the stars are blinking. Not really. Also when we put a stick straight into the water, the stick looks bent. This is meant that sensory knowledge is full of doubts. But there are some people who claim that knowledge through the sense process is an exact science. They are called empiricists.

2. Reason

Reason, according to Al-Ghazali, created God in a state of perfect and noble, so as to bring people to a high degree. Because of this intellect, all beings are subject to man, though physically stronger than man.²⁸ Like most mantiq scholars, the "point of entry" of Al-Ghazali's logic is how to make one think right and then with it he can produce a correct conclusion as well. Therefore the focal point of the study is on the methods in which the correct conclusion is drawn (*inference/al-istidlâl*). Here, Al-Ghazali sees there are several ways that can be done to draw a conclusion, and he puts the quality of the conclusion pyramidally. He believes that the syllogistic deductive (*al-qiyâs*) is the most valid inference process (*shahh*) in producing a knowledge.²⁹

In *Ihya Ulumuddin*, Al-Ghazali clarifies the intellect. First, reason is the ability to think that distinguishes man from animals. Second, sense is the science of the impossibility of something impossible, the possibility of something possible, and the necessity of something to be. This is called *hawiyat 'aqliyat*. Third, reason is the science that is endeavored (the science of *al-muktasab*) achieved from a dynamic experience. Fourth, reason is all the science that drives people to achieve practical pleasures.³⁰

In his *Ma'arîj Al-Quds*, Al-Ghazali sees reason as a rational soul, which has two powers: the power of *al-amylat* (practical) and the power of *al-alimat* (theoretical). Theoretical reason and practical reason are not two completely separate forces, but two sides of the same mind. The downward side (the body) is a practical sense, and the side facing up (active mind) is the theoretical sense. Theoretical reason

²⁸ Ibid.

²⁹ Muhammad Nur, "Islam Dan Logika Menurut Pemikiran Abu Hamid Al-Ghazali", *Jurnal Al- Ulum*, Volume. 11, Nomor 1, Juni 2011, h. 58.

³⁰ Muhtar Solihin, *Epistemologi Ilmu*, h. 44

serves to refine the substance of the immaterial and abstract. The connection is to the abstract and universal sciences. From this angle, the theoretical reason has four levels of ability: *al-aql-hayulani* (material sense), *al-aql-bi al-malakat* (habitual intellect), *al-aql bi al-fi'il* (actual reason), and *al-aql al-mustafad* (resourcefulness).³¹

The mind of *hayulani* is a mere potential, that is the ability to grasp pure meanings that have never been in matter or have not yet come out. *Akal malakat*, ie the ability to think abstract is purely beginning to appear so that it can grasp the common sense and the general rule, for example, the whole is larger than in part. *Akal fi'il* is the easier and more understandable sense of the term and the general rule in question. It is a warehouse for abstract meanings that can be issued whenever desired. As for *akal al-mustafad* that is, the sense in which there are abstract meanings that can be exemplified very easily.³²

From the above explanation, it can be concluded briefly that, *akal hayulani* is potential, *akal malakat* is a process of abstraction. *akal fi'il* is an active mind and *akal mustafad* is the actualization of science. From Al-Ghazali's view of reason, it can be understood that essentially reason is a requirement for man to acquire and develop knowledge. Intellect is a tool of thought to produce knowledge. But too dependent on reason also will not produce knowledge as a whole, because reason also has the drawback when it is associated with metaphysical problems and infinite things. But there are also people who claim that science is based on reason alone. These are often called rationalisation.

3. Heart

The term *qalb* (heart) is a term often used by Al-Ghazali. *Qalb* itself in the view of Al-Ghazali, has an important position in the discussion of epistemology, which is just as important as the function of *qalb* as human essence. According to Al-Ghazali, *qalb* besides as the appointment of human essence, is also one a tool in the human soul that serves to gain knowledge.³³

³¹ Muhtar Solihin, *Epistemologi Ilmu.....*, 44.

³² Ibid, h. 45.

³³ Ibid, h. 46.

The science gained by the *qalb* tools is closer to the essence through the acquisition of inspiration. Ability to capture reality by means of inspiration is replaced by intuition, which in philosophical books is obtained by *aql al-mustafad*.³⁴

Adz-Dawq contains flavor elements. This is illustrated by the example of Al-Ghazali when explaining the differences of *adz-dzauq* with reason. He said, "Notice the *syair (adz-dzauq asy-syi'r)*, how certain people feel, while others do not."³⁵

It seems that *adz-dzawq* is the capture power that simultaneously senses the presence of being captured. This is what intuition means in this paper. He argues that after being able to grasp the axiomatic science, the human soul has two ways of acquiring knowledge, that is by the way of thinking he calls *al-qiyas*, and by way of feeling it which he calls *al-wijdan*. The first way to use *al-mutkhayyat* is located in the brain, while the second uses a heart-centered (*al-iradah*) propulsion. The brain deals with reason, and the heart (*qalb*) corresponds to *adz-dzawq*.³⁶

Al-Ghazali's doubts about the two previous knowledge were answered already, when he found his knowledge through the *nur* of God, making him sure that by heart (*qalb*) which is felt by *dzawq* is the science that is really believed to be obtained. This experience led to Al-Ghazali putting the heart above reason. Reason is limited to the activities of argumentation and abstract, while the heart receives knowledge from God directly without correspondence.

G. Science Hierarchy

Furthermore, al-Ghazali also explains the hierarchy or classification of science, which according to him can be classified into two major parts, namely: *syar'i* science (religious science), and the science of *'aqli* (intellectual science). According to al-Ghazali, the validity of the science of *syar'i* is undoubtedly rather than the knowledge gained by the engineering of reason.

The problem of classification (hierarchy) of science becomes very significant to see the integrity and continuity of epistemological thought. From the analysis of *Risalah Al-Ladunniyah* coupled with other books, found four bases of classification:

³⁴ Yasir Nasution, *Konsep Manusia Menurut Al-Ghazali*, (Jakarta: Disertasi IAIN, 1987), h. 84.

³⁵ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 47.

³⁶ Yasir Nasution, *Konsep Manusia*, h. 82.

(1) *syar'iyah* Science (religion) and '*aqliyah* (intellect, mind); (2) *Fardhu 'ain*, and *fardhu kifayah*; (3) Theoretical and practical science; (4) Science presented (*hudhuri*) and cultivated science (*hushuli*).³⁷

The description of the hudhuri-hushuli classification becomes very important because it is based on fundamental differences in How to know. Science hudhuri (laduni science) is charismatic, supra-rational, intuitive and contemplative. While hushuli science is not direct, logical, and discursive. The science of hudhuri is superior to hushuli, and free from error.³⁸

The analysis of this issue illustrates that *Risalah al-Laduniyyah* is a book about the epistemological conception of al-Ghazali that combines science in an esoteric and exoteric paradigm. This paradigm is then directed to laduni science thinking, based on the arguments of the Qur'an and Hadith. This illustrates that the laduni science is an integral part of its epistemology study.

H. Laduni science

1. Understanding Laduni science

Etymologically, the word "*Ladunni*" comes from a zharaf makan (place description), ie word "ladun, laday" which is coupled with the dhamir mutakallim wahdah, that is Allah SWT. "Ladun" is a type of word zaraf the term "ladun" means from the side, near or from the lap.³⁹

Understanding Laduni science according to Al-Ghazali as expressed in some of his great work *Al-Ihya Uulmuddin* and *Risalah Al-Ladunniyah*, he interpreted Laduni science as a science that came from God directly into the human heart without cause, and without learning because he was brought by God through the way Kasyf and Ilham.⁴⁰ In different literature, laduni science is the flow of the light of inspiration, occurs after taswiyah (perfection).⁴¹

³⁷ Al-Ghazali, *Ih}ya> Ulu>muddi>n*, Juz I, (Semarang: Toha Putra, tt.), h. 16.

³⁸ Muhtar Solihin, *Epistemologi Ilmu*, h. 51.

³⁹ Ibid, h. 66.

⁴⁰ Ibid, h. 67.

⁴¹ Fu'ad Farid Isma'il dan Abdul Hamid Mutawalli, *Maba>di al-Fals}afah wa al-Akhlaq*, (Terj.) (Yogyakarta: Ircisod, 2003), h. 93.

According to Yusuf Qardhawi, laduni science is a science that stands on a valid and dating argument from the side of God by the oral mediation of His apostles.⁴²

Also C.A Qadir, in his book *Philosophy and Science in The Islamic World*, defines laduni science as a spiritual science and the science of wisdom which can be obtained through continuous deeds in a long time that is, in the case of piety and goodness.⁴³ But Al-Ghazali further explains Laduni science-related, that science goes straight into the heart without tampering with the propositions and learning and the earnest effort from a servant to gain upon: first, knowledge unknown to a servant how and where to obtain; second, the knowledge known by a servant through the cause, from which he acquires knowledge, that is, witnessing the angel who penetrates knowledge into his heart. The first science according to him is called *Ilham* and breath in the heart which is given to the *wali* and clean people, whereas the second science is called revelation, which is specifically given to the Prophet.⁴⁴

2. Fundamentals of Laduni Science Existence

In issuing the concept of Laduni science Al-Ghazali based on the argument *naqliyah* (both Al-Quran and Hadith) and the empirical argument of certain people. The argument based on the *naqliyah* arguments is called the testimony of syara ', and the argument based on empirical is called the testimony of experience.⁴⁵

3. The testimony of Syara '

According to Ibn Atsir, as quoted by Yusuf Qardhawi, "the interpretation of *Muhaddatsin's* word" in the above hadith is "*mulhamun*" (ie those who receive the inspiration), while the notion of *mulham* (the sole form of *mulhamah*) is the one who infiltrated something into his soul, then with that something he preaches allegations and falsehood. It is one of the revelations that God bestowed with him whom He willed among His chosen servants, like Umar, as if they were inspired by something, then they say it.⁴⁶

⁴² Muhtar Solihin, *Epistemologi Ilmu*, h. 67.

⁴³ Ibid, h. 67.

⁴⁴ Ibid, h. 68.

⁴⁵ Ibid, h. 78.

⁴⁶ Ibid, h. 77.

In the Qur'an Allah says in Q.S. Al-Kahf: 65: "and We have taught him Science from our side". Some of the arguments mentioned are the basis of Al-Ghazali's argument in explaining the existence of Laduni science.

4. Testimony of Experience

The testimony of experience is the condition of a witness who witnessed a thing that is beyond our prejudice. As told by Anas bin Malik r.a, he said "I entered the house of Uthman RA in the middle of the way I met a woman, then I looked at her and imagined her beauty. When I entered, Uthman said, " one of you who is present and coming to me, it appears that the eyes were ex-adulterers. Did you know that second eye adultery is to see? Should you be serious about repentance or will I punish you? Anas bin Malik asked, "Is there a revelation after the Prophet?" Uthman replied, "No", however, there is only the outlook of the heart (bashirah) clear proof and true hunch. In this case the correct view of heart and hunch makes the inner science, the special knowledge given by God to the one who He wanted, and no doubt that Umar bin Khattab was a righteous Caliph.⁴⁷

5. Laduni science and Human Soul

To know which souls are potential to receive various sciences, Al-Ghazali analyzes them through his conception of man. As a person who is studying a lot about people, Al-Ghazali is wise enough in understanding human beings. According to him man created by God consists of two different elements, namely body and soul. Physical is the abode of the soul, it is the human element, which is visible, requiring food for growing and experiencing death, damaging and eventually merging with the ground. As for the soul is the substance (Jauhar fard), which contains the Nur, having the potential to think, work and move.⁴⁸

The soul which become the essence of man as Al-Ghazali's intention is not the soul whose intellectual potential is influenced by the nature to eat, or whose potential of his motion is always fulfilling the will of lust and anger, or not channeling the potential of his life to breed, because the soul that lowered the will of the body like that, according to him is called *roh hayawaniyah*. Nor is the spirit *thabi'iyah* which naturally will continue to grow and multiply as it is experienced

⁴⁷ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 78.

⁴⁸ Ibid, h. 79.

by the body, thus tending to obey the animal properties. But what the soul means here is the possessing of *nafs jauhar al-kamil al-fard* (the substance of the perfect soul) who always dhikr, take care, do *tafakur*, research, and contemplate. So, this perfect soul, according to Al-Ghazali, became the recipient of all knowledge. After going through a certain process, ie sanctification of *qalb* until clean and clear, then the existing phenomenon (*mukasyafah*) will be able to be captured. Matter and sin are the so-called barriers (hijabs) of the intuitive matter. Therefore, *kasyf* (the disclosure of a science) becomes the only way in obtaining knowledge and at the same time aiming to achieve *maqam*.⁴⁹

The importance of analyzing that soul is because the human soul is a mine and a source for knowledge and wisdom. The soul becomes a place to reside and process all knowledge. Science is an original element in the soul, not an external element because it is the nature of the soul. On the contrary, the body is not the place of science, because it will vanish with death, and the physical function is only a vehicle for the soul.⁵⁰

Through the description above, it can be understood, Al-Ghazali believes that the soul is the most important element in human beings, because the soul is a substance as the most basic element. So that soul serves as the nature of the owner of science.

The soul that obtains *laduni* science is the soul that purifies from the various things that pollute it. The soul that has been sacred and has radiated His divine light makes it easy for God to give knowledge directly because there is no hijab or limit. This process is called by *Mukasyafah*. It is in this condition that God gives his light to the human soul with an infinite knowledge. That knowledge is called *Laduni* science, a science obtained directly from God.

⁴⁹ Amin Hasan, "Menyusuri Hakikat Kebenaran: Kajian Epistemologi atas Konsep Intuisi Dalam *Tasawuf Al-Ghazali*", *Jurnal At-Ta'dib*, Vol.7, No.2, Desember 2012, h. 201.

⁵⁰ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 80

6. Method to get Laduni science

In the explanatory details of the method of acquiring laduni science, Al-Ghazali uses the proposition of the Qur'an Surah Ash-Shams verse 7. "And for the Soul and its perfection".⁵¹

In this method, Al-Ghazali has a certain view that because the laduni science comes from God directly into the human soul, the perfect soul of the verse, when explaining the method of acquiring the laduni science he took an understanding of the verse. From that verse, he formulated several methods to acquire laduni science. The first method, through the search of all knowledge and the most perfect part of a large number of available.⁵² At first glance, this method is not as a method to acquire laduni science. But when examined more deeply, Al-Ghazali means that some of the science that man acquires is the science of the essence. The science of this essence is one form of laduni science. Therefore, to get some knowledge, the science that he considered perfect, is a method of acquiring laduni science.⁵³

Second, through the method of riyadhah and muraqabah. Riyadhoh referred to by Al-Ghazali is a psychiatric exercise, while muraqabah is a human effort to draw closer to God. However, this Riyadhoh practice should be done well and earnestly. Similarly, muraqabah, must be done correctly, i.e. in a way that does not deviate.⁵⁴

Third, through the method of reflection, the commentary intended by Al-Ghazali is to think about the reality of nature, whether visible in man, animals, plants, nature and all His creatures. This method is considered important done by humans who want to get laduni science. This is because when the soul is learning and cultivating knowledge, then it is thinking or analyzing the scientific data that it got with certain conditions of doing tafakur, for it the door of mysticism will be opened.⁵⁵ Al-Ghazali in the matter of reflection clearly emphasizes the requirements of meditation, because according to him, people think is like a

⁵¹ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 87.

⁵² Fu'ad Farid Isma'il dan Abdul Hamid Mutawalli, *Maba'di al-Falsafah wa al-Akhlaq*, (Terj.) (Yogyakarta: Ircisod, 2003), h. 94.

⁵³ Muhtar solihin, *Epistemologi Ilmu*, 88

⁵⁴ Agus Sutiyono, "Laduni science dalam Perspektif al-Ghazali" *Nadwa Jurnal Pendidikan Islam* Vol. 7, Nomor 2, Oktober 2013, h. 318.

⁵⁵ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 88.

merchant who manages the his merchandise with certain terms or rules, so that the door of the profit will be open to him. But if you go the wrong way, he will lose. Therefore, according to Al-Ghazali, if a person who thinks to follow the right path, he will become a scientist (*dhawi al-albab*) who open the door of his heart, so that he will be a perfect, intelligent, inspired, and expert *hujjah* scholar. So the method of tafakur is one method that can be used to get laduni science.⁵⁶

Fourth, is the method of inspiration. The method further illustrates the process of giving knowledge from god to man through inspiration. Al-Ghazali argued that humans can acquire laduni science through methods or approaches to God so that God will inspire those who have sought to obtain them. To reinforce the argument about his fourth method, Al-Ghazali explained the process of inspiration in the human psyche. According to him, inspiration can evolve from the universal soul within the partial soul based on the level of clarity, strength and readiness of its acceptance. Inspiration is a continuation of revelation because revelation explains the occult, while inspiration elaborates. Science received through the apocalypse approach is called the science of prophethood, while that science obtained by the method of inspiration is called laduni science, which is the knowledge acquired by humans without intermediaries that connect the soul of man and creator. It is merely a light from a magic lamp directed to a clear, free, and gentle heart. That's because all the science is gained within the substance of the universal and prime soul in the first-ever substances in absolute terms *jawahir almufarriqah awwaliyyah mahdhah*, which is attributed to the first reason (*al-'aql al-'awal*), as the relationship of Eve with the Prophet Adam. In explaining the universal soul, Al-gazali attributes it to universal reason. Universal reason is more noble, more perfect, stronger, and closer to the Creator of the Most High than the universal soul. However, the universal soul is greater, softer, and more noble than other creatures. It is from this abundance of universal reason generated by inspiration. Likewise, from the radiance of the universal, soul was inspired. Therefore, revelation is the jewel of the prophets, while inspiration is the jewel of the saints.⁵⁷

⁵⁶ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 90

⁵⁷ Ibid, h. 91.

Fifth, tazkiyat an-Nafs method, namely the process of purification of the human soul through the stages of *takhalli* and *tahalli*. *Takhalli* is the emptying or cleansing of the human soul from immorality or disgraceful behavior.⁵⁸ As for *tahalli* is the filling of the soul with good morality. This process of *tahalli* takes place gradually through several *maqam*, namely: repentance, patience, gratitude, hope, and fear, *zuhud*, *fakir*, sincere, alert, introspective, *tawakal*, love, longing, and pleasure. This method is key to Al-Ghazali's understanding of the first and fourth methods. In his view which has been described above, the perfect science was born from a soul that has undergone refinement.⁵⁹ Al-Ghazali explains that there are five things that hinder the soul in capturing the essence, namely: the imperfection of the soul; contaminated with immorality; obeying the wishes of the body; there is a cover that blocks the nature of entering the soul (*taqlid*) and thinking illogically.⁶⁰

According to Al-Ghazali, to remove the barrier it takes effort to return the soul to perfection. In this context, Al-Ghazali perceives that the perfection of the soul can be done through *tazkiyat an-nafs*.

Tazkiya an-nafs is conceptualized by Al-Ghazali based on the assumption that the human soul is like a mirror, while science is like images of material objects. The activities are known as a mirror that captures the images. The number of images captured and the clear catch depends on the level of mirror cleanliness.⁶¹ Thus, the sanctity of the soul is an absolute requirement for the entry of the essence or *laduni science* into the soul. The holy soul will be easy to accept *laduni science* of the god, while the dirty soul will actually hinder the entry of *laduni science*. Therefore, *tazkiyat an-nafs* has a very important position in the acquisition of *laduni science*.

Sixth, is the method of *dhikr*. Etymologically, *dhikr* is remembering, while the term is wetting the tongue with praise words to God. This *dhikr* problem is the most important method to acquire *laduni science*. Al-Ghazali saw that the importance of *dhikr* purifies the heart, because of the heart is a place of entry of

⁵⁸ Agus Sutiyono, "Laduni science dalam Perspektif al-Ghazali" *Nadwa Jurnal Pendidikan Islam* Vol. 7, Nomor 2, Oktober 2013, h. 319.

⁵⁹ Amin Hasan, "Menyusuri Hakikat Kebenaran: Kajian Epistemologi atas Konsep Intuisi Dalam *Tasawuf Al-Ghazali*", *Jurnal At-Ta'dib*, Vol.7, No.2, Desember 2012, h. 201.

⁶⁰ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 93.

⁶¹ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 93.

influences from the outside that is the senses and sometimes from within, that is fantasy, lust, anger and morals or human nature. Because there is a possibility of various influences that come into the heart, man can not be separated from anxiety that always choke his heart, anxiety is the entrance of the devil, and the devil always breathes anxiety in the hearts of men. This anxiety is usually accompanied by with delusions in the heart. It is only dhikr that closes the entrance of shaitan, because the dhikr is the opposite of all Satanic temptations, and the anxiety itself can be cut off by the remembrance of Allah.⁶² Al-Ghazali believes that dhikr will open the veil of angelic nature with the arrival of angels.⁶³ But it is not only Al-Ghazali who thinks so, but the Sufis as a whole think that dhikr helps to keep the heart of someone who wants to always remember his Lord.

In further explanation Al-Ghazali explains that dhikr is also very functional to bring inspiration. When the human heart is clean then also God gives inspiration to the heart. Furthermore, Al-Ghazali divides the zikr into two kinds, pure zikr (dhikr al-khalis) i.e. zikr accompanied by the suitability of the heart when stopping in looking at other than God. clear dhikr (dhikr shaf) that is happening at the time of vanquished desire because of dhikr.⁶⁴ Al-Ghazali also divides the three classifications of zikir on spiritual work, namely: first the remembrance was born with the movement of the tongue. This is recommended in the reading of some form of worship. Second, the dhikr sir (secret), which has the highest position among worship and alms. Third dhikr of heart (qalb), this dhikr appears as an incompetence to nature and bustle with lovers. So in this third condition of dhikr man has been first stage mortal, then from that first mortal, second mortal is obtained, namely in his condition in struggling earnestly to God. In this condition, inspiration will be given to him.⁶⁵

I. Conclusion

The description of the methods for obtaining laduni science is basically in an effort to get closer to God, to always submit and obey as a process of servitude to

⁶² Ibid, h. 94.

⁶³ Abdul Wahhab Assyarani, *Anwar Al-Qudsiyyah fi Ma'rifat Qawa'id As-Shufiyah*, (Jakarta: dinamika berkah utama, t.t), h. 28.

⁶⁴ Muhtar Solihin, *Epistemologi Ilmu.....*, h. 97.

⁶⁵ Ibid, h. 98.

the beloved. In this method, a picture to achieve disclosure of hijab (mukasfah) in an effort to encounter with God needs special efforts. So every human being has the potential to gain inspiration on the condition of performing those methods. So that his soul is clean and ready to do *muwajahah* with God, that's where the science of God will be radiated.

Al-Ghazali holds that because the laduni science comes from God directly into the human soul, the perfect soul. He formulates several methods to acquire laduni science. The *first* method, through the search of all knowledge and the most perfect part of a large number of available. *Second*, through the method of *riyadhah* and *muraqabah*. *Third*, through the method of reflection. *Fourth*, is the method of inspiration. *Fifth*, the *tazkiyat an-nafs* method is the process of purification of the human soul through *takhalli* and *tahalli* stages. *Sixth*, is the method of remembrance.

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