RELATIONAL CONCEPT OF *MA'RIFAH*, *'ILM*, AND *WAHY*:
A Semantic Analysis of Islamic Studies in the Qur'an

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Abstrak

Konsep ma'rifah, 'ilm, dan wahy dalam ideologi Islam untuk memahami secara komprehensif pengetahuan dan perkembangan spiritual dalam Islam. Akan tetapi, akhir-akhir ini sering terjadi kebingungan dalam membedakan konsep kunci dalam Islam, seperti konsep ilmu pengetahuan yang seharusnya dapat mendekatkan diri kepada Allah Swt. justru menjauhkan dari nilai-nilai agama. Penelitian ini bertujuan untuk menjelaskan hubungan antara konsep-konsep tersebut melalui analisis Semantik, memberikan kejelasan pada hubungan dan signifikansi masing-masing. Urgensi studi ini terletak pada kebutuhan membedakan antara ideologi Islam dan pendidikan Islam untuk meningkatkan efektivitas kurikulum pendidikan. Dengan menggunakan metode kualitatif untuk analisis Semantik ayat-ayat Al-Qur'an, penelitian ini mendalami makna dan implikasi dari ma'rifah, 'ilm, dan wahy. Hasil dari penelitian ini menunjukkan bahwa ma'rifah menekankan pemahaman yang lebih dalam dan kesadaran akan kebenaran Ilahi, sementara 'ilm mencakup pengetahuan keagamaan, mendorong pembelajaran yang berkelanjutan dan penyelidikan intelektual. wahy berfungsi sebagai sumber kebijaksanaan, mengarahkan umat menuju pencerahan spiritual. Analisis terhadap ayat-ayat Al-Qur'an yang terkait dengan praktik spiritual, pertumbuhan intelektual, dan bimbingan moral menggambarkan keterkaitan elemen-elemen ini dalam pandangan dunia Islam. Penelitian ini memiliki implikasi bagi lingkungan pendidikan, perkembangan moral, dan pembentukan karakter. Studi yang akan datang dapat mengeksplorasi penerapan dari konsep-konsep ini dalam kurikulum pendidikan dan strategi untuk mendorong perkembangan yang berakar pada nilai-nilai Islam. Memahami prinsip-prinsip ini penting untuk membina hubungan dengan Allah Swt., meningkatkan kesadaran dan menjalani kehidupan yang etis dan penuh tujuan sesuai dengan ajaran Al-Qur'an.

Kata Kunci : *'Ilm; Ma'rifah; Pendidikan Islam; Semantik; Wahy.*

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Abstract

The concepts of ma'rifah, 'ilm, and wahy in Islamic ideology are crucial for comprehensively understanding knowledge and spiritual development in Islam. However, recently, there has often been confusion in distinguishing these key concepts in Islam, such as the concept of knowledge, which should bring one closer to Allah Swt. but instead distances one from religious values. This research aims to elucidate these relational notions through qualitative semantic analysis, providing clarity and depth to their interconnections and individual significance. The urgency of this study lies in the necessity to precisely differentiate Islamic ideology from Islamic education to enhance the accuracy and effectiveness of educational curricula. By employing a qualitative method for semantic analysis of the Qur'anic verses, this research delves into the profound meanings and implications of ma'rifah, 'ilm, and wahy. The key findings reveal that ma'rifah emphasizes a deeper understanding and consciousness of divine truths, while 'ilm encompasses both religious, encouraging continuous learning and intellectual inquiry. Wahy, on the other hand, serves as the ultimate source of guidance and wisdom, steering believers towards ethical conduct and spiritual enlightenment. The analysis of specific Qur'anic verses related to spiritual practices, intellectual growth, and moral guidance illustrates the interconnectedness of these elements within the Islamic worldview. The research offers significant implications for educational environments, moral development, and character building. Future studies could explore practical applications of these concepts in educational curricula and strategies for fostering comprehensive development rooted in Islamic values. Understanding these principles is crucial for nurturing a profound connection with the divine, promoting mindfulness, appreciation, and spiritual awareness among adherents, and leading lives that are ethically and purposefully aligned with the teachings of the Qur'an.

Keywords   :   'Ilm; Islamic Education; Ma'rifah; Semantics; Wahy.

INTRODUCTION

The Qur'an encompasses the concepts of *ma'rifah, 'ilm,* and *wahy*, which correspondingly denote deep comprehension, celestial revelation, and inner enlightenment. *Ma'rifah* refers to deep understanding and knowledge acquired via spiritual experiences, while *'ilm* comprises a wide range of information acquired through formal education and intellectual investigation, including both general and specialized knowledge. *Wahy,* on the other hand, refers to the transmission of divine guidance directly to prophets. These concepts are essential in Islamic theology and exert a significant influence on shaping beliefs and practices within the Muslim community. The Qur'an, as the literal word of Allah Swt. revealed to the Prophet Muhammad Saw., holds the highest authority in Islam.[1] The scripture

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[1] Muhammad Abdullah, dkk, "Understanding the Principles of Islamic World-View," *Jurnal The Dialogue* 6, no. 3 (2011): 268–289, https://doi.org/https://www.qurtuba.edu.pk/thedialogue/The%20Dialogue/6_3/Dialogue_July_September2011_268-289.pdf.

is regarded as the precise and unaltered word of God, as it was disclosed to the Prophet Muhammad Saw.

These beliefs form the foundation of Islamic teachings, guiding the moral conduct of individuals and shaping communal practices.[2] *Ma'rifah* emphasizes the need to attain a deep, direct comprehension of Allah Swt., leading to a more robust spiritual connection and an elevated state of awareness. *'Ilm* spans a wide range of fields, including religious sciences, natural sciences, and the humanities. It emphasizes the significance of intellectual investigation and continuous learning within the context of Islam. Gaining knowledge is regarded as a fundamental duty for all Muslims. Through the active pursuit of information, individuals can enhance their understanding of the world and fulfill their life's purpose.[3] Moreover, people are driven to share their knowledge with others and actively engage in improving the well-being of society.

The heavenly revelation, *wahy*, serves as the quintessential source of moral and ethical guidance, offering profound insights into human values, ethical standards, and the meaning of life. Prophets receive celestial instructions and teachings directly from Allah Swt. through *wahy*, serving as a direct channel for divine communication with humanity.[4] God chooses prophets to communicate these truths to the public. The teachings of prophets act as a moral guide, leading humans towards righteous conduct and steadfast commitment to God. Prophets are regarded as the chosen messengers of God, entrusted with the responsibility of communicating His teachings to help people lead a righteous and virtuous life.[5] The teachings of prophets are often recorded in sacred writings and passed down over ages to preserve their wisdom and advise future followers.

Acquiring a thorough comprehension of these principles as outlined in the Qur'an not only enriches one's spiritual journey but also fosters a deeper appreciation for the intricate layers of knowledge and guidance embedded in Islamic teachings. Transformational teaching Prophet Muhammad Saw. as a Teacher and Murabbi. It assists individuals in fortifying their connection with Allah Swt. and living a more fulfilling life by His guidance. Furthermore, it serves as a source of comfort and guidance throughout difficult times, acting as a constant reminder for believers to continuously seek support and aid from Allah Swt. It promotes humility and gratitude, fostering a sense of inner calm and contentment.[6] The Qur'an, revered as the ultimate scripture, provides profound insights and

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[2] J. Mark Halstead, "Islamic Values: A Distinctive Framework For Moral Education?," *Journal of Moral Education* 36, no. 3 (2007): 283–296, https://doi.org/10.1080/03057240701643056.

[3] Saeeda Shah, "Educational Leadership: An Islamic Perspective," *British Educational Research Journal* 32, no. 3 (2006): 363–385, https://doi.org/10.1080/01411920600635403.

[4] Paula A. Price, *The Prophet's Dictionary: The Ultimate Guide to Supernatural Wisdom* (Pennsylvania: Whitaker House, 2006).

[5] M. Fethullah Gulen, *Messenger of God: Muhammad* (New Jersey: Tughra Books, 2009).

[6] Benaouda Bensaid, dkk, "An Islamic Spiritual Alternative to Addiction Treatment and Recovery," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 1 (2021): 127–162, https://doi.org/https://doi.org/10.14421/ajis.2021.591.127-162.

guidance for Muslims, serving as a valuable compass to navigate life's trials and tribulations.

These concepts are essential to the study of Islamic epistemology, shaping the way Muslims perceive the process of gaining knowledge, growing spiritually, and seeking divine guidance. *Ma'rifah* encourages believers to seek inner illumination via acts of devotion, contemplation, and reflection, leading to a profound understanding of divine truths and realities.[7] Acquiring a deeper understanding can ultimately lead to a closer connection with the divine and an enhanced sense of purpose in life. It has the potential to elicit a sense of calmness and contentment. Undertaking this spiritual journey can foster personal growth and significant transformation. *'Ilm*, on the other hand, highlights the importance of obtaining knowledge via the act of observing, questioning, and receiving instruction, encompassing both the religious and non-religious domains. It promotes a comprehensive method of acquiring knowledge, emphasizing the significance of integrating religion and reason to understand the complexities of existence. By embracing this comprehensive approach, we can achieve a deeper and more holistic understanding of our environment. *Wahy*, a supernatural knowledge, provides divine guidance, moral frameworks, and advice on faith, ethics, law, and spirituality. It is the ultimate authority for shaping religious beliefs and practices. *Wahy's* principles and values promote a holistic approach to life, guiding individuals toward a sense of purpose and fulfillment. By implementing *wahy*, individuals can navigate the complexities of the modern world while maintaining their religious beliefs.

Comprehending the principles of *ma'rifah, 'ilm,* and *wahy* is vital in Islamic studies as they play a central role in shaping Islamic epistemology, interpreting religious texts, and fostering intellectual discourse. Islamic scholars leverage these concepts to formulate ethical guidelines, develop theological doctrines, and establish legal frameworks that govern Islamic teachings and practices. They also contribute to spiritual growth and individual development, as they foster a deep connection with the divine, encourage intellectual curiosity, and provide guidance on ethical conduct. By embracing these concepts, individuals can develop a sense of purpose in their lives, enabling them to navigate the complexities of the modern world with wisdom and spiritual awareness.

This article explores the meanings and relational concepts of *ma'rifah, 'ilm,* and *wahy* in the Qur'an, aiming to enhance understanding in Islamic studies. It examines their linguistic, theological, and philosophical dimensions, contributing to theology, interpretation, comparative religion, and spiritual development, enriching intellectual dialogues, and fostering appreciation for Islamic concepts.

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[7] Mohamed Safiullah Munsoor, dkk, "Contemplative Framework and Practices: An Islamic Perspective," *Journal of Usuluddin* 45, no. 1 (2017): 93–119, https://doi.org/https://doi.org/10.22452/usuluddin.vol45no1.4.

Previous studies on *ma'rifah, 'ilm,* and *wahy* have explored their historical evolution, roots in classical Islamic philosophy, and impact on epistemology, ontology, and metaphysics in Islamic philosophy, as well as in literary studies.

Arifinsyah's article, entitled "*Burhān al-Ma'rifah*: Theological Spiritual Effort of Shaikh Ismail Abdul Wahab against Colonialism," uncovers the significance of theological understanding in popular resistance movements and highlights Wahab's substantial contributions to Indonesian history as a revered figure in both thought and action.[8]

Rahimah Embong's research, titled "The Concept of *Ma'rifah* in Arabic Grammar in al-Qushayri's Naw *al-Qulūb al-Kabīr*," elucidates the significance of Ma'rifatullah, which refers to the knowledge of Allah Swt., in Islamic religious duties. This topic is commonly debated in Islamic disciplines such as fiqh and Arabic grammar. It is rarely thoroughly investigated in other fields of Islamic study.[9]

In Ahmad Maruf's research, titled "The Dichotomy of Knowledge in Islamic Education: An Analysis of the Existence of the Faculty of Tarbiyah and Teacher Training," it was found that merging Islamic education with general sciences is crucial for developing competent and skilled educators in Islamic teachings. Recognized are challenges such as the integration of technology and the implementation of novel learning methodologies, along with corresponding solutions to tackle these challenges.[10]

The study aims to address gaps in research on the semantic subtleties and interconnections of *ma'rifah, 'ilm,* and *wahy* in the context of the Qur'an. Despite their importance in Islamic epistemology, their complex analysis and interaction have not been thoroughly studied. This gap hinders a comprehensive understanding of how these concepts impact beliefs, practices, and interpretations in Islamic studies.

METHODS

The article employs a thorough research methodology that encompasses textual analysis, semantic analysis of the Qur'an, and literature studies. The study approaches employed involve a comprehensive textual analysis of Qur'anic passages related to the semantic notions of *ma'rifah, 'ilm,* and *wahy*. The use of semantic analysis is employed to dissect the meaning and consequences of these

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[8] Arifinsyah, dkk, "Burhan Al-Ma'rifah: Theological Spiritual Effort of Shaikh Ismail Abdul Wahab Against Colonialism," *Proceedings of the 2nd Internasional Conference on Culture and Language in Southeast Asia (ICCLAS 2018)* 302 (2019): 51–55, https://doi.org/10.2991/icclas-18.2019.14.

[9] Syed Hadzrullathfi, dkk, "The Concept of Ma'rifah in Arabic Grammar in al-Qushayri's Naḥw al-Qulub al-Kabir," *Man in India* 97, no. 22 (2017): 417–424, https://doi.org/ISSN 0025-1569.

[10] Ahmad Maruf, dkk, "The Dichotomy of Knowledge in Islamic Education: An Analysis of the Existence of the Faculty of Tarbiyah and Teacher Training," *Linguanusa: Social Humanities, Education and Linguistic* 2, no. 1 (2024): 51–57, https://doi.org/https://linguanusa.com/index.php/1/article/view/36.

crucial terms within the context of the Qur'an.[11] This article's centers on the impact of the semantic notions of *ma'rifah, 'ilm,* and *wahy* on beliefs, practices, and interpretations in Islamic studies.

This research using lexical semantics theory. This theory is suitable for analyzing the concepts of *ma'rifah, 'ilm,* and *wahy* in Islamic ideology because it allows for a detailed examination of the meanings of these key terms within their specific linguistic and cultural contexts. Lexical semantics involves studying how words denote objects, actions, and concepts in the real world and how their meanings change depending on their use in different contexts.

The study employs a comprehensive research approach that combines textual and semantic analysis of the Qur'an.[12] It focuses on examining Qur'anic verses that are related to these concepts. By employing semantic analysis, this study deconstructs the meaning and consequences of these crucial terms within the context of the Qur'an, enhancing our comprehension of their relevance in Islamic teachings. The literature study procedure entails gathering and evaluating noteworthy scholarly works, exegesis, and interpretations by earlier researchers on the topics of *ma'rifah, 'ilm,* and *wahy.*

The purpose of these approaches is to offer a thorough comprehension of the concepts of *ma'rifah, 'ilm,* and *wahy* as they are presented in the Qur'an. These ways will clarify the meanings and significance of these concepts within Islamic teachings. This qualitative technique enables a detailed examination of the fundamental themes in Qur'anic verses by studying both the textual content and semantic nuances.[13] This study aims to enhance past research and provide fresh perspectives on important themes in Islam by examining existing literature and views. This article utilizes an extensive research methodology to improve our understanding of the semantic notions of *ma'rifah, 'ilm,* and *wahy* in the Qur'an, as well as their importance in Islamic thought and application.

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[11] Raheel Ahmad, dkk, "Ontology Based Knowledge Retrieval and Semantic Modelling of Qur'an with Contextual Information," *International Journal on Islamic Applications in Computer Science And Technology* 9, no. 1 (2021): 10–25, https://doi.org/https://www.sign-ific-ance.co.uk/index.php/IJASAT/article/view/2371.

[12] Rahima Bentrcia, dkk, "Extracting Semantic Relations from the Quranic Arabic Based on Arabic Conjunctive Patterns," *Journal of King Saud University - Computer and Information Sciences* 30, no. 3 (2018): 382–390, https://doi.org/10.1016/J.JKSUCI.2017.09.004.

[13] Anthony J. Onwuegbuzie, dkk, "Qualitative Analysis Techniques for the Review of the Literature," *The Qualitative Report* 17, no. 28 (2012): 1–28, https://doi.org/10.46743/2160-3715/2012.1754.

RESULT AND DISCUSSION

Understanding Concepts of *Ma'rifah, 'Ilm*, and *Wahy*

Classical Islamic traditions assert that *ma'rifah, 'ilm,* and *wahy* are interrelated ideas that highlight the fusion of knowledge.[14] *Ma'rifah* denotes profound comprehension and awareness in matters of spirituality; *'Ilm* pertains to cognitive knowledge and intellectual understanding, and *wahy* signifies the transmission of divine revelation.[15] These themes emphasize the significance of integrating spiritual, intellectual, and moral elements in Islamic discourse.[16] By delving into these principles extensively, we can acquire a more profound comprehension of the comprehensive approach to knowledge in Islam and its influence on beliefs and actions. This holistic perspective enables us to recognize the interdependence of many types of knowledge and their function in directing people toward a more enriching spiritual and intellectual existence.

Classical Islamic sources distinguish between *ma'rifah* and *'ilm* based on their respective emphasis on different aspects of knowledge integration. *Ma'rifah* primarily focuses on the spiritual dimension of humanity and the soul, whereas *'ilm* encompasses intellectual and moral aspects that are in line with the Islamic worldview.[17] Al-Ghazali stressed the personal duty of cleaning the soul and its abilities, whereas Ibn Khaldun's framework emphasized attaining salvation through religious commands. These distinctions serve as a guiding principle for contemporary researchers as they carry on the admirable work of those who came before them. They serve as a foundation for understanding the multifaceted nature of knowledge in Islam and provide a framework for personal development and spiritual growth. Through the study and application of these concepts, individuals can work towards achieving a comprehensive grasp of knowledge and its significance in their lives.[18]

Ma'rifah, according to certain thinkers, surpasses *'ilm* in terms of knowledge and is characterized as knowledge acquired via spiritual discipline, self-cleansing, and divine favor. It is also known as the understanding of Allah Swt. acquired through His Asmaul Husna. However, *'ilm* is linked to belief in Allah Swt., illumination, awareness of God, and virtuous actions. *Taqwā* is the objective of a

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[14] Akhmad Rofii Damyati, "The Sources of Knowledge in Islam : A Study on the Philosophical Ideas of Syed Muhammad Naquib al-Attas" (University of Malaya, 2010).

[15] Kabuye Uthman Sulaiman, "Islamic Versus Western Conceptions of Knowledge," *Al-Hikmah: International Journal of Islamic Studies and Human Sciences* 5, no. 4 (2022): 198–229, https://doi.org/https://doi.org/10.46722/hikmah.v5i4.296.

[16] W. Mohd Azam Mohd Amin, "A Preliminary Analysis of the Classical Views of the Concept of Integration of Knowledge," *Revelation and Science: Inter-Disciplinary Journaf of Intelectual Revival* 4, no. 2 (2014): 12–22, https://doi.org/https://doi.org/10.31436/revival.v4i2.140.

[17] Miftachul Huda, dkk. "Al-Zarnūjī's Concept of Knowledge ('Ilm)," *SAGE Open* 3 (2016): 1–13, https://doi.org/https://doi.org/10.1177/2158244016666885 ·.

[18] Terry Lynn Gall, dkk, "Understanding the Nature and Role of Spirituality in Relation to Coping and Health: A Conceptual Framework," *Canadian Psychology/Psychologie Canadienne* 46, no. 2 (2005): 88–104, https://doi.org/10.1037/h0087008.

purposeful human endeavor, which involves striving for God-consciousness and obedience to Allah Swt. *'Ilm* encompasses a wide range of knowledge, encompassing both tangible and intangible aspects of reality. In Islamic tradition, *'ilm* is highly valued and considered a means of drawing closer to Allah Swt. and fulfilling one's purpose in life. The acquisition of knowledge is seen to result in a more profound comprehension of the universe and an individual's position within it, ultimately culminating in spiritual development and enlightenment.

Islamic epistemology places great emphasis on *wahy*, which refers to the divine revelation from Allah Swt. through the Qur'an and Sunnah. *Wahy* is regarded as a constant factor that functions as a means of acquiring knowledge, in addition to empirical observation, experimentation, and human reason. It serves to safeguard human rationality against mistakes and offers insights into the imperceptible. The acquisition of knowledge involves a strong correlation and mutual reliance between revelation, logical deduction, and direct observation. *Wahy* plays a crucial role in shaping Islamic knowledge by encompassing both intuitive knowledge and knowledge that is revealed through the Prophet. It fosters introspection and meditation, resulting in a more profound comprehension of God and His creation. The primary sources of knowledge in Islam are the Qur'an and the Sunnah of the Prophet.[19]

Examining the syntactic and semantic subtleties of the ideas of *ma'rifah, 'ilm,* and *wahy* uncovers the complex nature of knowledge and spirituality in classical Islamic discourse. *Ma'rifah*, originating from the Arabic word *'arafa* which signifies "to know" or "to recognize," surpasses mere factual comprehension. The concept of knowledge in medieval Islam. It denotes a profound, intimate understanding acquired through spiritual encounters and reflection, highlighting an individual's bond with divine realities. In Surah al-Baqarah [2]: 255, commonly referred to as *āyah al-kursī*, Allah Swt. eloquently expresses His understanding. This verse illustrates the notion of *ma'rifah*, demonstrating Allah's comprehensive and deep awareness that includes all aspects of existence, including the past, present, and future. However, *'ilm*, derived from the word *'alima* which means "to know" or "knowledge," includes both broad and specialized information obtained via education and intellectual investigation.[20] It includes the study of religious sciences and secular knowledge, emphasizing the significance of ongoing education and intellectual research. Surah Ali Imran [3]: 190–191 explores the immense scope of Allah's omniscience and sagacity. This verse exemplifies the notion of *'ilm*, urging believers to contemplate and acquire knowledge from the indications of creation as a method of comprehending Allah's wisdom.

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[19] M. Azram, "Epistemology - An Islamic Perspective," *IIUM Engineering Journal* 12, no. 5 (2011): 179–187, https://doi.org/https://doi.org/10.31436/iiumej.v12i5.240.

[20] Hasan Yücel Başdemir, "Gerekçelendirme, Epistemik Seviyeler ve Kesin Bilgi: Farabî ve Chisholm Karşılaştırması," *Hitit Üniversitesi İlahiyat Fakültesi Dergisi* 9, no. 17 (2010): 39–65, https://doi.org/http://earsiv.hitit.edu.tr/xmlui/handle/11491/4452.

Wahy, originating from the term *waḥā*, which signifies "to inspire" or "to reveal," denotes the immediate transmission of divine knowledge or instruction from Allah Swt. to prophets.[21] This heavenly revelation surpasses human reason and is the basis of Islamic beliefs. The intricacies of these notions exemplify the comprehensive approach to knowledge and spirituality in Islam, integrating experiential comprehension, intellectual inquiry, and divine direction. The combination of *ma'rifah, 'ilm,* and *wahy* creates a holistic framework that enhances the comprehension of acquiring knowledge, attaining spiritual enlightenment, and the connection between humanity and the divine in Islamic ideology. Sūrah al-Qiyāmah [75]: 16–19 elucidates the mechanism of celestial communication bestowed upon the esteemed Prophet Muhammad Saw. This text exemplifies the notion of *wahy*, emphasizing the direct transmission of sacred knowledge from the Almighty to the Prophet Muhammad Saw., Jibril resulting in the manifestation of the Qur'an.

The interconnectedness of the notions of *ma'rifah, 'ilm,* and *wahy* in Islam is profound and carries major implications for comprehending the essence of knowledge, spiritual growth, and the divine direction bestowed upon humanity.[22] *ma'rifah, 'ilm,* and *wahy* are closely intertwined in Islamic theology and epistemology. *Ma'rifah*, which refers to profound knowledge acquired via spiritual encounters, plays a vital role in establishing a link with Allah Swt. and comprehending divine realities. The understanding of spirituality is enhanced by *'ilm*, which encompasses both religious and knowledge obtained through education and intellectual exploration. The Qur'anic revelations, referred to as *wahy*, function as the supreme origin of divine direction and knowledge for mankind, covering moral lessons, legal principles, and spiritual insights.

The link between *ma'rifah, 'ilm,* and *wahy* in Islam has significant and extensive consequences that impact numerous elements of both individual and communal life within the Islamic framework.[23] This interaction results in spiritual enlightenment when believers participate in spiritual encounters and receive guidance through *wahy*, resulting in a more profound comprehension of divine truths and cultivating a more intimate connection with Allah Swt. This spiritual awakening not only brings about profound changes on an individual level but also fosters an elevated feeling of spirituality and belief across the community.[24]

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[21] Suriani Sudi, dkk, "Spiritual di dalam Al-Quran: Konsep dan Konstruk," *Al-Irsyad: Journal of Islamic and Contemporary Issues* 2, no. 1 (2017): 59–72, https://doi.org/https://doi.org/10.53840/alirsyad.v2i1.26.

[22] Nirhamna Hanif Fadillah, dkk, "The Concept of Science in Islamic Tradition: Analytical Studies of Syed Naquib al-Attas on Knowledge," *Tasfiyah: Jurnal Pemikiran Islam* 7, no. 1 (2023): 25–62, https://doi.org/https://doi.org/10.21111/tasfiyah.v7i1.8456.

[23] Arif Chasanul Muna, "Between Conflict and Harmony: Understanding Contestation of Iftirāq Al-Ummah Hadiths in the Contemporary Era," *Religia: Jurnal Ilmu-Ilmu Keislaman* 26, no. 1 (2023): 117–139, https://doi.org/https://doi.org/10.28918/religia.v26i1.856.

[24] Louis Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003): 693–727, https://doi.org/https://doi.org/10.1016/j.leaqua.2003.09.001.

The fusion of *'ilm* and *wahy* fosters a culture of intellectual inquiry and the relentless quest for knowledge in diverse domains.[25] The teachings of Islam place great emphasis on the acquisition of knowledge and the comprehension of the world to contemplate the wisdom and creation of Allah Swt. Engaging in this intellectual pursuit not only enhances personal comprehension but also fosters the progress of knowledge in society, fostering a culture of education and investigation.[26]

Wahy serves as a source of ethical and moral direction, while *ma'rifah* empowers believers to assimilate these teachings and implement them in their daily lives.[27] This interconnectedness promotes ethical behavior, moral uprightness, and a sense of accountability towards oneself and others. It provides individuals with guidance in making ethical judgments and leading a virtuous life in alignment with Islamic values.

The interrelation between *ma'rifah, 'ilm,* and *wahy* fosters a comprehensive method of acquiring knowledge, amalgamating spiritual discernment, intellectual exploration, and divine direction.[28] This comprehensive approach enhances both individual and collective growth, fostering persons who are well-rounded in their spiritual, intellectual, and ethical foundations. It promotes a feeling of cohesion within the community, enhancing the general welfare and concord of society.

Relational Concepts of *Ma'rifah, 'Ilm*, and *Wahy*

Islamic teachings encompass a complex network of ideas, including *ma'rifah, 'ilm,* and *wahy*, which are crucial for spiritual growth and intellectual development. These concepts are interconnected with spiritual development and education. Spiritual development involves praying and reflecting on heavenly signs, which fosters a strong bond with the divine and promotes attention, thankfulness, and spiritual consciousness. Education in Islam includes critical thinking, knowledge pursuit, and ethical use of information, leading to intellectual maturity and a deeper understanding of divine guidance. This will explore the semantic analysis of these concepts related to spiritual development and education.

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[25] Jim al-Khalili, *The House of Wisdom: How Arabic Science Saved Ancient Knowledge and Gave Us the Renaissance* (New York: The Penguin Press, 2011).

[26] Awaluddin Faj, dkk, "Mental Education of Student Candidate's Guardian During Pandemic Covid-19 (Gontor Submission Exam Case Studies)," *At-Ta'dib: Journal of Pesantren Education* 16, no. 2 (2021): 156–169, https://doi.org/https://doi.org/10.21111/at-tadib.v16i2.6529.

[27] Iffatin Nur, dkk, "Internalizing Islamic Moderation Through Education in Pesantrens," *Journal of Research in Social Science and Humanities* 2, no. 7 (2023): 24–38, https://doi.org/10.56397/JRSSH.2023.07.04.

[28] Abraham Silo Wilar, "Truth and Method An Introductory Study on Mazhab Yogya's Methodology for Understanding the Truth of Islam," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 15, no. 2 (2014): 291–320, https://doi.org/https://doi.org/10.14421/qh.2014.1502-06.

1. Semantic Analysis of the Spiritual Development Concept

Ma'rifah continues to be significant in the domain of spiritual growth, serving as a method to enhance one's spiritual bond and comprehension of heavenly realities. By engaging in activities such as meditation, introspection, and religious instruction, individuals can develop *ma'rifah* and enhance their beliefs and spiritual well-being. In addition, *wahy's* teachings persistently elevate believers and guide them in their spiritual quests by offering moral and ethical frameworks for leading virtuous existences. The Qur'an employs cognitive semantics to establish connections between minds, human experience, and language to elucidate abstract concepts and notions about spiritual growth.[29] This enables individuals to gain a deeper understanding of the concepts contained in the Qur'an and apply them to their own lives, promoting personal development and spiritual illumination. Through active and thoughtful interaction with the book, followers can enhance their comprehension of sacred principles and fortify their bond with Allah Swt.

When individual encounters passages in the Qur'an that discuss acts of benevolence and magnanimity.[30] They can contemplate their conduct and actively strive to assist others who are less fortunate. This introspection can result in an enhanced feeling of compassion and empathy towards others, ultimately influencing their conduct and personality beneficially. A specific instance that contradicts the generalization could arise when individuals read verses in the Qur'anabout violence and hostility in a literal, resulting in detrimental behaviors toward others. Incorrect interpretation of Islam can lead to adverse outcomes like discrimination, persecution, and acts of terrorism, which contradict the genuine principles of Islam that advocate for peace and compassion.

An in-depth analysis of the chosen Qur'anic passages concerning spiritual growth uncovers a profound understanding of the interrelated ideas of recollection, supplication, belief, and direction. The relationship meaning of the following verses can be analyzed.

The semantic analysis of Sūrah al-'Ankabūt [29] :45 reveals a correlation between the act of reciting the Qur'an, the establishment of prayer, and the growth of one's spirituality. Reciting the Qur'an represents a continuous commitment to divine direction, wisdom, and moral principles. Consistent engagement with the Qur'an fosters spiritual development, enhances comprehension, and fortifies belief. Similarly, the act of establishing prayer symbolizes a direct communion with Allah Swt., fostering modesty, dedication, and attentiveness. Acts of worship and spiritual

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[29] Samar Sami Hammadi, "A Cognitive Semantic Analysis of Selected Quranic Verses," *Majallah Midad Al-Adab* 13, no. 32 (2023): 983–1004, https://doi.org/https://doi.org/10.58564/ma.v13i32.1100.

[30] Nermeen Mouftah, "Muslim Students in Scriptural Reasoning: Transgressive Readings of the Qur'an," *The Journal of Scriptural Reasoning* 11, no. 1 (2012), https://doi.org/http://etext.lib.virginia.edu/journals/ssr/issues/volume11/number1/ssr11_01_e03.html.

development are intricately linked through a cycle of reflection, guidance, and transformation. This cycle ultimately results in a stronger connection with Allah Swt. and the cultivation of moral integrity.

The semantic analysis of Sūrah al-Ra'd [13]: 28 uncovers a relational idea that links the remembrance of Allah Swt., the confidence of the heart, and spiritual tranquility. Recalling Allah Swt. signifies a practice of being fully aware, appreciative, and dedicated, resulting in a sense of certainty within the heart. This confidence is defined by a profound feeling of tranquility, satisfaction, and reliance on Allah's compassion and guidance. The semantic correlation among remembering, assurance, and tranquility emphasizes the profound influence of faith, mindfulness, and spiritual connection, granting believers internal fortitude and perseverance in the face of life's adversities.

Sūrah al-Mu'minūn [23]: 1-2 reveals a semantic relationship between earnest prayer, success, and spiritual elevation through the process of semantic analysis. Sincere prayer is a genuine and deeply felt form of communion with Allah Swt., marked by profound respect, modesty, and dedication.[31] This type of prayer is conducive to achieving success, which includes attaining spiritual satisfaction, righteousness, and a sense of proximity to Allah Swt. The correlation between prayer, achievement, and spiritual elevation highlights the profound influence of devotion, seeking guidance, and adhering to Islamic values, ultimately resulting in spiritual advancement and contentment.

Through the semantic analysis of Sūrah al-Ḥadīd [57]: 16, it is evident that there is a connection between remembering Allah Swt., being humble, and staying true to the principles of truth in this verse. Remembering Allah Swt. entails showing deep respect, appreciation, and awareness, which ultimately results in humbly and willingly following Allah's counsel and truth.[32] The connection between memory, humility, and truth highlights the significance of recognizing Allah's authority, wisdom, and compassion and conforming one's behavior to Islamic principles. This relationship idea promotes the development of one's spirituality, inner tranquility, and a more profound bond with Allah Swt.

The Qur'anic verses shed light on the complex interaction of spiritual ideas, highlighting the profound impact of faith, memory, prayer, and following divine direction in fostering spiritual growth and enhancing one's connection with Allah Swt. The Qur'anic verses of spiritual growth encompass six fundamental concepts outlined in the Qur'an: the unity of Allah Swt., the devotion of oneself to Allah Swt., the role of humans as stewards on earth, the utilization of natural resources, the

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[31] Aminudin Bin Basir Ahmad, dkk, "Khusyuk dalam Solat: Analisis Perbandingan Makna Khusyuk di antara Tafsir al-Jalalayn dan Tafsir Melayu Nusantara," *Al-Hikmah: International Journal of Islamic Studies and Human Sciences* 3, no. 4 (2020): 210–229, https://doi.org/https://doi.org/10.46722/hikmah.v3i4.77.

[32] Ahmad Dibul Amda, dkk, "Makna Semantik Qalbu dalam Al-Qur'an," *SYAIKHUNA: Jurnal Pendidikan Dan Pranata Islam* 11, no. 2 (2020): 190–210, https://doi.org/10.36835/syaikhuna.v11i2.4043.

temporal dimensions of the spiritual realm, and the existence of the present world and the hereafter.

The joys and delights bestowed by Allah Swt. The Islamic-based development perspective (IbD) is built upon these fundamental aspects.[33] IbD places significant emphasis on the significance of spiritual development and moral conduct in every facet of existence, directing individuals to live in a state of balance and agreement with themselves, others, and their surroundings. Through comprehending and implementing these concepts, individuals who follow the Islamic faith can make a constructive impact on society and advance the ideals of peace and justice.

2. Semantic Analysis of the Education and Learning Concept

The acquisition of *'ilm*, which encompasses both religious and secular knowledge, is highly relevant and practical in the sphere of education. The teachings of Islam place great emphasis on the significance of acquiring knowledge and comprehending the world, promoting a commitment to ongoing learning and intellectual inquiry. The incorporation of *'ilm* and *wahy* can enhance the educational curriculum by fostering a comprehensive approach to acquiring information that integrates intellectual exploration with ethical principles and spiritual wisdom.

The incorporation of *'ilm* and *wahy* can enhance educational curricula by fostering communication and collaboration between science and religion, while also fostering awareness and interconnectedness among different fields of study.[34] Efforts should be made to foster collaboration between the social sciences, humanities, and religious disciplines to reduce divisions in the education system and improve educational results. Historical records indicate that technological progress in the Western world was based on the assimilation of religious and general knowledge by Muslims.[35] By recognizing the contributions of both *'ilm* and *wahy* in education, students can develop a more holistic understanding of the world around them. This method can additionally cultivate a heightened recognition of varied viewpoints and promote the development of analytical reasoning abilities.

An instance to consider is a historical lecture that delves into the efforts of Muslim intellectuals throughout the Islamic Golden Age to safeguard and translate ancient Greek books, resulting in notable progress in disciplines like astronomy and medicine. By emphasizing the interdependence of several knowledge systems, students can recognize the importance of incorporating multiple disciplines to

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[33] Mohd Shukri Hanapi, "The Conceptual Elements of the Development Worldview in the Qur'an: A Study of Thematic Exegesis," *American International Journal of Social Science* 2, no. 3 (2013): 40–55, https://doi.org/10.30845/aijss.

[34] Ahmad Tijani Surajudeen, dkk, "Classification and Integration of Knowledge: The Qur'anic Educational Model," *Revelation and Science: Inter-Disciplinary Journaf of Intelectual Revival* 3, no. 2 (2013): 9–22, https://doi.org/https://doi.org/10.31436/revival.v3i2.95.

[35] Septi Gumiandari, dkk, *The Implementation of The Integration of Science and Islam in Curriculum Development in Indonesia, Malaysia and Brunei* (Jamblang Cirebon: CV. Confident, 2019).

achieve a more holistic education. Although education can undoubtedly introduce students to a wide range of viewpoints and cultivate their ability to think critically, it is crucial to acknowledge that not all educational systems place equal emphasis on comprehensive comprehension. Students may have restricted opportunities to encounter other perspectives or may receive instruction that discourages the development of critical thinking skills.

The Qur'an has numerous verses that underscore the significance of education, the pursuit of knowledge, and the act of learning. Sūrah Āli 'Imrān [3]: 190–191 urges believers to contemplate and analyze the indications of Allah's creation, highlighting the significance of intellectual investigation and comprehending the world as a method of acknowledging Allah's profound insight.[36] Sūrah al-Zumār [39]: 9 underscores the contrast between individuals who possess knowledge and comprehension and those who lack it, accentuating the worth and supremacy of knowledge and education. Surah al-Mujādilah [58]: 11 emphasizes the value of education and knowledge, saying that Allah Swt. will elevate those who possess knowledge to rank.[37] The Qur'an consistently underscores the need for actively pursuing knowledge and comprehension as a pathway to attaining proximity to Allah Swt. and attaining achievement in both the present and the afterlife. Believers can enhance their religion, bolster their connection with Allah Swt., and make constructive contributions to society through education and intellectual exploration.

An analysis approach is used to examine the Qur'anic verses that pertain to the concepts of education and learning. The relationship meaning of the following verses can be analyzed. Sūrah Āli 'Imrān [3]: 190–191 encourages believers to contemplate the indications of Allah's creation as a method of obtaining knowledge and comprehension.[38] Believers are motivated to engage in intellectual inquiry and study the natural world by reflecting on the cyclical nature of night and day, as well as the celestial and terrestrial realms. The examination of meaning in this context demonstrates that the Qur'anic verse highlights the significance of observation, contemplation, and analytical reasoning as fundamental elements of education and learning. This highlights the idea that the pursuit of knowledge includes not only religious teachings but also the investigation of the cosmos and its marvels.

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[36] Nazzala Aulian Nafi, dkk, "Konsep Berpikir Kritis Perspektif Imam Fakhruddin ar-Razi (Interpretasi QS. Ali Imran: 190-191 dan QS. az-Zumar:18)," *Triwikrama: Jurnal Ilmu Sosial* 1, no. 2 (2023): 23–40, https://doi.org/https://doi.org/10.6578/tjmis.v1i2.53.

[37] Amy Sky, "Moving in Mystical Ways: The Dialectic of Al-Ghazali and Ibn Rushd in Islamic Epistemology," *HiPo: The Langara Student Journal of History and Political Science* 5 (2022): 9–14, https://doi.org/https://arcabc.ca/islandora/object/lc%3Ahipovol5.

[38] Zanaton H. Iksan, "Integration of Tawhidic Science Through Lesson Study Approach in Teaching and Learning Science or Islamic Study," *Tinta Artikulasi Membina Ummah* 2, no. 1 (2016): 40–50, https://doi.org/https://www.academia.edu/87755586/Integration_of_Tawhidic_Science_through_Lesson_Study_Approach_in_teaching_and_learning_Science_or_Islamic_Study?uc-sb-sw=31071389.

Sūrah al-Ra'd [13]: 28 emphasizes the significant influence of remembering Allah Swt. and maintaining faith in an individual's spiritual welfare.[39] By engaging in the act of remembering Allah Swt., believers acquire profound understanding, sagacity, and direction that actively contribute to their cognitive and spiritual growth. This semantic analysis highlights that education and learning encompass more than just the acquisition of factual knowledge. They also encompass spiritual illumination, moral comprehension, and personal development. It implies that genuine education entails fostering emotional growth, developing moral qualities, and harmonizing one's behavior with divine direction.[40]

The selected Qur'anic verses explicate the significance of education and learning in Islamic teachings, emphasizing their crucial functions in nurturing spiritual and intellectual growth. From a spiritual perspective, the focus on remembering Allah Swt. and engaging in regular prayer *(ṣalāh)* are fundamental activities that enhance believers' relationship with the divine, fostering mindfulness, thankfulness, and spiritual consciousness.[41] Moreover, the act of contemplating the signs of creation fosters a profound sensation of admiration and amazement, fostering the development of one's spiritual self and deep contemplation.

These concepts contribute to development by fostering critical thinking, observation, and reflection as vital methods for learning knowledge. The verses in the Qur'an promote the pursuit of knowledge via diligent study and investigation, cultivating a mindset of intellectual curiosity and a society that values continuous learning.[42] Moreover, there is a strong emphasis on using knowledge for ethical behavior and virtuous deeds, which helps individuals develop intellectual maturity and moral integrity. Islam uses an integrated approach to education and learning that incorporates both the spiritual and intellectual facets, resulting in comprehensive growth that encompasses the believer's mind, heart, and actions, all of which are under the direction of Islamic teachings.[43]

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[39] Anhar Anshory, dkk, "Eksplorasi terhadap Paradigma Penyebaran Islam Para Rasul 'Ulul Azmi: Analisis dari Perspektif Sejarah Islam," *Journal of Al-Tamaddun* 18, no. 2 (2023): 153–172, https://doi.org/https://orcid.org/0000-0003-4387-6160.

[40] Aamir Anwar, dkk, "Emotions Matter: A Systematic Review and Meta-Analysis of the Detection and Classification of Students' Emotions in STEM during Online Learning," *Education Sciences* 13, no. 9 (2023): 1–39, https://doi.org/https://doi.org/10.3390/educsci13090914.

[41] Mohammad Khodayarifard, dkk, "Positive Psychology from Islamic Perspective," *International Journal of Behavioral Sciences* 10, no. 1 (2016): 29–34, https://doi.org/https://www.behavsci.ir/article_67938.html.

[42] Marsela Harizaj, dkk, "Fostering Learner's Critical Thinking Skills in EFL: Some Practical Activities," *European Scientific Journal* 13, no. 29 (2017): 126–133, https://doi.org/https://doi.org/10.19044/esj.2017.v13n29p126.

[43] Muhammad Ismail, "Konsep Berpikir dalam Al-Qur'an dan Implikasinya terhadap Pendidikan Akhlak," *Ta'dib: Jurnal Pendidikan Islam* 19, no. 2 (2014): 291–312, https://doi.org/https://doi.org/10.19109/td.v19i02.20.

CONCLUSION

The study of *ma'rifah, 'ilm,* and *wahy* in the Qur'an has revealed their profound interconnectedness in Islamic teachings. *Ma'rifah* emphasizes divine truths; *'Ilm* promotes intellectual inquiry.

Wahy guides ethical behavior. This analysis contributes to Islamic studies by providing a comprehensive understanding of these fundamental concepts and promoting spiritual growth and ethical behavior. The Qur'an's interpretation of spiritual growth, including remembering Allah Swt., praying, and seeking moral advice, highlights the interconnectedness of spiritual activities, intellectual growth, and moral behavior. This understanding of Islamic studies reveals the interconnectedness of education and learning, highlighting the fusion of spiritual enlightenment, intellectual exploration, and moral direction. The study of Qur'anic verses on education and learning in Islam enhances spiritual and intellectual growth. It emphasizes remembrance of Allah Swt., prayer, critical thinking, information seeking, and ethical knowledge application. This approach enhances Islamic studies by understanding the interdependence of faith, knowledge, and moral behavior.

More research in this field could investigate how these principles can be used in real life in schools, how the teachings of the Qur'an can help promote ethics and character development, and how spiritual and intellectual topics can be included in school lessons. By further exploring these facets, scholars can discover novel viewpoints, tactics, and approaches for improving education and promoting comprehensive growth in alignment with Islamic beliefs. Gaining a profound comprehension of the principles of education and learning within the context of the Qur'an is highly important. Engaging in this activity not only enhances one's spiritual and intellectual development but also provides advice for individuals to live ethical and purposeful lives following divine guidance.

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