ANALYSIS STUDY OF THE BOOK AL-KASHFU WA-TABYIN IN SUFISM LEARNING TO DEVELOP RELIGIOSITY FROM THE PERSPECTIVE OF IMAM AL-GHAZALI

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Abstract :

This research is titled "Analysis Study of the Book Al-Kashfu wa-Tabyin in Sufism Learning to Develop Religiosity from the Perspective of Imam Al-Ghazali". This research aims to analyze the role of the book Al-Kashfu wa-Tabyin in Sufism learning to develop students' religiosity, highlighting the perspective of Imam Al-Ghazali. The method used in this research is library research, which involves collecting and analyzing various relevant literature, particularly the book Al-Kashfu wa-Tabyin and the works of Imam Al-Ghazali related to the concept of religiosity in Sufism. The research findings indicate that the development of religiosity thru Sufism learning can be categorized into three main aspects: (a) Religious Belief, which is the strengthening of fundamental beliefs toward religious teachings and spiritual values; (b) Religious Commitment, which is a high commitment to consistently practicing religious teachings in daily life; and (c) Religious Behavior, which is real behavior that reflects religious values, such as honesty, empathy, and simplicity. The book Al-Kashfu wa-Tabyin, from the perspective of Imam Al-Ghazali, is an important source for instilling Sufistic values that focus on purifying the heart and strengthening spiritual connection with Allah SWT. Thus, learning Sufism based on this classical work can be an effective strategy for developing holistic religiosity that encompasses aspects of belief, commitment, and behavior. This study recommends integrating Sufism teachings and classical texts into the Islamic education curriculum to cultivate religious individuals with character.

Keywords : *Al-Kashfu wa-Tabyin, Sufism, religiosity, Imam Al-Ghazali, learning.*

INTRODUCTION

From the perspective of Islamic religious education, Sufism plays an important role in building spirituality. With Sufism, spiritual intelligence and morality will be formed within a person. Sufism will also be taught in some formal schools as a means of perfecting morals and achieving spiritual maturity. When humans have spiritual and moral maturity, they will undoubtedly cultivate a calm, grateful attitude and be able to enjoy their lives, even tho they face many problems.(Kusmardiningsih & Timur, 2023)

Practicing Sufism well is an education for developing spiritual and emotional intelligence. In fact, the urgency of learning Sufism in Islamic boarding schools is very great. This is because Sufism is one part of Islamic religious

education aimed at shaping high morals and character in students. Sufism is an educational system that influences religious and moral aspects of education, which is certainly related to cognitive, affective, and psychomotor aspects. (Adibah, Chasanah, & Sufisme, n.d.)

Now, books on Sufism are widely available in Indonesia and other countries. One of the books that discusses Sufism is Imam Al-Ghazali's book, Al Kasfyu Wa Tabyin. This book discusses two main topics: the first is about sinners and disbelievers, explaining how negative behavior and disbelief can lead to one's own destruction. The second topic is about the deception of believers, explaining how believers can fall into self-deception and error, whether thru arrogance or negligence in correctly practicing religious teachings. The context of this book provides meaning to its readers that we should not judge someone by their appearance alone.(Islah Gusmian, 2006)

Many Muslims are deceived by the good deeds they perform, even tho their hearts harbor diseases that will destroy them. These materials are highly relevant to human life because in today's world, many people stereotype that visible goodness is true goodness, which is not necessarily the case. Beside its content, the structural aspect of this book is capable of provoking criticism from modern readers. Al-Ghazali's discussion style is also interesting to observe. (Mundiri & Bariroh, 2019)

The compatibility of Al-Ghazali's thinking, balanced with a sense of thoroughness and sharpness of analysis, especially in terms of diction or word choice that is easily understood by the community, is a unique reason and a special feature contained in the book Ashnaful Maghrurin. This makes the book one of the recommended books for study, especially within the pesantren environment. Humans are called religious beings because religion is deeply ingrained in them throughout their lives. The urgency of religion in human life is immense. In essence, religion is a set of rules to avoid chaos in daily life.(Sholihah, Khoridatul Bahiyah, & Sita Acetylena, 2025) The term "religion" has various meanings; for example, religion is defined as not chaotic, not going away (inherited from generation to generation), and a path for traveling (a way of life). When combined, religion can be seen as a way of life that is held and passed down from generation to generation by humans. As for religiosity itself, it is the core of human quality of life, always referred to as something abstract. Therefore, this research is expected to provide knowledge about how the aspect of religiosity can grow and develop within a person. This is why this research needs to be conducted, considering the importance of forming a good spiritual foundation and religious understanding.(Meiza Fajar Akbar, Zahrotus Saidah, Ilman Nafi'a, 2025)

RESEARCH METHOD

The research method used is a literature review approach. Literature research, in other words, is a type of qualitative research that involves collecting, analyzing, processing, and presenting books, journals, and texts related to the research theme as reference materials in the form of a literature review

(Sugiyono, 2022). The data collected in this study are data related to the book Kasyfu wa At-Tabyin. Data collection in this article was carried out thru library research, namely by collecting, recording, and analyzing data relevant to the discussion.(Nazir, 2011) Then, editing was done by checking the collected data. After the data was collected, the author analyzed the results according to the focus of the issue in this article (Sukmadinata, 2010)

FINDINGS AND DISCUSSION
A. Categorization of Discussion Based on Chapters in the Book Al-Kashfu wa At-Tabyin.

مقدمة المؤلف

Introduction The introduction discusses the classification of creatures, the definition and classification of mukallaf, and the groups that can be deceived.

غرور الكافر

Explaining the deceived group among the disbelievers, where this group is classified into two categories: those deceived by worldly life and those deceived by the devil's trickery, and discussing the antidote for the deception of the mentioned disbelievers. (Al Ghazali, n.d.)

فصل فيمن يشاركون الكفار غرورهم من المؤمنين بربهم

Discussing the group of believers who are included in the category of disbelievers, namely those whose tongues and beliefs have become heedless toward Allah's command to do good deeds and who are trapped in lust. Additionally, it also discusses the factors and sources of deception within that group.(Al Ghazali, n.d.)

فصل فى غرور عصاة المؤمنين

This section discusses the group included in this category, drawing from their own words. They seek forgiveness from Allah and place their trust in Him, but this is not balanced with righteous deeds. It also examines the source of their deception.(Al Ghazali, n.d.)

فصل فيمن اغتر بحسناته مع قلتها وكثرة سيئاته

This group includes people who are obedient but still commit sins, although their sins are more numerous. They also believe that their good deeds outweigh their bad deeds, when in reality, their bad deeds are heavier.(Al Ghazali, n.d.)

فصل فى غرور من يظن أن طاعته أكثر من معاصيه

Those included in this group are people who are diligent in performing a deed, but they guard and count it, hoping to gain virtue from reciting tasbih, and they frighten Muslims with things that are not pleasing to Allah throughout the day.(Al Ghazali, n.d.)

<div dir="rtl">

فصل فى بيان المغرورين وأقسام كل صنف من المغرورين العلماء

</div>

There are 11 groups, all of whom are the first group most susceptible to being deceived because they feel closest to Allah SWT with their knowledge, but they forget good deeds, intention, and purity of heart, which are the determinants of salvation in the sight of Allah SWT.(Al Ghazali, n.d.)

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الصنف الثانى من المغرورين أرباب العبادات والأعمال

</div>

In explaining these 9 categories, Imam Al-Ghazali wants to provide understanding and emphasize that deeds without knowledge, deeds without the correct intention, and deeds without tazkiyatun nafs (purification of the soul) are merely empty shells and lead to their deception in matters of worship.(Al Ghazali, n.d.)

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الصنف الثالث من المغرورين أرباب الأموال وفرقهم

</div>

There are 6 categories where Imam Al-Ghazali emphasizes that intention, the source of wealth, and sincerity in giving are the determining factors in the value of a wealthy person's deeds. Charity that seems great in the eyes of humans is not necessarily of great value, and may even be worthless in the sight of Allah SWT if accompanied by a corrupt intention.(Al Ghazali, n.d.)

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الصنف الرابع من المغرورين المتصوفة

</div>

There are 9 groups within the Sufi members. These groups not only failed to grasp the essence of Sufism but also misled the common people and tarnished the reputation of true Sufis. Imam Al-Ghazali strongly criticized the practice of superficial Sufism devoid of essence, especially when used as a mask of false piety to deceive the community. He also emphasized that sincerity in mujahadah (spiritual struggle) and tazkiyatun nafs (purification of the soul) is the essence of Sufism.(Al Ghazali, n.d.)

B. Results of the Analysis of the Book *Al-Kashfu Wa-Tabyin*
   1. Belief (Keimanan)

<div dir="rtl">

أما التصديق فهو أن يصدق االله تعالى فى قوله (وما عند االله خير وأبقى)

</div>

Explanation In the first point, it explains one solution that can be an antidote to the deception of disbelievers, namely by strengthening faith in Allah SWT. This leads to the first pillar of faith, as what disbelievers truly need.(Al Ghazali, n.d.)

<div dir="rtl">

وتصديق الرسول صلّى االله عليه وسلّم فيما جاء به

</div>

is at-tashdiq (strong faith). In this second point, it is more focused on the 4th pillar of faith, which is faith in the Messenger, and the 3rd pillar, which is faith in the Book. The core of the discussion here is how faith in Allah's messengers and what has been revealed to them (the Quran) can be an antidote to the deception of disbelievers.(Al Ghazali, n.d.)

<div dir="rtl">

ومعلوم أن الآخرة أبدية.. والدنيا غير أبدية

</div>

In this statement, the main topic of discussion is the phrase "the happiness of the afterlife is eternal, while the happiness of the world is only fleeting," where what is meant by the unseen here is the afterlife. This is because the afterlife is not directly known by anyone except thru various narrations in hadiths, which can be linked to the unseen that every Muslim must believe in.(Al Ghazali, n.d.)

2. Commitmen

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بل يقبل عليهم ويقبل فى الخلق شفاعتهم، ولا يطالبهم بذنوبهم، وخطاياهم وهو مغرورون

</div>

This first statement discusses how people will be deceived if they think they will not be held accountable for their sins and mistakes based on the knowledge they possess. This is a false assumption. To avoid such assumptions, humans certainly need a feeling of khauf (fear of Allah SWT) because if they are guided by that feeling, such assumptions will not occur.(Al Ghazali, n.d.)

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واغتروا به وزعموا أنه غفر لهم

</div>

In that section, "they were deceived and assumed that he would be forgiven." This is certainly not very different from the first statement, which is that human assumptions about certain things are not always correct. However, what distinguishes this statement from previous ones is its context. In this statement, the person considered deceived is the one who feels they will be forgiven when they spend their time studying grammar, poetry, language, and other subjects. Certainly, this goes back to the statement that this can be avoided by having a sense of fear (khauf), because if he feels fear of Allah SWT, he will not have such thoughts.(Al Ghazali, n.d.)

<div dir="rtl">

لكيُسُ من دان نفسه وعمل لما بعد الموت

</div>

This section certainly has a close connection to the importance of self-evaluation/self-reflection, because it is indeed stated there that a wise person is one who evaluates themselves and acts for the life after death, meaning that evaluation is something humans need in order to continuously improve themselves and become better individuals.(Al Ghazali, n.d.)

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وهم فيها لا يحفظون ألسنتهم من الغيبة

</div>

In the expression, "(those who are deceived) are those who do not guard their tongues..." which indirectly implies that before commenting on others, one must first introspect, so that before commenting on others, they will remember that they should not judge others easily and be wiser in speaking, because they are not immune from mistakes themselves.(Al Ghazali, n.d.)

<div dir="rtl">

وأنا موحدون نرجوه بوسيلة الإيمان والكرم والإحسان

</div>

In that wording, the word "ihsan" is found, where "ihsan" is one form of drawing closer to Allah SWT. By applying "ihsan," a person will feel closer to God and feel that they are always under His supervision. Therefore, when connected to the quality of "muraqabah," it is very closely related. (Al Ghazali, n.d.)

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وخصصوا اسم الفقيه.. وسموه: الفقيه وعلم المذهب

</div>

In this fourth sect, it discusses how those who delve deeply into fiqh to obtain the titles of fiqh expert and madzhab expert are deceived, because their intentions are not purely for the sake of Allah, which is what a student should avoid when learning to obtain a title.(Al Ghazali, n.d.)

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الرجا فإنه مقام محمود في الدنيا وأنا موحدون نرجوه بوسيلة الإيمان والكرم والإحسان.

</div>

In the editorial on the side, the return to the pronoun "ha" which refers to the quality of "raja'" (hope) indicates that "raja'" has a good status in worldly life. Therefore, based on this statement, thru this book, we are commanded to always hope in Him and not hope in anyone else.(Al Ghazali, n.d.)

3. Behavior

<div dir="rtl">

والتقوى فرض عين لا يجزى فيها والد عن ولده

</div>

This discussion explains that being pious to Allah SWT is a mandatory individual duty, so everyone must possess the quality of piety within themselves. This obedience is not hereditary, so it cannot be measured by the piety of one's parents.(Al Ghazali, n.d.)

<div dir="rtl">

أن االله تعالى لم يرض من العباد إلا بالكمال فى الطاعات

</div>

The context of the discussion in this expression is about people who do not care about what is permissible and forbidden. In this regard, Imam Al-Ghazali explained that they are deceived people, and this happens because they do not have perfect obedience. Therefore, as Muslims, we should avoid what Allah SWT has forbidden.(Al Ghazali, n.d.)

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وغفلوا عن تواضع الصحابة

</div>

In that expression, it is clearly stated that the Prophet's companions possessed humility, which is worthy of emulation by the Muslim community.(Al Ghazali, n.d.)

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ثم هذا المغرور يطلب العز للدين بالثياب الرفيعة

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In the phrase "this deceived person seeks religious glory by wearing fine and beautiful clothes," when interpreted, it can be linked to the command to dress simply.(Al Ghazali, n.d.)

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ومنهم من أهمل الحلال فى مطعمه وملبسه ومكسبه فيتعمق فى ذلك

</div>

When discussing what is permissible and forbidden, a Muslim should avoid it, as this is the core of one's character development. Therefore, this book also touches little on what is permissible and forbidden.(Al Ghazali, n.d.)

C. Relevance, Contribution, and Significance Study of the Book Al-Kashfu wa-Tabyin in Sufism Education for the Development of Contemporary Islamic Religious Education

Islamic Religious Education in the contemporary era faces increasingly complex and multidimensional challenges. Amidst the currents of globalization, rapid advancements in information technology, and dynamic transformations of social values, Islamic religious education is required not only to be able to transfer theoretical knowledge to students but also to be able to shape strong spiritual and moral character.(Daheri, Wibowo, Kuncoro, Sudarsono, & Salim, 2022) In the essay I wrote, I examined Imam Al-Ghazali's book Al-Kashfu wa-Tabyin in the context of Sufism education to develop religiosity, which is a significant contribution to addressing this need. This study not only describes the classical thot of a great scholar but also offers conceptual and practical solutions that are highly relevant to the current problems of Islamic education. Imam Al-Ghazali, known as Hujjatul Islam, is one of the most influential Muslim intellectual figures in the history of Islamic civilization.(Al Ghazali, 2017) His thinking, which encompassed various fields from Sufism, philosophy, theology, to education, has made a monumental contribution to the development of Islamic scholarship. In the context of contemporary Islamic education, Al-Ghazali's thot holds a strategic position because it is able to integrate Islamic values with rational and spiritual approaches in a balanced way. The book Al-Kashfu wa-Tabyin, which is the focus of this essay, is one of his important works that discusses ghurur (deception) in religious life, particularly concerning groups who are deceived, both from among the disbelievers and the believers.(Islah Gusmian, 2006) The answer to the paper I researched on the book Al-Kashfu wa-Tabyin regarding the Relevance, Contribution, and Significance of the Development of Islamic Religious Education in the Contemporary Era is as follows:

1. Relevance and Contribution of the Paper to the Academic and Scientific Development of Islamic Religious Education
   a. Integrating the Religious Dimension into Islamic Education

   One of the main academic contributions of this essay is the application of a comprehensive framework of religiousness in analyzing Al-Ghazali's thought. This essay uses the three dimensions of religiosity – belief, commitment, and behaviour as an analytical tool to dissect the concepts found in the book Al-Kashfu wa-Tabyin. This three-dimensional approach is highly relevant to the needs of contemporary Islamic education, which demands the holistic development of students, not only cognitively but also affectively and psychomotorically. The belief dimension in this essay emphasizes the importance of understanding and internalizing the pillars of faith as the foundation of strong belief. Research shows that Imam Al-Ghazali, in his book Al-Kashfu wa-Tabyin, paid special attention to the aspect of tashdiq (affirmation/strong belief) in Allah SWT, His Messenger, and what the Messenger brought as an antidote to the deception of the

disbelievers. In the context of contemporary Islamic education, where many students only understand religion superficially without deep appreciation, this concept of belief becomes very important.(Zaimudin, Ghofur, & Akbar, 2024) Religious education should not stop at memorizing religious texts and formal rituals, but must be able to instill strong faith and a deep understanding of the core teachings of Islam. The dimensions of commitment, including khauf (fear of Allah), self-reflection (introspection), muraqabah (awareness of Allah's supervision), sincerity, and raja' (hope in Allah), make a significant contribution to the development of spiritual-based character education. These five aspects are the core of the discussion in the book Al-Kashfu wa-Tabyin and serve as a solution to the various forms of deception explained within it. In the modern era, characterized by materialism, hedonism, and spiritual crisis, instilling these values of commitment becomes extremely urgent. Students need to be equipped with spiritual and emotional intelligence that allows them to engage in self-reflection, maintain sincerity in their actions, and always feel watched by God in everything they do. Meanwhile, the behavioral dimension, which includes obedience, humility, asceticism (living simply), and caution regarding halal and haram matters, provides practical guidance for shaping students' noble character.(Meiza Fajar Akbar & Firdaus, 2023) The study in this paper shows that Al-Ghazali did not only emphasize the inner (esoteric) aspect, but also how this inner aspect should manifest in concrete external (exoteric) behavior. This integrative approach between the inner and outer dimensions is highly relevant to the goals of Islamic education, which aims to produce a perfect human being, a person who is not only ritually righteous but also possesses moral integrity in social life.(Abuddin Nata, 2012)

b. The Sufism Approach as a Solution to the Problems of Islamic Education

This essay makes a significant contribution by presenting a Sufi approach as a learning methodology in Islamic Religious Education. Sufism, often seen as the esoteric dimension of Islam, actually plays a central role in the development of spirituality and character formation. In the context of contemporary Islamic education, which faces various challenges such as moral crisis, ethical decline, ritual formalism without understanding, and weak spiritual resilience of students, the Sufi approach offers a comprehensive and holistic solution.(Mashudi & Hilman, 2025) Imam Al-Ghazali, thru his book Al-Kashfu wa-Tabyin, taught that education is not sufficient with just the transfer of knowledge, but must lead to the transformation of the soul. The concept of tazkiyatun nafs (purification of the soul), which is the core of Al-Ghazali's Sufism teachings, is highly relevant for application in contemporary Islamic education. Thru the process of takhalli

(purifying oneself from reprehensible traits), tahalli (adorning oneself with praiseworthy traits), and tajalli (achieving high spiritual awareness), students are guided to experience an authentic spiritual transformation. This essay also shows that the book Al-Kashfu wa-Tabyin provides sharp criticism of various forms of deception experienced by various groups, from scholars, worshipers, and the wealthy to Sufis, all of whom can fall into ghurur (deception) if they do not possess correct knowledge, sincere intentions, and mature spiritual awareness. Al-Ghazali's criticism is highly contextual to contemporary Islamic education, where it is not uncommon to find religious practices that are merely formalistic, showy (riya'), or even used solely for worldly gain. ejournal.(Mar, 2024)

c. Developing a Holistic Islamic Education Curriculum

   The relevance of this study is also evident in its contribution to the development of a more holistic and comprehensive Islamic Religious Education curriculum. This study shows that learning Sufism thru the study of the book Al-Kashfu wa-Tabyin can integrate cognitive aspects (knowledge of Sufism concepts), affective aspects (internalization of spiritual values), and psychomotor aspects (practical actions that reflect these values).(Hailitik, 2024) The integration of these three aspects aligns with the contemporary Islamic education paradigm, which aims to create learning that is not only focused on mastering material, but also on character development and spiritual competence. Al-Ghazali's thinking on the importance of balance between religious and worldly sciences also inspired the development of an integrative curriculum. Although the Book of Al-Kashfu wa-Tabyin focuses more on spiritual and moral aspects, Al-Ghazali's non-dualistic approach to religious and general sciences provides a philosophical foundation for efforts to integrate knowledge in Islamic education. (احمد& سليمان فهمي 2024 ,جاسم)In an era of globalization that demands mastery of science and technology, Islamic education must be able to equip students with relevant knowledge and skills without neglecting the development of spirituality and morality. This study also makes a methodological contribution by presenting an in-depth analysis of the systematic and comprehensive structure and content of the book Al-Kashfu wa-Tabyin. Categorizing the book's discussion into various chapters and subchapters, starting from ghurur al-kafir (the deception of the disbeliever), ghurur 'ushat al-mu'minin (the deception of the sinful believer), to discussions about the deception of various groups such as scholars, worshipers, the wealthy, and Sufis, provides a clear mapping of the various types of deception that can befall humanity. This mapping is very useful for educators to identify potential deceptions that students may experience in their religious practices, allowing them to provide appropriate and contextual guidance.(Jayanti, Hariri, & Karwan, 2021)

2. Significance of the Paper Study for Contemporary Issues in Islamic Religious Education

   a. Addressing the Moral and Spiritual Crisis One of the biggest problems facing contemporary Islamic Religious Education is the moral and spiritual crisis affecting the younger generation.(Jana, Hammidah, Chand, & Haselkorn, 2024) The phenomena of juvenile delinquency, drug abuse, free association, violence, and various other forms of deviant behavior indicate that religious education has not been fully successful in shaping the character and morality of students. In this essay, the study of the book Al-Kashfu wa-Tabyin holds immense significance in addressing the crisis. The book Al-Kashfu wa-Tabyin provides a sharp diagnosis of the root of the moral crisis, namely ghurur, or the self-deception experienced by individuals in understanding and practicing religious teachings.(Al Ghazali, 2017) This pride can manifest as deception regarding acts of worship performed without sincerity, deception regarding knowledge possessed but not practiced, deception regarding wealth owned without social responsibility, or deception regarding Sufi practices that are merely superficial without substance. By understanding these various forms of ghurur, educators can help students engage in self-reflection and become aware of weaknesses in their religious practices.(Islah Gusmian, 2006) The concept of self-reflection (self-evaluation) emphasized in this book becomes very important as a method for preventing and overcoming moral crises. In the digital age, filled with various distractions and temptations, the ability to engage in self-reflection and evaluate one's own actions and motivations is a highly necessary spiritual skill.(Nani Barorah Nasution dkk, 2021) Thru Sufi teachings based on the concept of self-reflection (muhasabah), students are taught to constantly examine themselves, recognize their weaknesses and shortcomings, and strive to continuously improve the quality of their faith and deeds. Additionally, the concepts of khauf (fear of Allah) and muraqabah (awareness of Allah's supervision) discussed in this study provide a strong psychological and spiritual foundation for preventing deviant behavior. (Rio Febrian, Muhammad Fajrul Islam, & Purnama Yudistira, 2025)When students have a deep awareness that every action they take, both visible and hidden, is always under the supervision of Allah SWT, strong internal control will develop to avoid sinful deeds and carry out religious commands with full responsibility. Education that can instill this awareness of muraqabah will produce students who are not only externally obedient out of fear of punishment or social control, but internally obedient due to an authentic spiritual awareness.(Ridho, 2018)

b. Overcoming Formality in Religious Ritualization Another very pressing issue in contemporary Islamic Religious Education is the tendency toward formality in the ritualization of religious practices without an understanding of the meaning and values they contain.(Dzikri, 2019) Many students memorize prayer readings and verses from the Quran, and are diligent in performing ritual worship, but their behavior and morals in daily life do not reflect the Islamic values that should have been internalized thru these acts of worship. This phenomenon of split personality between religious identity and social behavior indicates a failure of religious education to achieve its transformative goals. This essay examines the book Al-Kashfu wa-Tabyin, offering solutions to problems by emphasizing the importance of the inner (esoteric) dimension of religious practice.(Al Ghazali, 2017) In this book, Al-Ghazali explicitly criticizes acts of worship that are merely outward without being accompanied by purification of the heart and sincerity of intention. Al-Ghazali provides many examples of how someone can be deceived by their own acts of worship, such as someone who is diligent in prayer but does not guard their tongue from backbiting, someone who gives a lot of charity but with the intention of showing off, or someone who delves deeply into religious knowledge but seeks position and popularity. (Kusmardiningsih & Timur, 2023)By studying Al-Ghazali's critique of various forms of ghurur in religious practice, students can be encouraged to engage in deep reflection on the quality of their worship and their motivation for performing good deeds. This learning not only provides theoretical knowledge about Sufism concepts but also encourages students to engage in self-reflection (muhasabah) to assess whether their acts of worship have reached the level of ihsan, worshiping as if they see Allah, and if they are unable, to believe that Allah sees us. This awareness of ihsan will take students from a formalistic level of religiosity toward a substantive and transformative religiosity.(Hamdani Insan, 2007)

c. Building Spiritual Resilience in the Digital Age

The digital era and globalization bring their own challenges to Islamic Religious Education. The ease of access to information, the penetration of foreign cultures, the influence of social media, and various forms of worldly temptations that are becoming increasingly massive threaten the spiritual resilience of students.(Fricticarani, Hayati, R, Hoirunisa, & Rosdalina, 2023) In this situation, religious education can no longer rely solely on an instructive cognitive approach, but must be able to build strong spiritual resilience thru authentic spiritual experiences. This essay examines the study of Sufism thru the book Al-Kashfu wa-Tabyin, which holds significant importance in building the spiritual resilience of learners. The concept of zuhud (living simply and not being attached to worldly luxuries)

discussed in this book is highly relevant as an antithesis to the culture of consumerism and materialism that dominates modern life.(Mundiri & Bariroh, 2019) Thru learning the concept of asceticism, students can be encouraged to have a balanced perspective on the world, not abandoning it entirely but also not being deceived and enslaved by it. The concept of tawakkul (surrendering to Allah after maximum effort), which is also discussed in this study, provides spiritual strength to face life's pressures and the uncertainties of the future. In an era filled with competition, demands for achievement, and uncertainty, many students experience stress, anxiety, and even depression. Sufism education that instills the value of tawakkal can equip students with spiritual resilience, the ability to remain steadfast, optimistic, and hopeful even when facing difficulties and failures.(Islah Gusmian, 2006)

d. Integrating Classical Understanding with Contemporary Context Another significance of this study is its ability to integrate classical wisdom with contemporary contexts. This essay does not simply translate or summarize the contents of the book Al-Kashfu wa-Tabyin, but contextualizes Al-Ghazali's classical concepts with the problems of contemporary Islamic education.(Maulidin, Mukhabibah, & Hidayati, 2025) This hermeneutical approach is crucial so that the classical Islamic intellectual heritage does not become merely sterile historical knowledge, but a source of inspiration and solutions for contemporary problems. This essay demonstrates that although the Book of Al-Kashfu wa-Tabyin was written in the 11th century AD, Al-Ghazali's analysis of religious psychology and various forms of deviation in religious practice remains highly relevant to current phenomena. The arrogance experienced by scholars who are knowledgeable but do not practice their knowledge, religious practitioners who are diligent in worship but are arrogant and not humble, or Sufis who only display outward appearances without spiritual essence, is a phenomenon that is still widely found in contemporary religious life.(Ali, 2017) By contextualizing this, this essay makes an important contribution in demonstrating that classical Islamic thot is not something rigid and outdated, but possesses a high degree of flexibility and relevance for addressing contemporary issues. This also provides a strong argument for including the study of classical Sufi texts, such as Al-Ghazali's works, in the Islamic Religious Education curriculum, both in formal education and in pesantren. (Al-Jauhari, 2021)

e. Strengthening the Theoretical Basis of Islamic Character Education In recent decades, character education has become a central issue in national educational discourse, including in Islamic Religious Education. However, the implementation of character education is often still superficial and lacks a strong theoretical foundation.(Yohanik, 2023) This essay examines the book Al-Kashfu

wa-Tabyin, which makes a significant contribution to strengthening the theoretical foundation of Islamic character education rooted in authentic Islamic intellectual traditions. The religious conceptual framework used in this essay, which includes the dimensions of belief, commitment, and behavior, provides a comprehensive theoretical model for Islamic character education. This model shows that character formation cannot be done partially, but must integratively encompass all three dimensions.(M F Akbar, 2023) True belief must be internalized into spiritual commitment, which then manifests in concrete behavior. Without integrating these three dimensions, character education will be fragmented and will not achieve the transformative goals expected.(Suriana, Wahyuni, & Jannah, 2025) This study also contributes operational concepts that can be used as indicators in the development and evaluation of Islamic character education. Concepts such as khauf (fear of God), muhasabah (self-reflection), muraqabah (constant awareness of God), ikhlas (sincerity), raja' (hope), obedience, tawadlu' (humility), zuhud (asceticism), and caution in matters of halal and haram, which are analyzed from the book Al-Kashfu wa-Tabyin, can be used as character values to be integrated into the curriculum and learning. Thus, Islamic character education is no longer abstract and rhetorical, but has a clear conceptual foundation and measurable and developable indicators.(Al Ghazali, 2017)

f. Providing Alternative Methodologies for Islamic Religious Education Learning From a methodological perspective, this essay makes a significant contribution by offering alternative approaches to Islamic Religious Education learning that are not only cognitive-instructive but also transformative-spiritual. Sufism learning thru the study of the book Al-Kashfu wa-Tabyin uses an approach that combines conceptual understanding, self-reflection, and spiritual practice. In the learning process, students are not only invited to understand concepts such as ghurur (pride), khauf (fear), muhasabah (self-reflection), and muraqabah (spiritual observation) theoretically, but are also encouraged to engage in self-reflection to determine whether they experience the forms of ghurur discussed in the book, the quality of their khauf and muraqabah, and the extent to which they have engaged in muhasabah of their deeds.(Kadarsih, Marsidin, Sabandi, & Febriani, 2020) This self-reflection process is then followed by spiritual practices such as riyadhah (soul training), dhikr (remembrance of God), contemplation, and various forms of worship performed with full awareness and sincerity. This integrative learning methodology is very suitable for the holistic and transformative characteristics of Islamic education.(Meiza Fajar Akbar & Widya Belqis Humairoh, 2024) Islamic education does not only aim to produce intellectually smart students, but must also produce students who are spiritually mature,

have noble character, and possess a high level of social awareness. Learning Sufism thru the study of classical texts such as Al-Kashfu wa-Tabyin offers a learning model that can achieve these holistic goals.(Sukatin, 2018)

CONCLUSION

The book Al-Kashfu wa-Tabyin is one of the important works in the treasury of Sufi literature that delves deeply into essential concepts in Islamic spirituality. Analysis of the book's content shows that the teachings it contains are highly relevant to the challenges of modern life, especially in instilling holistic moral, ethical, and spiritual values. In the context of contemporary Islamic religious education, Al-Kashfu wa-Tabyin makes a significant contribution by emphasizing character development, self-control, and a deep understanding of human nature and the purpose of life. The relevance of this book becomes even more apparent when faced with the reality of moral crisis and spiritual degradation in the era of globalization. The materials in this book can be used as a source for learning Sufism, which teaches a balance between external and internal aspects. Practically, integrating the teachings of Al-Kashfu wa-Tabyin into the Islamic religious education curriculum can enrich students' spiritual experiences, instill tolerance, and build superior Muslim personalities that are adaptable to the changing times. Its significance lies in its ability to address the needs of character education and spirituality in contemporary Islamic education, thus producing a generation that is not only intellectually intelligent but also spiritually and morally mature.

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