

Spiritual reasoning of Samaniyah Tariqa's seven grades in the context of integration of science



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Scholars have widely discussed the paradigm of integration of Islam and science. Still, a model of integration of Islam and science that uses the reasoning of Martabat Tujuh [seven grades] has not been found. Therefore, this study sought to investigate the manuscripts of Shaykh Abdussamad al-Palimbani's Martabat Tujuh in the integration of Islam and science. This study used a descriptive qualitative approach, and data collection techniques were documentation and interviews. This study found two spiritual reasons in the manuscript of Shaykh Abdussamad al-Palimbani's Martabat Tujuh: *tanazzul* [move down] deductive reasoning and *taraqqi* [move up] inductive reasoning.

Contribution: The article contributed to developing the integration of Islam and science in Indonesia. The manuscripts of Martabat Tujuh [seven grades] by Shaykh Abdussamad al-Palimbani offer the circular motion of Martabat Tujuh as a model for integrating knowledge. The circular motion model of Martabat Tujuh is expected to be used as a theoretical basis for applying knowledge integration at various Islamic universities in Indonesia.

Keywords: integration; science; Islam; Martabat Tujuh; reason; spirituality.

Introduction

In the paradigm of Islamic knowledge, the integration of science is defined as a combination of Islam and science, both of which are interrelated and cannot be separated as all realities, essentially, cannot be separated from the spiritual meaning of religion. Thus, every religious community views that all forms of action are manifestations of the spiritual teachings they adhere to. Therefore, the activities of religious people must contain the values of goodness, honesty and usefulness (Nasir, Mulyono & Nastiti 2020).

The integration concept of Islam and science has been widely discussed and applied in several Islamic universities in Indonesia. It can be proven by the existence of Islamic and science courses (Ibrahim 2015; Munadi 2016; Tajuddin & Rofie 2014; Zein 2014). Besides that, discussions on developing the integration of Islam and science continue to unfold among scholars (Kartanegara 2007; Masyitoh 2020; Purwanto 2015; Siregar 2014; Subchi 2020; Suprayogo 2005).

The application of the concept of integrating Islam and science from various Islamic universities in Indonesia is different. Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang applies the Tree of Knowledge concept (Ali & Malang 2020). UIN Sunan Kalijaga Yogyakarta applies the concept of a Spider Web of Knowledge (Sari & Amin 2020). UIN Sunan Gunung Djati Bandung applies the Revelation Guides Science concept (Hanifah 2018). UIN Raden Intan Lampung applies the draught of the Ark of Science (Nur 2018). UIN Sumatera Utara uses the concept of *Wahdai' al-'Ulūm*, and UIN Imam Bonjol applies the Hexagonal Knowledge concept (Rahmat 2020).

Of the several models of Islam and science integration in these various universities, no one has developed a paradigm of integrating science and spiritual reasoning with Samaniyah Tariqa's (sufi order) Martabat Tujuh [seven grades]. Meanwhile, the spiritual reasoning of Samaniyah Tariqa's Martabat Tujuh can be used to build the integration of Islam and science in Islamic universities. It is essential to investigate as the teachings of Samaniyah Tariqa's Martabat Tujuh have long been developed and known in Indonesia (Muvid 2019). Therefore, taking the spiritual reasoning of Samaniyah Tariqa's Martabat Tujuh as a model for integrating Islam and science is reasonable because it is based on the culture of the Indonesian people themselves. It can be proven by the existence of the Samaniyah Tariqa in Indonesia. In this context, discussing the spiritual

reasoning of Martabat Tujuh in developing the integration of Islam and science is actual and urgent.

Researches that discuss the concept of Martabat Tujuh [seven grades], the integration of Islam and science, and the Samaniyah Tariqa have been carried out by many scholars. Based on researchers' observation, this discourse has been analysed in three views.

Firstly, Martabat Tujuh [seven grades] is analysed based on philosophical approach (Abdullah 2014; Erawadi 2014; Hamid 2019; Muzakir 2019; Purwanto 2015; Sangidu 2012; Suprayogo 2017). Those research using philosophical approach found the philosophical view that Martabat Tujuh [seven grades] aims to be near with.

Secondly, Samaniyah Tariqa and its role form the social community (Helmina 2016; Hidayat 2007; Jannah 2017; Muvid & Kholis 2020; Ravico 2018; Restia, Al-Kaf & Herwansyah 2020). Those research stresses that Samaniyah Tariqa has tight relation with the sociological condition of the society in educational processes, moral construction and political attitude of the society.

Thirdly, religion relates to science (integration) (Barbour 2002; Brewer 1995; Haught 1995; Jones 2006; Laracy 2021). It means that religion and its method do not contradict with science. Religious experience and interpretation such as the role of religious community and its paradigm, the usage of symbol, analogy and model in religious language have the same usage with the science. In Indonesia, its issue also attracts many scholars. Darda (2016) analysed the integration of religion and science historically. Meanwhile, the other scholars focused on its practice in education (Abidin 2017; Arifudin 2017; Darmalaksana 2021; Fauzi 2017; Fiteriani 2014; Hidayat 2015; Nugraha 2020; Putra 2020; Rafiq 2017; Wartini 2015). Based on the literature review above, the authors have not found any research investigating the integration correlation among the concepts of Martabat Tujuh, the integration of knowledge, and the Samaniyah Tariqa. In other words, no scholars have studied the correlation of the teachings of the Samaniyah Tariqa's (sufi order) Martabat Tujuh in the context of integration between Islam and science.

Thus, this research is essential to enrich Islamic knowledge in Sufism (Tasawuf) and Tariqa. In particular, this research is expected to contribute to developing the integration of the Islam and science model, which can then be applied to various Islamic universities in Indonesia.

Research methods

This research uses a philosophical approach with Paul Ricoeur's critical hermeneutic analysis model. This approach is used to analyse the concept of the dignity of the seven Sammaniyah orders in the book *Al-Mulḥiṣ al-Tuḥbaī al-Mufḍāī Min al-Raḥmaī al-Mahḍāī Alaihi al-Ṣalāī wa al-Ṣalām Min Allāī* by Shaykh Abdussamad al-Palimbani

(Al-Fālimbāni n.d.). This book was chosen because Shaykh Abdussaamd al-Palimbani is the main murshid of the Sammaniyah order, so that his works are used as the main reference for followers of the Sammaniyah order. In using critical hermeneutics, the author takes the following steps:

- objective steps (explanations), namely describing the teachings of the seven dignity in the book *Al-Mulḥiṣ al-Tuḥbaī al-Mufḍāī Min al-Raḥmaī al-Mahḍāī Alaihi al-Ṣalāī wa al-Ṣalām Min Allāī*.
- reflexive (understanding) steps, namely analysing the teachings of the seven dignity in the context of the integration of Islam and science.
- philosophical steps, namely building the construction of the integration of Islam and science in the context of the development of science (Ballantyne 2007; Madison 2015).

The history of the Samaniyah Tariqa from Medina to Indonesia

The Samaniyah Tariqa is the tariqa taught by Shaykh Muhammad bin 'Abd al-Karim al-Madani al-Syafi'i al-Saman. Among his students, he is better known as al-Samani or Muhammad Saman. He was a descendant of the Quraysh who was born in Medina and spent his life in the house of Abu Bakr As-Siddiq in the city of Medina (Mulyati 2011). The teachings and rituals of Samaniyah Tariqa come from the combination of various tariqas, namely the Khalwatiyah, Qadiriyah, Naqsyabandiyah and Syadziliyah Tariqa (Van Bruinessen 1995). In his life, Shaykh Saman served as a gatekeeper of the Prophet Muhammad's tomb in Medina. Thus, it is not surprising that in a short period, the teachings of the Samaniyah Tariqa have spread to various parts of the world, such as Africa, India and the Indonesian archipelago (Van Bruinessen 1995).

Shaykh Abdusshamad al-Palimbani pioneered the spread of the Samaniyah Tariqa in the Indonesian archipelago at the end of the 18th century. Shaykh Abdusshamad was an Indonesian who studied directly with Shaykh Muhammad bin 'Abd al-Karim al-Madani al-Syafi'i al-Saman (Mulyati 2011). Meanwhile, the spread of the Samaniyah Tariqa in Palembang was pioneered by Muhammad 'Aqib, the favourite student of Shaykh Abdusshamad al-Palimbani (Syarifuddin, pers. comm., 12 February 2022).

In the course of his da'wah to spread the teachings of the Samaniyah Tariqa in Indonesia, especially in Palembang, Sheikh Abdusshamad received full support from Sultan Mahmud Bahaiddin of the Palembang Sultanate. Even in 1776 AD, the Palembang sultanate gave waqf money of 500 reals to construct Zawiyah Samaniyah Tariqa in Jeddah, which is used to accommodate pilgrims from Palembang. Moreover, the Palembang sultanate also ordered Palembang *'ulamā'* [Muslim scholars] to practice *Rātib Sāmān* as a form of respect and support for spreading the teachings of the Samaniyah Tariqa in Palembang. Therefore, until now, *Rātib Sāmān* has become a religious tradition at the Palembang Grand Mosque (Syarifuddin, pers. comm., 12 February 2022).

Currently, the development and preservation of the teachings of the Samaniyah Tariqa in the city of Palembang can be found in five locations, namely the Samaniyah Tariqa at Majelis Ta'lim Ummatul Wahidah at Jalan Sukarame Pengadilan Tinggi which is currently led by Shaykh Muhammad Husen, a Satariyah-Samaniyah Tariqa located at the Dinul Ma'rif Mosque on Jalan Macan Putih Bukit Baru in which the mūrshid in this tariqa is Shaykh Tuangku Mudo Salmi Hamidi, the Samaniyah-Naqsabandiyah Tariqa located at Baitul Ibadah Mosque, Jalan Irigasi Pakjo with mursyid Shaykh Jaya, Zawiyah Samaniyah Tariqa which is located on Jalan Faqih Jalaluddin 19 Ilir Bukit Kecil under the guidance of Shaykh Kemas H. Andi Syarifuddin, and the Muqimussunnah Islamic Boarding School Jalan Temon Sekanak with mūrshid Shaykh KH. Muhammad Zen Syukri (Munir 2016; Yani 2014).

The concepts of Martabat Tujuh [seven grades] in the teachings of Samaniyah Tariqa

For the students of the Samaniyah Tariqa, Martabat Tujuh is deductive and inductive spiritual reasoning in understanding the essence of God. It is a consequence of philosophical Sufism, which provides a broad space for the use of reason as an essential instrument to understand the importance of divinity. The description can be seen in the picture and explanation shown in Figure 1.

The Samaniyah Tariqa has seven categories of *martabat* [grades] in knowing Allah. Firstly, the grade of *aḥadiyyāʾ*, meaning the one unrealistic reality of all finding (*ṣuhūd al-katrah fī al-wahdaʾi*). This grade is also called the grade of *dāt Allāh* [the essence of God]. It means that it is God who has nothing similar to him. Secondly, the grade of *waḥdaʾi*, which means the real one. This grade is the actual place of God's knowledge and nature, who is *qadīm* [ancient god]. Thirdly, the grade of *waḥīdiyyāʾ*, which means the only real *asmāʾ* Allāh, and it is also called by the term *ḥaqīqāʾ al-insān* [the truth of man]. Fourthly, the grade of *ʿālam arwāh*, which means that all subtle souls are light that cannot be sensed because of the shadow of God. Fifthly, the grade of *ʿālam amūāl*. It is the realm of the shadow of the nature of God. Sixthly, the grade of *ʿālam ajsām*, which means the raw nature of the body. Seventhly, the grade of *ʿālam insān kāmil*, which means the realm of reality in which all grades gather (Abidin pers. comm., 15 September 2015).

The seven grades can be summarised into two categories: the *taraqqi* [move up] and *tanazzul* [move down] grades (Abidin, pers. comm., 15 September 2015). The *taraqqi* [move up] is a condition in which a sālik [student of sufi order] is performing the ascent of soul by *takhallī* [self-emptying] and *tahallī* [soul filling] processes. For instance, eliminating all diseases of baṭīn and the influence of consciousness (*ʿālam nāsūt*) to fulfil the praiseworthy nature and to sharpen the consciousness of soul (*ʿālam lahūt*) or, in other words, towards *fanāʾ* [disappearance]. While *tanazzul* is a condition in which a sālik who has been *fanāʾ* [disappearance] is descended by manifesting (*tajallī*) with the nature of perfection (*insān kāmil*) (Husein, pers. comm., 15 January 2022).

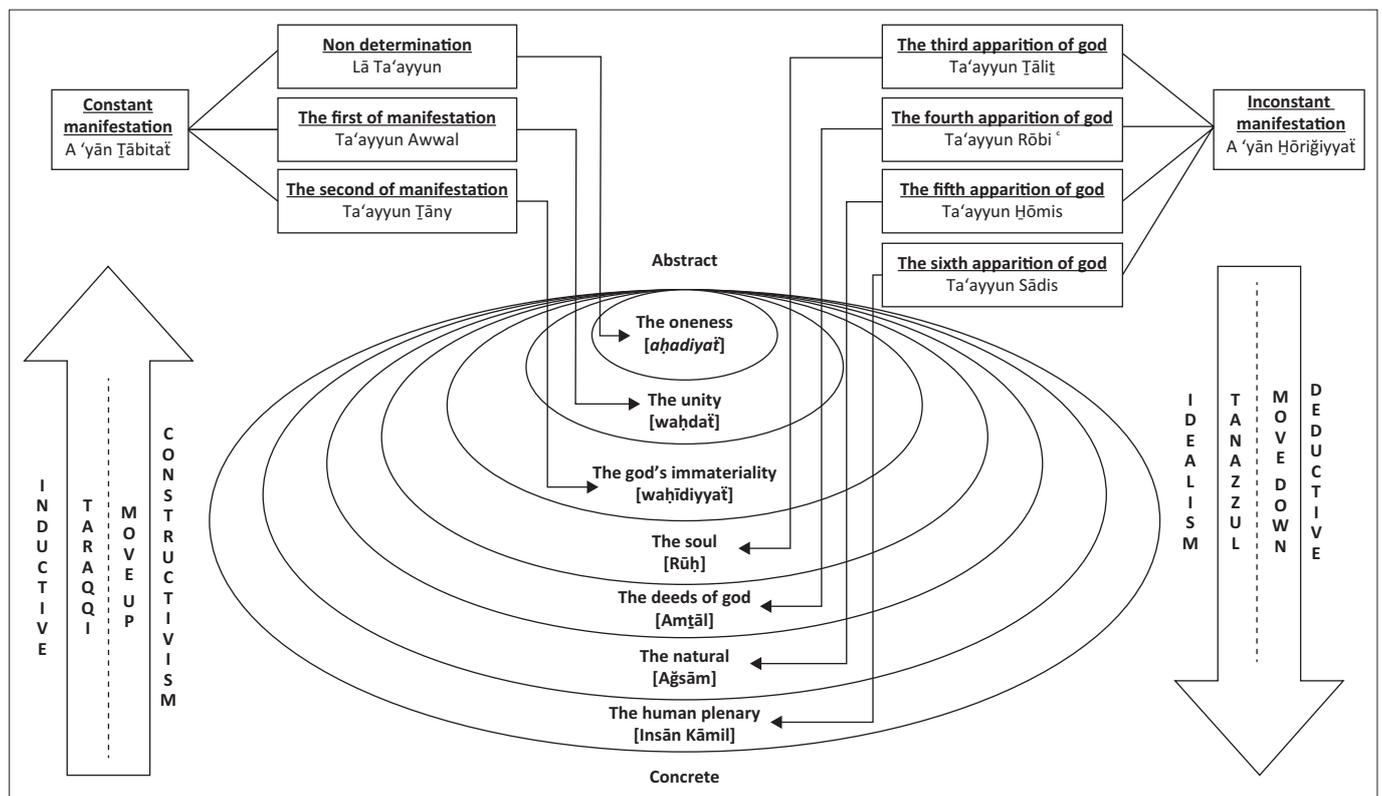


FIGURE 1: Spiritual reasoning of Samaniyah Tariqa's Martabat Tujuh [seven grades].

In the Samaniyah Tariqa, the essence of Muhammad is the first 'He' of all sorts of occurrences of beings (Abidin, pers. comm., 15 September 2015; Husein, pers. comm., 15 January 2022). When *tanazzul* [move down] *dāt*, *dāt* is descended or *tajallī* [manifesting], then becomes *nūr* or light. The *nūr* is known as *Nūr Muhammad*. From *Nūr Muhammad*, all events and existences initially came. *Nūr Muhammad* was long before the creation of the heavens. The earth as, indeed, the heavens and the earth and their contents occurred because of *Nūr Muhammad* himself. In the process, God made his creatures which occurs in several phases. First *lā ta'ayyun* [non-determination], It shows *dāt alone, kanzun manfiyyun, God stands by himself. There is nothing but him.*

Tanazul as the deductive reasoning of Samaniyah Tariqa's Martabat Tujuh [seven grades]

Deductively, *martabat* [grade] can be understood as a manifestation of God from the most abstract form to the most concrete form (Ali 2021). The abstract form of God consists of three levels of vision or manifestation, namely the level of oneness [*aḥadiyyai*], the level of unity [*waḥdai*] and the level of oneness [*waḥdiyyai*] [Tonaga 1986]. The three levels are then named *ā'yan tābitai* [constant manifestation] (Laracy 2021). At the level of oneness [*aḥadiyyai*], God is witnessed as something very abstract beyond the reach of the intellectual, and that which does not have a name, nature and will at all. In this level, God is seen as a very secret being, in solitude and unimaginable at all [*kanzun manfiyyun laisa kamiḥlihi šai'un*] (Tuna 2017). Symbolically, this level is represented by an empty circle.

At the *waḥdai* level, God is witnessed to have manifested for the first time what is called the second manifestation [*ta'ayyun tāni*]. At this level, God is still in a very abstract form. However, God already has an abstract form, a collection of essence or essence that will form the following material (Te Velde 2003). At this level, God has a nature (Atkinson & Bourrat 2011) and is symbolised by a circle containing dots in Arabic *nuqtai* and called the Nature of Muhammad (Mohd Amin 2013).

The next manifestation of God is the level of *waḥdiyyai* or the second apparition of God [*ta'ayyun tāni*] (Zamhari 2008). At this level, God has a name [*Allāh*] (Kriger & Seng 2005) and is denoted by the letter alif. At this level, it is called the Nature of Adam and *Nūr Muhammad*. At this level, God is still being witnessed as a supernatural being [*ā'yan tābitai*]. At this level, God is perceived as something with two sides: the inner side and *zāhir*. The inner side, the essence of God who has nature and *asmā'* while based on the *zāhir*, is called nature. This level is the last level of God's immateriality or the last level of *ā'yan tābitai*.

The next manifestation of God is the level of the realm of *arwāh* or the third apparition of God [*ta'ayyun tāli*] (Chittick 1979). At this level, God is witnessed as something in the

form of light that contains the element of life, which is often referred to as *rūḥ idāfi*. At this level, the material has been seen as the result of God's actions (the realm of *'af'āl*). At this level, God is perceived as having actual willpower. Thus God, in this case, can be identified by using the intellect because God has come out of his immateriality (the first of *'ayan ḥāriḡiyyai*) (Hermawan, Fazrin & Darma 2021).

The next manifestation of God is the level of *amtsal* nature. It is the fourth apparition of God [*ta'ayyun rābi*]. At this level, God is witnessed as the designer of the whole universe's materials that will be the elements of the formation of the human body. Thus, God, in this case, can be identified by using the intellect because God has come out of his immateriality by bringing his nature to realise His willpower in realising the material elements of the universe in humans [the second of *'ayan ḥāriḡiyyai*].

The next manifestation of God is the natural level of *ajsam* or the fifth apparition of God (*ta'ayyun ḥāmis*). At this level, God is witnessed as the one who determines the elements forms that have been held before in a particular design. Or in other words, it is the materials form designs that God has defined, such as the design of human organs. Thus, God can be known by using human intellect, but the mechanical system of these elements in a system of life has not been fully understood or is still partial.

The next manifestation of God is human plenary (*insān kāmil*), the sixth apparition of God (*ta'ayyun sādis*). At this level, the manifestation of God has been recognised through the intellect and senses. Even the design of material elements has been seen, and the function of these elements has been revealed. At this level, the reality of God can be witnessed perfectly because it is a complete collection of all levels of manifestation and its elements. These elements have their respective positions and functions as the perfection of form in *zāhir* and inwardly (immanent and transcendent) (Coleman 2010).

Hence, having been viewed deductively, God manifests from something very abstract to something very concrete. From something of an idea to something of an imperial. The process of manifestation of something concrete to something abstract is called *tanazzul* [move down].

Taraqi as inductive reasoning of Samaniyah Tariqa's Martabat Tujuh [seven grades]

Inductive reasoning is a model of thinking from something very concrete to something very abstract. In the context of Martabat Tujuh, inductive senses are used to reveal the manifestation of God, which is understood from the reality of the universe concerning the omnipotent God who is the cause of the universe's existence. In the context of the Martabat Tujuh, humans can represent the universe as a miniature of the universe (microcosm) (Amaliyah 2018).

Humans are seen as the most actual and perfect manifestation of God because humans contain all the elements of the universe (elements of earth, water, fire and air) (Wilson 2018). On the other hand, human beings contain concealed elements with organs with specific design, life energy, and a very abstract divine consciousness (Kam 2018). At the level of human plenary (*insān kāmil*), human beings can build civilisation because they have perfect organs, can think and feel, and have the ability of innovation and infinite creativity compared to other beings.

At this level of human plenary (*insān kāmil*), human beings often fall asleep with a civilisation built so that it can lead to forgetting their connectivity with God. When humans are aware of their essence as a manifestation of divinity, they will offer the dedication of their civilisation by building divine awareness in every organ they have (*aḡsam*). In the concept of the oneness of being (*waḥdai' al-wuḡūd*), this awareness leads people to pay special attention to treating their organs with divine energy (Meisami 2021).

The divine energy that God placed on human organs is the driving energy so that the design of the formed organs can function perfectly, and its level of strength has been determined (Nasser 2022). The function perfection of the organ, indeed, has been determined based on the abstract design that exists in the deeds of God ('ālam amṭāl).

The connection and harmonisation of the design, material and shape of human organs cannot function when they cannot derive energy from the energy of God's willpower (Van Speybroeck, De Waele & Van De Vijver 2002). The energy of God's will that has been bound to human elements and organs is a manifestation of energy that is still neutral, but it has not functioned because there has been no command as God's will (the realm of Soul) (Headley 1987).

The neutral life energy is actually a manifestation of the supernatural element of divinity stored in an energy space which is united with other supernatural material groups that have not yet received the interpretation of God's will in realising reality in material nature. Thus, the neutral energy is still a part that the intellect cannot understand, and it is still a reality of God's immateriality (*wahīdiyyai* level) (Godzieba 1995). At the level of neutral energy, it manifests the name and nature of a massive supernatural human being that the intellect cannot reach.

The names collected in the manifestation of God's immateriality (*wahīdiyyai* level) are manifestations of the collection of God's attributes that have a higher level of spirituality. At this level, it is also the essence of the attributes themselves, often referred to as the essence of Muhammad or Nūr *Allāh* by spiritual reason at the level of *waḥdai'*. This level is the highest achievement of spiritual reason, the highest gift given by the God of his creation. The higher level is *aḥadiyāi'*. At this level, it cannot be explained because it does not

contain any material or energy – neither spiritually nor empirically. It is the consequence of spiritual reason that only God knows as God's true nature cannot be understood with any language, feeling or symbol (Attfeld 1977).

Therefore, the spiritual reasoning of the Martabat Tujuh requires the awareness of deductive and inductive thinking in understanding humans' relationship with God. Empirically, humans must be able to construct the reality of the universe as a manifestation of the supernatural God. Meanwhile, intuitively, human beings must be able to capture the divine values that are supernaturally manifested into the empirical reality of the universe.

Martabat Tujuh reasoning in the integration of science

In the context of the integration of science, the reasonings of Martabat Tujuh *tanazzul* [move down] and *taraqqi* [move up] can be used as a theoretical framework derived from God's inspiration towards the product of science; conversely, the product of science must be able to return to God. In Qur'anic terms this framework is known as the concept of *Innā lillāhi wa innā ilaihi rāḡi'ūn* [Truly, to God we belong and truly to Him we shall return] (Q.S. Al-Baqarah: 156).

The model of integration of science in the Samaniyah Tariqa's Martabat Tujuh differs from the model of integration offered by Ian Graeme Barbour and Bernard Lonergan, SJ. Barbour and Bernard formulated the concept of critical realism in the science integration paradigm (Meyer 2007). Barbour and Bernard's critical realism theory reflects religion into eight specialisations: research, interpretation, history, dialectics, foundations, doctrines, systematics and communication (McLendon 1973). These specialisations are acquired through a philosophical approach that critically views reality (Laracy 2021). It is in contrast to the reasoning of Samaniyah Tariqa's (sufi order) Martabat Tujuh which defines the integration of knowledge as a process of God's emanation from something transcendent to something immanent. The transcendence of God or *a'yan ṭābitai'* can be achieved through the ritual of Saman and the release of human consciousness to divine consciousness (Syarifuddin, pers. comm., 12 February 2022).

Martabat Tujuh [seven grades] explains the concept of *waḥdai' al-wuḡūd* in the form of the Samaniyah Tariqa that starts from *Aḥadiyāi'* [abstract] to human plenary (*insān kāmil*) [concrete] or from human plenary (*insān kāmil*) [concrete] to *aḥadiyāi'* [abstract]. The approach of spiritual reasoning from *aḥadiyāi'* to human plenary (*insān kāmil*) is a process of *tanazzul* (move down) which is a form of philosophical reasoning that is deductive reasoning. Whereas the inductive reasoning on the philosophical reasoning in Martabat Tujuh is a process of *taraqqi* (move up).

Sangidu's research explains the meaning of the concept of Martabat Tujuh based on Shaykh Muhammad Fadhlullah Al-Burhanpuri as a process of God's emanation from

transcendent to immanent thing. However, in work itself, it is stated that to reach the transcendence of God (*a'yan tābitāi*), humans must take the approach of obligatory worship and sunnah and be able to release their human consciousness to the consciousness of their God (Sangidu 2012). The process of God's emanation is the accuracy of the conclusion drawn by Shaykh Muhammad Fadlullah al-Burhanpuri who experienced the truth of the major premise, minor premise and the validity of the conclusion (Situmeang 2021). The concept of Martabat Tujuh [seven grades] is also a human endeavour in the framework of radical, systematic and universal thinking about the substance and procession of the creation of the universe, whose existence is always supported by the existence of God (Rahman & Dakhoir 2021). Hence, *ma'rifa'i* is seen as an achievement of the process of *taraqqi* [move up] or spiritual ascension. Viewing the process is comparable to spiritual reasoning from the concrete to the abstract.

Muhammad Asyiq also states the terms *taraqqi* [move up] and *tanazzul* [move down] in his book *Ni'ma' al-Arwāh* which is the *martabat* [grade] to reach the level of *ma'rifa'i*. There are two kinds of *taraqqi* [move up] *martabat*, namely *taraqqi rātibiyāi* [move up gradually] and *hālliyāi* [move up conditionally]. Similarly, *tanazzul* [move down] *martabat* is divided into two types, namely *tanazzul rātibiyāi* [move down gradually] and *hālliyāi* [move down conditionally]. The term *rātibiyāi* is an abstract and concrete form of God, while *hālliyāi* is *tajalliyāi* God's substance is radiated to the body (Erawadi 2014). When *rātibiyāi* and *hālliyāi* are built on the process of *tanazzul* [move down], the most abstract existence of God leads to the most concrete existence of God. This process is the result of inductive spiritual reasoning. Meanwhile, based on the *taraqqi* [move up] process, the manifestation of God is from the most concrete to the most abstract. This *taraqqi* [move up] process is under deductive spiritual reasoning.

There are two reasonings combined within enlightenment (*ma'rifa'i*) in the Samaniyah Tariqa. They are known as two reasonings on spritual enlightenment (*ma'rifa'i*) to God, namely the reasonings of *tanzīhi* [transcendently] and *tašbīhi* [immanently] (Abidin, pers. comm., 15 September 2015). Ibn' Arabi also explains these two reasonings in the book of *al-Futūhāt al-Makkiyāi*. *Ma'rifa'i Allāh* by using *tanzīhi* [transcendently], is a belief that truly understands that there is nothing but *zāt Allāh* (Di Rocco & Kyriazis 2018). In comparison, the reasoning of *tašbīhi* [immanently] is the notion that something other than God is essentially false and mere virtual (O'Sullivan et al. 2018). In the context of *tanzīhi* [transcendently], God is understood as very secretive (Malik 2021; Thorpe 2018), and humans and the universe are impossible to recognise (De Jager Meezenbroek 2012). To be recognised by his creation, God created massive and visible things that describe the perfection of God or called *zīl Allāh* [the shadow of God] (King & Druce 2020). The apparition of the reality of God or *zill Allāh*, consists of two stages: the first of manifestation (*ta'ayyun awal*) and the second of

manifestation (*ta'ayyun tāni*). The first of manifestation (*ta'ayyun awal*) is called *Nūr Muhammad* while the second of manifestation (*ta'ayyun tāni*) is called *'alam*.

The spritual enlightenment (*ma'rifa'i*), with the reasoning of *tašbīhi* [immanently] is a belief that all the realities of existing beings are the realities of God so that humans are required to know God through the manifestation of His realities (*šuhūd al-kaṭrah fī al-wahda'i*). At this stage, a Sufi begins to recognise God's realities behind all that is seen and one existence behind the various realities. At this stage, a Sufi understands God tends in terms of the divine function of all nature. Therefore, the followers of the Samaniyah Tariqa have beliefs and teachings about the essence of God.

The discovery of spiritual reasoning in Martabat Tujuh takes the form of the circular motion of deductive and inductive reasoning. On the one hand, God has the will to be known through the process of *tanazzul* [move down] both in the form of emanation and the form of *zīl* [shadow], from a very abstract and unrecognisable thing (*aḥadiyāi*) to a real, recognisable and perceptible thing (*insān kāmil*) (Hakiki 2018). In comparison, humans, as the most real *martabat* that can be recognised and sensed (*insān kāmil*), can move and climb spiritually to be in the nature of God, who is independent of all his human materials (*aḥadiyāi*). Thus, Martabat Tujuh is a spiritual logic that explains that there is only one God and there is nothing like it. Everything that comes from God shall return to God. Therefore, this study can reveal the concept of Martabat Tujuh as a spiritual reasoning regardless of the paradigm that several previous researchers have shown.

The integration of knowledge in Martabat Tujuh requires the existence of the consciousness of synchronic thinking, meaning that no phenomenon occurs by chance without the will of God, and no act of God is meaningless to his creation. Hence, the integration of science requires dialogical thinking between fact and meaning, physical and metaphysical, material and immaterial continuously like a circular motion that never stops. Indeed, the longer, the stronger and the greater the energy should be. In this circular motion, the most substantive of the divine spirits is the degree of acceleration of the rotation of its circular motion. The acceleration of the circular motion illustrates the acceleration of spiritual and phenomenal dialogue. In addition, the circle of integration describes the collaboration of various fields and aspects of science involved in explaining natural phenomena and the meaning of divinity in them.

In the context of globalisation, technology is needed as its support system to sustain the acceleration of circular motion. The relationship between technology and circular motion is mutually supportive. Advanced technology will support the acceleration force of circular motion, and the high rotation of circular motion can inspire the development of subsequent

technologies. In addition, the collaboration between science and Islamic technology with a very high circular motion will generate new awareness to realise products with the principles of truth, goodness, usefulness, halal, quality, wide impact and affordable to the general public.

The principle of truth in the Martabat Tujuh's circular motion is factual in the context of science and religion. The principle of meaningful goodness can be held accountable ethically and religiously. Not only to the point of right and good, but the Martabat Tujuh's circular motion is also principally based on the usefulness of science, technology and life. Based on the principle of usefulness, collaborative scientists will produce quality products. After finding the right product that is good, halal, useful and of good quality, the collaborators are constantly aware of presenting a product that the general public can obtain.

With a very high awareness of the circular motion, it will lead the scientists to be more collaborative to expand the reach of their collaboration with agents of change, which include economic, political, religious, social, cultural, governmental, business and industrial agents. It expands collaborative awareness that was born as a consequence of the spiritual reasoning of Martabat Tujuh on the aspect of God's *tajalli*. In the concept of Martabat Tujuh, God's *tajalli* is meant by the vision of the mercy to the worlds (*rahmaian li al-'alamīn*). The vision realisation of the mercy to the worlds (*rahmaian li al-'alamīn*), in the context of the integration of science, can be realised by creating products that are principally based on truth, goodness, usefulness, halal and quality. In addition, it broadly impacts all of God's creation, not just humans alone. Therefore, the phenomena that resonate about energy saving, water saving, environmental friendliness, respecting local wisdom and so on are the results of the circular process in the collaboration of Islam and science.

Conclusion

The concept of the Martabat Tujuh [seven grades] contained in the Samaniyah Tariqa by Shaykh Abdussamad al-Palimbani provides a constructive contribution to the development of the integration of Islam and science in Indonesia and even globally. Through hermeneutic analysis of the double movement, it was found that the concept of Martabat Tujuh offers the circular motion of the Martabat Tujuh as a model of perfect integration of Islam and science by using the divine spirit in the acceleration of the rotation of its circular motion. The construction of the Martabat Tujuh's circle motion is formed from the *tanazzul* [move down] and *taraqqi* [move up]. The process of *tanazzul* [move down] is initiated by the scholars of Islamic Studies to the scientists. In contrast, the scientists initiate the process of *taraqqi* [move up] to the scholars of Islamic Studies. Thus, the concept of Martabat Tujuh has successfully developed and perfected a new formulation in the integration of Islam and science that collaborates between Islam, science and technology. Collaboration between Islam, science and technology will generate awareness to realise products with the principles of truth, goodness, usefulness,

halal, quality, broad impact and affordability by the general public.

These findings encourage the restoration of the spiritual teachings of Islam, and, at the same time, they contribute to its contextualisation in the development of global civilisation. It is a momentum for Islamic Studies and scientists to collaborate. The scholars of Islamic Studies provide inspiration and spiritual values to the scientists, while the scientists provide inspiration and scientific explanation to the scholars of Islamic Studies.

The article contributes to developing the integration of Islam and science in Indonesia. The manuscripts of Martabat Tujuh [seven grades] by Shaykh Abdussamad al-Palimbani offer the circular motion of Martabat Tujuh as a model for integrating knowledge. The circular motion model of Martabat Tujuh is expected to be used as a theoretical basis for applying knowledge integration at various Islamic universities in Indonesia.

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