

***Yā 'Ibādī* method: Innovating Islamic education curriculum towards *ma'rifatullāh* (divine knowledge) in the digital age**

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Abstract

In the digital era, effectiveness and flexibility are paramount. Digital technology offers convenience in all aspects of life, including the ease of both obedience and disobedience, depending on the user's personal abilities. This paper aims to explore, theorize, and demonstrate that the *Yā 'Ibādī* method—an innovative approach to *ma'rifatullah* (divine knowledge)—is practical, beneficial, and can serve as a foundational, applicative, preventive, curative, and constructive solution towards *ma'rifatullāh* in the digital age. Utilizing qualitative grounded theory research, this study finds that the *Yā 'Ibādī* method employs Qur'anic verses as its educational medium, emphasizing a spiritual journey towards *ma'rifatullāh* through understanding, *tadabbur* (contemplation), and the application of explicit and implicit themes in the Qur'an to navigate daily life's challenges. The *Yā 'Ibādī* method can be incorporated into the Islamic education curriculum as a pathway to *ma'rifatullāh* in the digital era. It provides ordinary believers with a means to experience 'seeing' and 'being seen' by Allah SWT through their hearts, anytime and anywhere. This spiritual practice is facilitated by Allah's guidance in fostering obedience, protecting from disobedience, and enabling believers to navigate the digital age with peace, joy, and security. By grounding its teachings in the Qur'an, the *Yā 'Ibādī* method offers a comprehensive framework for spiritual growth and resilience, ensuring that individuals can live faithfully and confidently amidst the complexities of modern life. This integration of traditional spiritual practices with contemporary digital conveniences highlights the method's adaptability and relevance, promoting a balanced and fulfilling approach to faith in the 21st-century.

Keywords: Digital era, *ma'rifatullah*, qur'anic education, spiritual growth, *yā 'ibādī* method

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Introduction

Based on the existing empirical reality, in this digital era, the internet is the main source of knowledge; the facilities are easy, fast, effective, and efficient. The generation that uses this facility is not only Generation Z, but also today's parents are utilizing this digital technology. The ignorant, the ustad, *kyai* (spiritual leader), and ulama must participate in coloring the digital world as a medium for preaching. It cannot be denied that there are many benefits and

disadvantages to digital technology. Digital technology can make it easier for someone to go to obedience and also easily lead someone to the abyss of disobedience and exceeding limits. Like a knife, a knife can be useful or harmful depending on the person who uses it. Likewise, digital technology can be beneficial or harmful depending on the person/people who use it (Solehuddin, 2023).

The challenges faced today are not only in the real world but also in the virtual world. The flow of digital technology is progressing and developing, requiring humans always to follow it so as not to be outdated. Change is a necessity that cannot be avoided in life. Keeping up with the existing changes is a challenge for today's society, which impacts the habit of life that keeps people away from Allah as his creator. The rampant disobedience and transgression are extraordinary challenges in this era. In addition, the deeds of worship *dhikr of the people* today cannot be as much as those of the past. It is undeniable that the current conditions we cannot reject and avoid, but we are required with these existing conditions we can compete, color, and provide solutions for the people. It is a separate task for scholars who live in the current era.

Many of today's people cannot be separated from gadgets wherever and whenever, in any condition, even when sleeping. The activities of children, teenagers, adults, and even older people also use it to access whatever they want. It is just that most people, especially parents, do not know the importance of Allah's togetherness (*ma'iyyah*) in everyday life. This results in poor moral behavior and mental damage (Rasjidah, 2022).

One of the cases that has been rampant lately related to psychiatric disorders (mental, emotional, behavioral) experienced as a result of gadget addiction in the form of social media, news, online markets, and online games is an important problem. It must be watched out by all circles (Hudiyanti, 2022). In fact, in this era of digital technology, humans and technology must coexist, always collaborate, and become an integral part of everyday life. After we avoid this, it is necessary to play roles from all parties, especially each person, to understand, instill, and practice the importance of attitude, the nature of feeling always watched, together, and knowing God so that control arises from within a person (Hudiyanti, 2022).

In the face of extraordinary, increasingly sophisticated, and complex changes in this era, religion is an important element required to solve moral, social, cultural, educational, and developmental problems in the nation and state today. Various efforts in religious science have been attempted, both through formal and non-formal education. So far, religious knowledge for ordinary people is still dominated by shari'a religion, not up to *ma'rifatullāh*, so the knowledge of religion obtained is only limited to the surface in the form of knowledge and memorization so that it has less positive impact on the heart and actions.

We should compensate for the conditions of this era; a scientific upgrade is needed for ordinary people who are not just knowledge and memorization skills, but *ma'rifatullāh* which has *natijah* (results) in the form of *dzauq* (taste), namely being able to feel the presence of Allah anywhere, anytime in any condition. Thus, every movement of action, thought, and heart can feel seen by Allah and intend to get Allah's pleasure. With this ability, even though the worship performed is small, it can be of *unlimited* value. If someone falls into disobedience and goes beyond the limit, Allah is pleased to save him.

For ordinary people to achieve this, a practical curriculum and method (shortcut) to *ma'rifatullāh* in the spiritual journey towards Allah SWT are needed. Therefore, this paper presents the results of research on the *Yā 'Ibādī* method of the path to *ma'rifatullāh* that has been compiled by Dr. Hj. Hudiyanti, M.S.I (*founder of Yā 'Ibādī method*) as one of the curricula in the spiritual journey to *ma'rifatullāh*, its role, specialty and specificity in the current digital technology era which is expected to be a solution to the current condition of the ummah. This

research was conducted to generate a theory and to prove that the *Yā 'Ibādī* method is a new, innovative, practical, useful method and can be used as a way that can provide basic applicative, preventive, curative, and constructive solutions towards *ma'rifatullāh* in this era of digital technology.

Method

This research uses *field research*, and the grounded theory approach is qualitative (A. Goddart, 2024). This research is located in Majelis Ta'lim Sido Makmur in Kp. West Sarimanan No. 5 Kutoharjo Village, Kaliwungu District, Kendal Regency. The selection of sampling subjects in *grounded theory* research is based on concept representation (not on the size of the population), and the sample taken is adjusted to the theory to be built. (Amir Hamzah, 2021)

In this study, researchers used data collection methods in the form of interviews, observations, and documentation in the form of verbal reports in the form of text in the form of interview transcripts, observer notes, books, articles, and so on as they are so that the actual reality is obtained. In analyzing *grounded theory* research, the analysis technique used is text analysis. Text analysis is related to the language used. Language is an oral symbol system used by humans to communicate and functions as a means of interacting, asking questions, telling each other, telling, forbidding, and so on. Therefore, the important value in *grounded theory* analysis is text interview transcripts, personal notes, observations, books, and articles (Hamzah, 2021).

Test the validity of data in qualitative research using a) *confirmability* (objectivity), which is a certainty of data to show the neutrality and objectivity of the data obtained in the study. b) *credibility test* (internal validity) to test the truth of the data through additional observation time, increased persistence and foresight in research, triangulation, discussions with peers, analyzing negative cases, and *member checks*; d) *transferability* (external validity) is an effort to ensure that the conclusion can meet the level of truth when applied to contexts outside the research context; d) *dependability* (reliability) accuracy in carrying out the stages of data analysis to guarantee and maintain a finding (Hamzah, 2021).

Result and Discussion

The Yā 'Ibādī Method: The Path to Ma'rifatullāh

There has been an innovation in the Islamic education curriculum in the form of a package of *Yā 'Ibādī* Books containing a collection of thematic Qur'anic verses as an effort to realize the spiritual journey towards *ma'rifatullāh*. The *Yā 'Ibādī* method is only taught at *Majelis Ta'lim Sido Makmur*, located at Kp. Sarimanan Barat No. 5, Kutoharjo Village, Kaliwungu District, Kendal Regency, Central Java Province, Indonesia. This curriculum is implemented through a non-formal education forum, namely *Majlis Ta'lim* (learning gathering in Muslim communities and Islamic educational settings) because it has uniqueness and characteristics.

Figure 1
A Package of the Yā 'Ibādī Method



This Yā 'Ibādī book contains a collection of thematic Qur'anic verses arranged orderly and systematically in a spiritual journey towards Allah SWT 24 hours watering the seeds of *Ma'rifatullāh*. The method used is to always understand and implement sincere intentions in daily life activities, repent of sins both outwardly and inwardly, and meditate on the verses of the Qur'an thematically as an effort to realize self-disgrace and spiritual awareness by using learning strategies in the form of *ta'limiyah wa tadabburil qur'aniyah* (Quranic education and contemplation) and *amaliyah qalbiyah ruhiyah* (spiritual and heartfelt practices) towards *ma'rifatullāh zauqiyyah rūhiyah* (spiritual experiential knowledge of God) (Hudiyanti, 2023¹).

In Yā 'Ibādī's five-volume book, there are several *maqāmāt* (stages in sufism) that must be lived and must become routine in daily life (not just known and memorized). Volume 1 on Allah's mercy and forgiveness contains the *maqām of mercy and repentance*; Volume 2 on self-introspection contains the *maqām of wara* (piety), *zuhud* (asceticism or renunciation), *khauf* (fear), and *raja'* (expectation); Volume 3 on sincerity in worship contains the *maqām of piety* in ritual worship, *dhikr* and the Qur'an; In volume 4 about sincerity in the destiny of life, it contains *maqām qana'ah, patience, tawakkal*; In volume 5 about *tawheed* and *ma'rifatullāh*, it contains *maqām ikhlas, ridha, gratitude* and *mahabbah*. Thus, 14 steps must be taken, namely the *grace of Allah, repentance, wara', zuhud, khauf, raja', taqwa, qanaah, patience, tawakkal, ikhlas, ridha, gratitude* and *mahabbah* (Hudiyanti, 2022).

In the teaching and learning process, the Yā 'Ibādī Method curriculum is not only limited to cognitive knowledge but is integrated with heart processing based on applying sincere intentions in daily activities, asking for forgiveness, and *tadabbur* (contemplation) verses of the Qur'an. The evaluation does not use formal/nominal values but non-formal values in the form of attitudes/ways of dealing with destiny or life tests that are being faced (Hudiyanti, 2023).

The seat of charity is the heart. Integrating knowledge, heart, and charity can result in *recognizing one's shame and ma'rifatullāh zauqiyyah rūhiyyah*. This integration and *istikamah* (steadfastness or consistency) is the emergence of spiritual awareness of oneself, a change in mindset, awareness, and recognition of one's shortcomings and inadequacies before Allah. Feel in your heart the presence of Allah SWT so that whenever and wherever you can always remember, be with, be watched over, be guarded, and always be saved by Allah SWT

(Hudiyanti, 2023). This kind of character is what the generation needs, especially in this era of digital technology.

The Role of the Yā 'Ibādī Method for the Ummah in the Age of Digital Technology

There are several roles of the *Yā 'Ibādī* method for the ummah in this era of digital hereafter technology, namely:

- a. Most people in the digital era have lustful and worldly goals. At the same time, the *Yā 'Ibādī* method guides people to prioritize *ukhrawi* (-related) goals and Allah's pleasure.
- b. Most people in the digital era know sincerity, patience, and qanaah are good traits. However, in reality, the attitude of anger, insincerity and non-acceptance is their choice. It is recognized as a truth that seems to have to continue to be done. At the same time, the *Yā 'Ibādī* method through *tadabbur* al-Qur'an plays a role in guiding a person to **realize** and **admit the** mistakes of his bad traits that have been his choice and guide how to fix them.
- c. Most people in the digital era are reluctant or even unwilling to admit their mistakes, feel the most righteous, and do not ask for forgiveness from feeling the most righteous. At the same time, the *Yā 'Ibādī* method guides a person to be willing to admit their mistakes and hasten to ask for God's mercy and forgiveness.
- d. Most people in this digital era implement sincere intentions only in *mahdhah* worship rituals, but daily activities are often neglected. At the same time, the *Yā 'Ibādī* method implements sincere intentions in *mahdhah* worship and *ghairu mahdhah* worship. Sincere intentions are still implemented in daily life activities (including when using digital technology) as a form of implementation of the word of Allah:
"Verily, my prayer, my worship, my life, and my death are for the sake of Allah, Lord of the Worlds." (QS. Al-An'am: 162)
- e. Most people in the digital era feel a false sense of calm from outside themselves, while the *Yā 'Ibādī* method guides a person to feel the true calm that comes from within (heart).
- f. Although most people in the digital era know Allah, they are often negligent of their awareness of Allah and rarely/never ask for forgiveness for their negligence. At the same time, the *Yā 'Ibādī* method guides a person to always remember Allah through implementing sincere intentions in daily activities, asking for forgiveness for their negligence, and practicing it in daily activities.
- g. In responding to a problem, most people today use the self-righteous version of the truth. At the same time, the *Yā 'Ibādī* method guides a person to understand the right 'according to God' in responding to every problem of life's destiny, prioritizing learning to implement the arrangement through the version of the heart first. Regarding this, most people rarely pay attention, not realizing that they rarely practice it.
- h. When using gadgets, most people in the digital era often forget Allah. At the same time, the *Yā 'Ibādī* method plays a role in guiding someone in the digital era to always remember Allah, including when using gadgets.
- i. Most of the digital generation is difficult to advise and unable to control themselves. At the same time, the *Yā 'Ibādī* method guides the generation to become individuals who are easier to advise, easier to control, and easier to control themselves.
- j. Most people in the digital era are human-conscious. At the same time, the *Yā 'Ibādī* method guides a person to feel God's togetherness and presence in living life consciously.

Features and specialties of the Yā 'Ibādī Method

There are several features of the *Yā 'Ibādī* method, namely:

- a. The path to *ma'rifatullāh* for ordinary people who feel themselves lay (with Allah's permission), willing to upgrade their knowledge, willing to be guided and guided to learn to be sincere in their daily activities so that even with small and simple deeds, Allah promises to get *unlimited* rewards. The word of Allah SWT: "Indeed, those who believe and do good deeds will have for them an uninterrupted reward". (QS. Fushilat: 8)
- b. Through *tadabburi al-Qur'an*, it is easier to be invited to find and recognize self-disgrace (self-introspection) so that Allah is pleased to introduce Himself to servants who can feel humiliated before Him.
- c. A practical way/shortcut to Allah SWT through a basic understanding of sincere intention and its practice in daily activities, a person's lust that was originally in *ammārah lust* can immediately jump into *rādhiyah lust* (without having to pass through *lawwāmah lust* and *mulhamah lust*).
- d. With Allah's permission, a person who makes Allah's pleasure his intention in daily activities (not only in worship rituals) can feel calm and spacious. If he can meditate and continue to train his nafs, he will be given the ability to be content with all the will of Allah, not blaming anyone,
- e. Suppose someone has reached *mardhiyyah lust* (Allah is pleased with him), and someone disobeys or mistakes. In that case, Allah will immediately save him by guiding him through his heart, giving him the ease of admitting his mistakes, asking for forgiveness, repenting, and correcting them. Allah gives His mercy and forgiveness in the form of His mercy, being made His favorite servant, and getting His light so that he can realize Him (Hudiyanti, 2022). With these foundations and provisions, if someone disobeys and transgresses the limits, Allah is pleased to save him and truly become a servant of Allah SWT. It is what people need in this era of digital technology. *Insha Allah*.
- f. If a person continues to train the heart in undergoing the destiny of life - by Allah's permission - he is enabled to *muraqabah* (feeling always watched by Allah), always remembering Allah in any condition. Allah will grant him the ability of *musyahadah* by feeling (*dzauq*) in any condition according to the level of ability given to him by Allah.
- g. *The Yā 'Ibādī* method is only for those who believe in it, are willing to be guided by it, and justify it. Those doubtful or do not believe in or even deny it are not allowed to learn and practice it. Hence, they are not part of the people to whom Allah has given special privileges unless they ask for forgiveness and repent.

These are some of the features and specialties of the *Yā 'Ibādī* method in contributing to guiding people towards *ma'rifatullāh*, which is much needed in today's digital technology era.

The Difference between the Yā 'Ibādī Method and Other Methods.

Several things distinguish the *Yā 'Ibādī* method from other methods, namely:

- a. *The Yā 'Ibādī* method is structured in much the same way as KH. As'ad Humam's Iqra' method (Humam, 1990) and KH. Dahlan Salim Zarkasyi's Qira'ati method is used to learn to read the Qur'an (Zarkasyi, 1985) by using Qur'anic verses as the learning medium. Similarly, the Amtsilati method was used by KH Taufiqul Hakim to learn Arabic grammar in interpreting the yellow Islamic classic books and the Qur'an using examples taken from Qur'anic verses (Hakim, 2002). Similarly, the *Yā 'Ibādī* Method both uses Qur'anic verses as a medium of learning, except that the *Yā 'Ibādī method* focuses more on thematic verses of the spiritual journey towards *ma'rifatullāh* through understanding, *tadabburi*, and

practicing the contents/meaning of the Qur'an that is explicit and implicit in living and facing the destiny of everyday life.

- b. *The maqāmāt* in the *Yā 'Ibādī* method is almost the same as the *maqāmāt* according to other Sufi scholars' figures such as Imam Abū al-Qāsim Abd al-Karīm al-Qusyairi (Al-Qusyairi, tt), Abu Nasr al-Sirraj al-Tūsī (Al-Tusi, 1960), Abū Hamid al-Ghazālī (Al-Gazali, 1993), Abū Bakar Muhammad Kalābadzi (Al-Kalabadzi, 1969), Sheikh Abdul Qadir Isa (Isa, 2017) etc. in guiding towards *ma'rifatullāh*, which must pass through several *maqāmāt* which begins with *maqām repentance*. Unlike the *Yā 'Ibādī* method, which starts with the *maqām of Allah's mercy* and then Allah's forgiveness (*repentance*). Why is this so? A person will not be able to repent if he has not received the mercy and forgiveness of Allah SWT, as the hadith of the Prophet Muhammad SAW: "No one's deeds can enter heaven and save him from hell. Not even me, except by the grace of Allah SWT." (HR. Muslim No. 2817). Thus, asking for Allah's *mercy* is the key for a person to be desired by Allah to be part of the servants who are blessed with a taste of 'heaven on earth' in the form of *ma'rifatullāh*, the blessing of Allah's *mercy*. Regarding *mujahadah* in the form of increasing dhikr, cleansing oneself of disgraceful traits, and improving with praiseworthy traits, it is a 'sign' if a person is really sincere in wanting to get the cause of the coming of Allah's *mercy* and pleasure (not to get his right to *ma'rifatullāh*) because *ma'rifatullah* is the absolute right of Allah's grace to His servants who are desired and loved by Him (As-Sakandary, 1971).
- c. In general, sincere intention is only used in obligatory and sunnah worship. For permissible things, the scholars have a difference of opinion. For makruh things, let alone haram, sincere intention is not allowed. (Al-Qardhawi, 1996). However, the dhikr used as wirid in the *Yā 'Ibādī* method is the same as other dhikr. It is just that the *Yā 'Ibādī* method focuses more on the dhikr of Ikhlas Lillahi Ta'ala only expects the pleasure of Allah ta'ala, which is implemented not only in ritual worship but also in daily activities such as working, eating, drinking, including interacting with digital technology, this sincere intention is still implemented and always accompanies it by asking for forgiveness and mercy from Allah SWT. Why is that? In daily activities, some things are wrong, such as disobedience and exceeding limits, which Allah does not approve of either intentionally or unintentionally. Allah is pleased to withdraw and save him immediately. So that it becomes a person who does not feel self-righteous, easy to understand, advise, repent, and improve himself and given the ability by Allah to use the existing digital technology media as Allah SWT is pleased. *Insha Allah*.

The *Yā 'Ibādī* Method Becomes an Innovation in the Islamic Education Curriculum The Path to *Ma'rifatullāh* in the Age of Digital Technology

Conditions in the current digital era, although science and technology are very advanced, the reality is less balanced with the ability of self-control, so there is a phenomenon/condition in the form of the moral decline of Indonesian children and even the world today and the multidimensional crisis faced. With these conditions, the Islamic education curriculum is also required to develop and innovate (curriculum development). Many benefits result from the development, progress, and sophistication of this digital era. Still, on the other hand, there are also many disadvantages. Knowledge and memorization of religious knowledge alone in this age is still insufficient to compensate for immorality and exceed the limits of what they think and do. Therefore, a scientific upgrade is needed that is not only knowledge and memorization of religious knowledge but also practical knowledge that focuses more on the realm of the heart that continues to be trained seriously, as is the focus of the *Yā 'Ibādī* method.

The Islamic education curriculum must be willing to open itself to be evaluated and developed. The Islamic education curriculum must be implemented and always relevant under the continuity of change, the development of the times, and the problematic conditions of society on the need for religion without having to change the essential teachings. Therefore, critical studies are needed to select, assess, and develop an Islamic education curriculum that leads to sincerity, awareness of self-disgrace, and spiritual awareness (*ma'rifatullāh*) from the Qur'an itself is a very basic foundation and must exist in Islamic education to be able to control themselves, improve, change, improve the morals and morals of students in this society 5.0 era. (Hasbiyallah, 2023)

As time goes by in the world of Islamic education, curriculum innovation is a necessity that cannot be avoided and must be raised in this era of digital technology to realize the body and soul of a *kamil* (perfect) person. (Siti Juleha et al, 2021). Therefore, an Islamic education curriculum is needed that can go hand in hand with changing times, a curriculum that can be a *problem solver* of every problem, a curriculum that results in the ability to control oneself spiritually (*muraqabah*) so that Allah is awake and saved from actions that exceed the limits that he does not realize, and a curriculum that leads to being part of the servants loved by Allah SWT.

The Qur'an is the *kitābullāh*, the holy book of Muslims, which contains various Islamic teachings that serve as instructions and guidelines for life to achieve the pleasure and happiness of the world and the hereafter. Nevertheless, it turns out that even when someone reads the Qur'an, it is still not necessarily safe from Satan's deception. Therefore, we are commanded when reading the Qur'an to ask Allah for protection from the temptation of the devil by reading *ta'awudh*:

"I ask Allah for protection from the temptations of the accursed Satan."

There are many tricks of the devil when someone reads the Qur'an, such as lust and worldly intentions/motivations in reading the Qur'an, such as reading the Qur'an quickly feeling that he is great, feeling good and fluent in reading the Qur'an. Reading the Qur'an to khatam as soon as possible, so it appears now everywhere reading the Qur'an to pursue *khataman* (the completion of the recitation of the entire Quran). There are also those whose tongue reads the Qur'an but whose mind thinks of envelopes. Many of the devil's tricks like this do not realize their mistakes. These various kinds of deceptions show that even though someone reads the Qur'an with the intention or motivation or purpose that is still for his lust and worldly desires, it makes a person unable to feel the presence of Allah in every recitation of the Qur'an he chants. In other words, the person is still veiled with Allah SWT.

Many people can read the Qur'an but forget to interpret/do not know the meaning of the verses/letters read. Meanwhile, the essence of the Qur'an is being able to interpret it according to ability. We will not be burdened beyond our abilities. Understanding and capturing the messages expressed and implied in it can result in awareness of self-disgrace and spiritual awareness in pleasure and *ma'rifatullāh*. This understanding does not mean denying learning to read the Qur'an. It is just that the ability to read the Qur'an that Allah has bestowed does not just stop here; it needs to continue its journey so that by reading the Qur'an, we are given the ability to recognize the God who said it. Reading the Qur'an in one verse and then being able to introspect and recognize Him is far more noble in value and degree than pursuing reading 30 juz of the Qur'an without knowing its meaning so that it does not affect the mindset and actions.

To be able to *wushūl* to Allah when reading the Qur'an, a person must admit that there has been a mistake in his intention and be willing to improve his intention, straighten his intention, and make his intention sincere every time he reads the Qur'an only for the sake of

Allah to only expect Allah's pleasure. Knowing and practicing the importance of this sincere intention requires basic scientific knowledge to give birth to spiritual awareness. It certainly cannot be separated from the role of Islamic education, especially the Islamic education curriculum.

Every verse of the Qur'an has many values and elements of moral education in all respects. Therefore, it takes the silence of the heart, which is the result of the combination of reason, heart, and charity to mentadabburi al-Qur'an, which is based on implementing sincere intentions in daily activities, asking for grace, forgiveness of Allah, self-introspection, implementing sincere intentions in worship and in living the destiny of life. Implementation of *tawheed* and *ma'rifatullāh* so that it is given by Allah the ability to understand, appreciate, find the meaning of verses and practice the contents of the Qur'an, The implementation of *tawheed* and *ma'rifatullāh* so that Allah is given the ability to understand, appreciate, find the meaning of the verse and practice the contents contained in the verses of the Qur'an so that it is facilitated by Allah in obedience and saved by Allah from the abyss of transgression and disobedience and made by Allah to be a servant who is loved and pleased by Him.

The potential to know Allah, to know oneself, has been given by Allah to every human being, including ordinary people, even though someone is not a *santri* (Islamic boarding school student), not in school, not in college, unable to read the yellow book, the opportunity is still given by Allah as long as in his heart he does not deny, can believe in the truth. There is a desire to take the path to Allah SWT according to his ability level because the Qur'an is only given to people who believe in it. What distinguishes ordinary and special people can be due to the diligence and grace that Allah gives. Because the potential is the same, do not let the layman continue in his awakesness; at least start to be raised to the middle level (*middle*). Ordinary people begin to be invited to talk about Allah through His verses. Do not just continue to be invited to talk about the world without linking it with the afterlife and Allah SWT. Like the Hajj pilgrimage, all pilgrims, whether they are people, officials, poor, rich, healthy, or sick, are obliged to perform *wukuf* in Arafah to be silent, recognize themselves, and recognize Allah (*ma'rifatullāh*) according to their level of ability.

Suppose Allah has willed His servant to take this path. In that case, Allah will give His grace in the form of the ability to believe, adab, obey, be willing to repent, willing to be oriented towards the hereafter, willing to practice and make sincere intentions in daily activities, be pleased with every destiny of life lived to get Allah's help from being difficult and exceeding limits so that Allah is pleased to introduce Himself to His servant. Thus, *Yā 'Ibādī's* curriculum can only be given to those who believe (even if they are laypeople) and whose hearts are capable of *husnudzan*. On the other hand, those who are hesitant, reluctant, skeptical, prejudiced, and even consider it difficult/impossible will not benefit from it except to ask for forgiveness and repent to Allah SWT.

Conclusion

Based on the description above, it can be concluded that the *Yā 'Ibādī* method as an Islamic education curriculum (a package of *Yā 'Ibādī* books) guides ordinary people whom Allah desires to strive to take the path to *ma'rifatullāh*. The *Yā 'Ibādī* method plays a role in guiding people in the digital era to prioritize ukhrawi goals (Allah's pleasure), guiding them to always remember Allah by implementing sincere intentions not only in ritual worship but also in daily activities, including using digital technology (gadgets) and asking for forgiveness for negligence; Guiding to realize and admit the mistakes of personal vices; Guiding to feel calmness that comes from within; Guiding to be more aware of feeling the presence and togetherness with Allah in living and responding to every destiny of life's tests.

The specialty and specificity of the *Yā 'Ibādī* method is to meditate on thematic Qur'anic verses based on understanding and practicing sincere intentions in daily activities, including when using digital technology, asking for God's mercy and forgiveness towards God's pleasure. This *Yā 'Ibādī* method is for those who believe in it and are willing to be guided and justify it. The implementation of this curriculum is expected to be a shortcut for ordinary believers who are willing to upgrade their knowledge, hearts, and deeds towards *ma'rifatullāh* so that Allah is pleased to give His grace in the form of *natijah dzauq* feeling seeing and being watched by Allah SWT, facilitated by Allah in obedience, saved by Allah from disobedience and exceeding limits, able to walk hand in hand and color in this digital era with calm, happy, *contented* and saved in the world hereafter. *Insha Allah*.

Conflict of interests

The author(s) declare that they have no conflict of interest.

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