The Intellectual Social History of Islamic Education: The Thoughts of Muslim Intellectuals in the Field of Islamic Religious Sciences

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Abstract

The Islamic Intellectual Tradition developed through three periods: classical times, medieval times, and modern times. These three epochs had different characteristics and methods for developing the Islamic intellectual tradition. However, the classical age had a strong influence on the development of the Islamic intellectual tradition in later times. This paper is put forward as an effort to provide a proper understanding and meaning of how Islam becomes an inseparable part of the intellectual development of Muslims, better known as the Islamic intellectual tradition. This paper attempts to elaborate and show that Islam has an important role in building an intellectual tradition that began through teaching in Islamic boarding schools. The method put forward in this paper is a descriptive method with an analytical approach. Classical times it contributed to intellectual development by placing the methods that developed in teaching and education that were practiced from the time of the Holy Prophetsa, namely the method of writing and memorization. The Middle Ages contributed to the emergence of institutions that aided and developed the Islamic intellectual tradition. Modern times are a struggle of Indonesian Islamic intellectual traditions, which gave birth to two groups of young and old. Young people put forward the importance of renewing thought in the realm of Islamic understanding by methods of returning Islam to its place through understanding Islamic teachings that eliminate the side of taqlid and purify Islamic teachings. The thoughts of Muslim intellectuals in the field of Islam are theology, fiqh, Tafsir, hadith, and akhlaq.

Keywords: *Social History, Islamic Education Intellectuals, Muslim Intellectuals*

Introduction

At the beginning of the development of Islam, of course, the education system had not been systematically implemented, but the Quran had hinted at and provided a solid basis for the thinking and development of science (Suparno, 2013; Supriatna et al., 2022). Borrowing the theory developed by Harun Nasution (1986), Islamic intellectual history in terms of its development can be grouped into three periods/periods: 1. Classical Period; 650-1250 A.D. 2. Middle Period; 1250-1800 A.D. 3. modern period; 1800-present (Aryati, 2017; Tajuddin et al., 2017).

During the classical period, several schools were born, such as Imam Hanafi, Imam Hambali, Imam Shafi'i, and Imam Maliki (Ismail, 2020; Lubab & Pancaningrum, 2015). Along with that were several Muslim philosophers, such as Al Kindi, who was born in 801 AD and was known as an Islamic philosopher originally from Arabia (Kufa). One of Al Kindi's thoughts states that philosophy is the five parts of Islamic culture. Islamic philosophy is said to be spiritual, religious philosophy (Zainuddin, 2013) because: 1. Islamic philosophy examines one and many problems. 2. Islamic philosophy deals with the relationship between God and creatures. 3. Islamic philosophy seeks to combine revelation with reason, creed with wisdom, and religion with philosophy. 4. Islamic philosophy attempts to explain that: a) Revelation does not contradict reason. b) Akidah when illuminated with the rays of philosophy will remain in the soul and be resilient before the opponent. c) Religion if it is sister to philosophy will be philosophical, just as philosophy will be religious.

In the same century, a great Islamic philosopher, Muhammad Zakaria Al-Razi (865 A.D./251 A.H.), known as a physician, was born in Rayy (Tehrann. Al-Razi then moved from Rayy to Baghdad during the time of Caliph Muktafi (289 AH / 901 AD - 295 AH / 908 AD), and in Baghdad, Al-Razi also became the leader of a hospital. Al-Razi is kind, close to his patients, likes to give back to people experiencing poverty, and he provides treatment completely free of charge and gives the fruits of his hard work to them (Hamdani, 2020; Putra & Hasim, 2019; Zainuddin, 2013). Al Razi can be classified as a philosopher with rationalist understanding because he only believed in the truth of reason. In the field of medicine, his clinical studies have produced powerful methods of research based on observation and experimentation. In 870 AD, a great Islamic philosopher, Al Farabi, was born and received the title Al Mu'alim as-tsani (Second Master after Aristotle). Al Farabi argues that the truth of philosophy is only one because philosophy, according to Plato and Aristotle, is indistinguishable (Istianah & Rahmatullah, 2021).

The difference that can be seen is in things that are external only, while the essence is the same. Al-Farabi wrote a book entitled Al-jam'u Baina Ra'yai Al-Hakimain (Bringing Together the Opinions of Both Philosophers Plato and Aristotle). In the following century, an Islamic philosopher, namely Ibn Miskawaih, who received the title Father of Islamic Ethics, was born in 932 A.D. Ibn 6 Miskawaih was known as a philosopher, physician, scientist, and poet. He wrote several books related to moral issues (Islamic Ethics), among them Fauz Al Akbar, Tartib Al Sa'adah, Al Siyar, Tahdzib Al Akhlaq, and Jawidan Khirad. Ibn Miskawaih argues that everything that exists can change for good if he has the desire to change it, and it is based on his human dignity and dignity (Suparno, 2013; Shafi'i, 2018).

In 1037 A.D., an Islamic philosopher was born, namely Ibn Sina, Ibn Bajjah in 1138, Ibn Thufail in 1147 A.D., and Ibn Rushd in 1126 A.D. The mid-1250-1800 A.D. period, according to the history of Islamic thought, is considered to have regressed because philosophy began to be abandoned by Muslims. There was an attempt to contrast reason with revelation, faith, and science, a world with an afterlife. In addition, at this time, Muslims have abandoned the previous tradition of reading. Even at that time, there was an ulama fatwa that said the door of ijtihad was closed. Of course, the fatwa has an impact on the stagnation of Muslim thinking because Muslims are no longer creative with their common sense. This influence is still felt today. The modern period of 1800-now is expected to be a period of Islamic awakening. Muslims' awareness of their weaknesses marks this, so there is a desire to revive science and technology. Islamic reformers and philosophers from various Islamic countries in this world were born. There are efforts to Islamize science, namely Islamizing science and Islamic knowledge (Widyastini, 2012).

According to Bloom, the types of learning in the development of the three domains are: 1) cognitive learning types, namely rote knowledge (knowledge), comprehension (comprehension), application, analysis, synthesis, and evaluation. The type of affection learning is listening (receiving and attending), responding (responding), assessing (evaluating), organizing values, and value characteristics. Psychomotor skills are the ability to apply theories that have been learned in life. In general, the operation of teaching methods in Islamic educational institutions, especially in Indonesia, seems to lack the development of three domains that exist in students, namely the domains of cognition, affection, and psychomotor (Purwanto, 2019; Sholehuddin, 2012). According to Bloom, the domain of cognition includes knowledge recognition abilities with the development of intellectual abilities. The affection domain includes changes in feelings, behaviors, and values, with patterns of adjustment development that are able to change in order to adjust to the environment. The psychomotor domain is the ability to motor physical skills (Nafiati, 2021).

Islam, as a perfect religion, has abandoned its great teachings, overshadowed the world, and given direction to culture in the past few centuries. The religion and culture that the Holy Prophetsa has brought to humanity are one unity so that they can no longer be separated. Culture receives serious attention in Islam because it has an important role in grounding the main teachings in accordance with the conditions and needs of human life (Fahrin, 2019).

Humans, with their intellect, are expected to be able to produce high culture so that with high culture, it will be able to give birth to high civilization as well. A good society characterizes high civilization. Islamic culture is based on methods, methods, science, and ratios that are not uprooted from the roots of Islamic teachings. Islamic culture will be able to present the value of spirituality to the perpetrators, and this is because everything is done based on the value of the great Islamic teachings (Rahmah, 2023).

Starting his apostolic task, the Holy Prophetsa laid the foundation of Islamic culture, which later developed into Islamic civilization. Islamic da'wah was able to get out of the Arabian Peninsula and then spread throughout the world. Islam outside the Arabian Peninsula likes it or will not come into contact with the local culture, so cultural assimilation occurs and then produces Islamic culture. The development of Islamic thought has a long history in its broadest sense. The tradition of thought among Muslims developed along with the emergence of Islam itself (Siregar, 2017).

Method

This research is library research. The method used in this research is a qualitative research method with a qualitative descriptive study approach. Literature research is a study of a collection of scientific literature and books related to the problem to be solved. Then, it will be reviewed and analyzed to obtain good results. The author analyzes the data with the synthesis analysis method. The synthesis analysis method is a way used to combine different concepts into one coherently by collecting or developing statements.

In accordance with the title of this paper, The Thoughts of Muslim Intellectuals in the Field of Islam, this writing uses the Historical Approach Method, which is an approach that is contrary to things that have happened in the past that can be proven true based on data that can be proven and accounted for with truth, namely in the form of Documents or Writings, which are put forward by historians who are recognized for their expertise.

Results and Discussion

An educator in the teaching and learning process is required to master the material given to students (Alfiyanto & Hidayati, 2022; Maryance et al., 2022; Susanti et al., 2022), must also master methods and techniques for the continuity of subject transmission. According to Muhaimin, the purpose of holding a teaching method is to make the process of teaching and learning outcomes more effective. The function of teaching methods is to direct learning success, make it easier for students to learn based on interests, and encourage collaborative efforts in teaching and learning activities (Muhaimin, 2009). Islamic teaching methods that were practiced during the reign of the Abashia Dynasty can be grouped into three categories, namely oral, written, and rote methods. Oral methods include *dictation, lectures, qira'ah, and discussion.* The *Imlak* method is used at every level of classical Islamic education institutions (Sholehuddin, 2012). The *Imlak* method serves to convey knowledge that is considered good and safe because students have records. This also helps strengthen children's memory (Fahri, 2008).

The *milk* method at that time was practiced in educational institutions attended by many students, usually teachers assisted by *al-mustamil.* Al-mustamil's *task* was to repeat the words spoken by the teacher. Becoming an *al-mustamil* requires special qualifications, including having a good knowledge of the language and the nature of compassion (Kesuma, 2016). Quraish also explained that the imlak method is widely used in hadith, Tafsir, and literature lessons. Still, when the paper was invented, and textbooks existed, the *Imlak method* changed its function, no longer recording material but only recording comments dictated by teachers (Astuti, 2020).

Syed Muhammad Naquib al-Attas gave the view that in addition to acculturation carried out in 1200-1400 AD in the field of fiqh as the first phase and the development of Islamic theology and *tasawwuf* in 1400-1700 AD as the second phase. There is a third phase that describes the strengthening of both phases indicated by the influence of both. This influence in revolutionizing the views or paradigms of Malay Muslims, which began to put forward mythological phenomena

that developed in society, turned into an ethnic view by prioritizing the reasoning ability of the people in Malay (Nuryanti & Hakim, 2020).

Thoughts of Muslim Intellectuals in the Field of Islamic Science

The development of Islamic territory, which began during the *time of Khulafa ar-Rayidin*, brought Islam to its heyday, not only regarding the number of adherents of the religion of *rahmatan li al-'alamin* but also the development of thought marked by the development of scientific assemblies during the Abbasid Dynasty which is known as laying the foundation for the emergence of various branches of knowledge and religious schools that were strengthened at this time. The middle period is a time or era of Islam becoming a civilization that unites various cultures, especially Arab and Persian cultures (Wahyuniar & Afifa, 2020). In medieval or classical Islam, there were various groups or madhhabs, such as the Islamic group of the kalam sect (Kharijite, Maturidyah, Mu'tazilah, Ashariyah, Qadiriyah, Jabariyah, Shia, and Sunni). Schools of Fiqh (Maliki, Hambali, Hanafi, and Shafi'i). In the field of philosophy, Islam once had figures who were brilliant in giving birth to philosophical ideas, including, first, the Peripatetic School. Second, the illuminations flow (*Isyraqiyyah*). Third is the transcendent School of Theosophy or *al-Hikmah al-Muta'aliyyah* (Fahrurrozi, 2015).

Etymologically, the term thought comes from the noun "to think" and the verb "to think." It originally came from the Arabic "*fakara-yafkuru-fikran*". In Indonesian, the letter "f" is changed to the letter "p" and becomes the word "think". In the Indonesian Big Dictionary, the word "think" means what is in the heart: reason, memory, wishful thinking, words in the heart, opinion, and consideration (Nasruddin & Al-Rashid, 2022). In terminology, thought can be defined as an activity of rational forces (reason) that exist in humans, in the form of *qolbu* and spirit, with observation and research to find hidden meanings of problems that can be known or to arrive at laws, or relationships between things (Mugiyono, 2016).

Thought can also be defined as a series of ideas that are associated (related) or the effort of reorganizing (reorganizing) experiences and behaviors that are carried out intentionally. Then, what is meant by Islamic thought is the activity of Muslims in finding a causal relationship or the origin of a matter or essence and reflection on a being, both material, and essence, so that it can be revealed the cause-and-effect relationship of something material or essence, the origin of its occurrence and the substance of the existence or existence of something that is the object of thought. Islamic thought is the idea or fruit of the thoughts of Islamic thinkers or scholars sourced from the Quran and al-Sunnah to answer human and community problems that arise (Nasruddin & Al-Rashid, 2022).

Muslim Intellectuals in Theology

Theology is a science that discusses man's relationship with God in terms of believing in His existence both in substance, nature, and deeds, as well as the position of human actions before God, namely whether humans are completely dependent on God, have freedom, or between freedom and dependence, as well as the consequences that humans receive as a result of their good or bad deeds in the hereafter (Nasir, 2005). To study this problem, scholars in the field of theology have been born and which include

1. **Washil Bin Atha'**

Washil Bin Atha was born in Medina in 700 A.D., then moved to Basra and died at the age of 49. He participated in lectures given by Hasan Al Bashri at the Basra Mosque. In theology, Washil Bin Atha is considered a scholar who brought Mu'tazilite ideology that used a lot of reason. It can be seen that at one time, Wasil expressed the opinion that he did not agree with the good ideas advanced by the Kharijites and the Murji'ahs. Contrary to the Kharijite but in accordance with Murji'ah, Washil Bin Atha argued that Muslims who commit grave sins are not infidels but further contradict Murji'ah's understanding that such a person, in his view, is neither a believer.

According to Washil Bin Atha', Muslims who commit major sins and die before repentance are neither infidels nor Believers but take a position between infidels and Believers (Nasir, 2005).

2. Abul Hasan Al-Asy'ari

Abul Hasan Al-Asy'ari lived between 873 and 935 A.D. He was initially one of the leaders of the Muktazilah but later changed his theological opinion, which differed from the Muktazilah's. As opposed to this, the Mu'tazilites argue that God retains attributes., Abul Hasan Al-Asy'ari argues that the Qur'an was not created but is Qodim because God has since the azal said. Man's deeds are not manifested by man himself but created by God, and man is not a creator because there is no creator but God, but in the manifestation of such deeds, man has a part, even if that part is ineffective. Among the theologians of Abul Hasan Al-Asy'ari, this is now known as the Sunni school of theology (Nasir, 2005)

3. Abu Mansur Al-Maturidi

Abu Mansur Al-Maturidi died in 944 A.D. disguised. In the matter of the attributes of God, Abu Mansur Al-Maturidi agreed with Al Ash'ari. For him, God knows not by his substance but by the nature of his knowledge. The Qur'an, in his opinion, is also Kodim and not created. Regarding major sins, he agrees with Abul Hasan Al-Asy'ari. Still, in terms of human deeds, Abu Mansur Al-Maturidi argues differently from his opinion closer to the Mu'tazilites in the sense that it is a man who actually manifests his deeds (Nasir, 2005).

Muslim Intellectuals in the Field of Fiqh

Fiqh is an Islamic science that discusses man's relationship with God, man's relationship with man, and man's relationship with other creatures. in terms of whether the relationship is obligatory, Sunnah, haram, makruh, and mubah. Man's relationship with God is regulated in worship, such as prayer, dhikr, tahlil, prayer, and others. This is related to the fact that man's relationship with man can take the form of marriage, buying and selling, treaties, wars, etc. While human relations with other creatures can take ethics, civility, manners, manners and treatment of nature, the environment, and so on (Nata, 2012) to study these various problems, a number of Fiqh scholars have been born, including the following famous ones:

1. Abu Hanifah

Abu Haneefah's full name is Abu Haneefa Al-Nu'man Ibn Thabit, born in Kufa in 700 AD and of Persian descent. His father worked as a merchant, and Abu Haneefa himself, besides being concerned with science, also carried out trading activities. After his teacher died, he occupied the place left by his teacher. After his name became famous, he was handed official positions by the Banu Umayyah Dynasty and the Bani Abbasid Dynasty. But both offers of office were rejected, and upon his refusal, he was finally put in prison and died in 767 AD. Thus, Abu Haneefa was about 67 years old.

Abu Haneefah's intellectual style of thought in the field of fiqh was much influenced by the development of law that occurred in Kufa, which is located far from Medina Medina as the residence of the Prophet, many found Al-Sunnah, while in Kufa, a city in the midst of Persian culture life to its people has reached a higher level of progress while Al-Sunnah is difficult to find. In addition, the social problems found in Kufa are also more than the problems found in Medina. The Hanafi School was the official School used by the Ottoman Empire and, in the Abbasid era, was widely adopted in Iraq. Now, adherents of the School are widely found in Turkey, Syria, Afghanistan, and India. Some countries that still use it today as an official school are Syria, Lebanon, and Egypt (Nata, 2012).

2. Malik Bin Anas

Malik ibn Anas was born in Medina in 713 AD and came from Yemen. He never left this city except to perform the Hajj to Mecca and died in 795 AD; thus, he was 82 years old. In his legal intellectual thought, Imam Malik adhered a lot to the Sunnah of the Prophet and the Sunnah

of the Companions. In terms of the differences between the Sunnah, he adhered to the traditions prevailing in the society of Medina because he argued that these traditions came from the Companions and the traditions of the Companions were stronger to be used as a source of law. If he does not obtain the legal basis in the Qur'an and the Sunnah, he uses Qiyas and *Mashalih Al-Mursalah,* i.e., the general benefit. Thus, the sources of Imam Malik's intellectual thought are the Qur'an, Sunnah, Qiyas, *Mashalih Al-Mursalah,* and *'Urf* (tradition) (Nata, 2012).

3. Imam Syafi'i

Imam Shafi'I's real name is Muhammad bin Idris ash-Shafi'I. I was born in Gaza in 767 AD and come from the tribe of the Quraysh. After his father's death, he was taken back to his native Mecca, where he studied with Sufyan ibn Uyainah and Muslim ibn Khalid. Then he migrated to Medina and studied with Imam Malik bin Anas until this Imam died. He was subsequently given a government post in Yemen, but he was accused of meddling in the Shia movement against Bani Abbas. Then, they were arrested and taken before the caliph Harun ar-Rashid in Baghdad. For the efforts of Al Shaibani, who at that time became Qodhi and gained the trust of Caliph Harun Al Rashid, Imam Shafi'i was finally released. Al-Shaibani was known as Imam Shafi'i in the assembly of Imam Malik bin Anas while in Medina.

In his legal thinking, Imam Shafi'i is known to have abandoned two forms of the School, namely *Qoul Qodim* and *Qoul Jadid*. *Qoul Qodim* is contained in the books of Ar-Risalah, Al-'Um, and Al-Mabsut, while *Qoul Jadid* was compiled in Egypt, and it is here that he changed some of his old opinions. With regard to his legal thinking, Imam Shafi'i adhered to five sources, namely the Quran, Sunnah, Ijma' Ulama, Qiyas, and 'Urf (Tradition) (Nata, 2012).

4. Imam Ahmad Bin Hanbal

Imam Ahmad bin Hambal was born in Baghdad in 780 C.E. and is of Arab descent. His grandmother had a position as the head of one of the Khhurasan districts, and his parents died as a child. At first, he learned Hadits and traveled a lot. But then he learned law, too. Among his teachers were Abu Yusuf and Imam Syafi'i. Then he became a teacher and began to be famous. When the Mu'tazilah people forced the Qur'an to be a creature of the ummah, Ahmad bin Hambal refused to understand it until he was imprisoned but later released. He died in Baghdad at 855 C.E.; thus, Imam Ahmad bin Hambal was 75 years old.

In his intellectual thinking in the field of law, Imam Ahmad bin Hambal used five sources of Islamic Law. Iraqis, Egyptians, Syrians, Palestinians, and Arabs widely practice the Hambali school. In Saudi Arabia, this School is the official School of the state. Among the four schools in existence today, the Hambali school has the least followers (Nata, 2012).

Muslim Intellectuals in the Field of Qur'anic Tafsir

The science of Tafsir is the science that explains the meaning and content of the verses of the Qur'an by means of guidance on the interpretation given by the Prophet SAW and the companions or through his efforts based on mastery of Arabic with its various branches of solid knowledge, the sciences of the Qur'an, Ushul Fiqh, and various other auxiliary sciences in accordance with the verses of the Qur'an to be interpreted. With this interpretation, Muslims can understand, live, and practice the content of the Qur'an in accordance with the will of Allah SWT (Idris, 2019).

Among the Muslim intellectuals who had an interest in the field of exegesis were the following: a. Ibn Abbas with his book entitled *Al miqbas Min Tafsir Ibn Abbas; b.* Al-Kasyaf with his Tafsir entitled Tafsir Al Kasyaf; c) Imam *Abi Al-Fida Ismail bin Kathir with his Tafsir entitled* Tafsir Ibn Kathir; d) *Jalaludin As Suyuti and Mahalli* with the title Tafsir Jalalain; e*) Imam Al Maragi* with the title Tafsir Al Maragi; f) *Muhammad Abduh with his Tafsir* Al Manar.

1. Muslim Intellectuals in The Field of Hadith

Famous scholars in the field of hadith include Imam Bukhari, who wrote the Book of Saheeh Bukhari; Imam Muslim, who wrote the Book of Saheeh Muslim; Imam Turmudi who wrote the Book of Sunan At Tirmidhi; Imam Abu Daud who wrote the Book of Sunan Abu Dawud, Imam Ibn

Majah who wrote the Book of Sunan Ibn Majah, Imam Al Nasa'i who wrote the Book of Sunan Al Nasa'i. From now on, the six books are known as *Kutubus Sittah* (Book of Hadith the Six). The biography of each hadith scholar can be found in various books of hadith science (Rahmanika, 2019).

Several factors also influence the birth of scholars in the field of hadith. First, there is a group of Muslims who falsify the hadiths of the Prophet SAW for political purposes, position, and others, so efforts need to be made to cleanse the hadith from things that are not hadith. Second, there is a need for hadith, especially in areas outside the Arabian Peninsula. Third, there is a desire to love the Prophet (peace be upon him) in order to take the spirit to Islamic progress by studying its hadiths (Alamsyah, 2013).

2. Muslim Intellectuals in the Field of Akhlaq

The existence of various religious beliefs that are so diverse has caused catastrophic divisions between Muslims, weakening each other, cursing, blaming, and even suspicious, caused by various political, cultural, and other situations. This division is sometimes due to influences from within that feel most right and sometimes arises from outside because there is a deliberate insistence and fabrication of pitting. But now, these differences in religious understanding are no longer a matter of debate or mutual deterioration but have mutual respect and life because of morals. As the Prophet said, *Al Adabu Fauqal Ilmi* means morality or civilization above knowledge. Among the scholars who have concerns in the field of morals are Ibn Miskawaih with his book *Tahdzib Al Akhlak Watthohir al-A'raq*, Imam Al Ghazali with his book *Ihya Ulumuddin*, and Ahmad Amin with his book *Al Akhlak.*

Conclusion

Indonesia's Islamic intellectual tradition was built at the same time as Islam was revealed to the world through the oral Prophet Muhammadsa. This tradition, in its development, has a different pattern in each epoch of civilization that has taken place in Islam. The different complexions occurred from classical times, medieval times, and modern times. Classical times it contributed to intellectual development by placing the methods that developed in teaching and education that were practiced starting from the time of the Holy Prophetsa, namely the methods of method, writing, and memorization. This method became a way of influencing the teaching and education of Muslims in classical times in Indonesia, with the emergence of huts and pesantren as a clear example of fostering Muslims at that time. The Middle Ages contributed to the emergence of institutions that aided and developed the Islamic intellectual tradition. There are several thoughts of Muslim intellectuals in the field of Islam, namely the fields of Theology, Fiqh, Tafsir of the Qur'an, Hadith, and Akhlaq.

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