

Islamic Intellectual Traditions and Their Relevance to Educational Institutions in Indonesia

Sri Maryati^{1*}

Abstract

This article aims to find out what Islamic intellectual traditions are inherited and the relevance of these traditions to educational institutions in Indonesia today. The article is expected to be useful in adding to the treasures of historical studies and intellectual traditions, as well as these traditions contribute to the preservation of scholarship that existed in the past and see the development of Islamic intellectual traditions today. Islamic intellectual tradition is built on the development of science. Previous scientists inherited the Islamic intellectual tradition, and it is still going on today, especially in the territory of Indonesia. This article attempts to elaborate and show that Islam has an important role to play in establishing the intellectual tradition of Islam today through various lines. It is undeniable that the Islamic intellectual tradition has progressed, sustained by both formal and informal institutions, which began through teaching in huts and pesantren. Islamic intellectual traditions developed with complex variants in the form of traditions covering various Islamic scientific disciplines such as jurisprudence, theology, Sufism, and so on. The process of intellectual tradition takes place in educational institutions today in the form of developing and thinking inherited from intellectuals in the past, such as tradition, memorizing, writing, researching, scientific rihlah, building libraries and formal/non-formal education centers so as to have involvement in the emergence of ideas of the Islamic intellectual tradition today.

Keywords: Traditions, Islamic Intellectuals, Educational Institutions

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¹ Universitas Islam Negeri Raden Fatah Palembang

*Author Correspondent: srimaryati_uin@radenfatah.ac.id

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Introduction

The development of intellectual traditions in Islam cannot be separated from the teachings of Islam itself, as Allah gave the command in the first revelation revealed to the Prophet Muhammad believed in "Iqra" (read/examine) (Wahyuni, 2018). Therefore, humanity in classical times studied the science of the Qur'an and the hadith of the Prophet. Allah prioritized people who are knowledgeable to a high degree, which indicates that reading and knowledge are intellectual activities in the teachings of Islam itself, so in the development of civilization, humanity has an intellectual tradition inherited by previous scientists (Andiyanto & Aminullah, 2019; Imlakiyah, 2023).

The contribution of Islamic intellectuals to world civilization can be seen from the development of syar'i sciences (Islamic science) that developed at that time, in addition to Islamic science, the development of science, and its figures (Hariyati et al., 2017). Islamic science is the main foundation of Islamic civilization, so science is the main thing in its development and progress. Therefore, through a strong scientific tradition, well-known scholars in various fields of religious science were born, such as Imam Malik, al-Shafi'i, Abu Haneefah, Ahmad bin Hanbal, al-Thabari, al-Bukhari, Muslim, al-Ghazali, and well-known scientists in various fields of science, both

natural and social sciences (Muslih, 2020). The field of natural science was born by Ibn Sina, Ibn Rushd, al-Biruni, al-Khawarizmi, Jabir ibn al-Hayyan, Ibn Firnas, and al-Zahrawi. While in the field of social sciences were born Ibn Khaldun, al-Kindi, al-Farabi, al-Mawardi, Ibn Miskawaih, al-Masudi, and Ibn al-Atsir. Then, by uniting the two sources of reading and research (revelation and the universe), al-madaniyyah (material progress) and al-tsaqâfah (cultural progress) were formed, which are the supporting elements of Islamic civilization until they managed to grow and develop to teach the world (Muslih, 2020).

Method

Artikel ini bertujuan untuk mengetahui tradisi intelektual Islam yang diwariskan dan The relevance of the tradition is today. The article is expected to be useful in adding to the treasures of historical studies and intellectual thought as well as contributing to the preservation of the scientific tradition that existed in the past and seeing the development of the Islamic intellectual tradition today. This article uses a type of qualitative research with a library research model by carefully examining various relevant literature. Research approaches use scientific concepts, namely historical, while data sources are primary and secondary (Meolong, 2016).

Results and Discussion

Islamic Intellectual Tradition

The intellectual tradition that developed among Muslim intellectuals is divided into several categories:

1. Scientific Rihlah Tradition

Derived from Arabic, rahala yarhalu, rihlah means journey. Furthermore, the word scientific is literally scientific. Thus, scientific rihlah can literally be interpreted as traveling or traveling to a certain place to get knowledge (Nata, 2012). According to Hasan Asari, the term 'rihlah scientific' is generally used for every trip to study, find a good place to study, find a more authoritative teacher, or also a scientist's trip to various places, whether he formally carries out academic activities or not (Butar-Butar, 2021). With this definition, the term scientific rihlah can be interpreted as a trip that is planned for scientific purposes (learning) or ordinary trips related to activities that bring science and other academics.

The tradition of doing rihlah scientifically was originally carried out by those who studied hadith. The activity of collecting hadith encouraged Bukhari to wander for 16 years, leaving his country of Turkestan for several countries: Baghdad, Makkah, Medina, Egypt, and Syria. The tradition of gaining knowledge or rich ilmiah to Makkah has actually existed since the 18th century, and this can be seen when two prominent scholars, Sheikh Muhammad Arsyad Al-Banjary and Sheikh Muhammad Nafis, both studied in the city of Mecca, for approximately 35 years they lived in the city. The cities of Mecca and Medina called al Haramain, are the center of gathering world scholars. This situation can be seen from the many religionists from various parts of the world who perform Hajj and mukim in this city to gain knowledge and develop and teach the knowledge they have (Mubarak, 2019).

2. Ijtihad Tradition

Ijtihad is pouring energy, squeezing the mind, trying earnestly, and working as much as possible (Nata, 2012). In the definition of the term, Ijtihad is a work that uses all the spiritual capabilities to issue the law of shari'a, compiling an opinion of a legal issue based on the Qur'an and al-Sunnah (Muhit et al., 2023). The tradition of Ijtihad is the eternal pillar of Islamic treatises, and Ijtihad is proof for humans that Islam always provides an open door for the human mind, just as the

Prophet's hadith contains the Prophet's dialogue with Mua'az bin Jabal when the Prophet appointed him as the governor of Yemen, the Prophet asked, what if in deciding the matter that happened in Yemen there is no legal basis found in the Qur'an and al-Sunnah, Mu'az replied that he would decide by Ijtihad using reason. The answer was approved and interpreted by the Prophet (Nata, 2012).

So Ijtihad can be understood as opening space for broad and earnest thinking to solve or provide solutions to all problems that exist in Islam and the development of Islamic science to be able to produce scientific concepts that are in accordance with the times but cannot be separated from the source of Islamic law itself. The tradition of Ijtihad is closely related to the birth of an intellectual movement that sustains culture and civilization, and this happens because Ijtihad, a person is given the freedom to explore his mind, tastes, and charities, especially intellectually based on the Qur'an and al-Sunnah in giving birth to legal products, with the tradition of Ijtihad a person is given the freedom to express his thoughts and opinions without restrictiveness, even encouraging mutual respect.

3. Memorizing Traditions

The tradition of memorization is a legacy of the community before Islam, which used a lot of memorization power to memorize verses, rhymes, and so on that were done in public. Those who showed the strength and breadth of memorization would get high respect from the community. Arab society is generally nomadic, namely moving around (especially Central Arabia and North Arabia), causing a lot of reliance on memorization. The tradition of memorization is then widely used as one of the learning methods that take place in various traditional Islamic educational institutions, such as *pesantren madrasah diniyah* (Nata, 2012)

As exemplified, several books in Arabic are usually memorized, such as *Matan Alfiah* in the science of nahwu, *Matan Zubad* in jurisprudence, and *Matan Fayhul Qarib* in the field of jurisprudence. It may be that the tradition of memorizing in traditional educational institutions is carried out because there are not yet adequate learning facilities and infrastructure. The tradition of memorization is commonly used to learn the Qur'an, so the term *hafidz* appeared, which is people who memorize the Qur'an, and the term *muhaddith* is people who remember a certain amount of hadith, *tsiqah* is people who have the power of memorization, such as Imam Bukhari.

4. Researching Traditions

The development of classical Islam has known the tradition of research, such as Bayani, Burhani, Ijbari, Jadali, and Irfani research (Hadikusuma, 2018). Bayani research is basic research that explains the text of the verses of the Qur'an and hadith to explain the content, content, and message of its teachings, containing law, theology, ethics, education, economics, tafsir, and hadith. Furthermore, Burhani research is research based on data (Fatkul, 2019). Facts and evidence that states the existence of something, namely in the form of manuscripts, documents, laws, regulations, manuscripts of treaties, letters, heirlooms, etc., through this research, can produce social sciences with various branches, such as sociology, anthropology, history, politics, phenomenology, philology. This burhani tradition has been practiced by scholars in the past (Nata, 2012).

Ijbari research literally tests something by combining, collaborating, classifying, and verifying an object using various experimental equipment in the laboratory. Through this research, the laws, strengths, wisdom, efficacy, disadvantages, and advantages contained in each object can be known. The rules contained in these objects are then given symbol names and labels, expressed in formulas that are systematized to give birth to natural science, which from now on is called science, science combined with engineering, and then technology was born. The tradition of ijbari research was practiced by Islamic scholars and intellectuals in classical times.

5. The Tradition of Building a Library

The rapid development of libraries in the community marks the development of science. The library has developed into an academic institution that has become a center of study, in addition to its role as a gateway and place of preservation of knowledge. This is not a "coincidental" phenomenon, but if observed, there is indeed a close relationship between libraries and science. On the one hand, the development of science in any world requires the support of an institution that is specifically able to store and disseminate knowledge. On the other hand, libraries will actually develop in communities that pay attention to the development of science, as can be witnessed in Islamic history (Setiawan, 2021).

The development of libraries in the Islamic world reached its peak during the reign of Bani Abbas or the Abbasid State. Unlike the reign of the Umayyad Caliphate, during the Abbasid Caliphate, the scientific and scientific tradition developed so rapidly that it encouraged the growth of centers of scientific studies, including libraries. As is known, during the Umayyad State, government policies were more oriented toward the development (expansion) of territories and the development of government infrastructure (Ningsih & Nailufar, 2021).

In these libraries, various books, rare reference materials, and various scientific activities are carried out. The development of libraries during the Abbasid period shows the quantity or number of libraries that spread almost throughout Islamic territory, but because libraries are not solely a place to store books, but more than that, libraries are centers of learning, research centers, and other centers of scientific activities (Hak, 2020).

During the reign of the Abbasid State, public and governmental attention among the caliphs and other rulers of the region grew a heightened awareness of the importance of science. This awareness has prompted them to establish scientific institutions, including libraries. The library has even become a proud institution for the caliphs or rulers of the region in various cities. They established libraries with the intention of disseminating knowledge among the underprivileged and thirsty for knowledge (Rafidah et al., 2014).

This love for books or science grew and developed libraries in various parts of the Islamic world. It is rare for a school not to have a library, and there is hardly a village without a library. The capital and major cities are full of libraries of unparalleled form in medieval history. Thus, the growth and development of libraries in the Islamic world show extraordinarily rapid achievements, such that libraries have become a source of pride among the Muslim community in their time (Nata, 2023).

6. The tradition of Reading the Yellow Book

In the Islamic intellectual tradition, especially in the Middle East, two terms are known to refer to categories of scholarly works based on their writing format. The first category is called the classical books (*al-kutub al-qadimah*), while the second category is called the modern books (*al-kutub al-'ashriyah*). The difference between the first and the second is characterized by the way of writing that does not recognize stops, punctuation, and the impression of a heavy, classical, and literary language (Fayumi, 2014).

Kitab kuning is a term that is very typical of pesantren in Indonesia. In Law No. 18 of 2019 concerning Pesantren, it has been defined that the yellow book is an Islamic book in Arabic or other Islamic books that are references to Islamic scientific traditions in Pesantren. As a knowledge system in pesantren, the yellow book has existed since the 1st to 2nd centuries Hijri, which then developed until now. This Islamic literacy tradition is able to survive because it has a very broad scientific treasure.

So far, the yellow book is closely related to pesantren education because pesantren is Islamic education in which there must be authoritative sources and references, namely the Qur'an and Hadith. This authoritative source was then elaborated again in a deeper, broader, and more specific

way, resulting in a work called the Yellow Book. In other words, the yellow book can also be called the work of *ijtihadh* scholars in various scientific fields.

The Relevance of Islamic Intellectual Traditions Today

The emergence and development of Islamic intellectuals in a country where the majority of the religion is Islam began with the process of transmitting Islam, Islamic ideas, and even the development of science itself. The spirit of Islamic scholars in developing and disseminating the knowledge they gained, and in the end, will continue to this day. The result of the thought of Islamic scientists became a tradition left by previous intellectuals for the present (Miftahuddin, 2017).

Such a strong relationship with Islamic science during his time in the city of Haramain will have a stronger influence on today's society, especially in Indonesia. The way that is done in conveying one's thoughts or views is by oral tradition, meaning meeting directly with the teacher in the context of learning. So, if analyzed, the process of good and main education in the development towards the direction of change for students is to meet directly both at formal and non-formal institutions (Nisma, 2020).

In history, it can be known that things that happened in the past are related to intellectual traditions. The progress of one's thoughts or intellectual property in society can be revealed through works that become intellectual traditions in the present. Intellectual tradition generally refers to the process of transmitting Islam, the formation of intellectual discourse, which in the subsequent process becomes a tradition that is developed and maintained continuously. This intellectual tradition then manifested in the birth of Islamic works.

Farhad Daftari stated that the Islamic intellectual tradition is the wealth of Islamic civilization that develops in various scientific fields such as theology, law, philosophy, literature, art, and natural sciences that are diverse and interact with other traditions. Thus, the Islamic intellectual tradition can be understood as the activity of Islamic intellectual thought and transformed to be accepted by society before being passed on to the next generation. Evidence of the existence of Islamic intellectual traditions in the early days of Islam is the lessons in the Qur'an, the Hadiths of the Prophet, and various reading and writing skills studied in effective teaching and learning activities. The Islamic intellectual tradition further developed to study Arabic linguistics because this science first reached epistemological maturity in Arabic grammar (Muttaqin, 2011).

In the education system in Indonesia, there is a considerable influence from inherited intellectual traditions, namely Islamic teaching methods that were practiced during the reign of the Abashiah Dynasty, which 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 educational institutions. The *Imlak* method conveys knowledge that is considered good and safe because students have records. This is also to help strengthen children's memories. It is a typical method in classical Islamic education. Scholars often hold discussion ceremonies. This method is widely used in the teaching of philosophical sciences and *fiqh*. The discussion method aims to train students to practice knowledge and use active thinking power, the easiest method to gain mastery of knowledge through oral exercises to reveal thoughts clearly in scientific discussions (Abidin & Wiranata, 2021).

As stated above, the Islamic intellectual tradition created a method that could be used in the process of transferring knowledge, which was not only used in the past but can be adopted today but also needs to be modified. The legacy of Islamic intellectual tradition is not only in learning methods. Previous scientists also realized that the progress of a scientific civilization lies in an educational institution. Therefore, educational institutions are mandatory to pay attention to (Kurniawan et al., 2014).

The early to mid-20th century can be seen as the legacy of intellectual traditions in the past in Indonesia. Minangkabau is famous for its reforms, including the renewal of *madrassas* formerly

known as surau (the same as Islamic boarding schools in Java and data in Aceh). At that time, madrasahs (colleges) emerged that implemented a modern system. Such as Perguruan Diniyah Puteri, pioneered by Zainuddin Labay El-Yunusi and Rahmah El-Yunnusiah in Padang Panjang, Perguruan Thawalib or Sumatra Thawalib, pioneered by Haji Abdul Karim Amrullah (Haji Rasul), his father Hamka, also in Padang Panjang, School 40 In 1897, M. Thaib Umar began to establish a modernized surau in Batusangkar (West Sumatra) (Munir, 2018).

Therefore, in the Islamic intellectual tradition, there is such a thing as the scientific rihlah of some scholars to go somewhere to worship knowledge intensively. When some scholars return to their homeland, they become the main driving force in the socialization and transmission of various religious thoughts to the Muslim community. The legacy of the intellectual tradition of Muslim thought can be divided into four groups, namely: First, the field of divinity, which includes the discussion of Allah and His attributes and the relationship of the universe with Him. Second is the area of morality (ethics), which includes discussion of humans and their behavior, man's relationship with God, man's relationship with his neighbor, and man's relationship with the universe. Third, the field of physics Includes a discussion of the nature of growth and development. Fourth is the exact field, which includes discussions about science such as mathematics, geometry, astronomy, and so on (Rusli & Yanto, 2018).

Conclusion

The intellectual tradition gave birth to Islamic scientists who had expertise in their fields. Scientific practices, such as learning methods and habits often carried out by intellectuals, played a very large role in the growth and development of Islamic scientists. Intellectual tradition generally refers to the process of transmitting Islam, the formation of intellectual discourse, which in the subsequent process becomes a tradition that is developed and maintained continuously. This intellectual tradition then manifested in the birth of Islamic works. Social, political, and cultural conditions that occurred at that time. Socioeconomically, people in the golden age of Islam lived in insufficiency with a high economic level. When viewed sociopolitically, the stability of the country is relatively maintained. This political stability has led to efforts to progress the nation in various aspects of life.

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