

INTELLECTUAL TRADITION AMONG ULAMA: STUDY OF IBN MALIK'S ALFIYAH BOOK

Abuddin Nata, Jafar Sanusi, Ahmad Sofyan
UIN Syarif Hidayatullah Jakarta
e-mail: abuddin@uinjkt.ac.id

Abstract

The development of science, culture and Islamic civilization, among others, is marked by the presence of a number of great scholars whose works can still be found easily to this day. In addition to writing various kinds of Islamic religious knowledge, such as interpretation, hadith and fiqh, the scholars also wrote books that discussed Arabic grammar and literature, namely nahwu, sharaf, balaghah, bayan, ma'ani and bade' sciences. Among the books that discuss the science of Arabic grammar is Ibn Malik's Alfiyah. This book is very popular among scholars and students at Islamic boarding schools in Indonesia in particular and in the world in general. Besides being read and understood, this book is also generally recited before the fardlu prayer, and memorized. One of the reasons is because everyone who wants to study religion is required to master grammar with its various branches as a tool to understand various Arabic literature, hereinafter referred to as the Yellow Book (because the paper is yellow), or the Gundul Book (because the writing does not use signs). read). By using authoritative library data, this paper will further explore the intellectual tradition practiced by Ibn Malik through his work Alfiyah. This paper begins by presenting a brief biography of the author of the Alfiyah book, its contents, the intellectual tradition that he adheres to, as well as the winged meaning of several stanzas contained in the book.

Keywords: Intellectual Tradition, *Ulama*, *Alfiyah book's*

Introduction

The *Alfiyah book* means a book of thousands of compatriots, because it contains 1000 stanzas that discuss not only the science of *nahwu* (sentence structure), also the science of *sharaf* (vocabulary changes), and also a little about the science of recitation. This book is actually a summary of the book *al-Kaafiyah al-Shafiyah* which consists of 2757 stanzas. Therefore this Alfiyah book is also sometimes referred to as the Kitab al-Khulashah (Summary Book) of the *Kitab al-Kafiyah al-Shafiyah*. This can be found in chapter *al-Idgham*, stanza 998 which reads: *ahsha min al-kaafiyati al-khulaashah * Kamaa iqtadla ghina bilaa Khashashah*. Meaning: This book is a summary of the book al-Kaafiyah, and people who want to understand it do not need another book. The contents of the Alfiyah book can be described as follows. (Attached table)

The description above contains 73 chapters, and 8 articles. Most of it contains a discussion of *nahwu and sharaf*, and a small part contains a discussion of the science of *al-qiraat or tajwid*, namely chapters on *waqaf, imalah, and idgham*. Here it can be seen

that in addition to mastering the science of grammar, the author of this book also mastered the science of *al-qiraat*. Against these *nagham* verses there are several notes as follows.

First, there is a verse which is easy to edit, somewhat difficult, and very difficult to memorize, because the vocabulary is foreign and the structure is difficult to pronounce. Regarding the stanzas that are easy to remember and memorize, for example the eleventh stanza of the chapter on the end of the efficacious and *mabni* sentence, which reads *far fa' bidhammin wansiban fathan wajur* kasran kizikrullahi abdahu yasur*. This chapter talks about *isim mufrad* which is rafted or read with *dlommah harakat* (for example *isim mufrad* in the position of being *fa'il*), assigned with *fathah* (for example *isim mufrad* in the position of *maf'ul*), and spelled out with *kasrah* (for example *isim mufrad* in the position as *mudhaf ilaih*, or is after the letter *jar*). While the stanzas are rather difficult, for example the twenty-seventh stanza in the *mu'rab and mabni* chapters which reads: *waj'al linhwii yaf'alaanin nuuna * raf'an ta tadwiina wa tas'aluna*. Meaning: And make it by you nun as a *rafa'* address for *lafadz yaf'alaani* (*fi'il mudhare* with the *alif dhomir tasniyah mukhatobah* or unseen), such as *tad'iini, tansuraani and yanshurrani*. While the stanzas that are very difficult to memorize include the fifth stanza from the *nakirah and ma'rifat* chapters which reads: *Ka al-yaa wa al-kaaf min ibnay akramak* wa al-yaa wa al-haa min saliihi maa malak*. Meaning: Like yes and *kaaf* from *lafadz ibnay akramaka* (originally, if *dlomirmunfasil* is *akramaka iyyaa ibn ana*, and *ya, ha*, from *lafazh saliihi* (eg: *sal anti iyyahu*). With these *dlomir-dlomir*, then the sentence be *ma'rifat*.

Second, there is a stanza, where the sentence structure can be rearranged for easy understanding, for example, in the third stanza of the chapter on *kalam* and its structure, which reads: *bi al-jarri wa al-tanwiini wa al-nidaa wa al-, wa musnadin lil ismi tamyizu al-hashal*. Meaning: With the *harfu jar, tanwin, nida, al*, and *musnad* in *isim* differences will be generated. To make it easy to understand, this stanza can be arranged into: *wa hashala tamyidz al-ismi bi al-jarr, wa al-tanwin, wa al-nida, wa al, wa musnadin*. Meaning: Differences in *isim* (with others) will be produced by the presence of the *harfu jar, tanwin, nida, al*, and *musnad*. Also in the fourth stanza, the chapter on *kalam* and its composition, which reads: *bita fa'alta wa atat wa yaf'aly * wa nuuni aqbillanna fi'lu yanjali*. This means that with *ta* like *fa'alta* and *atat* and *if'aly* and *nun* like *lafadz aqbillanna*, then *fi'il* becomes clear. This stanza can be structured as: *Wa yanjali fi'lun bi taa, fa'alta wa atat, wa yaa if'aliy wa nun aqbillanna*. This means that *fi'il* becomes clear with *ta* as in the word *fa'alta* and *atat* with *ya* as in *if'aliy*, and *nuun* as in *aqbillanna*. However, not all the compositions of *Alfiyah's* temples, which number one thousand, can be arranged into sentences that are easy to understand.

Third, there is a stanza which has a winged meaning. That is, in addition to containing the meaning of various theories about Arabic grammar (*nahwu and sharaf*), it also contains other broader meanings. However, not all of *Alfiyah's* temples contain that winged meaning. Among *Alfiyah's* verses which contain the meaning of winged can be stated as follows.

1) The 3rd stanza of the Chapter of Kalam and Its Structure, which reads: *Bi al-Jarri wa al-tanwiini wa al-Nida wa al * Wa musnadin li ismin Tamyizun hashal*. Meaning: With *jar*, *tanwin*, *nida*, *al*, and *musnad* on *isim* differences will be produced. talk about scientific work ethic or requirements for success in education, namely 1) There must be a *jar* which means to be obedient and submissive to Allah and His Messenger is devoted and respectful to both parents and teachers, because knowledge comes through *washilah* from Allah, from both parents and from teachers; 2) There must be a *tanwin* that is close to the word *nawa* which means a high intention and commitment to study because of carrying out the commands of Allah and His Messenger as well as encouragement and motivation from oneself to become a useful person for himself, his family, society, nation, state and society, humanity; 3) there must be *nida*, namely prayer and hope of getting guidance and convenience from Allah SWT, because knowledge is essentially from Allah. Tools to seek knowledge in the form of physical, five senses, mind, heart and others, the materials studied in the form of verses of the Koran, the universe and others are the creation of Allah SWT, humans only live and use them; 4) there must be *al*, namely the ability of the brain as the highest gift from Allah SWT; and 5) there must be a *musnad*, which has a place of refuge, namely Allah SWT, as well as a network of cooperation and friendship.

This ethos of seeking knowledge can be an addition to what was stated by Burhanuddin al-Jarnuji and *Ta'im Muta'allim* who said: that knowledge will not be obtained except with six conditions, namely the presence of intelligence, sincerity, patience, cost, teacher guidance, and time sufficient. (See al-Shaykh al-Zarnuji, *Syarah Ta'lim al-Muta'allim*, (Singapore: al-Haramain, tp. th.). page 15)

2) The 11th stanza, from *al-Mu'rab* and *al-Mabni*, which reads: *Fa irfa' bidhommin wa inshiban fathan wa jur * Kasran ka dzikrullahi abdahu yasur*. That is, then *rafa'* with *dlommah*, and *nasab* with *fathah*, and *jar* with *kasrah* like *lafadz zikrullahi abdahu yasur*. This chapter mainly talks about the punctuation of the contents of the *mufrad* when in the *rafa'* position it is read with *dlommah*, when in the *nasab* position it is read with *fathah*, and when in the *jar* position it is read with *kasrah*. However, this verse has a winged meaning related to the theory of integration and social cohesion, mutual assistance and mutual cooperation, as well as the theory of social stability, and the theory of social conflict and division.

Related to the theory of integration and social cohesion, mutual assistance and mutual cooperation can be understood from the meaning of the *dlommah* vocabulary which in addition to meaning *dlommah* punctuation, can also mean gathering, assembling, uniting, synergizing, collaborating. While the vocabulary of *rafa'*, not only means in a position in the sentence structure, for example, so *fa'il* or so *mubtada* or *khobar*, but *rafa'* also means improvement, progress, excellence and competitiveness. Thus *farfa' bidhommin*, implies that progress, height, excellence and glory can be achieved through unity, integration, mutual cooperation and collaboration, as one of the characteristics of

a global society. This integration and collaboration, for example, can be seen in the philosophy of the fingers. Each finger has advantages and disadvantages. The little finger, for example, can help with things related to cleanliness and simple things. He is like a toddler who has just grown. He doesn't have extensive relationships yet. This is shown, for example, by the little finger which cannot touch the middle of the other fingers, except with the thumb (please try). The two ring fingers, he is like a child who has just grown into a teenager, likes to preen, but doesn't have a clear job yet, is still looking for shape, called *fata* or teenager which means lacking, because physically, intellectually, experience and others are still lacking. But he can sometimes do work that goes beyond the work of old people. Young people sometimes surprise with their pioneering and bravery, as shown by *Ashhab al-Kahf* who dared to oppose an unjust king, until he was helped by God by being put to sleep in a cave for more than three hundred years. Likewise, at the time of the Prophet Muhammad, the first people who supported and converted to Islam came from young people, namely Sayyidina Ali. In this connection the Prophet Muhammad SAW said: When old people get in the way of my struggle, young people come to your aid. (See M.Quraish Shihab, *Tafsir al-Mishbah Surat al-Kahf* volume 7 (Jakarta: Iman Jama' and Lentera Hati Public Library, 1992). Because they are looking for identity, young people want to introduce themselves by making various surprises, mate and therefore he still has to have a strong attraction. For this reason, the ring finger often wears ring jewellery. Like the little finger, the ring finger also cannot meet the middle of the other finger except with the thumb (thumb). Furthermore, the middle finger is like a person who has perfect physical growth, already known for his identity and personality, because of that he is at the top. But he also still does not have power and does not have extensive relationships with the other fingers, except with the thumb. is like a person who has experienced physical and intellectual maturity, his physical and spiritual growth has been completed, and therefore he has been dis take on the duties and responsibilities. Therefore he has been able to provide a way, fatwa, guidance, determine and decide cases, using the index finger. But he also still has a lack of communication. He cannot touch the middle of the other finger except the Thumb. Furthermore, the thumb is the type of human who is mature, mature and wise. It can communicate with any middle finger (little, ring, middle and index fingers). Even though he is old, his strength is tremendous. If all the fingers meet and clench, but the thumb does not participate, the breaking power, energy and energy will not be as powerful as if the thumb is involved. Please put the four thumbs together and use them to hit, then the power is still limited compared to when the thumbs are involved, then it will become a powerful fist or fist and can move and channel the energy that is in him.

In addition, *farfa bidhammin* can also be understood when the Indonesian people unite, starting from the educated, the ulama, farmers, youth, students, businessmen, soldiers, men and women united and playing their roles according to their abilities, it turned out to be successful in repelling the invaders who were assisted by Allied troops with modern weapons and as the victors of World War II. They can be defeated with the

help of Allah SWT which is given to the people who are united. Prophet Muhammad SAW once said *Yadullahi fauqa al-jama'ah*: Allah's help and help is above unity.

Likewise, in the context of national development in various fields of life, it requires various supports from various parties, namely moral support, scientific and technological support, expertise support, economic support, political support, prayer support and so on. Various development theories, as many experts have put forward, relate to the support of strong unity and integrity.

Furthermore, from the *wansiban fathan* sentence, in addition to meaning that *isim mufrad* is added to *fathah*, for example when it becomes *maf'ul* or *khobar kana*, or *isim inna* and so on, it also means that the vocabulary of *fathan awan* means being open or inclusive. Namely, an attitude that is willing to have a dialogue, accepts input from others, is balanced, is able to manage emotions, is not individualistic or egoistic, but takes and gave, so he will be stable and solid. This reminds us of the importance of balance as the core strength of all things. A person who can swim in the high seas or in deep lakes, because he builds balance, so that he does not drown. Likewise, a circus performer, a musician, even a cook, make-up artist, painter, dance move and so on is essentially because in it there is balance. From here we meet the concept of justice which, according to Ibn Miskawaih, is the essence of noble character. (Ibn Miskawaih, a scholar who lived in the 11th century AD is known for his book *Tahzib al-Akhlaq* (Education of Morals). As the oldest book in the field of morality, he built a theory of noble morality based on the potential of the human soul, namely reason, lust, and lust. which is managed fairly and moderately according to the instructions of Allah and His Messenger. An excessive use of reason will lead to bad morals in the form of *al-tahawwur* (smart brilliance). On the other hand, if reason is used too low, it will lead to an attitude of *al-biladah*, meaning stupid. *Al-Tawawwur* and *al-biladah* are the two main parents of bad morals. Furthermore, if reason is used in a fair, balanced and moderate manner according to the instructions of the Qur'an, QS al-Baqarah, 2:143, and the hadith of the Prophet Muhammad SAW: *Khair al-'umur ausathuha*: The best case is the middle, it will be born an attitude of wisdom and wisdom which in turn becomes the basis for the emergence of noble character or goodness. Allah SWT says: Whoever is taught give wisdom, then you are given a lot of goodness. (Q.S. al-Baqarah, 2:)

Furthermore, the snippets of sentences in the vocabulary of *wajur kasran*, not only contain the meaning of being taught with compassion, but also mean that with division there will be destruction. History records that the destruction of a nation begins with differences of opinion that cannot be reconciled, claiming to be the most correct, while others are wrong, then a closed attitude, fanaticism, spying on each other, slandering each other, inciting each other and finally attacking each other. until one and the other are destroyed. Rome and Persia were devastated by conflict. Likewise, the Jews and Christians also experienced destruction because they were divided or disintegrated.

3) The 12th stanza of Chapter *Isim Nakirah: Wa qaddimi al-Akhasshi fi Ittishaali wa qaddi man maa syi'ta fi infishaali*. The original meaning is that you have to give priority to *dlomir* who are more special in *ittishal* conditions, such as *dzanantuka iyyahu*, *dzanantukahu*, and may give priority to *dlomir* you want in informal circumstances, such as *dzanantuka iyyahu*, *dzanantuhu iyyaka*. This verse also contains the theory of vertical and horizontal mobility which is built from closeness and intimacy through activeness in organizing, staying in touch and contributing. In this way, everyone knows our qualifications and competencies, as well as our attitude and personality. Thus, people will prioritize us over other people they do not know. Thus, *wa qaddimi al-akhasshi fi ittishali*: So put those who are close to you first; and put it first if you want to someone who is a bit far away (apart from you).

4) The 12th stanza of Chapter *Ibtida: Wa laa yajuzu al-Ibtida bi al-naakirah maa lam tufiq ka inda zaidin namirah*. The original meaning: it is not permissible to make *mubtada* with *isim nakirah*, as long as there is no benefit, like *inda zaidin namirah*. This stanza also implies that for the purposes of negotiation, application, or marketing, people who are already known (*ma'rifat*) and public figures, such as athletes, singers, soap opera players, and so on, should be used. As for matters of a secret nature, such as war, espionage, intelligence and so on, people who are less well known (*nakirah*) should be used. This is the meaning, that people who are not known (*nakirah*) are not put in front, unless there is a benefit.

5) The 14th stanza of the *Na'at* (Attributes) Chapter. *Wa maa minal man'uuti wa al-nati uqil yajuuzu hafuha wa fi al-anti yaqil*. Meaning: As for matters of *man'ut* and *na'at* which are known/understandable, they may be discarded and in *na'at* they may be discarded a little. This stanza also implies that what is needed from a person is his role and contribution that can be felt by others. The person is no longer mentioned, but his role and character are already mentioned, for example, mentioning Bung Karno is enough to mention the Proclaimer; Bung Hatta as the Father of Cooperatives; Suharto as the Father of Development. By mentioning the work or its nature, it can be an example for others. It is also a reminder that people who plant do not necessarily pick. Just like the fruit we eat today, we don't plant it either. This role is based on the Islamic work ethic, which views life in all its aspects in general and must be carried out on the basis of worshipping Allah and done with full sincerity. (A. Malik Fadjar, *Reorientation of Islamic Education*, (Jakarta: Fajar Dunia, 1999), cet. I.P. 45)

The Tradition of Enlightened Intellectual Scholars

The scholars are actually people who can be categorized as Muslim intellectuals. Azyumardi for example said:

Intellectual, maybe not from university graduates. It could be low school graduates who are able to develop their thoughts and concerns self-taught, for example, scholars, philosophers, artists and others. They are able to think freely, including careful observation of the phenomena in an environment, understanding the causes of these phenomena and their correlation with other phenomena, finally formulating a conclusion that can be communicated to others in clear language. (Azyumardi Azra, *Muslim Intellectual Essays & Islamic Education*, (Jakarta: Logos Wacana Ilmu, 1420 H./1999), cet. I.P. 34)

This is in line with what Soedjatmoko said:

From most of these studies, the Intellectual is presented as a carrier of modernization, a mover towards new goals and purposes, able to encourage the emergence of opposing opinions. He also often appears as someone who is afflicted by his own feelings of alienation - I think most of us are familiar with the classic statements on this issue put forward by Nehru and Syahrur - which stem from the gap between their views on the future and the traditions he feels today. (Soedjatmoko, "The Role of Intellectuals in Developing Countries," in Aswab Mahasin and Ismed Natsir, *Scholars and Politics*, (Jakarta: LP3ES, 1983), cet. I, pp. 25-26.)

Meanwhile, Ali Shari'ati equated the intellectual with the enlightened thinker who even though he was not a prophet, but he carried out the mission of the prophets. In this connection he says:

Although not a prophet, the enlightened thinker must play the role of a prophet for his people. He must call for awareness, freedom and salvation to the deaf and blocked ears of the people, stir up a new faith in their hearts, and show them the social direction in their stagnant society. This is not the task of scientists, for they have definite responsibilities. Scientists, technicians and artists provide scientific assistance to their nation or to mankind, to improve their fate for the better. Enlightened people, on the other hand, teach their society how to "change" and where that change will go. They live the mission of "to be: and blaze a trail by answering the question, "What will we become." (Ali Shari'ati, *Building the Future of Islam*, (trans.) from the title *What Is To Be Done The Enlightened Thinkers and Islamic Renaissance*, (Bandung: Mizan, 1409 H./1988 M.), cet.I., p. 29). Such an attitude is in line with the modern attitude which constantly innovates and changes according to the challenges of the times, in the form of fierce competition in the economic field, political hegemony, the use of technology and new colonialism in the field of culture. (See Mochtar Bukhori, *Anticipatory Education*, (Yogyakarta: Kanisius Foundation, 2005), cet. V, pp. 25-45.)

Thus, a scientist is not only a person who is able to think hard on various problems faced by society, but also has a commitment, responsibility and a calling to implement them. He is an idealist as well as a realistic person, in the sense of being willing and willing to carry out his ideas and ideals with the various risks he faces. All this he did on

the basis of the call to faith and the implementation of the prophetic mission which the Prophet Muhammad SAW placed in the hands of the scholars. (*al-ulamaau warasatul ambiya*: The scholars are the inheritors of the Prophet). They carry out their duties on the call of faith, piety and noble character. The task of scholars is very close to education, because with their written works in the form of books, the scholars are actually suppliers of educational materials or materials. That the development of education in Indonesia and in other countries is progressing (Hujair AH. Sanaky, *Paradigm of Islamic Education Building Indonesian Civil Society*, (Yogyakarta: Safiria Insania Press, 2003), p. 8) cannot be separated from the role of the ulama. The development of higher education institutions also stems from the halaqah held by scholars at home and in mosques. (See Ahmad Syalabi, *Tarikh al-Tarbiyah al-Islamiyah*, (Egypt: Kasysyaf lin Nasyr wa al-Thiba;ah wa al-Tauzi, 1954), pp. 45-47; See also Charles Michael Stanton, *Higher Education in Islam* (trans.) H. Affandi and Hasan Asari from the title of *Higher Learning in Islam The Classical Period AD 700-1300*, (Jakarta: Logos Wacana Ilmu, 1994), p.25; See also Azyumardi Azra, *Network of Middle Eastern Scholars and Archipelago Century Archipelago XVII and XVIII*, (Bandung: Mizan, 1415 H./1995), cet. III, p. 62; and Asma Hasan Fahmi, *History and Philosophy of Islamic Education*, (translated) Ibrahim Husain from the original title *Mabadi al-Tarbiyah al-Islamiyah* , (Jakarta: Bulan Bintang, 1970), p. 48). Meanwhile, ulama also occupy the main element of the oldest education in Indonesia, namely Pondok Pesantren. (Martin van Bruinessen, *The Yellow Book of Islamic Boarding Schools and Islamic Traditions in Indonesia*, (Bandung: Mizan, 1420 H./1999 M.O, cet. III, p. 88; Zamakhsyari Dhofier, *Pesantren Tradition*, (Jakarta: LP3ES, 2011), cet. VIII, p. 93; Mastuhu, *Dynamics of the Islamic Boarding School Education System*, (Jakarta: INIS, 1994), p. 126; Nurholish Madjid, *Biklik Pesantren a Portrait*, (Jakarta: Paramadina, 1997), cet. I, p.31. and Mahmud Ynus, *History of Islamic Education in Indonesia*, (Jakarta: Mutiara Sumber Widya, 1995) p.231). In this regard, the intellectuals of the enlightened scholars as inherited by Ibn Malik, the author of the book *Alfiyah*, are marked by the following characteristics.

First, be sincere and humble in your work. The attitude that Ibn Malik addressed regarding his sincere and humble attitude occurred when his thoughts hit a dead end when he wrote the fifth stanza of the first chapter which reads *faiqatan minha bi alfu baitin*: Outperforming *Alfiyah* Ibn Mu'thi by a thousand stanzas." Until that verse, Ibn Malik was unable to continue his thoughts for a few days until one night he had a dream of meeting someone. The person asked: "I heard you composed the *Alfiyah* book in the Science of Nahwu." Ibn Malik replied: "Yes it is." The man asked again. "To what nadzam did you write it?" Ibn Malik replied "Until *faiqatan minha bi alfi baitin*. Meaning: Overcoming *Alfiyah* (Ibn Mu'thi) by a thousand stanzas." The person asked again: "Do you want to perfect it." "Of course," replied Ibn Malik. The man said again: "*Faiqatan minhu bialfi baitin *wa al-hayyu yaghibu alfa mayyitin*." It means "Beyond *Alfiyah* Ibn Mu'thi by a thousand stanzas." And one living person can beat a thousand dead."

Hearing this, Ibn Malik was flabbergasted, shocked and asked: "Are you Ibn Mu'thi?". "That's right," replied the man. Ibn Malik was ashamed of that person (Ibn Mu'thi). The next day Ibn Malik deleted the imperfect stanza, and replaced it with another stanza whose contents honor Ibn Mu'thi, which is with the verse: *faiqatan Alfiyatan Ibn Mu'thi*. Meaning: includes Alfiyah written by Shaykh Ibn Mu'thi whose full name is al-Imam Abu Zakaria Yahya bin Mu'thi al-Zawawiy al-Maghribi. He was born in Maghreb (Morocco). Then for a long time he stayed in Sham (Syria), then traveled to Egypt until his death in 628 H. at the age of 64 years, and was buried near the grave of Imam Shafi'i in Egypt.

After that, Ibn Malik continued his Alfiyah verse which reads: *wa huwa bisabqin haaizun fadhiila * mustaujibun tsanai al-jamiila*. Meaning: As for Shaykh Ibn Mu'thi, because first of all, he is the one who is most deserving of the virtue and who obliges my good praise to him. Followed by the end of the preamble chapter which reads: *Wa Allah yaqdi bihibaatin waa firah li wa lahu fi darajati al-akhirah*. Meaning: May Allah determine (fulfil) His perfect and abundant gifts for me and for Ibn Mu'thi in the degrees of the hereafter. (Muhammad bin Abdullah bin Malik, *Alfiyah*, (terj.) H. Moch. Anwar, *Matan Alfiyah*, (Bandung:Alma'arif, 196), cet. I, hal. 10)

The transcendental spiritual dialogue is part of the epistemology of science in Islam. It can be seen that Ibn Malik with intellectual abilities and a high desire to develop grammar knowledge almost forgot about ethics as an intellectual scholar who in addition to relying on his intellectual abilities must also always be grateful to Allah by, among other things, giving thanks to the previous people and meritorious deeds. in laying the foundations for scientific development. Ibn Malik as the author of Alfiyah, forgot about this ethic, so that for some time his memory was stuck, blank and unable to think. There seems to be something here that cannot be explained by Western psychology. Namely that the act of sin or immorality can cause a person's brain to be dull, unable to think.

The experience as experienced by Ibn Malik was also encountered by Imam Shafi'i when he complained to his teacher named Waqie because he could not remember his lesson, his teacher advised him to leave immoral acts. The development of knowledge in Islam requires people who do it to keep themselves from committing sins and immorality. Disrespect, arrogance, arrogance and feeling superior to the teacher or commonly called *suu al-adab*, caused him to have difficulty in thinking, formulating and building theories. That is why there are some scholars who order their students to help the kyai's duties and work or act as *Khadimu al-Ustad* sincerely as a condition or *wasilah* to gain knowledge. He did not recite the Koran or did not study like other santri, but with the *karomah* of the kyai, the santri after so many years became a cleric.

Second, combining the power of reason, heart and other potential. In order to develop science, both religious sciences, humanities, natural sciences (science), social sciences, formal sciences and applied sciences, (See Law Number 12 of 2012 Law on

Higher Education, (Jakarta: Ministry of Education and Culture, 2012) Allah SWT provides very complete materials, namely the Qur'an (verse al-qauliyah/verse al-tanziliyah/verse al-qur'aniyah), natural phenomena (verse al-kauniyah), social phenomena (verse al-isaniyah). From the verses of the Qur'an which were excavated using the bayani method (ijtiyadiyah with its conditions), the science of Islam with its various branches was born. ijbari (experimental) natural sciences were born, and from the verses of al-insaaniyah which were also excavated using the burhani and ijbari methods, social sciences were born. applications that humans use in their lives. This science is hereinafter referred to as formal science and applied science. In addition, there is also knowledge directly from God which is obtained through intuition, and science resulting from human reflection through deductive and inductive thinking as in philosophy. The sciences resulting from intuition and philosophy are hereinafter referred to as the humanities.

In the Western view, which has a secular, atheistic, empirical, positivist, causal, and naturalistic basis, all of these sciences are objective and neutral, depending on the people who use them, and between one science and another, they are in conflict with each other. This is different from the Islamic view which views that all sources of knowledge (revelation, nature, social phenomena, reason and intuition) as well as physical tools, the five senses, reason, and conscience) and the goal is to get guidance from Allah SWT is one unit. All sources of knowledge are from God, all methods of science are commanded by God, and the purpose of science is for humans to get guidance from God. (Mujammil Qomar, *Epistemology of Islamic Education from the Rational Method to the Critical Method*, (Jakarta: Erlangga, 2005). Al-Khatib, Umar bin Abdullah bin Audah, *Mashadir al-Ma'rifah fi al-Fikr al-Diiny wa al-Falsafy Dirasaf Naqdiyyah fi Dhau al-Islam*, (Riyadh: Maktabah al-Muayyadah, 1412 H./1992 AD), cet. I; Rajih Abd al-Hamid al-Kurdy, *Nadzariyah al-Ma'rifah bain al-Qur'an wa al-Falsafah*, (Riyadh: Maktabah al-Muayyadah, 1412 H./19992 AD), cet. I.). The character of the method developed by Ibn Malik in building his theories of nahwu science, although not entirely, is inspired and inspired by the verses of the Qur'an. When giving an example of tanwin as a substitute for the amount, for example, a verse is taken which reads: Yaumaidzin yafrahu al-mu'minun. Meaning: On that day the believers rejoice. The tanwin punctuation in the yaumaidzin vocabulary is a substitute tanwin for the number: Yauma idz ghalabati al-ruum faarisan. Meaning: On the day when the Romans defeated the Persians. (See Muhammad bin Abdullah bin Malik, *Alfiyah*, (trans.) H. Moch. Anwar, *Matan Alfiyah*, (Bandung: Alma'arif, 196), cet. I, p. 13)

The third is free-thinking and dares to have different opinions while maintaining ethics. It is known that Ibn Malik had many students and the opinions of his students did not always agree with that of Ibn Malik. Among his disciples was Muhammad Badaruddin (d.686) who was the son of Ibn Malik himself. He wrote the book *Durrat al-Mudhi'ah* which is a syarah from the *Alfiyah* book. In this book of syarah, many criticize the thoughts of nahwiyah described by his father, such as criticism of the description of

maf'ul mutlaq, tanazu' and the nature of mutasyabihat. He suggested that his father's thinking be reorganized. He also stated that not all the texts of the Qur'an could be adapted to the nahwiyah theories that were considered standard by scholars. However, in subsequent developments, the Alfiyah syarah from Ibn Hisham, Ibn 'Aqil and al-Asmuni also appeared which impoverished the line of thought of Badaruddin, son of Ibn Malik. However, there are also many great scholars who wrote hasyiyah (side notes) on Badaruddin's works, such as the work of Ibn Jama'ah (d.819 H) Al-'Ainiy (d.855 H.), Zakaria al-Anshary (d.911 H. H.), al-Sayuthi (d.911 H.), Ibn Qasim al-Abadi (w.994 H.) and Qadhi Taqiyuddin Ibn Abdul Qadir al-Tamimiy (d.1005 H.).

Next there is the name al-Muradi (d.749 H.). He was a student of Ibn Hayyan. He wrote the Syarah for the Book of Tashil al-Fawaid and Nadzam Alfiyah, both of which were by Ibn Malik. Although this syarah book is not popular in Indonesia, its opinions are widely quoted by scholars. Among them, Shaykh al-Damaminy (827 H.), a great writer when he wrote Tashil al-Fawaid's syarah, used al-Muradi's work as a reference. Similarly, al-Asymuni when compiling Alfiyah's syarah, and Ibn Hisham when compiling al-Mughni widely quoted the thoughts of al-Muradi and his student Abu Hayyan.

In the meantime there is the name Ibn Hisham (w.761 H.) is a prominent nahwu expert who was greatly admired by later scholars. Alfiyah's book of syarah is Audah al-Masalik or known as Audah. In this book, he perfects many of the rules compiled by Ibn Malik, such as the definition of tamyiz, and regulates rules that meet one another, such as the rules on tashrif. In addition, he was not only fixated on the Andalusian school, but also on the Kufa, Basrah and similar schools. This book attracted a lot of attention until many scholars wrote its hasyiyah. Among them Hasyiyah al-Suyuthi, Hasyiyah Ibn Jama'ah, Hasyiyah Son of Ibn Hisham, Hasyiyah al-Ainani, Hasyiyah al-Sayuthi, Hasyiyah Ibn Jama'ah, Hasyiyah al-Sa'di al-Maliki al-Makki, Muhammad Muhyidin Abdul Hamid with his three syarahl against Audah Masalik; and what is interesting is the footnote (ta'liq) for the book of al-Taudih compiled by Khalid bin Abdullah al-Ahari (w.905 H.) under the name al-Tashrief li Madmun al-Taudih.

Fourth, Ibn Aqil (d.769 AD) He was a scholar born in Aleppo and had served as a great ruler in Egypt. His writings are many, but the most famous is Syarah Alfiyah. This syarah is quite simple and easy to digest by people starting to learn Alfiyah Ibn Malik. He was able to decipher Alfiyah's verses methodologically, so that it was revealed what was meant by Ibn Maalik. This book is one of the most widely circulated in Indonesia. Furthermore, there were also scholars who wrote their hasyiyah. Among others, Hasyiyah Ibn al-Mayyit, Hasyiyah Athiyah al-Ajhuri, Hasyiyah al-Suja'i, and Hasyitah al-Khudhary. (The Book of Hasyiyah al-Khudary was written by al-Faadhil Ustad Muhammad al-Khudary as Syarah Ibn Aqil against Alfiyah Ibn Maalik, in 2 volumes. The first volume, 239 pages thick, discusses kalam, a-mu'rab and mabnum al-Nakirah, al-alam isim cuet, until the hurricane, which is 28 chapters in total. Then Volume II, 210

pages thick, discusses 52 chapters, starting from the chapter on al-mudhaf to ya Mutakallim to al-Idham, (Singapore: al-Haramain, tp. th.))

Fifth, Al-Asymuni (d.929 H.). His book is *Manhaj Salik ila Alfiyah Ibn Malik*. This shah is very rich in information, and the sources of its citations vary widely. This syarah can be judged as the most perfect book of nahwu, because it includes various schools of thought with their respective arguments. In this syarah, the opinions of the writers of the previous Alfiyah Syarah are widely quoted and analyzed. Among other things, the commentators of the sons of Ibn Malik, al-Muradi, Ibn Aqil, al-Sayuthi and Ib Hisham, even quoted Ibn Malik's own comments as outlined in Syarah al-Kafiyah, but not included in Alfiyah. All the quotations are placed in the right position and presented systematically, so that readers can easily trace an opinion from the original source. This book has many hasyiyah as well, including Hasyiyah Hasan Ibn Ali al-Mudabbighi, Hasyiyah Ahmad bin Umar al-Asqathi, Hasyiyah al-Hifni, and Hasyiyah al-Habban (4 volumes).

Sixth, Asy Syathibi (d.790 H.) with the name of his book *Maqashid al-Syafiyah fi Syarh Khulasah Syafiyah*, is one of the largest Alfiyah Syarah (6 volumes).

Seventh, Ibn Hayyan (d.745 H.), wrote Syarah Alfiyah with the title *Bahrul Muhid*. He had a time with Ibn Malik. But he did not have time to study with him. He studied with the students of Ibn Malik. His book is called *Manhaj Al-Saalik fi al-Ahkaam ala Alfiyah Ibn Malik*.

Eighth, al-Makudi (d.780 H.) He recited twice, large and small. What is printed today is the small one which was given a hasyiyah by Ibn Hamidun.

In addition there are also a number of other students of Ibn Malik. The students mentioned below, although they did not write books on syarah or hasyiyah Alfiyah as some of these scholars did, but in their books he referred to Alfiyah Ibn Malik. They included Imam Nawawi, Ibn Ja'wan, Ibn Munajji, al-Yunaini, Bahja bin Nuhas, Shiaabuddin ash Syaghury, Ibn Abi Fath al-Ba'li, al-Fariqy, Ibn Hazim al-Azrai, Ibn Tamam at-Talli. ; Majduddin al-Ansari, Ibn al-Athar, Alauddin al-Ansari, Abu Tsana al-Halabi, Abu Bakr al-Mizzi, Ibn Shafi, Badaruddin bin Jama'ah, Ibn Ghanim, Al-Birzali, Ibn Harb, Ash Shairafi, and there are many others.

Ninth, using research methods in an integrated manner. According to Mujammil Qomari, there are five kinds of scientific research methods. Namely the research methods bayani, burhani, ijbari, jadali and irfani. (See Mujammil Qomari, *Epistemology of Islamic Education from Rational Manhaj to Manhaj*). Bayani method is a method of explaining the content of the Qur'an in the form of interpretation. In this method a commentator is required to master Arabic with its various branches: *nahwu, sharaf, balaghah, bayan, bade, maani, ushul fiqh, qaidah fiqhiyah*, and various auxiliary sciences according to the interpreted verse. The two methods are burhani, namely by observation, interviews and questionnaires to understand natural phenomena that produce social sciences. Fiqh

science in addition to using the bayani method, also uses the burhani method, such as fiqh on water, falaq science, faraid science and so on. This burhani method is also needed for hadith research related to the personality of the narrators, the social environment of the narrators, social relations, the origin of the narrators and so on. The three ijbari (experimental) methods are widely used to research natural phenomena, which gave birth to science, but are also needed in the science of fiqh, especially in determining the law of a food, beverage, and medicinal product, which before the law is established, experiments must first be carried out. The four irfani methods, namely the method of obtaining knowledge directly from God by cleansing oneself with *tazkiyah al-nafs*, through repentance, *zuhud*, *qana'ah*, *tawakkal*, *muhasabah*, *mujahadah*, and so on. Fifth, the jadali method is to think deductively and inductively to obtain a deep understanding or essence about something. In other words, the scholars from the past have never given birth to a dichotomous view. They only concentrate on one field due to various limitations and options, but at the same time they respect scientists. (See Abuddin Nata, et al, *Integration of Religion and General Science*, (Jakarta: UIN Jakarta Press, 2003), pp. 105-123; See also Kuntowijoyo, *Paradigm of Islamic Religion Interpretation for Action*, (Bandung: Mizan, 1411 H./ 1991 M.), cf. I, p. 311)

In general, many scholars use bayani and irfani methods, but in practice they actually use the burhani, ijbari, and jadali methods. (See Mahmud Arif, *Transformative Islamic Education*, (Yogyakarta: LKiS Pelangi Aksara Yogyakarta, 2008), cet. I, pp. 37-65). The science of Hadith related to the sanad and narrators, for example, requires the bayani, irfani and burhani methods. In the science of fiqh, besides requiring bayani and irfani methods, it also requires burhani and ijbari methods. Whereas in the interpretation, besides requiring the bayani method, the irfani method is also needed, in order to get instructions about the lessons and wisdom contained in a verse. Furthermore, linguists in addition to using the bayani and irfani methods, also need the jadali method to find the logic or philosophy contained in the composition of a sentence. (See Abuddin Nata, *Islam and Science*. (Jakarta: Prenada Media Group, 2019), cet. I, pp. 102-130)

Thus, it is not true if there are people who argue that the scholars only use one or two methods, namely the bayani and irfani methods, but also use the burhani, ijbari, and jadali methods. But the dominant ones are bayani and irfani. However, in fact the five methods are used simultaneously by scholars with different degrees. However, as a result of the dichotomy of science that tends to separate the natural sciences (science) from social sciences, due to the dichotomy that comes from the West, it is as if Islamic scholars only know the bayani and irfani methods. However, in line with the program to integrate religious and general knowledge, all five methods are now being used.

Thus, the Islamic intellectual tradition is actually an intellectual tradition that uses all scientific research methods as a necessity that is commanded by Islam, but in practice there is an emphasis or dominance between one method and another. Therefore, when a commentator is using the bayani and irfani methods, it does not mean that he rejects the

burhani, ijbari and jadali methods. Likewise, when scientists are using the burhani and ijribari methods, it does not mean rejecting the bayani and irfani methods. These are just demands of the field of expertise, and not a dichotomy.

Sixth, ready to accept the risk and be responsible for any of his actions. M. Quraish Shihab said that humans must be responsible for their own choices. Humans should not burden others to bear their sins. (See M. Quraish Shihab, *Insights of the Qur'an, Maudhui's Tafsir on Various People's Issues*, (Bandung: Mizan, 1996), p. 257). In order to defend their beliefs and opinions based on their in-depth study and sincerity in fighting, the scholars of Muslim intellectuals, including those who are not afraid to face any risk for the opinions and thoughts they issue. As one well-known example is what Ahmad Ibn Hambal pointed out who said the Qur'an was Qadim, and not a creature. This is different from the opinion of the Mu'tazilah School which says that the Qur'an is a creature and not qadim. Because of his strong attitude, Ahmad Ibn Hambal (born 164-197 H. H.) contradicted the opinion of Muhammad bin Abdul Malik who served as Minister of al-Mu'tashim, Ahmad bin Abi al-Qadhi and Busyra al-Muraisi. They are all Mu'tazilites who say that the Qur'an is a creature. Ahmad bin Hambal who argues that the Qur'an qadim is considered a misleading infidel. Ahmad bin Hambal had his hands tied, whipped and then put in prison, from 218 to 228 Hijra. (See Shaykh Ahmad Farid, *60 Biography of Salaf Ulama*, (Jakarta: Pustaka al-Kautsar, 2060), p. 456). The same thing was experienced by Ibn Taimiyah due to conflicting understandings about creed and politics. (See Shaykh Ahmad Farid, *60 Biography of Salaf Ulama*, (Jakarta: Pustaka al-Kautsar, 2060), p. 804.)

This is in line with the duties of scholars as stated by M. Quraish Shihab, there are four. First, convey (tabligh) the teachings of the holy book in accordance with the command: O Messenger, convey what has been revealed to you from your Lord (Surah al-Maidah, 5:67), Second, explain its teachings based on the verse: And We convey what has been revealed to you for you explain to people (Surah al-Nahl, 16:44); The third is deciding the case or problem faced by the community based on the verse: And Allah sent down with them the Bible correctly, so that they can decide matters that are disputed by humans, (Q.S. al-Baqarah, 2:213); and Fourth, giving examples of practice, according to the hadith of Ayesha, narrated by Bukhari, which states that the behaviour of the Prophet is the practice of the Qur'an. (See M. Quraish Shihab, "Embracing" the Qur'an, *The Role and Function of Revelation in People's Lives*, (Bandung: Mizan, 1413 H./1992), cet. II, p.385)

The role of such scholars is further outlined in establishing various educational institutions ranging from primary and secondary levels such as recitations in langgar, Islamic boarding schools, madrasas to universities. The establishment of Islamic Higher Education (PTI) in Indonesia which began in the 1950s starting from the State Islamic College in Yogyakarta, the Academy of Religious Sciences (ADIA) in 1957 in Jakarta, the combination of PTAIN and ADIA in 1960 to become IAIN, the establishment of IAIN Jogjakarta and IAIN Jakarta in 1963, and the establishment of UIN starting in 2002, was

pioneered by scholars who played the role of enlightened scientists. They were the scholars who served as Minister of Religion in those years, namely K.H. Masykur, K.H. Wahid Hasyim, K.H. Fakih Usman, K.H. Muhammad Ilyas, K.H. Muhammad Wahib Wahab, and K.H. Saifuddin Zuhri. (See Azyumardi Azra and Saiful Umam, Indonesian Ministers of Religion Social and Political Biography, (Jakarta: INIS, PPIM, and Research and Development Agency of the Ministry of Religion of the Republic of Indonesia, 1998), pp. 53-201; Fuad Jabali and Jamhari, IAIN & Modernization of Islam in Indonesia, (Jakarta: UIN Jakarta Press, 1424 H./2003), pp.3-37; Badri Yatim and Hamid Nasuhi, Building a Center of Excellence for Islamic Studies, (Jakarta: IAIN Jakarta Press, 2002), pp.41-75.). What is interesting is where the Kyai who come from educational backgrounds that are mentioned as traditional, according to Deliar Noer, they are modern, and many Islamic education reform movements in Indonesia are driven by those who are not graduates of leading formal universities, but from institutions. non-formal education, and self-taught. (See Deliar Noer, The Modern Islamic Movement in Indonesia 1900-1942, (Jakarta: LP3ES, 1985), cet. III, pp. 38-84)

Conclusion

First, that the field of Arabic grammar with its branches, nahwu, sharaf, balaghagh, bade, bayan, and ma'ani is a science that requires high intelligence to understand it well. Among the scholars there are those who appear as builders and developers of the knowledge, and some act only as users.

Second, Ibn Malik with his *Alfiyah* book which is a summary of the *Kitab al-Kafiyah al-Kasyfah* is one of the most interesting books among other Arabic language science books. It is known that in addition to the Andalusian School as developed by Imam Malik, there is also the Nahwu School of Basrah, Kufa and others, but the Andalusian School seems to be more famous in the world in general and in Indonesia in particular. Now among scholars and experts in Arabic linguistics in various parts of the world, Arabic grammar books have been compiled which are easier to understand. Hipni Bek Dayyas, for example, wrote the book *Qawa'id li Lughah al-Arabiyah* which was translated by Chatibul Umam, et al, in 1988. This 511-page book in addition to containing Arabic grammar rules: Nahwu and Sharaf, also balaghoh, bayan, ma'ani and bade. Before that in the 70s, Mahmud Yunus wrote the book *al-Durus al-Lughah Arabiyah* in 4 volumes using an all-in-one system approach with a direct method. Namely, the knowledge of nahwu, sharaf and balaghah are combined and directly applied in daily conversation by including contemporary Arabic vocabulary. Furthermore, the book *al-Arabiyah bi al-Namayiz* also appeared, which was written by Prof. Dr. H.D. Hidayat, et al.

Third, the book of *Alfiyah Ibn Malik* is not only read and understood by the students, which also becomes the pride and status of the high status of the students' knowledge. In addition, this *Alfiyah* book is among the most widely given *syarah and hasyiyah* by his

students, such as his own son Shaykh Badaruddin, followed by al-Muradi, Ibn Hisham, Ibn Aqil, Asimuni, al-Syathibi, Ibn Hayyan and al-Makudi. Syarah and hasyiyah made by the students are not always in line with the teacher but there are criticisms, differences of opinion, and so on. In Indonesia, the *Alfiyah* book has been translated into Indonesian by H. Moch. Anwar, and into Javanese complete with his syarah by Mushthafa Bisri Rembang, East Java with the title *Austathu al-Masaalik li Alfiyati Ibn Maalik* with a thickness of 496 pages.

Fourth, the development of the science of grammar is not only driven by a lively and high academic climate, but also because of the intellectual tradition that is firmly held by the scholars which causes the science of religion and its various branches, as well as Arabic grammar to develop very rapidly, namely the tradition of sincerity, willingness and humility at work, freedom of responsibility, respect for differences of opinion and courage to take responsibility for their attitudes.

Fifth, *Alfiyah Ibn Malik* has several characteristics that distinguish it from other Arabic grammar books, as follows. 1) Taking inspiration from the Qur'an, although not all verses of the Qur'an can be explained by Arabic theory; 2) Some sentences are easy to memorize, some are rather difficult, and some are very difficult; 3) Some of the editorials can be changed in structure by leaving the *nadzam* rules to make it easier to understand, and 4) In terms of the content, they do not only talk about *nahwu* and *sharap* but also some have winged meanings related to learning ethics, theory of community development, leadership, work ethic and so on. The meaning of winged will continue to grow in line with the breadth and development of the insight of people who read. The winged meaning of *Alfiyah's* verses may be due to sporadic coincidences and not deliberately intended by the author.

References

- Ahmad Farid, Syaikh, 60 Biografi Ulama Salaf, (terj.) Masturi Irham, & Asmui Taman, dari judul asli *Min A'lam As Salaf*, (Jakarta:Pustaka al-Kautsar, 2006),
- Arif, Mahmud, *Pendidikan Islam Transformatif*, (Jogjakarta:LKiS Pelangi Aksara Yogyakarta, 2008).
- Azra, Azyumardi, *Esei-esei Intelektual Muslim & Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1420 H./1999), cet. I.
- Azra, Azyumardi dan Saiful Umam, *Menteri-menteri Agama RI Biografi Sosial Politik*, (Jakarta: INIS, PPIM, dan Badan Litbang Agama Departemen Agama RI, 1998).
- Azra, Azyumardi, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, (Bandung:Mizan, 1415 H./1995 M.) cet. III.
- Bruinessen, Martin Van, *Kitab Kuning Pesantren dan Tarekat, Tradisi-tradisi Islam di Indonesia*, (Bandung:Mizan, 1415 H./1995 M.), cet. III.
- Buchori, Muchtar, *Pendidikan Antisipatoris*, (Jogjakarta:Kanisius, 2005), cet. V.

- Dayyab, Hifni Bek, *Kaidah Tata Bahasa Arab Nahwu-Shorof, Balaghoh-Bayan, Ma'ani, Bade*, (terj. Dan Penyunting), H.Chatibul Umam, dkk., dari judul *Qawa'id al-Lughah al-Arabiyyah*, (Jakarta: Darul Ulum Press, 1988).
- Dhofier, Zamakhsyari, *Tradisi Pesantren Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*, (Jakarta:LP3ES, 2011), cet. VIII.
- Fadjar, A. Malik, *Reorientasi Pendidikan Islam*, (Jakarta: Fajar Dunia, 1999).
- Fahmi, Asma Hasan, *Sejarah dan Filsafat Pendidikan Islam*, (terj.) Ibrahim Husein, dari judul asli *Mabadi al-Tarbiyah al-Islamiyyah*, (Jakarta:Bulan Bintang, 1979).
- Ibn Malik, Muhammad bin Abdullah, *Alfiyah*, (terj.) H. Moch. Anwar, *Tarjamah Matan Alfiyah*, (Bandung:Alma'arif, 196), cet. I, hal.
- Iqbal, Muhammad, *Membangun Kembali Pemikiran Agama Islam*, (terj.) Ali Audah, dkk., dari judul asli *The Reconstrution of Religious Thought in Islam*, (Jakarta: Tintamas, 1966).
- Jabali, Fuad, dan Jamhari, *IAIN & Modernisasi Islam di Indonesia*, (Jakarta:UIN Jakarta Press, 2003), cet. II.
- Al-Khatib, Umar bin Abdullah bin Audah, *Mashadir al-Ma'rifah fi al-Fikr al-Diiny wa al-Falsafy Dirasah Naqdiyyah fi Dhau al-Islam*, (Riydadh: Maktabah al-Muayyadah, 1412 H./1992 M.), cet. I,
- Al-Khuduri, al-Fadhil al-Ustadz al-Syaikh Muhammad, *Hasyiyah al-Khudhari*, Juz I, (Singapura: al-Haramain,)
- Kuntowijoyo, *Paradigma Islam Interpretasi untuk Aksi*, (Bandung:Mizan, 1411 H./1991), cet. I.
- Al-Kurdy, Rajih Abd al-Hamid, *Nadzariyah al-Ma'rifah bain al-Qur'an wa al-Falsafah*, (Riyadh: Maktabah al-Muayyadah, 1412 H./19992 M.), cet. I.
- Madjid, Nurcholish, *Bilik-bilik Pesantren sebuah Potret Perjalanan*, (Jakarta:Paramadina, 1997).
- Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta:INIS, 1994).
- Mujib, Abdul, dan Jusuf Mudzakir, *Ilmu Pendidikan Islam*, (Jakarta:Prenada Media, 2006), cet. I.
- Mushthafa Rembang, Haji Bisyri, *Ausat al-Masaalik li Alfiyah Ibn Maalik*, (Qudus: Maktabah wa Mathbaah Manar, tp.th.)
- Nata, Abuddin, *Islam dan Ilmu Pengetahuan*. (Jakarta:Prenada Media Group, 2019), cet. I.
- Nata, Abuddin, dkk, *Integrasi Ilmu Agama dan Ilmu Umum*, (Jakarta:UIN Jakarta Press, 2003).
- Noer, Deliar, *Gerakan Moderen Islam di Indonesia 1900-1942*, (Jakarta:LP3ES, 1985), cet. III.
- Qomar, Mujammil, *Epistimologi Pendidikan Islam dari Metode Rasional hingga Metode Kritik*, (Jakarta:Erlangga, 2005)
- Sanaky, Hujaie AH., *Paradigma Pendidikan Islam Membangun Masyarakat Madani Indonesia*, (Jakarta:MSI dan Safiria Insania Press, 2003), cet. I.

- Shihab, M.Quraish, “*Membumikan*” *Al-Qur’an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung:Mizan, 1413 H./1992 M.), cet. II.
- , *Wawasan Al-Qur’an Tafsir Maudhu’I atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1416 H./1996 H. cet. III.
- Stanton, Charles Michael, *Pendidikan Tinggi dalam Islam*, (terj.) H.Affandi dan Hasan Asari, dari judul asli *Higher Learning in Islam The Classical Periode A.D.900-1.500*. (Jakarta:Logos Publishing House, 1999).
- Soedjatmoko, “Peran Intelektual di Negara Sedang Berkembang,” dalam Aswab Mahasin dan Ismed Natsir, *Cendekiawan dan Politik*, (Jakarta:LP3ES,1983), cet. I.
- Steenbrink. Karel A., *Beberapa Aspek tentang Islam di Indonesia Abad ke-19*, (Jakarta:Bulan Bintang, 1984), cet.I.
- Syari’ati, Ali, *Membangun Masa Depan Islam*, (terj.) dari judul *What Is To Be Done The Enlightened Thinkers and Islamic Renaissance*, (Bandung:Mizan, 1409 H./1988 M.), cet.I.,
- Tsalabi, Ahmad, *Tarikh al-Tarbiyah al-Islamiyah*, (Mesir: Kasysyaf lin Nasyr wa al-Thibaa’ah wa al-Tauzi, 1954).
- Undang-undang Nomor 12 Tahun 2012 Undang-undang Pendidikan Tinggi*, (Jakarta:Kementerian Pendidikan dan Kebudayaan, 2012).
- Undang-undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*, (Jakarta:Depdiknas, 2003).
- Yatim, Badri, dan Hamid Nasuhi, *Membangun Pusat Keunggulan Studi Islam Sejarah dan Profil Pimpinan IAIN Syarif Hidayatullah Jakarta, 1957-2002*, (Jakarta:UIN Jakarta Press, 2002).
- Yunus, Mahmud, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta:Mutiara Sumber Widya, 1995).
- al-Zarnuji, al-Syaikh, *Syarah Ta’lim al-Muta’allim*, (Singapura: al-Haramain, tp. th.).