ISLAMIC MULTILITERAL EDUCATION: STUDY ON THINKING OF IMAM NAWAWI IN ADABUL ALIM WAL MUTAALIM

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Abstract

This article analyzes the concept of multiliterate Islamic education of Imam Nawawi in Adabul Alim Wal Muta'alim. This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature reviews from books that are relevant to the discussion. Imam Nawawi in the book Adabul Alim Wal Mutaalim has presented the concept of multiliter Islamic education with four relationships; that is, theocentric relations, linguistic relations, ethical relations, and juridical relations. At this point, the study of the thoughts of Imam Nawawi through the book Adabul Alim Wal Muta'allim as a strategic step to describe the concept of multiliter Islamic education that found its paradigmatic foothold.

Keywords: *Islamic education, Multiliteral Education, Imam Nawawi*

A. INTRODUCTION

The dynamics of changing times as evidence that the conditions of human life always change at any time even though partially, the position of Islamic education as a scientific discipline to answer various kinds of problems should be developed continuously. Islamic education as a forum for learning aimed at humanizing humans has lost its existence. The existence of scientific discipline specifications to answer certain problems often triggers new conflicts. Specifically, one of the causes of the inability of Islamic education graduates to compete in the places they occupy is the limitations of scientific discipline used to solve various problems. The organization of religious teaching according to certain paradigms is influenced by a particular scientific discipline in its own field of study, which in turn Islamic religious education can fall victim to the mind set of educators who come from the field of expertise, thus giving birth to simplistic single track and monolinier ways of thinking.[1]

Islamic education so far has not found its own paradigm base, the concept of teaching Islamic education today is understood in a limited scope and scope. Methodologically, the teaching of Islamic education has not found its own methodology, by presenting the concept of multiliteral education is the right step for Islamic education to find its paradigmatic footing.

B. METHOD OF RESEARCH

This article was compiled based on a qualitative method with a literature study approach (liberary research), while the source of data acquisition in this paper was obtained from primary sources in the form of a review of books and

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[1] Tim Dosen Fakultas Tarbiyah UIN Malang, Dari Paradigma Klasik Hingga Kontemporer, (Malang: UIN Malang Press), p. 14

journal articles related to the theme of the discussion and obtained additional data from the books of the authors.[2]

C. RESEARCH RESULTS AND DISCUSSION

Islamic education requires the re-actualization which pays more attention to aspects of learning methodology from dogmatic-doctrinaire and traditional to more dynamic-actual and contextual learning.[3] Islamic education consists of several aspects, namely: aspects of the Qur'an and hadith, faith / creed, morals, fiqh (Islamic law), and aspects of tariqh (history). Although in each of these aspects the practice is interrelated (filling and completing), viewed from the theoretical aspects each has its own characteristics.[4]

Imam Nawawi in the book adabul alim wal mutaalim presents the concept of multiliteral education thinking in four relations: First, the Theocentric relation is the relation between humans and God, which in this book was written by Imam Nawawi about the majesty of the greatness of science that comes from the text (the Qur'an) and Hadith). Second, linguistic relations, namely the relationship between humans and language, where humans choose the language they will use. Third, ethical relations, namely the relationship between humans and humans in this case there is an educator and there is a student in the process of studying. Fourth, Juridical relations, namely the relationship between humans and fatwas (law).

1. General Theory Framework: Imam Nawawi's Educational Thoughts

Before talking further about the concept of Imam Nawawi's thinking, seeing the efforts made by Muslim thinkers to restore the existence of Islamic education which is loaded with spirituality values, this effort is based on anxiety that Islamic education tends to lead to a general education system that is characterized by libralism. The phenomenon of specialization and fragmatism, excessive curriculum, libralist studies that tend to be very technical, and a lack of concern for essential human problems has triggered the development of general education. General education is a reaction to formalism in liberal education. Therefore education is increasingly becoming out of contact with the spirit of humanity and simplified to just random, very limited, and very technical.

Besides that, disciplinary arrogance as over-specialization and formalism, with a monodisciplinary approach in overcoming various problems, is not only less able to overcome various kinds of problems but is often an additive to new problems. When associated with excessive specialization and disciplinary arrogance, the ineffectiveness of humans in overcoming various problems of life and life, Sufistic education exists as an effort to make people with dignity as good citizens, citizens who are able and willing to face life and live a world that lives it inhabits.[5]

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[2] Hasan Bakti, Metodologi Studi Pemikiran Islam, Kalam, Filsafat Islam, Tasawuf, dan Tareqat (Medan: Perdana Publishing, 2016), p. 19.

[3] Muhaimin, Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum Hingga Strategi Pembelajaran, (Jakarta: PT Raja Grafindo Persada, 2009), p. 31

[4] Ibid., hal. 33

[5] Tim Dosen Fakultas Tarbiyah UIN Malang, Dari Paradigma Klasik Hingga Kontemporer, p. 19-21

The dichotomy of scholarly thinking of existence and reality is marked by the debate over scientific concepts between the western and eastern worlds. Modern thought views the nature of truth as material. Modern theory believes that the object of study in science is something in the form of reality that can be studied through a rational-empirical approach. The development of the understanding of rationalism systematically means looking at humans only has psychological, physical, and ratio dimensions which means humans are not considered to have spirituality. Peter L. Berger said that with rationalism as a reference to scientific truth and accompanied by the peak of technology, the perception of God and Godliness would no longer get a position.[6]

The conception of Islamic education Imam Nawawi in the book adabul alim wal mutaalim uses the method of inductive reasoning, where the priest begins to explain the greatness and virtue of science by citing verses of the Qur'an, Hadith, opinions of scholars' and grains of poetry from wisdom experts. Fazlurrahman stated that the central objective of the Qur'an is to create a stable and living social order on earth, which is just and ethic-based.[7] Imam Nawawi through the Qur'an, Hadith, ulama 'opinions and poems of poetry from the experts of wisdom pouring out the concept of education without having to express their own language and argumentation.

Based on the verse, hadith and grains of wisdom set forth in the book adabul alim wal mutaalim we can analyze the style of educational thought according to Imam Nawawi, while education according to Imam Nawawi consists of eleven parts, namely: 1). Between Science and worship. 2). Humor the majesty of science. 3). Divine pleasure as a scientific goal. 4). Glorify the scholars. 5). Teacher's personal ethics. 6). The teacher's ethics in learning. 7). Teacher ethics in teaching. 8). About examinations and willingness to teach. 9). Student ethics. 10) Joint ethics between students and teachers. 11) Various kinds of knowledge.[8]

From the ten main points of Imam Nawawi's thought there are several important points that need to be considered in Islamic education, i.e. First, the priority of science and knowledgeable people. Second, the purpose of Islamic education is to study. Third, various kinds of knowledge.

2. The Concept of Multiliteral Education of Imam Nawawi

Imam Nawawi's educational thought in Adabul Alim Wal Mutaalim is divided into four relations: First, theocentric relation, that is, the relationship between humans and God, the object of study is the text in this case the Koran and the Hadith. Second, ethical relations, that is, the relationship between humans and other humans, at this point, the ethics of the teacher in learning and teaching, the ethics of students in learning, and shared ethics in the teaching and learning process. Third, linguistic relations, Imam Nawawi presents this concept based on the choice of language used. Fourth, juridical relations, this last point talks about the relationship between humans and fatwas (law).

Theocentric relation Imam Nawawi's Islamic education thinking about the virtues of knowledge and the person who has knowledge oriented his opinion

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[6] Tim Dosen Fakultas Tarbiyah UIN Malang, Dari Paradigma Klasik Hingga Kontemporer, p. 27
[7] Fazlur Rahman, Tema-Tema Pokok al-Qur'an, (Bandung: Pustaka, 1998), p. 56
[8] Imam Nawawi, Adab al-Alim wa al-Muta'alim wa Adab al-Mufti wa al-Mustafti, (Thantha: Maktabah ash-Shahabah, 1987). p. 29-31

based on the text, that is the Qur'an and the Hadith as its transcendental source. There is a significant difference between Islamic education and other education, it can be seen from the aspects of philosophy and and reference thinking. Islamic education thinking refers to what is implied in the revelations and prophetic missions of the hadith.[9] The Islamic paradigm views that anything related to Islamic education is inseparable from the context of the Quran Hits, and ijtihad.[10] and conception, which achieves happiness in the world and the hereafter as a goal, then Islamic education has found its own paradigmatic footing.

For example Imam Nawawi cites verses of the Qur'an Surah AlMujadilah verse 11.[11] Meaning: "O you who believe, when it is said to you" be roomy in the assembly ", then surely Allah will give you spaciousness. And, if it is said, 'stand up', then stand up, Allah will certainly exalts those who are given some degree of knowledge. And, Allah knows best what you do. "

Based on this verse, Imam Nawawi stressed the importance of studying, in which, the existence of knowledge is to be actualized in the form of behavior while living in the world. In addition, Imam Nawawi through the verse emphasizes the importance of ethics in the process of studying, both the ethics of a student towards a teacher, the ethics of a teacher against a student, and the ethics of a teacher with students. Based on the explanation above, the Islamic education of Imam Nawawi's thoughts does not only emphasize the effort to establish intellectuality, but the thought of Imam Nawawi's education also prioritizes aspects of spirituality. In the social-community context and make it a person who rahmatan lil alamin, both on a small scale and large scale. In addition to having a specific goal of Islamic education it contains more practical elements which are not only interpreted as idealizing Islamic principles but the aim is: to develop the potential of learners so as to achieve cognitive, affective and psychomotor intelligence.[12]

The ethical relation of Islamic education Imam Nawawi's thought appears in human relations with other human beings described by Imam Nawawi in the book Adabul alim Wal Mutaalim about the ethics of educators in learning and teaching and the ethics of students in learning. Declared as an educator whose ethics in the concept of Imam Nawawi's education encompass the whole activity of an educator, both in living everyday life, in the learning process, and in the teaching process. Based on the purpose of education formulated by Imam Nawawi that an educator when studying must make the pleasure of Allah the Most High.[13]

A teacher must not tarnish the process of learning and teaching with a variety of desires, such as wanting a lot of relationships, where with many relationships he gets service and compensation. The fundamental difference between Islam and other religions lies in thinking about the consequences of normative rules.[14] In the discussion of the consequences of the relationship between humans and God, humans and other humans, and humans and nature,

[9] Nuruhbiyati, Filsafat Pendidikan Islam, (Bandung: Pustaka Setia, 2000), p. 21
[10] Abdul Majid, Ilmu Pendidikan Islam, (Jakarta: Prenada Press, 2007), p. 22
[11] Imam Nawawi, Adab al-Alim wa al-Muta'alim wa Adab al-Mufti wa alMustafti, p. 11
[12] Azyumardi Azra, Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III, (Jakarta: Prenadamedia Group, 2012), p. 9
[13] Imam Nawawi, Adab al-Alim wa al-Muta'alim wa Adab al-Mufti wa alMustafti, p. 31
[14] Mahmasani, Falsafah Hukum Islam, (Jakarta: bulan Bintang, 1987), p. 32.

Islam has a wide range of treasures.[15] In the process of teaching an educator should pay attention the psychological condition of his students by teaching as he likes in a friendly manner and should not favor himself over other educators. Another important thing that must be considered by an educator is to create a learning process that is comfortable and enjoyable.[16]

Creating conducive conditions is part of the concept of learning Imam Nawawi.[17] Islam pays attention to the learning process of students. Students as subjects who are prepared to face the realities of life must be well educated. A student in learning must reflect on the spirit of Islam. Islam requires intelligent and agile humans. Islamic education does not stop until the process of transferring knowledge but emphasizes the praxis of what it already knows.[18]

Linguistic relations are human relationships with language, more specifically in the use of language to be used. Human relations with language appear in how language is used not only as a communication tool, but more than that language is used as a tool to influence, change, even to master others, so that the listener or reader can accept and justify all messages, ideas, ideas, and the thoughts it conveys, even if you can have to believe and follow it. So, someone when using language has a specific purpose, which is to be understood by others. He wants to make others confident in his ideas and thoughts. Furthermore, he wants others to buy the results of his thoughts. So, in this case the reader or listener or target audience becomes his main concern.[19]

Islam as a teaching has its source in the treatise of heaven which cannot be separated from revelation as an object to understand it. Islamic teachings are not focused on one form of understanding.[20] Philosophically Islam pays attention to several kinds such as human communication with itself, communication with groups and communities, as well as human communication with the reality that appears in the environment in which it exists.[21]

As an example in the book Adabul Alim Wal Mutaalim in the humming part of the majesty of science as an example of linguistic relations, Imam Nawawi revealed, "The science of jewelry and honor for those who have, pursue and seek, will surely be given a gift of character, what is the benefit of humans living without mind, until he finds himself decorated with sympathy, be aware, the seekers of knowledge are forever blessed, beware, don't forget that he is not gone, O seekers of knowledge, keep them safe in the bosom, do not be mortgaged with gold and gems. "[22]

Juridical relations are relations between humans and fatwa (law), which in giving fatwas and asking for fatwas in the book Adabul Alim Wal Mutaalim has terms and rules that must be met by those who ask for fatwas and those who give fatwas. Imam Nawawi positions the person giving the fatwa as the heir of the

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[15] Jalaludin, Kawasan dan Wawasan studi Islam, (Jakarta: Prenada Press, 2005), p 73

[16] Imam Nawawi, Adab al-Alim wa al-Muta'alim wa Adab al-Mufti wa alMustafti, p.38

[17] Ibid, p. 47

[18] Priatna Sanusi, "Beberapa ciri Pendidikan Islam", Jurnal Pendidikan Agama Islam-Ta'lim, Vol 11, No 1, 2013. 76

[19] Ahmad Mubaligh, Relasi Bahasa dan Ideologi, Jurnal Ilmu dan Bahasa, volume 5, nomor 2, 2010

[20] Hamka, Pelajaran Agama Islam, (Jakarta: Bulan Bintang, 1987), p. 123

[21] Endang Saefudin Anshari, Ilmu, Filsafat, dan Agama, (Bandung: Rosda, 1990), p. 12

[22] Imam Nawawi, Adab al-Alim wa al-Muta'alim wa Adab al-Mufti wa alMustafti, p. 18

Prophet, so not everyone can give a fatwa. There are several conditions that must be fulfilled by a fatwa giver, including: First, a fatwa giver must have the ability to set it. Secondly, there were 70 agreed 'fatwas'. Third, stay away from doubtful matters. Fourth, a person who gives a fatwa must be objective with the fatwa. Matters relating to al-ahkam al-khamsah have been widely discussed by jurists and sharia experts. As for al-ahkam al-khamsah, it is a control for people who have been burdened with law, the mukallaf in behavior that cannot be separated from five criteria: mandatory, sunnah, ibahah, makruh, and haram. Because education is an element of upholding a joint benefit as indicated in the maqashid al sharia, the concept of al-ahkam al-khamsah applies also in education.[23]

As for if these conditions have been met, Imam Nawawi divides the fatwa giver into two parts: First, the independent fatwa giver, that is, in addition to having mastered these conditions he must also master the sources and arguments of Shari'a law, the proposal of fiqh, commentary, science of hadith, nasikh and mansukh, nahwu science (syntax), neuroscience (morphology), and know the differences of opinion among jurists (Islamic jurists) in detail. Secondly, the mufti which is not independent, the death of Imam Shafi'i as a sign that there is no longer an independent fatwa giver. A fatwa giver who is not independent is someone who is affiliated with certain fiqh.[24]

All people who do not have the requirements as mufti are classified as al-mustafti (the party requesting fatwas). If in a region and surrounding area there is no mufti, then there is no law for lay people, either law that includes mandatory, haram, or with other laws.[25]

D. CONCLUSION

The framework of Imam Nawawi's Islamic education in the book adabul alim wal mutaalim uses the inductive reasoning method, where imam Nawawi begins to explain the greatness and virtue of science by quoting verses from the Qur'an, Hadith, ulama 'opinions and verses of poetry from the experts of wisdom. to build the paradigm of Islamic education thinking.

Imam Nawawi in the book adabul alim wal mutaalim presents the concept of multiliteral education thinking in four relations at once: First, the Theocentric relation is the relation between humans and God, wherein this book is written by Imam Nawawi about the greatness of the knowledge that comes from the text (the Qur'an) and Hadith). There is a significant difference between Islamic education and other education, it can be seen from the aspects of philosophy and and reference thinking. Islamic education thinking refers to what is implied in the revelations and prophetic hadith missions.

Second, ethical relations, namely the relationship between humans and humans in this case there is an educator and there is a student in the process of studying. The fundamental difference between Islam and other religions lies in thinking about the consequences of normative rules. The consequences of the relationship between humans and God, humans and other humans, and humans and nature, Islam has a wide range of treasures. Third, linguistic relations, namely the relationship between humans and language, where humans choose the

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[23] Al-Ghazali, Ihnya Ulum al-Din, (Semarang: Toha Putra, t.t), Jilid II, p. 56
[24] Imam Nawawi, Adab al-Alim wa al-Muta'alim wa Adab al-Mufti wa alMustafti, p. 74-75
[25] Ibid, p. 82-84

language they will use. Islam as a teaching is based on the treatise of the sky that cannot be separated from revelation as an object to understand it. Islamic teachings are not focused on one form of understanding. Philosophically, Islam pays attention to several kinds such as human communication with itself, communication with groups and communities, as well as human communication with the reality that appears in the environment in which it is located. Fourth, Juridical relations, namely the relationship between humans and fatwas (law). Because education is an element of upholding a joint benefit as indicated in the maqashid al sharia, the concept of al-ahkam al-khamsah applies also in education. With the presence of multiliteral Islamic education as a basis for finding a paradigmatic foothold, both theoretically and in practice.

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