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The Construction of Science and the Methodology of Knowledge in the Islamic World

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Abstrak

Konstruksi keilmuan atau Metodologi pengetahuan tentu mempunyai kaitan dengan beberapa pemahaman tentang bagaimana seseorang mencari ilmu. Termasuk di dalamnya akan disinggung bagaimana kondisi pikiran atau fisik seseorang dalam mencari ilmu, aspek-aspek yang dapat menunjang seseorang dalam mengasah ingatannya dalam mencari ilmu dan beberapa hal yang dapat menyebabkan otak seseorang mudah lupa terhadap materi pembelajaran. Tujuan artikel ini adalah untuk memunculkan kembali konsep tatanan ilmu pengetahuan berdasarkan beberapa kitab klasik para ulama terdahulu. Metodologi penelitian yang digunakan adalah metode kajian pustaka terhadap ringkasan kitab-kitab berbahasa Arab yang telah diterjemahkan dalam Bahasa Indonesia yang telah membahas tentang Metodologi ilmu dalam pendidikan. Hasil kajian pustaka ini menegaskan bahwa para penulis kitab klasik dari Ulama terdahulu memadukan teori pendidikan dengan kajian fiqh dan akhlak.

Kata Kunci: *Konstruksi Keilmuan, Metodologi Pengetahuan, Pendidikan Islam*

Abstract

Scientific construction or methodology of knowledge certainly has to do with some understanding of how a person seeks knowledge. Included in it will be mentioned how a person's mind or physical condition in seeking knowledge, aspects that can support a person in sharpening his memory in seeking knowledge and some things that can cause a person's brain to easily forget learning material. The purpose of this article is to revive the concept of scientific order based on some of the classic books of earlier scholars. The research methodology used is a literature review method of summaries of Arabic books that have been translated into Indonesian that have discussed the methodology of science in education. The results of this literature review confirm that the authors of classical books from previous scholars combined educational theory with fiqh and moral studies.

Keywords: Scientific Construction, Knowledge Methodology, Islamic Education

INTRODUCTION

Scientific construction or scientific order certainly has a relationship with some understanding of how someone seeks knowledge (Ghofur, 2016; Shukri et al., 2021). Including it will be mentioned about how the condition of the mind or physical when conducting the process of seeking knowledge, factors that can support a person in sharpening his memory in seeking knowledge and some things that can cause a person's brain to easily forget the learning material. Apart from that, science certainly has several contexts that we can understand together, such as the context of how science is maintained in the mind and not easily lost, then how to synchronize the heart with the mind so that the process of seeking knowledge not only sees in terms of intelligence but also in terms of reverence and blessings (Robbani et al., 2022).

In discussing the issue of science, of course, it cannot be separated from the culture of life in pesantren which until now has become a fairly good trend, it is not surprising that Islamic boarding schools are a reference for the community in educating their children in the religious field (Basit, 2023). That way it can be known that the construction of science is also formed where we get the origin of what we get, because in pesantren science the order of science really needs the heart to establish good intentions and not move away from the corridor of goodness (Fadli, 2021; Robbani et al., 2022).

RESEARCH METHOD

This examination employs a kind of library research. A descriptive qualitative research approach is used to analyze the texts and other pertinent material in the study. This research's data was collected from a variety of primary and secondary sources. These results

are based on research that has been peer-reviewed and found in reputable academic journals, papers, and seminars. Data collecting strategies include locating discourse from a variety of sources, including books, papers, articles, periodicals, journals, the web, and anything else pertinent to the theme of the work, in order to discover objects or factors linked to research investigations. Data analysis activities of this approach include data reduction, display data, and conclusion drawing/verification. In order to arrive at objective possibilities, the hermeneutic method of data analysis entails performing interpretive acts on meaningful objects (meaning-full form) (Ahdar & Musyarif, 2019).

RESULT AND DISCUSSION

The Importance of Science

Science can open up all goodness, as long as a person understands what Allah has required of him and with knowledge one will recognize the fadhilah or virtues that they then follow (Rahmawati, 2022). With science one wants to recognize ugliness and ugliness and after that they shun it. Some linguists say: learn science, so that it will straighten you when you are a child, and then introduce you to darkness when you grow up.

Meanwhile, the main science is religion. Humans can find clues to the truth with their knowledge and humans get misguided due to their ignorance of science (Helmi & Rahmaniah, 2020; Mujib, 2019). Man who does not understand religion, he will ignore the goodness of the world and the hereafter. While people who understand religion, they will also know something useful both in the world and in the hereafter. In the hadith of Abu Dharr R. A which means: Present in the council of the 'alim, is more important than praying a thousand raka'at.

After that, science is also a component for Muslims and a sign of good luck (Robbani et al., 2022). Because actually science is the key to the worship of Muslims, in their lives and also in all affairs during their lives and Islam emphasizes on seekers of knowledge in many ways, and some of it as exemplified among others:

1. Indeed, science as the way to heaven, as the hadith of the Prophet SAW." Whoever takes the path of studying, until Allah wants to facilitate his way to heaven, and verily the angels spread their wings with satisfaction to the seekers of knowledge, and verily the man of knowledge will be asked for forgiveness by the inhabitants of heaven and the inhabitants of the earth, and the whale in the water, and the primacy of the learned over the worshipper, Such is the virtue of the moon at night among the stars, and indeed the 'ulama' is the heir of the prophets, and indeed the prophets did not

bequeath dinars nor bequeathed dirhams, the thing that attains science, until he attains fortune".

2. Indeed, science is alive and bright, but folly is dead and black, and all the ugliness of the cause is the absence of life and light, but all goodness is caused by light.
3. Indeed, true knowledge can bring fear to Allah Almighty.
4. Indeed, God describes the members of hell with foolishness.
5. Science is part of faith and has a position as the spirit of the body, and Muslims talk about the greater, greater, and nobler sciences that can draw you closer to the pleasure of your Lord and keep you from disobedience.
6. Not only from that, science becomes a shield or pillar of the world in experiencing the final phases of time, because at the end of the age science will long be taken by Allah by killing scholars and religious figures who hide Islam. And not only from that one of the characteristics of the apocalypse is the lifting of science from the world, and ignorance is to be revealed.

Education and Learning It

Science is an effort to realize something by its essence to awaken (Eldes, 2015). While learning can be defined as an effort to specialize with something that exists by multiplying repeating it so that it will produce marks or marks in a student (Robbani et al., 2022; Susanti et al., 2022). As for learning, there are several requirements in seeking knowledge, including:

1. Concentration or intelligence, of course, when seeking knowledge must concentrate as hard as possible, because how much knowledge we will be able to measure by how hard our concentration is.
2. Willpower, of course, can be used as the earliest and most important capital in seeking knowledge, because what is the meaning of intelligence if there is no will.
3. Patience, of course, patience must always be glued together when learning, because patience is the main foundation in strengthening the mind in the process of transferring knowledge. For example we have Ibn Hajar with his story about his patience in seeking knowledge, actually he had experienced a deadlock in studying at the pesantren, because at that time he had been the most stupid student among the other students, and at that time Ibn Hajar decided to travel and get out of the pesantren, and when he wandered and rested in a place because of the rain, And at that time he reflected on his condition which was considered stupid by his friends when in the Islamic boarding school. However, one day Ibn Hajar saw a hollow stone caused by raindrops, and after that he thought and began to discover the principle

that such a hard stone would eventually be hollow even though only with water, especially the human brain which is soft enough if planted with knowledge continuously without stopping then over time it will be filled too. And after that incident Ibn Hajar returned to the Islamic boarding school and he studied earnestly until finally he became a great figure of Islam whose thoughts are always used until now. That is one of the stories about Ibn Hajar in terms of patience.

4. Provision, this is the most important thing in seeking knowledge, and the provision here can also be interpreted as a provision for all needs in seeking knowledge, such as paying tuition fees at Islamic boarding schools or at school or when studying. Because these provisions will later be used to pay teachers or ustadz-ustadz in Islamic boarding schools and other needs. We have no right to demand maximum knowledge if we are too filial or stingy in making payments at schools or in Islamic boarding schools or other educational institutions, because the companions of Ali bin abi tolib karramallahu wajhah said that a teacher who successfully guides his students to introduce only one letter alif then his teacher has the right to be given a thousand dinars. We need to know that the dinar is the original gold coin currency used in ancient times, if we equate it with today how much is earned by teachers.
5. The teacher's explanation, because this is related to the term sanad knowledge, it should be noted that sanad is the continuity of students to teachers successively to the apostle SAW. According to the majority of 'ulama Ahlu As-Sunnah wal Jama'ah if we have a lot of knowledge then the knowledge we get must be from the teacher who has sanad to the prophet SAW. Because when learning self-taught, the knowledge we get has no responsibility, whereas if every knowledge we get is sanad or comes from a clear teacher sanad up to the Prophet SAW. Then every knowledge we get will be accounted for. While other opinions reveal that the teacher is actually the one who saves you from the calamity of ignorance and gives light to your heart who portrays you as a perfect human being, 'wise, 'alim, and has virtue.
6. A long time, of course, when we want to have qualified knowledge we have to spend a lot of time to study it, such as studying in Islamic boarding schools to be able to master various branches of religious knowledge, or tools to understand the yellow book.

While in another version states that the requirements for seeking knowledge include the following: 1) Ablution before starting learning; 2) Wearing clean, holy clothing and using fragrances and using miswak; 3) Sit quietly and comfortably and face the teacher and qibla;

4) Start reading bismillah, alhamdulillah, and prayer to the prophet Muhammad. One of the things that a person will get from learning is obedience to Allah and his messenger or what is commanded and avoiding what is forbidden (Robbani et al., 2022). Imam Ghozali revealed a fatwa in his book *Ayyuhal Walad* that in fact ta'at and worship is to follow the shari'a of Allah and his Messenger that is to carry out all his commandments and also stay away from all his prohibitions, then Imam Ghozali affirmed from the above that ta'at includes everything we say and we do and abandon everything that has been decreed, as well as fasting on holidays and days of Tasyriq, Because if you do this, you will be judged as a person who is immoral. Apart from that, namely praying using stolen clothes or Ghasab.

While other opinions reveal that good morality is also something that will be obtained by people who study or gain knowledge. Indeed, a good Akhlaq is the cause of luck for anyone who has it both in this world and in the Hereafter, Allah is pleased with him and his family will like him and all those around him. Whereas bad morality is the subject of woe to those who possess it both in the world and in the hereafter, and Allah will be angry with him.

A person, if he succeeds in building a construction or order of science, will always think critically in everything he sees. If it is involved in the understanding of Islam that everything we see with our eyes, then everything will be relied on Allah, such as the example of how much beauty Allah creates without the help of other substances or makhluk, then how many miracles happen around us and consciously our scientific thinking assumes that all of it is by the will of Allah.

Aspects That Can Help with Learning

1. Teacher Aspect

Teachers are one of the people who play a very important role in studying (Alfiyanto, 2022; Alfiyanto et al., 2021; Alfiyanto & Hidayati, 2022), because of the instructions from the teacher or the term in the book "ta'liimu al-Muta' allim" is *irsyaadul ustadzi*. The teacher becomes a role model and will be followed by his students, so because the teacher is one of the aspects that is very helpful for learning, especially in the understanding of ahlu sunnah wal jama' ah self-taught or without a teacher is not allowed, because there is no correcting if there is a wrong understanding.

2. Aspects of Physical Condition

Physical condition must greatly affect all parts contained in the body, including the equipment used for thinking. A healthy physique can create a mature and clear way of

thinking. On the other hand, clarity and maturity of one's thinking want to create qualified knowledge. Physical conditions must be related to how the state of mind, because most diseases come from a mindset that is always sick and does not have time to be clear.

3. Aspects of the Psychological State

The psychological state must be different from the physical, psychological is the condition of a person in himself and his soul, not in his physical. Healthy psychological conditions can certainly have an influence on how sharp the brain is in thinking at the time of *tolabul' ilmi*, because a person's psychology is one of the things that is very useful to ensure that it is always in good condition.

4. Student or Student Aspects

This aspect is more towards the spirit or enthusiasm of students in learning, especially their intentions that do not come out of the corridor of goodness. Because intention is the very main thing of all things, plus the spirit and desire of a student or student to eliminate ignorance. Because there are things that can share the harmful effects on oneself or others, it is stupid and feels smart, but of the 2 things feeling smart is more potentially damaging than stupid.

5. Objective Aspect

This aspect is actually still very related to the student aspect and the aspect of a teacher, because both are people who are related in exploring knowledge. Not only that, students with teachers must have a good goal in gaining knowledge and directing knowledge, because wrong intentions want to create something wrong and bad. A kind of thing about seeking knowledge from a teacher with the intention of only wanting to find intelligence without blessings, until it is considered useless or the same as self-taught learning (learning without a teacher). It is different from the intention to seek knowledge because it expects pleasure from a teacher, so that what is obtained is not only intelligence, let alone useful knowledge, because useful knowledge will be produced from teachers who are pleased with their students. Imam Nawawi said a hadith that is quite phenomenal in his book *al-adzkaar* that actually the subject of all actions lies in one's intention.

Memory and Forgotten Properties

Things that can cause easy forgetting are as follows:

1. Imam Shafi'i once experienced a difficult time in memorization, even though he usually had difficulty in memorizing knowledge. After being traced it turned out that he found

the reason why he had difficulty in memorizing, it turned out that he accidentally saw the calf of a woman, this indicates that immorality is one of the things that can cause forgetting.

2. Leaving and the absence of practice, knowledge without practice is like a tree without fruit, it shows that practicing everything we know knowledge is certainly a factor or key in remembering learning. Because training memory in seeking knowledge can be done by practicing it.
3. Memorizing something that is not so important, because Imam Bukhori is a narrator of Hadith he has a very extraordinary memorization ability, besides he is indeed an intelligent person on the other hand also he never memorizes something that is not so important to him, even the names of his classmates when he learned many that he did not know. This shows that filling memory memories with things that are not so important can hinder the sharpness of one's brain in memorizing science, that's why nowadays we are difficult to understand and memorize lessons because our brains are used to memorizing things that are not very useful especially worldly items.

While the things that can train our memory in gaining knowledge are: 1) Multiply istighfar, because istighfar is actually one of the causes of goodness; 2) Devotion to Allah, because devotion to Allah is the way to learn; 3) Pray, by asking Allah to give you the memory of something forgotten; 4) Tirakat, or its national language, works hard to get what it aims for. Tirakat can also be referred to as Riyadhoh. Tirakat can be done by fasting the sunnah, serving a teacher, and other good practices. While the most afdhol form of tirakat or the most important is learning tirakat, because learning tirakat is to exert all his energy and mind to think critically about the knowledge he is learning. Learning tirakat is not only pleasure from the teacher obtained, but will also increase useful knowledge, whereas if tirakat worship such as fasting sunnah, sunnah prayer and others will only get rewards and grant the hajat of students but it seems more individualist, meaning that rewards will only be obtained by those who do worship or good practices, However, if we learn, then those who feel the results are not only ourselves but also felt by others, because we have a great opportunity to teach them what we know from the results of learning.

CONCLUSION

Education is a discussion with a very broad scope, no wonder if every theory that discusses education or its relation to studying science will find a lot of differences in arguments. The results of this literature review reaffirm that the authors of the yellow book

combined educational theory with fiqh and moral studies. The requirements for seeking knowledge include: 1) Concentration or intelligence; 2) Willpower; 3) Be patient; 4) Provisions; 5) Teacher's explanation; 6) Long time.

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