



Islamic Intellectual Movement Patterns (Classical, Modern, Postmodernism)

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Abstract

The occurrence of cultural contact between the West and the East makes Muslims aware, depending on the problems that arise and are faced by intellectuals in a country, so that patterns of scientific movements are formed that cannot be seen from social, economic and societal backgrounds. . politics and religion surrounding it. Its role globally is neatly recorded in gold ink in many pages of history. Under the control of Islam, its view of ideological independence and its attitude towards the rules of life are very clear, which is marked by syumulia (universality) because it was revealed as a system of life. The long journey of intellectuals and the works that have been written by Indonesian scholars are very valuable sources of information in exploring their thinking models when facing developments in the situation and demands of the times. This research method uses qualitative with the type of literature review research. Primary data sources from relevant journals and books. Data analysis uses content analysis content. The results of this study have implications for their thinking on the dynamics of contemporary Islamic thought and modernization. Most of them have created educational models that are unique and interesting and remain relevant throughout the ages. How do the ulama, who have specialized in studying and teaching their knowledge, have a high enthusiasm for passing on the legacy of the Prophets to all Muslims without knowing territorial boundaries? The love of knowledge, the struggle to acquire knowledge, and the preservation of knowledge are role models for Muslims today. Knowledge is also capable of delivering great figures throughout the ages who leave good traces (atsar) for future generations. This article attempts to explore the patterns used by Muslim intellectuals in Islamic history from various movements used to face challenges.

Keyword: Pattern, Intellectual, Islam

Abstrak

Terjadinya kontak budaya antara Barat dan Timur menyadarkan umat Islam, bergantung pada permasalahan yang muncul dan dihadapi oleh kaum intelektual di suatu negara, sehingga terbentuklah pola-pola gerakan keilmuan yang tidak dapat dicermati dari latar belakang sosial, ekonomi, dan kemasyarakatan. . politik dan agama yang melingkupinya. Perannya secara global tercatat rapi dalam tinta emas di banyak halaman sejarah. Di bawah kendali Islam, pandangannya terhadap kemandirian ideologi dan sikapnya terhadap aturan-aturan hidup sangat jelas, yang ditandai dengan syumulia (universalitas) karena memang diturunkan sebagai suatu sistem kehidupan. Perjalanan panjang para intelektual dan karya-karya yang telah diukir oleh para sarjana Indonesia menjadi sumber informasi yang sangat berharga dalam menggali model berpikir mereka ketika menghadapi perkembangan situasi dan tuntutan zaman. Metode penelitian ini menggunakan kualitatif dengan jenis penelitian kajian kepustakaan. Sumber data primer dari jurnal dan buku yang relevan. Analisis data menggunakan konten analisis isi. Hasil penelitian ini berimplikasi pemikiran mereka terhadap dinamika pemikiran Islam kontemporer dan modernisasi. Kebanyakan dari mereka telah menciptakan model-model pendidikan yang unik dan menarik serta tetap relevan sepanjang masa. Bagaimana para ulama yang telah mengkhususkan diri mempelajari dan mengajarkan ilmunya, memiliki semangat yang tinggi untuk meneruskan warisan para Nabi kepada seluruh umat Islam tanpa mengenal batas wilayah. Kecintaan terhadap ilmu, perjuangan memperoleh ilmu, dan pelestarian ilmu merupakan teladan bagi umat Islam saat ini. Ilmu juga mampu mengantarkan menjadi sosok besar sepanjang zaman yang meninggalkan jejak (atsar) yang baik bagi generasi penerus. Tulisan ini berupaya menggali pola-pola yang digunakan para intelektual Muslim dalam sejarah Islam dari berbagai gerakan yang digunakan dalam menghadapi tantangan.

Kata Kunci: Pola, Intelektual, Islam

Diterima: 25 Mei 2023 | Direvisi: 1 Juni 2023 | Disetujui: 30 Juni 2023

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Introduction

Prophet Muhammad SAW was born and raised in the midst of the Quraysh tribe of Mecca, the socio-political arrangement of the Quraysh tradition includes several aspects, such as; cultural reform, social reform, and theology guided by divine revelation. The period of Islamic Progress I was a period of expansion, integration and the golden age of Islam; namely the time when the Prophet Muhammad SAW carried out his vision, mission, goals and objectives of his da'wah (Bahri, 2022). Which was then judged to be the most successful; the period of Khulafa al-Rashidin (Abu Bakr, Umar, Usman and Ali) which integrated the functions of the caliphate and religious functions which were marked by laying the foundations of Islam and the unity of the people; The Umayyads were marked by the expansion of their territory and the advancement of religious knowledge (Tafsir, Hadith, Theology, Jurisprudence, and Islamic History); and general science; Bani Abbas marked by the progress of general science, culture and civilization that brought the Islamic world to the golden age (Golden Age).

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Renewal in the Islamic world is essentially a self-criticism and a struggle to emphasize that Islam is dynamic in character, (Nata, 2000) srelevant in any situation faced by Islamic

society or in other words, Islam is salih likulli era wa eating. As history records, the periodization of Islamic history can be divided into three periods (Nata, 2000).

First, the classical period, starting from the 2nd century to the 13th century; second, the middle period, which is the period from the 14th century to the 18th century, while the third period is from the 19th century to the present (21st century). From each period there are intellectual movements carried out by scholars. However, when compared between intellectual movements from period to period, it turns out that in reality it is not the same as the use of movement patterns. Discussion of the pattern of Islamic intellectual movements that occurred in Islamic history based on historical data that can be analyzed comprehensively, objectively, and critically.

Method

This research method uses qualitative research with the type of liberal research. The purpose of a particular use shows the meaning that research activities are based on scientific characteristics, namely rational, empirical and systematic (Sugiyono, 2016). Source of data in this study, researchers used two kinds of data, namely primary data and secondary data. Primary data is obtained directly from research subjects using measurement tools or data return tools directly on the subjects as the source of information sought. Secondary data is data obtained from other parties, not directly obtained by researchers from their research subjects. To obtain secondary data, this is done through literature study which contains information about primary, especially library materials, through literature from library books, scientific works. Secondary data used are books, journals, textbooks. Data collection techniques are the most strategic step in research because the main aim of research is to obtain data.

Discussion

Classical Age Intellectual Movement Patterns

Describing the history of the spread of Islam during the early caliphate period, the Weberian analysis is considered quite relevant. Furthermore, Max Weber emphasized that the factor of ideas or ideas or thoughts is a factor that greatly determines the existence of social change (Schroeeder & Weber, 1992). The expansion carried out by the holders of the government relay after the Prophet Muhammad was dominated by two dynasties (Umayyad and Abbasid) which in general had an important role in the development of science in the

Islamic world. Quoting Ibn Khaldun's statement, that the growth and development of science is very closely related to the breadth of the region and the diversity of culture and knowledge in areas controlled by Islam (Khaldun, n.d.).

This period took approximately 30 years according to the Hijri calendar and 29 years in the Gregorian calendar, but this relatively short reign became a determinant for the continuation of Islamic da'wah. After the political situation was stable, during the reign of Umar bin Khattab, he continued the policies that had been carried out, namely related to the expansion of Islamic territory so as to achieve quite brilliant results which included the territories of the Arabian peninsula, Palestine, Syria, Iraq, Persia, and Egypt. Regarding education, Umar bin Khattab ordered his commanders to build mosques in the areas he had successfully conquered as places of worship and carry out educational activities.⁶ Furthermore, the Umayyad dynasty had laid the foundations for the advancement of education and thought in the next dynasty, namely the Abbasid dynasty. Therefore Philip K. Hitti in his book explains that the Umayyad dynasty was an "incubation" or a period of budding for Islamic intellectual development (Syalabi, 1993).

During the Abbasid dynasty (750 AD-1258 AD) science developed very rapidly and at the same time succeeded in preparing the foundation for the development of philosophy and science and civilization. This seems to make the Abbasid Caliphate become a highly respected world superpower leader. The territory of the Islamic world stretches wide from the Atlantic coast in the west to the great wall in eastern China, besides that in the past decade the caliph has succeeded in making the Islamic world a ruler in science and world civilization. While Baghdad, which was the capital of the Abbasids, turned into a world cultural center, it was supported by the caliph in the development of science and art. Meanwhile, the Bait al-Himah library during the reign of Harun al-Rashid was transformed into a virtual university capable of producing a number of legendary Muslim scientists (Kotler & Armstrong, 2017).

The liberalization of science formalized by al-Ma'mun made the Mu'tazilah the official state school of thought, which was one of the supporting aspects of the advancement of science and Islamic civilization at that time, so that the development of general knowledge was increasingly visible. General sciences and religious sciences are increasingly favored by Muslims. This shows that the development of civilization and developments in the scientific

tradition (the intellectuals) cannot be separated from the political aspects of the state as well as indetermining a policy in terms of education. Meanwhile, during the reign of the Abbasid dynasty, during the leadership of the caliph Al-Ma'mun (S.I.Poeradisastra, 1986) impose a mihnah policy against scholars who are not in line with the understanding of the creation of the Qur'an which is held by the Mu'tazilah doctrine. As is known, besides the caliph himself following the Mu'tazilah ideology, this theology was also used as the official ideology or school of the caliphate (Ismatu Ropi, 2019).

The scientific tradition created an extensive network of scholars, who transcended regional boundaries and differences in religious views (Azra, 2015). This shows that the pattern of intellectual and educational movements developed by Muslims in classical times used an integrated movement pattern, namely a pattern based on the integration between physical and metaphysical dimensions, outer and inner dimensions, physical dimensions and Sufism, physical dimensions, the five senses, reason, intuition and revelation, the world and the hereafter, physical and spiritual, and spiritual material. That is a view based on the nature and characteristics of the teachings of the Qur'an and al-Sunnah, which does not recognize the separation between these various affairs (Nata, 2000).

Movement patterns developed by intellectuals in classical times are still based on various dimensions and have a comprehensive nature. This is caused by several factors, including; the existing dimensions there is no separation between the existing dimensions, has not been mixed by various interests by politicians (political interests) that existed at that time did not show any emphasis on political interests. Nevertheless, the aspects taught still adhere to the characteristics based on the main sources, namely the Qur'an and al-Sunnah. Thus, the pattern of intellectual movement used in classical times has the following characteristics (Asy'ari & Rusyd, 2008).

First, every intellect can directly access the Qur'an and al-Sunnah, without going through the explanations given previously. Second, each intellectual can develop his study method individually, according to his tendencies and capacities. Third, every intellectual can not only become an intellectual in the religious sciences which is the focus of discussion according to his expertise, and intellectuals can also become scientists in the fields of social sciences, natural sciences, philosophy, art, even engineering and skills.

For example, the Muslim intellectuals who succeeded in combining the two fields of science (religion and knowledge), including Al-Farabi, besides being known as an expert in philosophy, is also known as an expert in politics, medicine, kalam, creed, fiqh, and tasyri'. Likewise, Ibn Sina besides being known as an expert in the field of philosophy as a psychiatrist, medical expert, astronomers, chemists, physicists, jurists and even Sufism experts. As Muslim intellectuals like Ibn Rushd who is known as a fiqh expert, besides that he is also known as a philosopher which was later immortalized into a work of *tahafut al-tahafut*.

Seeing the phenomenon as in various scientific fields owned by Muslim intellectuals, various analyzes of scientists arise to find the reasons why this can be achieved. Among them there are those who say that at that time there was no dichotomous understanding between religious science and general science, the development of science at that time was still free in every stage of civilization growth, meaning that there was no specialization, so that every scientist could develop his intellectual desires as desired. Both reasons are supported by aspects of intelligence that produce multitalented. So it can be said that the intellectual movement developed by Muslims in classical times was a holistic integrated movement pattern. The pattern that exists in several scientific results that have been successfully mastered by the intellectuals in classical times is that the pattern used is integrated, besides being influenced by thoughts on revelation, it is also influenced by the Hellenist spirit based on thought.

The vast territory of Islamic rule has had a major influence on scientific progress. Geographically, the era or medieval Muslim intellectuals were marked by the following things; First, geographically, the territory of the Islamic empire is very wide, which is not only reaching the Middle East, but also Africa, Europe, the West, Asia, and others. Secondly, politically, the vast Islamic area is no longer completely subject to the government centered in Baghdad, but has been fragmented, divided into various small kingdoms, dynasties, sultanates, and kingdoms which are independent of one another and even overthrow each other and want to dominate each other. Third, culturally, people living in an area no longer have the same religious, cultural, ethnic, linguistic, traditional and other backgrounds, but are very diverse. This cultural diversity often turns out to be a source of conflict and division when the leaders in the area are not able to manage it wisely and wisely. Fourth, from the

social structure, society is divided into differences in social status caused by position and status of economic prosperity, and so on.

Fifth, in terms of unity and integrity, internally sometimes conflicts and external fragmentation often occur, Muslims have faced the threat of colonialism and the spread of foreign nations that have started to rise, as did Hulagu Khan from the Tartars, the Crusaders supported by the imperial rulers. Roman, and so on. Sixth, in terms of sects or schools of thought, at that time, schools and sects had emerged, especially in the fields of theology, fiqh, politics, and Sufism, which were sometimes unfriendly to one another, and often conflicted. Seventh, in terms of religious understanding, at that time it tended to prioritize the field of religious science, and the social sciences, natural sciences, philosophy, and others had begun to be abandoned. The eight general sciences, science, philosophy, art, engineering, architecture and others that have been abandoned and not developed by Muslims have been studied by Europeans and Westerners through their translation activities in Spain, Sicily, and so on. Ninth, politically, Muslims have been divided into Sunni and Shia groups which until now have not shown signs of uniting, scientifically at that time there had been a dichotomous view between religious knowledge and general science.

They consider that general science is not a science that must be studied, because its position is only as *fardu kifayah*. Tenth in terms of freedom is no longer found, the scholars are no longer allowed to directly access the Qur'an and al-Sunnah, but must follow the opinion of the scholars who have existed before. Eleventh, the existence of Muslims in general has experienced a setback in various political, economic, social, scientific, and other fields. Twelfth morally the state of society has deteriorated. In general, many of them have prioritized the luxury of life, are extravagant, pragmatic, and do not appreciate spiritual values.¹⁸ This situation and condition of the Muslims has influenced the birth of a pattern of intellectual movement that is completely different from the pattern of intellectual movement as mentioned above. The characteristics of these differences can be stated as follows.

First, the scholars of the Middle Ages generally followed the method of study that had been developed by the scholars of classical times with a few additions, subtractions, and developments. *Second*, the scholars of the Middle Ages generally concentrated their intellectual thoughts on the field of Islamic religious knowledge; Tafseer, hadith, fiqh, kalam,

Islamic philosophy, and Sufism, by providing explanations (syarah), notes (descriptions), classifications, comparisons, synthesis and a little criticism. *Third*, the scholars of the Middle Ages in general no longer access the Qur'an and the Sunnah directly, but follow the explanations given by previous scholars. *Fourth*, the scholars of the Middle Ages no longer paid attention to social science, natural science, art, engineering, and others. *Fifth*, the scholars of the Middle Ages were divided into schools and schools of Islamic religious sciences.

Sixth, of the many religious sciences that have been developed, it seems that the field of Sufism is one of the most debating influences. Sometimes Sufism runs alone without assistance with fiqh or shari'ah, and sometimes fiqh runs alone without coexistence with Sufism.

The intellectual movement that occurred in the Middle Ages as mentioned above took a pattern like the Universitas Stadirom, where a number of scientists gathered to serve a number of students who came to them. This era was marked by authority, domination, and a kind of "kingdom" of the ulama, where the people just follow it. In line with that, universities are like ivory towers that are far from society and are less responsive to various developments that occur in society. This intellectual movement in the Middle Ages was much influenced by the strong influence of religion, or what is known as the semitic school (Fadjar, 2010).

The growth of a critical attitude among Muslims towards the West, both in the form of intellectual and socio-political movements, is a symptom that grew around the 18th century AD. The diversity of reactions to the growth of the Islamic revival makes it difficult to find the right term and covers all the symptoms of the Islamic revival. Indeed, the West was the first to roll the ball of the Islamic revival that was started by Napoleon Bonaparte's expansion into Egypt. In contrast to the research conducted by Azyumardi Azra on the Middle East Ulama Network and the Archipelago Archipelago in the XVII and XVIII centuries, he argues that in that period Harun Nasution included it as medieval or late medieval Islam, in fact there has been a renewal of Islam in the Malay-Indonesian region. . Malay-Indonesian scholars involved in the cosmopolitan ulama network based in Mecca and Medina played a decisive role in broadcasting reform ideas, both through teaching and writing. Renewal in the ulama network between the Middle East and the archipelago in the 17th-18th centuries AD.

The results of this study conclude that Islamic renewal in the archipelago began in the second half of the 17th century AD and not in the 19th or 20th centuries.

Furthermore, reforms in the Malay region in the 17th century AD were not solely oriented to shari'ah (law). This is a major change in the history of Islam in the Archipelago, because in the previous centuries Islam was the dominant Sufism. After studying in network centers in the Middle East, Malay-Indonesian scholars from the mid-17th century onwards made conscious, even simultaneous efforts to spread neo-sufism in the archipelago.²⁰ Abudin Nata in his work "Social Intellectual History of Islam and its Educational Institutions" said that there are differences in seeing indicators of renewal among scientists. Among them, the emergence of comparisons between Sufism and Shari'ah as happened in the XVII and XVIII centuries AD, as Azyumardi Azra has stated, it can be said that the renewal indicator used is not the emergence of a comparison between Sufism and Shari'ah, but the spirit of free ijtihad, eliminating the dichotomy of religion and general science, being open to modern sciences from the West and others. So what has been stated by Azyumardi Azra cannot be said to be an attempt to reform Islamic thought (Nata, 2012).

Responding to the two expert opinions above, the author argues that the renewal of Islamic thought in Indonesia has been pioneered by many scientists or scholars who are currently or have completed their studies in the Middle East, through the systems and learning patterns applied in their institutions (pesantren). The religious sciences are still dominated by the strong study of fiqh based on the Shafi'i school, while in the study of Sufism it is more inclined to the works of Imam al-Ghazali, as contained in his monumental work, namely "Thya' ulum al-Din". Thus, the author agrees more with Abudin Nata's opinion, which cannot be said to be an effort to reform in Islamic thought.

Patterns of Intellectual Movements in Modern Times

The modern era in Islam started from the 19th century AD until now. In this era, the social, economic, political, scientific, technological, management, skills, culture, and Islamic civilization conditions are in decline and backwardness. The pattern of intellectual movement in modern times is characterized by the following: First, it considers the existing Islamic sciences to be the result of ijtihad that has not been finalized, and therefore needs to be reinterpreted, reformulated, re-actualized, and recontextualized, so that they have relevance

in solve problems facing society. Second, accept the old opinion that is still appropriate and take a new opinion that is more appropriate (*al-muhafadzah ala al-qadim al-shalih wa al-akhdzu bi al-jadidial-ashlah*). Third, consider that the Islamic sciences that exist today are parallel, namely as the result of *ijtihad*, which in addition to having advantages, also contains weaknesses. Fourth, leaving doctrinal, textual, scriptural, ideological, and normative understandings. In this way, Islam will increasingly have an accommodative power for every social development that occurs (Nata, 2012).

The emergence of the Islamic revival movement which later became a "neomodernism" movement where Fazlurrahman claimed to be the spokesman for this movement. The emergence of the neorevivalism movement which rejects the methods and ideas of classical neomodernism without offering any alternative, except to distinguish Islam in the West, even though classical modernism has been right in its spirit, but it has two fundamental weaknesses that caused a reaction in the form of neorevivalism. First, modernists do not elaborate on their semi-explicit method of dealing with specific problems and the implications of their basic principles. This gives the impression that modernists are westernized and are being westernized (Nasution & Azra, 1985).

Intellectual movements that occur in modern times, among others, aim to overcome the backwardness of Muslims in the fields of science, technology, economy, politics, culture, education, health. In order to free the Islamic world from foreign colonialism and achieve progress as the Western world has achieved. As an effort to be made in this renewal, among others, by encouraging Muslims to master science and technology, management, skills, discipline, and a high work ethic, respecting time, working with planning, being open, having a research culture, thinking rationally. with planning, and dare to *ijtihad*.

Patterns of Intellectual Movements in the Age of Postmodernism

The main essence of the postmodernism line of thought is to oppose all things that smell absolute, standard, reject and avoid a systematic description or problem solving that is simple and schematic, and utilizes values derived from various sources. According to Abudin Nata, Postmodernism is a period of time or an era marked by the following: first, disappointment with modernism which has caused various negative impacts, such as dehumanization, dislocation, free trade, new colonialism, environmental destruction, the gap

between the rich and the poor and poor, drug trafficking and so on. Second. Closer to each other and the dependence of a science with other sciences. Every science begins to realize its own limitations and will not be able to solve problems on its own. Third. Science is increasingly required to make a significant contribution to meeting the needs of mankind. Science is not just for science, but science for humans. Fourth. In this era of postmodernism, apart from having various religions, there are also various sects, ideologies that compete with each other for human life (Nata, 2012). Furthermore, these four things by Abudin Nata are formulated as patterns of the Islamic movement in the postmodern era as follows: First, There is scientific integration (Nata, 2018). Second, there is a shift in Islamic studies towards a more contextual one using various approaches from various disciplines in understanding Islam such as historical approaches, psychology and others. Third, the workings of the Muslim intellectual movement in the postmodernism era through a team work, fatwa committee, team teaching, and so on which are supported by inter-scientific experts, but have the same vision and goal in solving the problems of the Ummah (Nata, 2012).

Regarding the integration of knowledge, according to Abudin Nata, it is very useful for human life, based on the following reasons. First, to overcome a crippled culture. The Muslim community tends to prioritize religion, while the general public tends to prioritize general knowledge, as a result they are both crippled. To advance in a balanced way, secondly, with the integration of knowledge, a scientist will not only progress morally, spiritually, culturally, and soon. Third, with the integration of knowledge, various scattered powers can be united (Nata, 2018).

Flowing from some of the information described above, it can be informed that in the postmodern era, the pattern of Muslim intellectual movements took the form of integrated, holistic, comprehensive, and contextual Islamic studies. In addition to the harmonious relationship between religious knowledge and responsiveness to various community developments, there is also good cooperation between religious science and general science. In another position, some Muslim scholars and scientists have begun to raise awareness about the need to build cooperation between partnerships in understanding Islam in relation to solving various problems faced by mankind. The ulama realized that without equipping themselves with various approaches, as found in various modern scientific disciplines, their

religious understanding would lose its relevance. Scientists realize that without equipping themselves with the basics, principles, and spirit of religious teachings, their scientific findings will end up deadlocked, misdirected, and in chaos. Second, the varied patterns of Muslim intellectual movements are caused, among other things, by the different social, economic, political, cultural, scientific and technological developments, philosophies, ideologies, and conditions of the people. In classical times. Third, that academically and theoretically there is a division about the pattern of Muslim intellectual movements that is accepted. But in fact or in practice, the patterns of intellectual movements at the same time occur in one area.

The pattern of Muslim intellectual movements from classical times to postmodernism can be concluded that togetherness. This situation is partly due to the influence of the religious understanding they previously received, their educational background, the social problems they face, the economic capabilities they have, and the different socio-political situations they face. However, this situation sometimes causes friction between one another, sometimes even tripping and weakening each other.

Conclusion

The pattern of intellectual movement that occurred in history (Islam) shows the existence of variations and variations that exist between one another. By forming a dynamic, varied, integrated, holistic and comprehensive movement, apart from producing graduates who specialize in their field of expertise, they also have expertise in other fields of knowledge, even in the field of science. general field. In the Middle Ages they only prioritized religious sciences, religious sciences conflicted with each other and no longer had dialogue with the problems of life in society. Meanwhile, Sufism places more emphasis on the spiritual dimension (esoteric). The pattern of Muslim intellectual movement takes the form of al-fikr al-Islami, the relationship between religious knowledge and general knowledge, which is rational, tolerant, open, dynamic and progressive. The emergence of a strong scientific research tradition in the past is a tradition shared by Muslim intellectuals. Apart from that, the West also has stronger scientific methodological capabilities, a strong work ethic and scientific ethic, neat management, and is supported by an adequate budget and strong political support from the authorities. However, in this era which is called the modern era, it turns out that the forces originating from the dichotomous traditional society of the Middle

Ages are felt to still dominate the intellectual movement patterns of Muslims, and there are even pro and con opinions regarding whether or not ulama are permitted.

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