

# CLASSICAL ISLAMIC EDUCATION AND THE RELEVANCE OF ULAMA'S DA'WAH IN SOCIETY

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## ABSTRACT

*Intellectual and scholarly scholarship which is a tradition that has and has reached the golden age of its time, namely the period after the Prophet, the Companions and classical Islam. With the embryo of thought and movement which is centralized in the system and pattern of the teachings of the Prophet Muhammad. Ulama who are heirs to the Prophet's message (warosatil al anbiya') occupy an important position and place in the life of Muslim society in general and universally. The social status possessed by the ulama occupies not only a role, but also has a function in the regulation and translation of Islamic religious values clearly. A sociological study related to the perspective of the ulema and his place as part of the struggle for Islamic da'wah. And become as moral*

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*control and social control from the authorities, and as a driver for the benefit and progress of future Islamic civilization.*

**Keywords:** *Classical Islamic Education, Ulama and Social Da'wah*

## **A. Introduction**

The culture and thought that was built and started during the life of the Prophet Muhammad has become a construction in classical times and determined the direction and shape of Islamic civilization. We can learn this in the script and history that was born at that time. Likewise, the development of Islamic thought and education is marked by the polarization of criticism or polemics in his classical writings. *Tarbiyah, munazarah*, also teaching in institutions in modern times such as madrasas, *halaqah* (Dalimunthe, 2019, h. 15) or also in mosques (Syafiq A Mughni, 2002, h. 53).

In this case, as heirs and successors of the Prophet's message, scholars have a very noble and noble task in Islam. In all aspects of people's lives, ulama have the position and orientation of religious authority after the Prophet Muhammad or the other term *al ulama warasathil al anbiya'*. This is why scholars are highly respected by other Muslims in religious matters. Also their opinions and arguments that are in accordance with Islamic law are considered binding and there are correlation paths with various problems.

Another important view of a ulema is that the ulema has the capacity to carry out legitimate interpretations and to acknowledge his views purely on the Qur'an and Hadith. Especially with the high morals and deep religious understanding of a cleric in touching all social and community layers. So it is actually this understanding and confusion that causes scholars not only to transfer knowledge of religion (Utama et al., 2022), but also to have the strength of morals or character.

This conception is a study that explains that the ulema legitimately have the position and power in their influence on people's lives and especially the Muslim community. In

translating religious understanding in life, as well as inculcating morality and efforts to organize a civilization, the ulama are the sharpening stones for the independence of the people in determining the path of piety to Allah Swt. And morally, the ulama have the strata or status of the stakeholders and the continuation of the complete Islamic treatise during the time of the Prophet Muhammad. It is on the basis of such values that the ulama have a special place in the political aspect specifically in social life. Because from a theological point of view, ulama as the understanding of the afterlife also have an influence on a decision on *power society* (Hidayat, 2019).

The ability and capacity of the ulama in various social and political aspects and education will be in harmony and always accompanied by a value and norm of Islamic teachings. It appreciates that the social life of the Muslim community is getting higher. And it will also be very helpful in boosting the credibility of the clergy if there is a quality and capacity in science. Coupled with the moral shalihnya or morals of the ulama, sympathy and responsibility as integrated values for the realization of their knowledge. This is why, when a scholar who is scientifically and morally high will radiate the virtues of his behavior in real social life in society (I H Qureshi, 1983).

## **B. Da'wah and Ulama**

The terms da'wah and ulama both have the capacity to explain and be explained. Become a tool in spreading and grounding the message of Islamic law. Carry out enlightenment of the laws and sources of God's teachings on the nature of life, socially, religiously, politically, economically and in various other aspects of life (Rahmat Hidayat, 2019).

Ulama is the plural form of the sentence *fail* (Arabic) and *alim* from a verb which means "to know" or to be knowledgeable about a case or issue. And *alim* is a person whose attribute *ilm* is a force and a *strong* root in science or literature (E J Brill, 1936) (Harun Nasution, 2015).

However, in Indonesian terminology, ulama have different designations and spellings from one region to another. Such as Ajengan (Sunda), Kyai (Java), Tengku (Aceh), Datok

(Padang/Minang), Tuan Guru (Kalimantan/ Nusa Tenggara) and Sheikh (North Sumatra) and others (Djohan Efendi, 1991) (JS Badudu, 1996). However, in post-classical Arabic, the plural form is introduced, namely *ulum* refers to various *ilm* or types of knowledge (EW Lane, 1984). In the context of this last understanding, not everyone who has *knowledge* can be called a scholar. But on the other hand, only those who are experts in the religious sciences (*ulum al diniyyah*) have special rights (*priveleges*) (Sugianto, 2019) to be called ulama. Ulama in the Indonesian Encyclopedia quoted by Dawam Rahardjo have the following characteristics: a) As bearers of religious traditions, b) People who understand Islamic law and c) As implementers of fiqh law (M Dawam Raharjo, 1996, h. 684)

Thus, the attachment of the term "ulama" to a person is not through a formal process, but through recognition after a long process in society itself where the elements of ulema in a person in the form of integrity, scientific quality and credibility of moral piety and social responsibility are proven. A person's ulema will not be manifested in real terms if it is not accompanied by the appearance of the personal qualities they deserve (M Dawam Raharjo, 1993, h. 196).

### **C. The Social Position of Scholars in the Classical Period**

In the sociological realm, the ulama are seen as a locomotive and struggle and movement from the gradual and continuous part of Islamization. This is due to the involvement of ulama in the movement and life of the ummah. A background that wants Islamization shows that the ulama have an existence in it. That is why the ulama have a complete role in the movement and struggle of the people or nation. Ulama are fundamental ideals and goals while maintaining their clerical role in society with the ideas and thoughts of the movement that they naturally echo to the revival of religion and the nation. In this case, according to Hiroko Horikoshi, ulama have two roles, namely thinking about the fate of their people, and being responsible for teaching religious sciences and preserving the religious orthodoxy practices of their adherents (Hiroko Horikoshi, 1983, h. 114).

The proliferation of distinctive names or nicknames that indicate the expertise and function of the bearer among the ulama, thus coincided with the growth and development of various religious institutions among the Muslims. Likewise, in mosques, for example, there are scholars who by looking at their functions in this institution are called imams or khatib. They are responsible for carrying out worship leadership. It is true that every Muslim can carry out the functions of imam and khatib, but for the perfection and orderliness of worship in mosques, it is customary for the Muslim community or government to appoint professional imams and khatib. But their task usually does not end there in the fact that they also provide guidance to the community in various matters, whether they are purely religious or mundane. With the fulfillment of all these functions, it is clear that not all imams or khatib must be ulama in the true sense (Hiroko Horikoshi, 1983, h. 6).

Even though there are various specializations or nicknames and types of hierarchical organizations that exist, as well as evidence of the absence of a clear dividing line between ulama as a social group universally. The different epithets suggesting the division between them is more functional than structural. Therefore, an imam, for example, can simultaneously become a khatib or mudaris, a qadhi also plays the function of a mudaris, khatib or imam. Even in times of fierce quarrels between hadith experts and kalam experts there was no structural division of them as far as their position and function as scholars were concerned. The *mutakallimin*, for example, are not only accomplished theologians, but also in many cases are also an expert in the science of hadith and fiqh. The difference between them basically lies in the orientation of thought or a mere scientific style (Hiroko Horikoshi, 1983, h. 7).

In general view and also in many scientific studies, the distinction or division of these two groups of scholars tends to be exaggerated and sharpened. Institutional scholars in the Islamic environment, is actually something strange considering a hadith of the Prophet *there is no clerical institution in Islam*. Of course, clerical institutions are different from clerical institutions. Conceptually, this clerical institution does not exist in Islam, because Islam teaches everyone's direct relationship

with God, without intermediaries. A scholar is not a professional or a representative of God appointed and given authority or can be dismissed. And then the clerical institutions emerged as a result of the social process and those called as ulama were none other than scientists, interpreters, hadith experts, and legal experts, both writing books or teaching, but who researched and developed knowledge more and more.

When the Prophet was still living in the midst of the people of Medina there were some members of the community who devoted themselves to deepening religious knowledge. In Medina, it was recorded that a group of people who liked to sit outside the Medina mosque to explore and discuss religious knowledge were known as *ahl al-Suffah*. In addition to this group, there are also individuals who deepen their scientific specialization and understanding of other religious sciences. And this is what became the forerunner of the birth of a group of ulama in the midst of Muslim society and the emergence of separate classes in the 9th century (Hamid Algar, 1987, h. 115).

In the point of development of the general public and related to the emergence of scholars, there are several points that we must examine carefully scientifically. The point of growth is related to the values of a process of elaboration and differentiation of various branches of religious knowledge in Muslim society. Expansion and expansion of territory or knowledge in Islam that has far beyond the Arabian peninsula and also the current of conversion of non-Arab communities into Islam, especially the Persians.

That is why, the ulema is not an institution and also not a profession. Therefore, ulama, as we often call them, are trams that include socio-religious civilizations in Islamic society (Ahmad Nur Ismail, 2014). Historically, it will be very difficult to determine and decide when and how the methods associated with the clerical tram are made part of the Muslim community. At least the embryo started when the Prophet was in Medina. There are some members of the community who devote themselves to deepening religious knowledge. Many people are recorded as being in the courtyard or porch of the Medina mosque in terms of deepening Islamic religious knowledge or what we often know as *ahl al suffah* or there are certain groups

or individuals with certain specializations (Hamid Algar, 1987, h. 117).

During the caliphate of Umar Ibn Khattab's friend, there were a number of teachers who were officially appointed by the caliph to teach at the Kuffah, Basrah and Damascus mosques. At this time education in mosques was limited to the Qur'an and Hadith, but later developments proved that mosques also offer a much more varied field of study, including; Tafseer, fiqh, science of kalam, Arabic, literature, astronomy and medical science. These types of scholarship as described in his book Burhanudin al Zarnuji *ta'lim muta'alim* mentions instruments as science, there are several articles, including knowledge, teachers, students, adab and supporting factors (Mariani, 2019) (Hidayat, 2019). The emergence of clerical institutions as a result of social processes and those who are called as ulama are scholars of interpretation, hadith experts and fiqh experts, both those who write books or who teach. This is especially true for those who do research and develop their knowledge (M Dawam Raharjo, 1993, h. 195). With the expansion of the territory of Islamic rule, along with the increasing number of adherents of Islam, it is increasingly in need of people who correctly understand the teachings brought by Muhammad SAW. This is where then the distribution of teachers who were officially appointed by the caliph to teach in mosques (Hasan Asari, 1994)

#### **D. Ulama with power affiliation**

The beginning and development of its history, Islamic society does not recognize the separation between its religious and nationalist obligations. Due to the time of the Prophet and his Companions, State and Religion affairs were still in the same leadership area. Along with the development and broad expansion of Islam, the definition of who holds the relay of power or leadership is second hand in the authority of power. Ulama are born and then not only as caliphs but there are positions of control of power and peace of the people. And it is not uncommon, in the most extreme cases, to create an opposition group, when looking at the practices of the caliph which are seen as deviant. This coincided with the decline of the caliph's political power due to power struggles and irregularities,

as well as a shift in the pattern of power that axisd from religious ties to tribal ties (Budhy Munawwar Rahman, 1994, h. 606).

In this regard, we can conclude that the ulama then often take positions as moral control and also social control over the rulers. In their direct relationship with power, ulama tend to be more reactive and passive than active and controlling. These names are often born from the recognition of society, but not infrequently also initially confirmed by the authorities. *Qadi* ' or *mufti*, who is a representative of an institution with a statement or regulation related to *religious affairs* and or *religious issues*. This is what causes the diversity of scholars in responding to the existing social situation. The complexity is like there are those who want to cooperate with the authorities, there are scholars who keep their distance from the authorities, and there are times when they also take a stance as an opposition to the rulers. The ulema who collaborated with the authorities can be seen in the case of the establishment of madrasah educational institutions which were founded by rulers such as the madrasas founded by Bani Fatimiah in Cairo (A Syalabi, 1973, h. 202-203) and the appointment of *qadli* at the change of the Safariah dynasty to the Samanian dynasty in 899 (Richard W Bulliet, 1972, h. 62).

## **E. The Relevance Of Ulama In Islamic Society**

At the social level of education, scholars occupy a very crucial position. Apart from being academics in their scientific studies, scholars are also people with more knowledge who are responsible for their scientific studies. The validity and validity or the validity of the data and its credibility become a moral and social responsibility. His role and moral responsibility have been functioned within the axiomatic framework of his status as confirmed by the Prophet in a hadith which is well known as the heir of the Prophet. Therefore, the ulama are the guardians, disseminators, and interpreters of Islamic teachings, doctrines, and laws, as well as the custodians of the continuation of the spiritual and intellectual history of Islamic society.

The complexity of the role of ulama in important sectors of Islamic society is accompanied by the legitimacy of the basis of the Islamic religion. The form of community appreciation in terms of the importance of a Muslim community life is very



high. Moreover, the attachment of the term 'ulamaship' to someone, not through a formal process but through recognition after going through a long process in society itself, where the elements of a person's ulema are in the form of integrity, scientific quality and credibility, moral piety and social responsibility.

A process that explains that the true position of the ulama is not only at the theological level, but the sociological level and tramway that exists in society must be attached to the tram that the ulama bring. From this, it can be understood that the ulama are not only followed by their opinions in the religious field, but even in other social fields. That is why the ulama will always be intertwined between one pattern and another social pattern. Where ulama occupy positions in society as facilitators, dynamists, mobilizers, motors, inspirations and motivators for movement and change in community renewal (Fattah Santoso & Khoirudin, 2018, h. 76).

As the polarization of Islamic education at the time of the Prophet in Mecca, which put more emphasis on faith through teaching the Koran and the main points of Islamic teachings. Mahmud Yunus, as quoted by Zuhairini, explained that the teaching materials of the Prophet at the time of Mecca were: 1) Religious education, which is to read in the name of Allah alone, do not associate with idols, because Allah is Great and Most Gracious, so idols should be destroyed, 2) *Aqliyah* and *scientific education*, namely studying human events from a clot of blood and the events of the universe. Allah will teach such things to those who research and study it while they did not know beforehand. To find out, one should read a lot and write it down with a pen, 3) Moral education and character education, in accordance with the teachings contained in the Qur'an and al-Hadith and 4) Physical education and health, namely paying attention to health and physical strength, attaching importance to cleanliness of clothes, place and food (Zuhairin, 2004, h. 27).

## **F. Ulama And Islamic Education As Values**

As Muslim scholars, ulama also maintain their status as messengers and symbols of Islamic teachings. That's why the

ulama will be closely related to the future of Islam. It is an analogy that the teachings and scientific fundamentals of scholars are not arbitrary and can then be equated with other traditions. There is a correlation between the treatises brought by the ulama to the life of society in general.

In relation to educational institutions, ulama are involved as functionaries who have a central role. This role is seen in every stage of the development of Islamic educational institutions in various forms such as *assemblies*, *halaqah*, *maktab*, *kuttab*, *jami'*, *madrasah*, *zatuhiyyah* and *ribat*. The general term for ulama found in these institutions is *mudarris* or *mu'allim*. When Islamic educational institutions grew, namely in the 10th and 11th centuries, the hierarchy became even more complex. The hierarchy, apart from being based on historical ties to existing institutions, is also of course based on the expertise of each, which is called a sheikh. Below him are Naif, Muid and Mufid, who do not have to be scholars in the true sense (Azra, 2014).

There are things that need to be considered carefully, that there is no statement that explains that ulama are working as teachers and not working as teachers in the Middle Ages. This is because all of them have the same mandate and responsibility to provide lessons to the community (A Syalabi, 1973, Cet I, h. 196).

Early Islamic educators taught and studied the Qur'an and sought to develop a system of piety. It was around the first and second centuries of hijriyah that centers of scientific study gradually and began to grow by centered on prominent personalities. Ulama usually give a diploma to a student to teach what is learned. copying the traditions of the Prophet and his companions by concluding the legal points that developed among the people and departing from the problems. Later the Seljuq and Ayyubid dynasties replaced the Shi'ites in Iran and Egypt, large madrasas organized according to Sunni lines. From this description, we will find two intuitions between scholars and education.

The early facts of Islamic society do not recognize the separation of religious obligations and state obligations. At the time of the Prophet and during the time of Khulafa Rashidun, religious authority and state authority were still held by one

caliph. It was only later in its development, when the territory of Islamic rule had grown more and more widespread, did differentiation begin to occur in holding the two authorities. Ulama then not only separated from the caliph, but also sometimes appeared as a figure controlling power and guarding the conscience of the people, and not infrequently, in the most extreme cases, led to the presence of an opposition group, when looking at the practices of the caliph which were seen as deviant. This coincided with a decline in power that fused from religious ties to tribal ties (Budhy Munawwar Rahman, 1994, h. 606).

The impact is that there will be a tendency that the rise, decline, strength or political influence of the ulama depends a lot on the strength or flexibility of the government. In general, the ulama have more power and influence when the government is weak. In this context, for example, it is reported that the triumph of the Egyptian ulama occurred during the period 1778-1809, a period of chaos in Egypt's political and social power structure (Richard W Bulliet, 1972).

## **G. Discourse on Internalization of the Scientific Intellectual Movement in Haramain**

There is a connection between a scientific tradition in Islam which also questions social institutions. As a scientific tradition among scholars throughout Islamic history, with socio-religious and educational institutions, such as mosques, madrasas, ribaths, and even teachers' houses. This is especially the case in the Haramain, where the scientific tradition creates a network of scholars who transcend regional boundaries and differences in religious views (Azra, 2005, h. 73).

Another opinion that strengthens as Stephen P. Robbins in his book *Organizational Behavior*, that scientific tradition and clarity of management systems can be built if the organizational culture is well established, because culture performs a number of functions within an organization. In this case, Stephen P. Robbins stated: *"Culture performs a number of functions within an organization. First, it has a boundary defining role; that is, it creates distinctions between one organization and other. Second, it counveys a sense of identity for organization members. Third, culture facilitates the generation of*

*commitment to something larger than one's individual self interests. Fourth it enhances the stability of the social system* (Stephen P. Robbins, 2003).

Organizational culture can be used as a method of gluing interests in the common good and the common goals to be achieved. Laying standards by providing special instruments and placing them as a form of attention to the progress of community organizations. Organizational culture functions as a meaning-making and control mechanism that guides and shapes the attitudes and behavior of organizational members (Mardiyah, 2012, h. 528).

The pattern of movement and development of educational intellectual civilization focused on Muslims in classical times using the *integrated method*. It is a method of alignment that is based on a development between the metaphysical and physical dimensions, inner and outer, physical, Sufism, spiritual body and spiritual material. By prioritizing the methods and materials of learning content of the Qur'an and Hadith, which normatively do not have a pattern of separation in these various aspects (Nata, 2012, h. 132-135). This pattern is very progressive, comprehensive, holistic, innovative, dynamic and varied. This is due to the existence of a freedom for the ulama and their independence in thinking and innovating their thought movements. Also with no political pressure from the government or various interests.

Such an ideal pattern of intellectual movement, because it is also supported by the tradition of researching, reading, translating, copying, giving explanations (*sharah*) giving notes, political support, government security and finance, the spirit of competition that occurs between the Islamic world to excel in each other. in the field of culture and civilization, the improvement in the economy and the welfare of the community which in turn requires various necessities of life, as well as the government's need for the services of scientists to provide concepts for development in all fields. Thus, the pattern of intellectual movement that characterized Islam in the classical period was by things; *First*, every ulema can directly access Islamic sources (al-Qur'an and Sunnah) without going through the explanation given by previous scholars, *second*, every ulema

has room to innovate his own methods and studies according to his capacity, *third*, Ulama can become People who understand are not only proficient in one religious scientific study, but can maneuver with other sciences such as social sciences, natural sciences, philosophy, art, even techniques and skills.

## H. Closing

From this description, we can draw the following narration and conclusions: *First*, Ulama are people who have credibility in experience, understanding and in-depth application of various specifications of scientific disciplines, especially Islamic religious knowledge. *Second*, the social status of the ulama in the classical era had a role and function. Broadly speaking, from a sociological perspective, the ulama position themselves as part of the Islamization struggle and are a series of carriages from the role of the ulama. In achieving a fundamental goal as a form of manifestation of the goals of the ulama in maintaining their clerical role in society. Another thing about the ulama is that he must concentrate on thinking about the fate of the people as a form of being responsible for teaching religious sciences and preserving the religious orthodoxy practices of his adherents. *Third*, the correlation between a power and a scholar is as a *quality control of morality and social control to government*. In a direct relationship, ulama are often reactive and passive rather than active. *Fourth*, the role of ulama in Islamic society as knowledgeable people. Carry out scientific responsibility in its scientific validity and social validity. Ulama are not only followed in their religious arguments but also in the wider social field of society. *Fifth*, Ulama have a role in Islamic education by promoting two social intuitions between Ulama and Islamic educational institutions. On the other hand, Islamic education is the value of transmitting knowledge and on the other hand, Islamic education is institutionalized to build or create a cadre of scholars. As the developments and stages in Islamic educational institutions are carried out in various forms such as *assemblies, halaqah, maktab, kuttah, jami ', madrasa, zatuiyyah and ribat*.

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