

Typology of Scientists for Strengthening and Innovating Education in al-Jami' al-Musnad as-Shahih al-Muhtashar min Umuri Rasulullah

Shalallahu 'Alaihi Wasallama wa Sunanihi wa Ayyamihi

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Abstract: Scientists are people who are experts or have a lot of knowledge about science and even people who are involved in the field of science. In law (UU) number: 8 TAHUN 1990 (8/1990), concerning: Indonesian Science Chapter 1 article 1 paragraph 2 states that Scientists are people who explore, master, develop, and apply science and/or technology for the sake of seeking truth and improving welfare, dignity, and human dignity. Islamic scientists were very influential in the development of scientific development in the West. This research is literature research (literature study) by looking for various kinds of primary data sources about the concept of scientists to strengthen and innovate education that can be integrated-interconnected into the principles that are the basis of Islamic Religious Education for scientists. The research resulted in the concept of scientists in the book al-jami' al-musnad as-shahih al-muhtashar min umuri rasulullah shalallahu 'alaihi wasallama wa sunanihi wa ayyamihi. The fundamental attitudes and traits for scientists are found that a scientist must have the attitude and traits of discipline and honesty and master the knowledge in his field. This research has novelty taken from the book "turats" and implications for scientists must continue to develop their knowledge so that it is deep in their field.

Keywords: Typology of Scientists, Innovating Education, Jami' al-Musnad as-Shahih

Introduction

From a philosophical standpoint, Islamic education takes many forms, incorporating different components that work toward the overall development of the individual. The central idea of this philosophy is "fitrah," which illustrates the inherent nature and potential that God has given to each and every person. This innate quality is crucial to Islamic education because it places a strong emphasis on developing and channeling the ability for

confidence in Allah, guaranteeing that God's blessings are not¹ lost. Sayyid Naquib Al-Attas' concept of "ta'dib," which emphasizes the training of adab (right behavior) and aspires to generate not just competent persons but flawless humans who embody spiritual and moral qualities, is also incorporated into the Islamic philosophy of education.² The inclusion of philosophical knowledge in the curriculum strengthens this all-encompassing approach even more by developing students' ability to think critically, logically, and ethically, which promotes their intellectual and spiritual development.³ A flexible and inventive educational framework is created by the combined influence of several educational philosophies, such as Progressivism, Essentialism, Perennialism, Reconstructionism, and Existentialism, on the curriculum development in Islamic education.⁴

Furthermore, the idea of educational democracy in Islamic education emphasizes the value of equality, fairness, and diversity acknowledgment in accordance with democratic ideals to establish a welcoming and interactive learning environment. In addition to ensuring that students obtain academic information, the curriculum's emphasis on monotheism—which emphasizes the unity of God—serves as a conceptual foundation for the development of moral and spiritual character. This allows students to internalize and implement Islamic teachings in their daily lives.⁵ The contributions of thinkers like Al-Qabisi and historical viewpoints like those from the Abbasid era demonstrate the lasting significance of Islamic educational philosophy in forming educational goals and ideals.⁶ Furthermore, the Quran's teachings-driven integration of philosophy into Islamic education administration offers a thorough method that improves strategic planning and decision-making in

¹ Matnur Ritonga and Herwina Bahar, "The Concept of Nativism in Islamic Education and Its Relation to Philosophy," *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 6 (June 1, 2024), <https://doi.org/10.47467/reslaj.v6i6.1678>.

² Ahadiyah Hanum, "Concept of Islamic Education Perspective of Sayyid Muhammad Naquib Al-Attas," *Attaqwa: Jurnal Pendidikan Islam Dan Anak Usia Dini* 3, no. 2 (May 15, 2024): 104–11, <https://doi.org/10.58355/attaqwa.v3i2.68>.

³ Didit Haryadi et al., "The Important Role Of Philosophy Of Science For The Development Of Islamic Education Curriculum," *Edumulya: Journal of Islamic Religious Education* 2, no. 1 (June 24, 2024): 72–82, <https://doi.org/10.59166/edumulya.v2i1.199>.

⁴ Aziz Prasetya, Agus Zaenul Fitri, and Abdul Aziz, "Philosophy And Madzhab Of Development Islamic Education Curriculum," *Progres Pendidikan* 5, no. 2 (May 27, 2024): 126–33, <https://doi.org/10.29303/prospek.v5i2.404>.

⁵ Liwaul Hamdi Liwaul Hamdi, "The Concept of Tawhid-Based Curriculum In The Perspective Of Islamic Education Philosophy According to Al-Qur'an and Hadith," *Jurnal Al-Murabbi* 9, no. 1 (December 23, 2023): 167–82, <https://doi.org/10.35891/amb.v9i1.4665>.

⁶ Yazidul Busthomi, Justinta Sindi Alivi, and Abd Haris, "Educational Thought of Islamic Philosophers Perspective of Islamic Philosophy of Education," *Al-Insyiroh: Jurnal Studi Keislaman* 10, no. 1 (March 28, 2024): 27–50, <https://doi.org/10.35309/alinsyiroh.v10i1.7405>.

educational institutions. Islamic education places greater emphasis on the process of humanizing students through the interaction of academic philosophy and psychology, enabling them to grow and actualize their innate potential through virtues like love, compassion, justice, and kindness.⁷ When taken as a whole, these components show that the philosophy of Islamic education aims to develop a fully realized human being – one who is capable of making a positive contribution to society and upholding Islamic values in all spheres of life – rather than merely imparting knowledge.

In Islamic education philosophy, scientific typology is a complex idea that combines different methodological, philosophical, and epistemological viewpoints. The ontological tenet that both physical and metaphysical elements have substantial ontological value and influence the development of epistemic patterns is the foundation of Islamic educational philosophy.⁸ Compared to the predominately cognitive focus of Western educational philosophies, this dual recognition of the physical and metaphysical realms results in a more holistic educational experience that incorporates cognitive, affective, and psychomotor aspects.⁹ Islam serves as the overarching framework for Islamic education, which has a broad operational basis that includes historical, sociological, economic, political, psychological, philosophical, and theological components. The formation of Islamic educational philosophy can be attributed to the contributions of traditional Islamic thinkers, who shaped its typology. Diverse philosophical orientations are found in Islamic education, such as Mulla Sadra's Substantive-Spiritualism, Suhrawardi's Enlightenment-Spiritualism, Ibn Sina's Rationalism, and Ikhwan al-Shafa's Religious Rationalism.¹⁰ The incorporation of Karl Popper's falsification principles into the epistemological framework of Islamic education, which blends the intuition-revelatory logic of the Hadith and Qur'an with the verification-philosophical logic, further enhances this typology. By using an integrative method, Islamic education is guaranteed to retain equilibrium between empirical and rational-critical dimensions, as well as between prophetic and intuitive insights. In Islamic education, general and religious knowledge are viewed as complimentary, rather than as opposing concepts, as is sometimes the case in Western

⁷ Mirna Guswenti and Kholimatus Nadia, "The Nature of Science in Islam (Philosophical Analysis)," *Attarbiyah: Journal of Islamic Culture and Education* 7, no. 1 (September 17, 2022): 1-12, <https://doi.org/10.18326/attarbiyah.v7i1.1-12>.

⁸ salminawati, "Ontological Basis of Science Classification (Study on the Philosophy of Islamic Education)," *Edukasi Islami: Jurnal Pendidikan Islam*, 09, no. 02 (2020).

⁹ Mirnawati, Suarni, and Saprin, "The Scientific Principles of Islamic Education," *Didaktika: Jurnal Kependidikan* 11, no. 3 (August 1, 2022): 117-24, <https://doi.org/10.58230/27454312.148>.

¹⁰ M. Abdul Fattah Santoso and Azaki Khoirudin, "Tipologi Filsafat Pendidikan Islam: Kajian Konsep Manusia Dan Tujuan Pendidikan Berbasis Filsafat Islam Klasik," *Afkaruna* 14, no. 1 (2018), <https://doi.org/10.18196/AIJIS.2018.0081.75-100>.

environments. This viewpoint guarantees that scientific advancement is not divorced from spiritual principles and promotes a cordial relationship between academics and scientists.¹¹ This integrative approach is reflected in the leadership styles of Islamic educational institutions as well, which place a strong emphasis on values consistent with the teachings of the Prophet Muhammad.¹² such as justice, patience, trust, and the value of debate. Moreover, other schools of thought, including modernist, social reconstructionist, and perennial-essentialist, are included in Indonesia's typology of Islamic education philosophy, and they all have an impact on the creation of the curriculum and overall educational framework.¹³ Islam views science as essentially about building a mature way of thinking and acting that can solve complicated problems and help people become more socially adept. The ultimate goal is to create people whose personalities are infused with Islamic principles.¹⁴ Because it draws from a rich tradition of philosophical thought and epistemological principles that bridge the gap between the physical and metaphysical, rational and intuitive, and scientific and spiritual realms, the scientific typology in Islamic educational philosophy is thus characterized by its integrative, holistic, and diverse nature.

Islamic education raises a wide range of epistemological questions, including those pertaining to the sources, techniques, and application of knowledge within the context of Islamic teachings. The contradiction between contemporary scientific methods and traditional religious understanding is one of the primary obstacles. The epistemological underpinnings of Islamic and Western educational systems – the former emphasizing divine revelation, the latter placing more value on scientific and logical methods – give birth to this conflict¹⁵. It is vital but difficult to integrate these two paradigms since it necessitates balancing modern scientific methods with heavenly knowledge sources like the Quran and Hadith.¹⁶ The requirement for a dynamic and

¹¹ Sukman Sappe, "Differences in Knowledge Science in Islamic Education Philosophy Perspective," *International Journal of Asian Education* 1, no. 1 (June 27, 2020): 1–8, <https://doi.org/10.46966/ijae.v1i1.22>.

¹² Mardia Mardia and Muhammad Mukhtar S, "Analisis Tipologi Dan Gaya Kepemimpinan Dalam Lembaga Pendidikan Islam," *Educational Leadership: Jurnal Manajemen Pendidikan* 1, no. 2 (January 31, 2022): 208–25, <https://doi.org/10.24252/edu.v1i2.26601>.

¹³ Sappe, "Differences in Knowledge Science in Islamic Education Philosophy Perspective."

¹⁴ Guswenti and Nadia, "The Nature of Science in Islam (Philosophical Analysis)."

¹⁵ M. Rozali and Nurul Syahrani Lubis, "The Advancement of Western Epistemology in Islamic Education," *JUSPI (Jurnal Sejarah Peradaban Islam)* 7, no. 2 (January 29, 2024): 139, <https://doi.org/10.30829/juspi.v7i2.17214>.

¹⁶ Azwar Azwar, Abur Hamdi Usman, and Mohd Farid Ravi Abdullah, "Islamic Economics Education in Indonesia: Quranic View and Epistemological

progressive curriculum that is in line with Islamic teachings and contemporary educational standards is another crucial problem. This entails creating instructional strategies and procedures that are appropriate for the modern classroom and productive.¹⁷ To guarantee that the educational system generates people who are not only knowledgeable but also morally and ethically sound, the philosophical foundations of Islamic education, such as ontology, epistemology, and axiology, must also be clearly defined and put into practice.¹⁸ The issue of ensuring that the knowledge transmitted is holistic and comprehensive, covering both religious and secular components to build a well-rounded human, is another facet of the epistemological aspect. Moreover, Islamic education faces a challenge from the swift advancements in science and technology, which calls for integrating these developments while preserving the authenticity of Islamic teachings.¹⁹ The importance of integrating religious teachings with the demands of contemporary education—which includes bolstering the curriculum and providing policy guidelines for madrasah development—is highlighted by philosophical thoughts on the philosophy of Islamic education. The administration of Islamic education raises epistemological concerns as well since, in order for the knowledge and techniques imparted to benefit society, they must conform to Islamic scientific principles.²⁰ To guarantee that educational outcomes are in line with planned goals, epistemological problems between economics and Sharia must be addressed in higher education, especially in fields like Islamic economics.²¹ All things considered, resolving these epistemological concerns calls for an all-encompassing strategy that combines conventional Islamic knowledge with cutting-edge scientific techniques, guaranteeing that the educational system stays current, efficient, and true to its foundational ideals.

Problems Analysis," *Al-Irsyad: Journal of Islamic and Contemporary Issues* 7, no. 2 (December 20, 2022): 982–93, <https://doi.org/10.53840/alirsyad.v7i2.350>.

¹⁷ Siti Mutmainah, Supriyanto Supriyanto, and Amrin Amrin, "Problems of Islamic Education: Analysis of Philosophical Perspectives," *Cendikia: Media Jurnal Ilmiah Pendidikan* 14, no. 4 (March 15, 2024): 448–57, <https://doi.org/10.35335/cendikia.v14i4.4921>.

¹⁸ Siti Jaroyatun Ni'mah et al., "Ontology, Epistemology, and Axiology of Islamic Educational Philosophy: An Introduction," *Matan: Journal of Islam and Muslim Society* 6, no. 1 (January 31, 2024): 32, <https://doi.org/10.20884/1.matan.2024.6.1.11367>.

¹⁹ Sitti Maulida, "Main Problems in Islamic Education," *ATTAQWA: Jurnal Pendidikan Islam Dan Anak Usia Dini* 3, no. 2 (May 15, 2024): 90–103, <https://doi.org/10.58355/attaqwa.v3i2.67>.

²⁰ Mardiah and Mukhtar S, "Analisis Tipologi Dan Gaya Kepemimpinan Dalam Lembaga Pendidikan Islam."

²¹ Azwar, Usman, and Abdullah, "Islamic Economics Education in Indonesia: Quranic View and Epistemological Problems Analysis."

Islamic Education in Improving the Quality of Human Resources written by Agung²² In 2017. He discussed that Muhammad Qutb said that Islam through education with a holistic approach on the basis of human existence so that no one is left behind or neglected, both physically and spiritually, even mentally, and all its activities on earth. Second, the title *The Responsibility of Social Scientists in Positioning the Role and Problems of Local Culture for Strengthening the Ethics of Pluralism of the Nation* was written by Sem Touwe.²³ He explained that the responsibility of social scientists and their role in looking at the issue of shared values in cultural diversity²⁴, ethnicities, races, ethnicities, and religions, better known as multiculturalism, which in Indonesia are sometimes seen as a gift, but in the thinking of²⁵ Narrow can be interpreted as a disaster and the cause of destruction.²⁶ The two articles above, illustrate that previous studies have not examined the typology and characteristics of a scientist is very important. Then this research seeks to reveal the best typology and characteristics for a scientist.

Knowledge²⁷ When attempting to define anything, scientists and other specialists typically employ a dual approach, first considering it from a linguistic standpoint and then from a terminology or interpretational one. Because different scientists have different ways of looking at the same scientific data, there will always be differing viewpoints. However, this diversity of thought can really help push science forward. Hence, scientists play a significant role and shoulder a heavy burden for the information and ideas they disseminate to the general public. Not only do scientists share what they've learned, but they also have a responsibility to model the scientific community's values and obligations in their own lives. So, it is very necessary to innovate Islamic education by studying the typology of scientists in the book *al-jami' al-musnad as-shahih al-muhtashar min umuri rasulullah shalallahu 'alaihi wasallama wa sunanihi wa ayyamihi*.

²² Agung Agung, "Pendidikan Islam Dalam Meningkatkan Kualitas Sumber Daya Manusia," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 2, no. 1 (2017), <https://doi.org/10.24235/tarbawi.v2i1.2026>.

²³ S Touwe, "Tanggungjawab Ilmuan Sosial Dalam Memposisikan Peran Dan Permasalahan Budaya Lokal Untuk Penguatan Etika Pluralisme," *Lani: Jurnal Kajian Ilmu Sejarah Dan Budaya*, 2020.

²⁴ Nila Sari, "Teori Belajar Behaviorisme," *Jurnal Psikologi*, no. 03 (2020).

²⁵ M K M Nasution, "Carut Marut Menulis Karya Ilmiah," *Harian Waspada*, no. May (2016).

²⁶ Dadang Supardan, "Teori Dan Praktik Pendekatan Konstruktivisme Dalam Pembelajaran," *Edunomic* 4, no. 1 (2016).

²⁷ Ahmad Darlis et al., "Tafsir Etika Dan Tanggung Jawab Ilmuan," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 6, no. 4 (2023), <https://doi.org/10.47006/er.v6i4.14100>.

The role of Muslim scientists²⁸ begins with the process of translating foreign languages and works²⁹ (Greek, Persian, Indian) since the Umayyad period, centered in Damascus, Syria. This period occurred during the reign of Khalid ibn Yazid (d. 704) who was his grandson Muawiyah ibn Sufyan and had ordered Muslim scholars to concentrate on translating works on chemistry into Arabic. Eventually, a Muslim scientist named Jabir ibn Hayyan emerged³⁰ As the father of chemistry who discovered Sulfuric Acid (H₂SO₄)³¹. Besides Jabir ibn Hayyan, there were Muslim scientists in the post-Abbasid period, namely Muhammad Ibn Zakariya Al-Razi (865-925)³² Al-Razi, also known as Islam's greatest clinical doctor, earned the title of "Arab Galen" and "the most genius and brilliant scholar in medieval times" for his phenomenal achievements in the field of medicine. So the researcher will try to examine how the typology of good scientists according to the explanation in the book *al-jami' al-musnad as-shahih al-muhtashar min umuri rasulullah shalallahu 'alaihi wasallama wa sunanihi wa ayyamihi* then some examples of Muslim scientists who have triumphed in their fields. The purpose of this research is to describe the concept of innovation in Islamic education by examining the typology of scientists in the book *al-jami' al-musnad as-shahih al-muhtashar min umuri rasulullah shalallahu 'alaihi wasallama wa sunanihi wa ayyamihi*.

Method

In research and discussion in this study, the author uses the type of library research.³³ Specifically, the research focuses on primary source books titled *"al-Jami' al-Musnad as-Shahih al-Muhtashar min Umuri Rasulallah Shalallahu 'Alaihi Wasallama wa Sunanihi wa Ayyamihi"* published by al-Busyra, Pakistan. This book is included as a reference for researchers, including researchers in Pakistan. The data collection techniques employed in this study involve the utilization of the documentation method, which involves gathering primary and secondary source data. Subsequently, the acquired data is thoroughly examined and subsequently presented following

²⁸ Endah Retnowatie Muhammad Nurrosyid Huda Setiawana, Fadhlurrahman, Marzuki, "Islamic Educational Psychology, Critical Analysis Study of Hamka and Zakiah Daradjat's Thinking," *Al-Misbah (Jurnal Islamic Studies)* 11, no. 2 (2023): 96-108, <https://journal2.uad.ac.id/index.php/almisbah/article/view/9752/4332>.

²⁹ Touwe, "Tanggungjawab Ilmuan Sosial Dalam Memposisikan Peran Dan Permasalahan Budaya Lokal Untuk Penguatan Etika Pluralisme"

³⁰ Muhammad Jabal Nur, "Kontribusi Ilmuan Muslim Terhadap Kemajuan Sains Di Barat," *Living Islam: Journal of Islamic Discourses* 5, no. 2 (2022), <https://doi.org/10.14421/lijid.v5i2.3847>.

³¹ Desi Wulandari, "Inspirasi Ilmuan Muslim Fisika (Ibnu Al-Haitham) Dalam Menarik Minat Belajar Siswa Pada Materi Optika," *Mplementasi Pembelajaran Sains Qur'anik*, 2019.

³² Nur, "Kontribusi Ilmuan Muslim Terhadap Kemajuan Sains Di Barat."

³³ Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 1995).

the research topic or theme.³⁴Character education-related secondary sources culled from books and articles published in journals, newspapers, magazines, and papers as well as online and broadcast media.

Cultural research encompasses a wide range of methodologies and approaches that focus on studying ideas, concepts, or the ideas of a specific person or group.³⁵ Data analysis method³⁶ In conjunction with heuristics, historical continuity, interpretation, induction, holistic, and analogical inclusive content. A deductive method was used to gather the findings.³⁷ and descriptive-analytical³⁸At last, we check the data's credibility by applying source triangulation.³⁹ In this way, we can arrive at our conclusion by applying the deductive reasoning process, which entails making an evaluation based on theoretical facts in order to ascertain a particular fact.⁴⁰ The rationale behind this approach is the expectation that the outcome will be the product of fair and verifiable research.

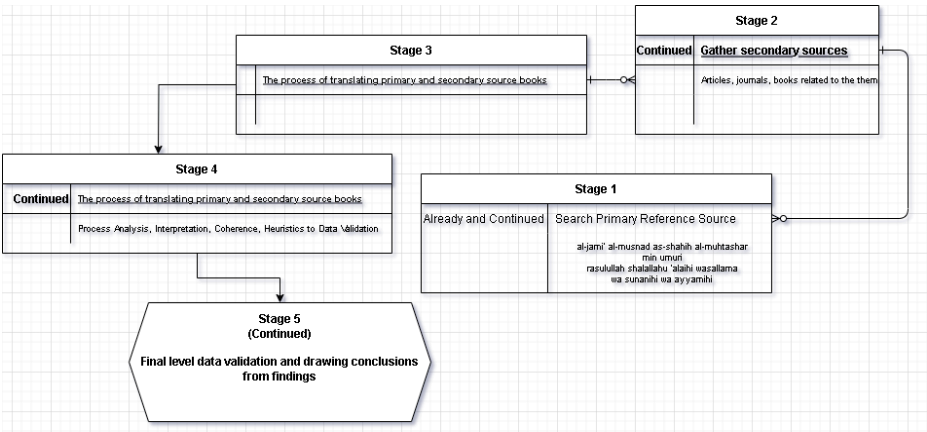


Figure 1. Deductive Reasoning Process

Result and Discussion

The purpose of this study is to describe and analyze the concept of scientists in the book al-jami' al-musnad as-shahih al-muhtashar min umuri

³⁴ Winarno Surahmad, *Dasar Dan Teknik Research* (Bandung: Tarsito, 2004).

³⁵ Atho' Mudzhar, *Pendekatan Studi Islam, Dalam Teori Dan Praktek* (Yogyakarta: Pustaka Pelajar, 1998).

³⁶ Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Jakarta: Istiqamah Mulya Press, 2006).

³⁷ Hadi, *Metodologi Research*.

³⁸ Ahmad Charis Baker, Anton dan Zubair, *Metode Penelitian Filsafat* (Yogyakarta: Kanisius, 1990).

³⁹ H. B. Sutopo, *Metode Penelitian Kualitatif, Dasar Teori dan Terapannya Dalam Penelitian*, UNS Press, 2002.

⁴⁰ Surahmad, *Dasar Dan Teknik Research*.

rasulullah shalallahu 'alaihi wasallama wa sunanihi wa ayyamihi for educational strengthening and innovation.⁴¹ In addition, it provides an illustration that a lecturer.⁴² Scientists and educators whose careers center on improving people's lives through the application of scientific knowledge through teaching, research, and service to their communities are part of this category.



Figure 1. Cover the Book

This research is very important because there is a lot of knowledge in the Qur'an and hadith⁴³ that have not been revealed by Muslim scientists. Before revealing the knowledge, a scientist must position himself as a real scientist.⁴⁴ In addition, the importance of this research is trying to find the philosophy

⁴¹ Mustafa Osman Ismail Elamin, "Faith-Based Leadership in Conflict Resolution: The Practices of the Prophet Muhammad (PBUH)," *International Journal of Religion* 5, no. 1 (January 30, 2024): 535–46, <https://doi.org/10.61707/f0r61319>.

⁴² Idris Sulaiman et al., "Konsep Tasfiah Dalam Islam: Sejarah Dahulu Dan Kini," *Ma'ālim Al-Qur'ān Wa Al-Sunnah* 17, no. 1 (2021), <https://doi.org/10.33102/jmq.v17i1.275>.

⁴³ Ahmad Muhaimin, "Studi Analisis Terhadap Ilmu Pengetahuan Sains Dalam Perspektif Al- Qur' an," *Jurnal Kewarganegaraan* 6, no. 3 (2022).

⁴⁴ Darlis et al., "Tafsir Etika Dan Tanggung Jawab Ilmuan."

of Islamic science and the character-building of scientists.⁴⁵ So that there will be no more scientists whose hearts are not illuminated with their knowledge⁴⁶.

1. A scientist must have an in-depth knowledge of a particular discipline.⁴⁷ Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah al-Ju'fi al-Bukhari explained in the book *al-jami' al-musnad as-shahih al-muhtashar min umuri rasulullah shalallahu 'alaihi wasallama wa sunanihi wa ayyamihi* that a person who claims to be a scientist must have a characteristic in his knowledge. This is reinforced by *Mujadalah* verse 11 and *Surah Thaha* verse 114. These two verses explain the glory of knowledge and the one who has knowledge⁴⁸.

Humans will always⁴⁹ try to improve their knowledge. This is done because knowledge will bring its own satisfaction according to the demands of the times. Not only limited to knowledge but more to knowledge and the truth. Learning everything with knowledge is basically an effort made by humans to get the truth. For example, communication is an applied science. That is, it makes use of the scientific ideas of theory, generalization, and discovery that form the basis of the four foundational social sciences. Every day, people's actions and how society evolves are at the center of our focus, so it's hard to imagine a scientist or communication specialist making significant progress without a firm grasp of the fundamentals of social science. This in no way implies that it becomes dormant as an applied science. In its place, it needs to do research, develop, and disseminate in actual contexts while actively creating, inventing, and imagining.⁵⁰

The thorough comprehension of both religious and secular sciences that scientists cultivate is crucial for the development of successful educational techniques. As such, their in-depth knowledge of a particular topic has a substantial impact on the practice of innovation in Islamic education. The religious sciences have historically been alienated from

⁴⁵ Azizan Ahmad, "Falsafah Sains Islam Dan Pembentukan Karakter Ilmuan," *Al-Fikra: Jurnal Ilmiah Keislaman* 14, no. 1 (2017), <https://doi.org/10.24014/af.v14i1.3899>.

⁴⁶ Sulaiman et al., "Konsep Tasfiah Dalam Islam: Sejarah Dahulu Dan Kini."

⁴⁷ Siti Farida et al., "Integrasi Kecerdasan Holistik Rasulullah Saw Untuk Generasi Muda Berkarakter Di Pendidikan Era Industri 4.0," *Widya Balina* 4, no. 2 (2019), <https://doi.org/10.53958/wb.v4i2.37>.

⁴⁸ Farida et al., 159.

⁴⁹ Imro'atun Istikhomah and Abdul Wachid Bambang Suharto, "Filsafat Sebagai Ilmu Yang Menjadi Landasan Bagi Ilmuwan Dalam Mengembangkan Sains," *Jurnal Filsafat Indonesia* 4, no. 1 (2021), <https://doi.org/10.23887/jfi.v4i1.31192>.

⁵⁰ S, Santoso. Hamijoyo, "Landasan Ilmiah Komunikasi: Sebuah Pengantar," *Mediator* 1 (2000).

modernity due to the division between the general and religious sciences, which has impeded the integration of spiritual values with scientific advancement.⁵¹ Nonetheless, Islamic education places a strong emphasis on various fields coexisting peacefully, as evidenced by the historical cooperation of scientists and scholars in Islamic society. As advised by the Qur'an⁵², this integrated approach is crucial to developing imaginative and self-sufficient thinkers who are capable of carrying out study and coming to conclusions. It is impossible to overestimate the importance of technology in education in the digital age.

In keeping with contemporary educational paradigms, Islamic educators should make use of technological advancements to make learning more dynamic and engaging. The quality of Islamic education in Indonesia can be raised by utilizing e-learning platforms and applications to change the learning process and make it less boring and more participatory.⁵³ Furthermore, it is imperative that Islamic philosophy and values be incorporated into the curriculum in order to create an educational paradigm that is flexible and resilient in the face of technological advancements and globalization. Developing entrepreneurial leadership inside educational institutions is another innovative strategy in Islamic education. To achieve this, it is necessary to emphasize leadership attributes like accountability and trust, self-assurance, and drive, in addition to developing an entrepreneurial and ethical culture.⁵⁴ By putting such strategies into practice, future leaders will be prepared to negotiate the intricacies of contemporary education while upholding their moral and religious principles. Furthermore, the Madrasah Diniyah program, which is mandated in Blitar, East Java, formal schools, serves as an example of how creative educational approaches can address pupils' lack of religious understanding.

⁵¹ Sappe, "Differences in Knowledge Science in Islamic Education Philosophy Perspective."

⁵² Ibnu Rusydi and Mochammad Asep Nurrochmat, "Concepts Of Education In Islamic Perspective (Analysis of Al-Qur'an Verse Al-Mujadalah: 11)," *AL-IKHSAN: Interdisciplinary Journal of Islamic Studies* 1, no. 1 (April 17, 2023): 19–24, <https://doi.org/10.61166/ikhsan.v1i1.4>.

⁵³ Isma Mufidah, "Innovation of Islamic Religious Education In The Digital Era," *Tarlim: Jurnal Pendidikan Agama Islam* 5, no. 1 (March 31, 2022), <https://doi.org/10.32528/tarlim.v5i1.7053>.

⁵⁴ Hilman Hakiem et al., "Islamic Scholar Thought on Intrapreneurial Leadership Characteristic Framework for Islamic Education Institutions," *Educational Administration: Theory and Practice* 29, no. 3 (June 15, 2023): 216–37, <https://doi.org/10.52152/kuey.v29i3.728>.

The approach instills religious character in pupils through repeated learning, peer tutoring, and placement assessments. As argued by a number of academics, integrating religious and secular education guarantees that students are informed and capable of making contributions to society.⁵⁵It's also critical for educators to comprehend innovation from an Islamic perspective, which incorporates components of combination and adaptation. This knowledge can spur the development of cutting-edge instructional strategies, resources, and initiatives that improve student learning. In conclusion, a methodical approach to teaching science that draws from findings in psychology, sociology, and education can help students grasp the nature and boundaries of their disciplines and create efficient problem-solving techniques, thereby preparing them to become innovators in their fields.⁵⁶To sum up, the practice of Islamic educational innovation heavily relies on the combination of secular and religious sciences as well as an in-depth understanding of particular fields. This integrated strategy guarantees Islamic education's continued relevance and efficacy in the contemporary setting, together with the strategic application of technology and entrepreneurial leadership development.

2. The manners that a scientist should observe. When a scientist is talking to another person, then someone asks a question by interrupting the conversation, the scientist's attitude is to finish the conversation and then answer the question that was asked.⁵⁷In another situation, there is a scientist who raises his voice when he sees something that is not appropriate. One example is Muslims in Manggarai⁵⁸, Flores, East Nusa Tenggara. They coexist peacefully with the majority-Catholic population. It is well-known that Catholics, in addition to their faith, have robust traditions. Islam forbids the use of certain foods and the use of sacrificial animals in these traditions. This means Muslims encounter obstacles that make it hard for them to live a halal lifestyle. In order to live in peace and harmony with Manggarai society, they must discover ways to adapt and

⁵⁵ Mohamed Mohamed Tolba Said, Krishnan Umachandran, and Abdul Ghafar Don, "Innovation In Islamic Education," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 2 (July 31, 2018): 117–28, <https://doi.org/10.21009/hayula.002.2.02>.

⁵⁶ Wan Ali Akhbar Wan Abdullah et al., "Konsep Inovasi Menurut Pandangan Guru Inovatif Pendidikan Islam," *ATTARBAWIY: Malaysian Online Journal of Education* 4, no. 1 (June 30, 2020): 13–21, <https://doi.org/10.53840/attarbawiy.v4i1.24>.

⁵⁷ Farida et al., "Integrasi Kecerdasan Holistik Rasulullah Saw Untuk Generasi Muda Berkarakter Di Pendidikan Era Industri 4.0," 160.

⁵⁸ Fransiska Widyawati and Yohanes S. Lon, "Adaptation and Negotiation of Muslims within the Local Catholic Community in Eastern Indonesia," *Journal of Al-Tamaddun* 18, no. 2 (2023), <https://doi.org/10.22452/jat.vol8no2.3>.

negotiate so that they can practice their faith. Education according to K.H. Hasyim Asy'ari⁵⁹ contained in the eight chapters of the book *Adab al-alim wa al-muta'allim*, which discuss topics such as the following: the value of knowledge and scientists; the importance of instilling ethics in students; the learner's ethical responsibility towards educators; the educator's ethical responsibility towards lessons; the educator's ethical responsibility towards students; and the educator's and student's ethical responsibility towards books⁶⁰

In the framework of Islamic education, a scientist is expected to uphold a set of moral, ethical, and scientific standards that direct their work and behavior. Islamic education has a strong emphasis on helping students improve their morality and character via experimentation, critical thinking, and direct observation.⁶¹ This method not only helps students comprehend Islamic teachings more deeply but also builds their moral character by encouraging them to respect their parents and professors and empathize with others. Islamic education has included scientific approaches like contextualized teaching, meaningful learning, and problem-based learning to guarantee that students are not only knowledgeable but also capable of using what they have learned in practical situations.⁶² The idea of 'Aql in the Quran, which offers a theological basis for critical, inventive, and creative thinking and bridges the gap between conventional moral education and contemporary scientific research, further supports this all-encompassing approach.⁶³ Furthermore, the application of cutting-edge tactics in Islamic education, like the utilization of e-learning platforms and technology, makes the learning process more interesting and pertinent to the modern

⁵⁹ Moh Fuadi, "Pemikiran K.H. Hasyim Asy'ari Dalam Pendidikan Islam," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 5, no. 1 (2020), <https://doi.org/10.48094/raudhah.v5i1.64>.

⁶⁰ Ahmad Suryadi, "KH. Hasyim Asy'ari Dan Nahdatul Ulama: Kegiatan Dan Pengaruhnya Dalam Pendidikan Islam Di Indonesia," *JURNAL SIPATOKKONG BPSDM SULSEL* 3, no. 4 (2023), <https://doi.org/10.58643/sipatokkong.v3i4.182>.

⁶¹ Ahmad Suradi, Nilawati Nilawati, and Ani Aryati, "The Islamic Education Through Scientific Approach," *International Journal of Asian Education* 2, no. 2 (May 31, 2021): 256–66, <https://doi.org/10.46966/ijae.v2i2.163>.

⁶² Nur Chanifah, "Innovation Of Integrative-Interconnective Islamic Education Based On Direct Experience In Universitas Brawijaya Malang," *International Journal of Educational Management and Innovation* 1, no. 3 (August 22, 2020): 251, <https://doi.org/10.12928/ijemi.v1i3.2593>.

⁶³ Muhammad Faiz Rofdli and Suyadi Suyadi, "TAFSIR AYAT-AYAT NEUROSAINS ('Aql Dalam Al-Qur'an Dan Relevansinya Terhadap Pengembangan Berpikir Kritis Dalam Pendidikan Islam)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 5, no. 1 (June 30, 2020): 134–52, <https://doi.org/10.32505/at-tibyan.v5i1.1399>.

digital era.⁶⁴ This keeps students interested while also making sure the educational system is flexible and strong enough to withstand global shocks like the COVID-19 pandemic. As demonstrated by the transition from traditional madrasas to contemporary educational institutions, the integration of religious and secular education emphasizes the significance of combining scientific and cultural orientations to create a supportive learning environment that promotes moral and intellectual growth. Programs like the Mandatory Madrasah Diniyah Program in Blitar, which aims to enhance students' religious knowledge and character through a combination of placement tests, peer tutoring, and repetitive learning methods⁶⁵, are another example of innovative practice in Islamic education. In order to address the changing demands of both society and students, this curriculum emphasizes the significance of ongoing innovation in educational practices. In this sense, educators play a significant role since they have to encourage students to think critically, make hypotheses, and adopt logical, objective thought processes in addition to teaching content.⁶⁶In conclusion, dedication to moral behavior, critical thought, and ongoing innovation characterize the scientific etiquette in Islamic education. This strategy guarantees that students are well-rounded individuals who can negotiate the complexity of the modern world while staying faithful to their moral and ethical beliefs, which has important implications for the practice of innovation in Islamic education. Innovative teaching techniques, scientific approaches, and technology advancements come together to create a dynamic and productive learning environment that equips students for the challenges of the future.

3. The manners of a scientist who asks questions to his students in order to provide learning⁶⁷. The Messenger of Allah (peace and blessings of Allaah be upon him) asked about the analogy between a Muslim and a tree, and the Companions replied that it was a tree in the desert, then he (peace and blessings of Allaah be upon him) explained that it was a date palm tree.

⁶⁴ Mufidah, "Innovation of Islamic Religious Education In The Digital Era."

⁶⁵ Afiful Ikhwan et al., "Innovation of Islamic Education Through the Implementation of Mandatory Program Madrasah Diniyah (Non-Formal Religious Education Institutions) In Formal Institution," in *Proceedings of the 1st International Conference on Life, Innovation, Change and Knowledge (ICLICK 2018)* (Paris, France: Atlantis Press, 2019), <https://doi.org/10.2991/iclick-18.2019.66>.

⁶⁶ Defi Fefdianti, "Pendekatan Scientific Approach Dalam Pembelajaran Pendidikan Agama Islam (PAI)," *FATAWA: Jurnal Pendidikan Agama Islam* 2, no. 1 (February 8, 2022): 131–45, <https://doi.org/10.37812/fatawa.v2i1.405>.

⁶⁷ Ibrahim al-Ju'fi al-Bukhari, *Al-Jami' Al-Musnad as-Shahih Al-Muhtashar Min Umuri Rasulullah Shalallahu 'Alaihi Wasallama Wa Sunanihi Wa Ayyamihi* (Pakistan: al-Busyra, 2016), 162.



Figure 3. The ideas of Adab al-Alim⁶⁸

The sorogan and bandongan teaching model is very suitable for fortifying society from moral decadence and maintaining religious matan from the influence of liberalisation and secularisation today. The teaching model with the sorogan and bandongan system, besides being able to guard the morality of students through a close relationship between teachers and students, is also very effective in maintaining the authenticity of religious texts.

4. A scientist should consider learners as people who know and continue to develop their knowledge. Even though the Companions were already aware of the month of nahr (slaughter), the Messenger of Allah (peace and blessings of Allah be upon him) sought clarification on the matter, and they listened patiently. In 2001, Rosenberg⁶⁹ places an emphasis on the fact that "e-learning" means providing a set of solutions that can enhance knowledge and skills through the medium of the internet. That the ethics of knowledge becomes the basis for humans to be able to ward off the adverse effects of not fulfilling increasingly complex needs. A teacher must instil in himself that teaching is solely to seek the pleasure of Allah. Meanwhile, students when learning must purify their hearts, learn

⁶⁸ Suryadi, "KH. Hasyim Asy'ari Dan Nahdatul Ulama: Kegiatan Dan Pengaruhnya Dalam Pendidikan Islam Di Indonesia."

⁶⁹ Asep Herman Suyanto, "Mengenal E-Learning," *Technology*, 2005.

knowledge from the right teacher, and honour the teacher⁷⁰. The learner should be regarded by scientists as an individual who both possesses and continues to expand current knowledge. This has important consequences for the creative application of Islamic education. This viewpoint is consistent with the changing character of education, which calls for the integration of secular and religious knowledge to support the holistic development of society⁷².

Integrating moral and ethical education is crucial because it upholds Islamic education's relevance in the modern period, tackles current issues, and molds the morals and character of the next generation. Islamic education uses a scientific method that involves inquiring, experimenting, reasoning, and speaking in addition to observation, questioning, and communicating. This method improves students' learning and innovative skills and makes the educational process more engaging and successful⁷³. The learning process can be further enhanced by utilizing technology advancements like e-learning and audiovisual material, which can make learning more participatory and accessible and prevent the educational process from becoming rigid or stagnant⁷⁴. A cohesive understanding of knowledge derived from the Quran is promoted by the seamless integration of digital technology in education, as demonstrated in the industrial era 4.0. The use of reflective learning strategies, which promote behavioral context and critical thinking, has the potential to completely transform the way students learn and to infuse creativity and energy into the classroom⁷⁵. Furthermore, by emphasizing character education using a scientific method, students are better able to understand the breadth of Islamic teachings and apply them to practical situations, which further advance their moral and ethical growth. In order to combat illiteracy and poverty and ultimately elevate society, intellectuals like Bediüzzaman Said

⁷⁰ Dian Silvia Rozza, Abdul Haris, and Syamsul Rizal Yazid, "Kajian Interdisipliner: Etika Berilmu Dalam Perspektif Guru Dan Murid," *Research and Development Journal of Education* 9, no. 1 (2023), <https://doi.org/10.30998/rdje.v9i1.14089>.

⁷¹ Nur Aisyah Kamaluddin and Hazrati Husnin, "Penggunaan Teknologi Maklumat Dan Komunikasi (TMK) Dalam Pendidikan," *Jurnal Dunia Pendidikan*, August 1, 2022, <https://doi.org/10.55057/jdpd.2022.4.2.29>.

⁷² Said, Umachandran, And Don, "Innovation In Islamic Education."

⁷³ Bobi Erno Rusadi, Rohmat Widiyanto, and Rahmat Rifai Lubis, "Analisis Learning And Inovation Skills Mahasiswa Pai Melalui Pendekatan Saintifik Dalam Implementasi Keterampilan Abad 21," *Conciencia* 19, no. 2 (December 30, 2019): 112-31, <https://doi.org/10.19109/conciencia.v19i2.4323>.

⁷⁴ Mufidah, "Innovation of Islamic Religious Education In The Digital Era."

⁷⁵ Dwi Noviani, "Innovation for Islamic Education Instruction through Reflective Learning," in *Proceedings of the 6th International Conference on Community Development (ICCD 2019)* (Paris, France: Atlantis Press, 2019), <https://doi.org/10.2991/iccd-19.2019.40>.

Nursi, who favored the fusion of heavenly and contemporary knowledge, emphasized the significance of creative approaches in Islamic education⁷⁶. To ensure that Islamic education is current, efficient, and capable of meeting the demands of modern society, it is imperative that educators view students as fully formed, evolving persons who are always seeking to expand their knowledge.

5. The position of scientists is the heir to the knowledge of the prophets⁷⁷. Then take knowledge from them. scientists and those who do not pursue a particular field of science then this is not the same. of course people who have knowledge will be different from those who do not have knowledge⁷⁸. The teacher's function as inheritor of knowledge⁷⁹ It seems that it would be more beneficial if the skill of playing drama is reviewed to students. A classic problem faced by teachers is their inability to teach students to play drama. This is due to the lack of training teachers have received in teaching drama. Without deepening knowledge and training, it is very unlikely that teachers can meet the targets set by the curriculum. Isma, As'ad in his research said that the role of Tuan Guru⁸⁰ who were once powerful due to their status as scholars of the prophets' successors are now dwindling. There are a number of reasons for this. Firstly, there is a new generation of religious leaders who have Islamic beliefs and have studied outside of Jambi. Secondly, there is a "new style" of Islamic education that incorporates many different types of religious activities and new religious actors. Lastly, the fast flow of information through communication technology media also plays a role⁸¹.
6. A scientist must choose the right time to give advice and lessons so that learners or audiences are not bored⁸². In addition, pay attention to making things easier and not giving too many difficulties. MDTA (Madrasah

⁷⁶ Mohamed Mohamed Tolba Said, "Islamic Education on Science, Peace, and Development in Thought of Said Nursi," *Jurnal Online Studi Al-Qur'an* 14, no. 2 (July 29, 2018): 109–22, <https://doi.org/10.21009/JSQ.014.2.01>.

⁷⁷ Ibrahim al-Ju'fi al-Bukhari, *Al-Jami' Al-Musnad as-Shahih Al-Muhtashar Min Umuri Rasulullah Shalallahu 'Alaihi Wasallama Wa Sunanihi Wa Ayyamihi*, 167.

⁷⁸ Ibrahim al-Ju'fi al-Bukhari, 168.

⁷⁹ Kamarudin, Yusra Dewi, and Eddy Pahar, "Pelatihan Teknik Pembelajaran Drama Terhadap Guru-Guru SMA Kuala Tungkal Kota," *Jurnal Karya Abdi* 4, no. 1 (2020).

⁸⁰ As'ad Isma, "Peran Sosial Tuan Guru Dalam Masyarakat Seberang Kota Jambi: Satu Tinjauan Ulang," *Kontekstualita* 34, no. 02 (2018), <https://doi.org/10.30631/kontekstualita.v34i02.43>.

⁸¹ Kamarol Baharen Mohd Rom, "Peranan Kepimpinan Guru Mempengaruhi Keberkesanan Pengajaran Dan Pembelajaran Sejarah Dalam Bilik Darjah," *Education UITM*, no. 1991 (2013).

⁸² Ibrahim al-Ju'fi al-Bukhari, *Al-Jami' Al-Musnad as-Shahih Al-Muhtashar Min Umuri Rasulullah Shalallahu 'Alaihi Wasallama Wa Sunanihi Wa Ayyamihi*, 168–69.

Diniyah Taklimiyah Awaliyah)⁸³ is an Islamic educational institution that organises non-formal education channels formed and managed by the community in an effort to teach the Qur'an and other Islamic materials. A teacher who is able to provide good motivation to children will certainly affect their learning so that children can be serious in carrying out activities or be more disciplined in learning, not serious in learning, often leaving, often skipping and coming often not on time⁸⁴.

Relevance is a broad notion that encompasses a range of variables in scientific research and teaching, all of which contribute to the efficacy and influence of a scientist's work. To produce new and valuable knowledge that tackles societal concerns, a scientist needs to possess in-depth understanding in their discipline. Because of their depth of knowledge, scientists are able to make significant contributions to both academic and practical problems, which is in line with their dual goals of advancing science and meeting pressing societal demands⁸⁵. Furthermore, a scientist's interactions with both themselves and their pupils are crucial. This includes the ability to motivate and mentor students on their own intellectual journeys, as well as the ethical sensibilities and habits that inform their inquiry. Since knowledge is intrinsically vital to the growth of society, scientists might be seen as heirs to the prophets, dedicated to the quest of truth and its transmission⁸⁶.

In order to keep the audience interested and from getting bored, it's crucial to time your suggestions and instructions. This timing is a component of the larger idea of relevance, which also calls for making science instruction relevant to students' personal and social lives⁸⁷. The distribution of scientific knowledge is subject to relevant criteria in information retrieval, which include reality, currency, availability, readability, credibility, and novelty.

⁸³ Hendrisab, "Pemberian Penguatan Oleh Guru Dalam Memotivasi Anak Belajar Di Mdta Mushalla Hasanatuddin Kota Bukittinggi," *El-Rusyd : Jurnal Sekolah Tinggi Ilmu Tarbiyah STIT Ahlussunnah Bukittinggi* 5, no. 1 (2022), <https://doi.org/10.58485/elrusyd.v5i1.47>.

⁸⁴ Izan Nafrin, N. F. Kaunang, and Y. D. A. Santie, "Peran Guru Pendidikan Kewarganegaraan Dalam Meningkatkan Disiplin Siswa Sma Negeri 1 Kulisusu Kabupaten Buton Utara Provinsi Sulawesi Tenggara," *Jurnal Civic Education: Media Kajian Pancasila Dan Kewarganegaraan* 2, no. 2 (2018), <https://doi.org/10.36412/ce.v2i2.773>.

⁸⁵ Anthony M. Cresswell, "Thoughts on Relevance of IS Research," *Communications of the Association for Information Systems* 6 (2001), <https://doi.org/10.17705/1CAIS.00609>.

⁸⁶ Anthony Lowrie, "The Conceptualization of Relevance," in *Understanding Branding in Higher Education* (New York: Palgrave Macmillan US, 2018), 31–62, https://doi.org/10.1057/978-1-137-56071-1_3.

⁸⁷ Marc Stuckey et al., "The Meaning of 'Relevance' in Science Education and Its Implications for the Science Curriculum," *Studies in Science Education* 49, no. 1 (March 2013): 1–34, <https://doi.org/10.1080/03057267.2013.802463>.

These criteria guarantee that the material supplied is reliable, comprehensible, and easily available⁸⁸. Furthermore, the potential of a study to further the goals of different stakeholders—such as the scientific community, funding organizations, and the general public—is frequently used to assess the relevance of the research⁸⁹. This nuanced approach to relevance highlights how crucial it is for scientists to manage the intricate interactions between producing knowledge for its own sake and solving real-world issues while upholding moral principles and effectively communicating with their audiences. The impact that scientists' work has on the academic community and society at large ultimately determines its relevance and significance, underscoring the importance of approaching research and education with caution and reflection⁹⁰.

Conclusion

In understanding the concept of scientists for strengthening and innovating education in the book *al-Jami' al-Musnad as-Shahih al-Muhtashar min Umuri Rasulullah Shalallahu 'Alaihi Wasallama wa Sunanihi wa Ayyamihi*. First, a scientist must master certain knowledge in depth, second, Adab that needs to be considered by a scientist, third, Adab a scientist who asks questions to his students to provide learning, fourth, a scientist must consider students as well as people who know and continue to develop, fifth, a scientist must choose the right time to give advice and lessons so that students or audiences are not saturated with knowledge, sixth, The position of scientists is the heir to the knowledge of the prophets, seventh, Indeed a scientist is a person who always deepens knowledge and is proficient in that field then people will consider him a master or expert.

This research has limitations, namely only one primary source, recommendations for further research can be with two or three primary books so that they have the same theme. In an interdisciplinary setting, curriculum development should ideally balance theoretical knowledge with practical application to ensure that students are prepared for real-world situations. This requires careful consideration of the limited time and resources available for education, as well as the need to integrate several fields in an efficient manner. In general, a scientist's behavior varies, requiring a

⁸⁸ Carsten Eickhoff, "Relevance as a Subjective and Situational Multidimensional Concept," in *Proceedings of the 35th International ACM SIGIR Conference on Research and Development in Information Retrieval* (New York, NY, USA: ACM, 2012), 998–998, <https://doi.org/10.1145/2348283.2348422>.

⁸⁹ Brain Rappert, "The Uses of Relevance: Thoughts on a Reflexive Sociology," *Sociology* 33, no. 4 (November 2, 1999): 705–23, <https://doi.org/10.1177/S0038038599000450>.

⁹⁰ Cresswell, "Thoughts on Relevance of IS Research."

broad understanding, etiquette, effective communication, and commitment to social and private ties.

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