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### REVIEW ARTICLE

#### CLASSICAL ISLAMIC EDUCATION METHOD

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#### Abstract

The history of education has actually lasted through the history and social development of human culture. Likewise, the history of Islamic education does not in fact be separated from Islam and its people. In the course of long history, Islamic education has been through various times and various regions, meaning that Islamic education continues to experience changes and developments since the early days of Islam was developed by the Prophet., until the Times Science and technology today. In the period of development that passed through several periods, Islamic education has spawned a variety of ideas from among Islamic education figures emerging from the characters and Muslims, from time to time changing and developing, will But in general the thought relates to the things that talk about the principle principles and the objectives of educators, students, media materials (curriculum), methods, Islamic educational institutions and the background of socio-economic, political environment And physically affecting the Islamic education process

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#### Introduction:-

The human excess of other creatures is the sense and power of life that can form civilization. Man is a creature that always desires perfection both in the birth and in the inner. To achieve his perfection man is required to associate with others and the ever-changing universe, so as to adapt to his environment and defend his life. Attempts to find themselves are called "learning".

For these learning needs, outside influence is needed. This influence by Iman Santoso, referred to by the term "education" (Slamet Imam Santoso, 1997). Because education is an essential for humans, through education, people can learn to learn the universe in order to defend their lives, because of the importance of education, Islam puts education in a very high position According to the Word of God in Surah Al-Mujis verse 11:

O Believers, when it is said to you, "be in the council", so that the law of God will give you a spaciousness. And when it is said: "Stand ye ", then stand, and Allah will exalt those who believe among you and those who are given some degree of knowledge. And Allah knows what you do. " (Ministry of Religious Affairs, 1989)

History of Islamic Education, has emerged as the development itself, where his presence has instilled the values of Islamic teachings. As the development of Islam and the formation of Islamic society, the mosques also developed the role of the development of Islamic education in the implementation of it developed in the form of the learning circle. The education system for Muslims operates religious, spiritual, social and political fields. The Islamic value

system has created some basic differences between Islamic and modern education systems both in the East and West (Mansour Ahmad, 1994).

### **Literature Review:**

#### **Understanding Education Methods:**

It is not excessive if there is a phrase "AththariqahAhammuminalMaddah", that the method is much more important than the material, because as good as any educational purpose, if not supported by the right method, the goal is very difficult to achieve well. A method will affect whether or not the information is complete.

Therefore, the selection of educational methods should be done carefully, adapted to various related factors, so that the results of education can be satisfactory. What does RasulullahSAW., when presenting God's revelation to his companions we can emulate, because Rasulullah saw, since the beginning has implemented the appropriate method of education towards his companions. His learning strategy was very accurate in conveying Islamic teachings.

RasulSAW. Very attentive to the situation, condition and character of one, so that Islamic values can be transferred properly. Rasulullah saw. Also very understanding the instincts and conditions of each person, so that he is able to make them like ideals, both material and spiritual, he always invites people to approach Allah SWT., and his Shari'ah.

The word method comes from the Greek language. Etymologically, the word method comes from two syllable words, namely meta and hodos. Meta means "through and hodos," the Way "or" The Way "(Ramayulis, 2009). In Arabic method is known by the term Thariqah which means strategic measures that must be prepared to do a work (Ramayulis, 2008). While in English the method is called method which means the way in Bahasa Indonesia (Hasan Shadily, 1995).

Meanwhile, according to the terminology (term) Experts give a diverse definition of the method, if the method has been paired with the word education or teaching include:

1. WinarnoSurakhmad defines that method is the way in which the function is a means of achieving the goal (Surakhmad, 1998).
2. Abu Ahmadi defines that method is a knowledge of teaching methods used by a teacher or instructor (Abu Ahmadi, 2005).
3. Ramayulis defines that the teaching method is the way teachers are used in connecting with learners during the learning process. Thus the teaching method is a means of creating a learning process (Ramayulis, 2008).
4. Omar Mohammad defines that the teaching method means any directed activity undertaken by the teacher in the framework of the significance of the subjects he teaches, the traits of student development, and the atmosphere of the surrounding nature and the purpose of helping his disciples to achieve the desired learning process and the desired change in their conduct (Omar Muhammad, 1979).

Based on the definitions expressed by experts on the understanding of the above methods, some things that must be in the method are:

1. Existence of objectives
2. Activity to achieve objectives
3. The activity occurs during the process of defthe
4. The change in behavior after the activity is done.

There is another term in education that contains meanings adjacent to the method, i.e. approaches and techniques/strategies. The approach is a Falsafi view of subject matter to be taught can also be interpreted as a teaching guideline that is realistic/conceptual. While the technique/strategy is a tactic or a way of presenting teachers who are mastered in teaching or presenting lesson materials to students in the classroom, in order that the materials can be understood and used properly.

#### **Principles and Characteristics of Islamic Education Methods:**

In its application, the Islamic education method concerns the individual or social problems of the students and educators themselves. For that in using the method an educator should pay attention to the general fundamentals of Islamic education methods. Because the method of education is a means or a road to educational purposes, so that the roads traveled by an educator should refer to the principles/fundamentals of the Education method. Basic methods of Islamic Education (Ramayulis, 2009) are:

1. Agamis principle. It means that the method used in Islamic education must be based on religion. While the Islamic religion refers to the Qur'an and hadith. Therefore, in the implementation of various methods used by educators should be adapted to the needs that arise effectively and efficiently based on the values of the Qur'an and hadith.
2. Biological principle. Human biological development has an influence in its intellectual development. The more dynamic a person's biological development is, the more they increase their intellectual power. For that in using Islamic education method A teacher should pay attention to the biological development of learners.
3. Psychological principles. The development and psychological conditions of the students will have a tremendous influence on the acceptance of the education and knowledge value that is carried out, in a condition that lability of knowledge and internalization of value will run not in accordance with the expected. Therefore, the new Islamic education method can be effectively applied when based on the development and psychological condition of the participants. For that an educator is required to develop the psychological potential that grows to learners. Reason in the Islamic concept of reason is included in the spiritual level.
4. Sociological principles. When there is an interaction between students and learners and there is interaction between educators and students, on the basis of this, the user methods in Islamic education should pay attention to this foundation or foundation. Do not occur there is a method used but not in accordance with the sociological conditions of learners, if this is happening is not an impossible educational purpose will be difficult to achieve.

The four principles above are one that is inseparable and must be considered by the users of Islamic education methods in order to achieve the goal of not using improper methods and not matching agamis conditions, biological conditions, psychological conditions, and sociological conditions of learners.

While the characteristics of Islamic education method (Samsu Nizar, 2002), among others:

5. The whole process of implementing methods of Islamic education, ranging from its formation, its use to the development remains based on the Islamic values as a universal teaching.
6. The process of forming, application and development remains inseparable with the concept of al-Akhlak al-Karimah as the highest objective of Islamic education
7. Islamic education method is flexible and versatile in the sense of always opening and can accept changes according to the situation and conditions surrounding the Islamic education process, both in terms of students, educators, subject matter and others.
8. The Islamic Education method seeks earnest to balance the theory and practice.
5. The method of Islamic education in its application emphasizes the freedom of learners to create and take initiatives within the boundaries of politeness and morality.
6. In terms of educators, Islamic educational methods emphasize the values of the education and freedom of educators in using and combining various methods of education that exist in achieving the objectives of teaching.
7. The method of Islamic education in its application seeks to create situations and conditions that make it possible for the creation of conducive educational interactions.
8. Islamic Education method is an effort to facilitate the process of teaching in achieving its objectives effectively and efficiently.

### **Discussion:-**

The method of Islamic education is an element of the Islamic education system, its existence is important and should be noticed by everyone involved in educational activities, whether it is teachers and students as learners. Simply word method is understood as a way that can be pursued to achieve the goal. Thus it can be mentioned that the method of Islamic education is all means and a systematic and pragmatic effort to achieve the objectives of Islamic education, by going through various activities involving teachers as educators and pupils as children Students.

In the course of the history of Islamic education, the learning methods applied have undergone various changes and developments. Among the developments that occurred in the method of Islamic education, is what happens to be applied in the classical Islamic era. Historians note, at least some forms of education methods are applied: Halaqah, Memorization, Munazarah, Mudzakah, Imla ' and scientific abridged.

**Halaqah:**

The simplest form of Muslim education in the early days is a circular sitting. It is a typical educational experience in Islam known as Halaqah, which means a circular assembly (study conducted by circular sitting). It was named as such, because the teacher sat in the middle of a pulpit or pillow that backed the wall or pole, and the students sat down forming a half-circle in front of the teacher. The circles are formed according to levels, the higher the level of a student, or the visitor's student, then he sits closest to his teacher.

In the form of Halaqah, higher disciples, his knowledge sits close to the sheikh, while the pupils whose level of knowledge is lower sit a little further and they strive hard to be able to change positions closer to His shaykh (Hasan Asari, 2007).

Lecture activities in Halaqah briefly take place in the following series of activities:

Sheikh opened the lecture by reading a basin, said Shalawat and greetings to the Prophet. Accompanied by encouraging students to study, be humble in studying, and strive to live a good and virtuous life. Then proceed with explaining the subject matter while connecting with the topics discussed earlier. In conducting learning activities. The shaykh usually dictated the learning material (Qur'an and Hadith) to the disciples, then explain it and interpret it especially in the parts that are considered difficult from the hadith and the Koran. While Syekh gave the explanation, the disciples were actively writing all the information given by Shaykh. Before concluding the learning, Shaykh usually repeats back what has been read and explained and adapted to the Disciples' records by telling a disciple to read his notes. Then conclude the lesson by reading Do'a (Ahmad Syalabi, 1973).

The curriculum of the Study Circle (Halaqah) corresponds to the knowledge and interest of a sheikh, depending on his experience, and also the usual diploma (recognition) in his field of expertise. The interconnectedness of a disciple with a circle of studies (Halaqah) depends on diligence and Target-targetnya own. When it has not reached the maximum point of learning at a teacher, the student can switch to another teacher. So a student could spend his life on the journey, switching from a teacher (sheik) to another well-known master (Sheikh) (Charles, 1994).

**Memorization:**

At the time of classical Islam memorization has an important role in learning activities. This is in addition to the strong memory of the Arab nation, also because it is only the effective use of the memory in those days. Moreover, in those days the media save the science has not adequate amount and its distribution. This condition affects the learning methods applied to the Islamic education at the time. In historical records it was found that the children began to learn by memorising several letters from the Koran and religious obligations such as prayer and fasting.

Memorization is a way for a person to be able to fully master the various traditions narrated from previous Arabs across century after century, including the two sacred manuscripts of Islamic Qur'an and Sunnah, and other religious sciences. Abu Hamid al-Gharnathi, the Spaniard of Granada (d. 565 H/1169-1170 AD), devoted the same thought in a verse verse to the young men of his time, among others:

Knowledge lies in the heart, not in record. Therefore do not be tempted by games and fun. Memorize, understand, and work hard to grab them. Only the hard effort you need, not the other (George A. Makition, 1990).

Similarly there are some Islamic scholars who argue that learning begins with memorization before understanding, as revealed by Ibn Qutibah al-Dinuri the following, The beginning of science is silent, second hearing, third memorization, fourth thought and fifth spread.

Diya al-Din Ibn 'anud raises the importance of memorization in memory in order to rediscover important elements in time of need. He reveals, Recollection is only possible by performing certain repetitions and practices to ensure that memorized materials remain in memory and can function at the time required.

There are two types of memorization, which are limited memorization just by moving the reading material into the hadith and the lexical expert. While memorization of the second form is usually done by the poets and schoastics who want a better understanding of the material. They want a higher level of progress. The path to creativity requires a harder struggle to get the subject matter and which is narrated from a person – the history process – then through the process of being Dirayah, that is to understand the ingredients that are delivered, and finally reach the

ijtihad stage, that is to try as optimally as possible with all its own capabilities, to create the idea itself, with its own language, with an interesting style, and revealed with a fluent, clear and concise language style (Baligh).

Memorizing is very important in terms of learning, one can memorize when there is an understanding of the context memorized. To facilitate how to memorize, al-Khatib recommends that pupils always sit in a position that can hear clearly about what the teacher said. In addition, the atmosphere should be calm and listen carefully to what the teacher said.

The importance of this memorization method is also felt by the scientists as well as the comments they expressed below:

1. Qatada as-Sadusi said he never heard anything without memorizing it.
2. Al-Hasan Ibn Zin Nun al-Shaghri says that if you do not repeat something fifty times, it will not be stored in memory.
3. Al-Ghazali felt how important it was to memorize when he experienced his books deprived robbers on the way. He says take all my treasure, but do not take the books. This incident made him spend three years to memorize. Through her memorization she was not afraid anymore to travel.
4. Ibn al-'allaf said that paper (the book) is a place that is not good for storing science. It is acknowledged how valuable science is, but on the other hand it is said that more important mnemonics.
5. Abu Bakr Ibn al-Anbari said that he never understood from the book but always from memorization.
6. Ibn at-Tabban was an illiterate man but did his recitation by memorization.
7. Ibn al-Munna at the age of 40 was blind but smooth his hearing so he taught from what he obtained through memorization.

Arabic memorization ability is quite amazing, it is seen from many scholars who are able to memorize various books, Sya'ir, Hadith, and others. Al-Muntanabbi, for example, was able to memorize a polio-size book with just one read. Badi ' al-al-Hamdani era is able to repeat the ode from more than 50 (fifty) verses from the beginning to the end after a single hearing. Abu al-Mahasin al-Ruyani said: "If the works of Shafi'i perish, I am able to recall them by memorization." As for the good time to memorize as did the Imam al-Ghazali and Al-Kiya al-Harasi were before Shubuh and a good place to memorize is a room that is a bit far from the commotion.

### **Mudzakarah:**

In the study of the humanities Sciences, the term Mudzakarah is most often in the sense of scientific discussion. In Suatumudzakarah a few the are involved in a conversation about a particular theme or lesson; They exchanged opinions and knowledge, so that every at involved benefited, so did the person present to listen.

The term Mudzakarah is not only used in one aspect, but it is also often used as a conversational instruction that can provide an exchange of the sciences (such as seminars). Mudzakarah is also used as a method of studying and Mengahafal literary study material, especially the science of Qawa'id an-nahwu.

The method of Mudzakarah in another term is also called BahtsulMasa'il which is a scientific meeting, which discusses the problem Diniyah, such as worship, Aqidah and religious problems in general. This method is actually not much different from the deliberation method. The difference is, on the method Mudzakarah participants are the Kyai or the students of high level. Mudzakarah (discussion) can be divided into two kinds: a) Mudzakarah which is held by fellow Kyai or Ustadz. In this type, there are usually large books which are the main reference and are equipped with evidence and a complete method of such. The goal is to solve a religious and societal problem that arises or merely to deepen the religious knowledge, b) Mudzakarah which is held among the fellow students. The goal is to train the students in solving problems by using clear references and training how to argue using a straight reason. Mudzakarah is usually led by austadz or a senior students appointed by the Kyai. To do the learning using Mudzakarah method or Ustadz usually consider the following things:

1. Mudzakarah participants are the Kyai or the high-level students who are prepared to become ustadz;
2. Mudzakarah is reserved for students, the participants have actually prepared themselves. This is intended as an attempt to reduce the failure of mudzakarah

Topics or issues (material) in Mudzakarah are usually determined by the previous meeting. In some schools that have sufficient high level students, Mudzakarah is usually done on a scheduled basis as an exercise for the students. The most important preparatory step in this method is to prepare and notice the topics or materials that will be

mudzakarah. It is intended to be in the far-distant days that the participants are preparing themselves. In addition, it is also presented an explanation of the ways to be done with regards to techniques that will be done in Mudzakarah.

In the implementation of this method, at first Kyai explain briefly the problem that will be discussed. In Pesantren that has had the Ma'had Aly (High level Tahasus) presenter is the students who have been arranged on a scheduled basis with a particular topic to address the thoughts or problems. The other students functioned as a candider who had the opportunity to respond to what was presented by the presenter. In this Mudzakarah, responses, questions or disclaimers of the students of Mudzakarah are led directly by Kyai or Ustadz. The Chargebacks and answers to the presenters are carried out in turns after the participant's response. When there is a deadlock, Mudzakarah leadership usually gives instructions or solutions about the issue or problem. Kyai or Ustadz usually diligently directs and guides the path of Mudzakarah so as not to deviated from the destination. The assessment activity is done by a kyai during Mudzakarah activities.

The things that concern is the quality of the answers provided by the participants include: the logical value of the answer, the accuracy and validity of the references used, the reason and language displayed, as well as the quality of the questions or disclaimers expressed. Another thing that is judged is an understanding of the reading text, as well as the truthfulness and accuracy of the participants in reading and concluding the content of the text that is the subject or reference text.

Basically the method of BahtsulMasa'il refers to the resolution of problems in terms of jurisprudence (Islamic law or Furu'iyah). This method can be described as a form of teaching learning activities in a forum (usually in classes or mosques) that is guided by a mentor/teacher and followed by students who are deemed to have mastered certain books to solve contemporary problems around the jurisprudence laws (including worship). This method is usually applied for the teaching of the students who have been senior, where the students are considered capable or uncovering the books that are the reference issues that will be discussed.

#### **Munazharah:**

Munazharah is a method of Islamic education in the classical era, by means of discussion. The expedition explained that Munazharah is a way to add knowledge by inviting other people and debate each of the opinions accompanied by an accountable argument.

In Munazharah, the smoothness of the tongue speaks and has a broad knowledge of highly disputed. The debate (Munazharah) is also a tool to achieve the advancement of Science. The recondition mentions that al-Mubarrad relates that al-Akhfasy is older than grammar. Having both mastered grammar, al-Akhfasy searched the debate with grammar. It says:

"I debate you that there is nothing but sense in gaining knowledge". Grammar responds. "Do you suspect that I doubt your intention of it?" Ibn Marzuq (d. 223 H/837 M) follows a debate between grammar and Al-Asma'i, which after the debate Jonah commented, "Grammar is true, but his opponent is calming thanks to his balaghah craftsmanship" (George A. Makition, 1990).

Ahmad Syalabi also explained that in the classical period each pupil to ask questions about any problem, because to ask to ask questions about anything that is very difficult to understand. The questions asked must conform to good ordinances. Students should ask questions really because they want to deepen the science, not to lean and not also because they want to be admired by others, but in a student discussion is forbidden to cut the talks of his teacher, who is talking or his friend who is asking his teacher. The students were encouraged to ask questions, but on condition that the question could open a new arena and show the maturity of the science and its ability to use his fiction. Sometimes the teacher asks. In this case in understanding one lesson material that has been given to him (Ahmad Syalabi, 1973).

Some scholars argue that the art of Munazharah was born from the theological dialogue that lasted between Muslims and non-Muslims (Jew, Christian, Majusi). Adapula argues that Munazharah began in the field of law, for al-Ghazali for example, stating that this is closely related to the needs of the ruler of Fuqaha to fill the posts related to the law (Hasan Asari, 2006).

Some examples of scholars who are recorded as members of Munazharah, among others Imam Shafi'i, who are famous as a person who likes to do a munazharah to find the truth about a certain problem. Sayf al-Din al-Amidi also as a scientist. The Ibn Hibbat of Allah is described as the most eminent person in the SenimMunazharah. Ibn Rahawi and Ibn Sultan al-Shaibani. There is a function of this munazharah which is very basic about the utilization of people who have high knowledge that can be used as a referral, especially the field of science ranging from the classical to modern era.

#### **Dictation Method (Imla '):**

This method is implemented by the teacher by giving lessons from memorization, or from the records he had written first to be read to the disciples. Dictated by a slow, i.e. one paragraph or one hadith, is accompanied by a mention of the Isnaad, and the disciples write down what their teacher dictated. After the teacher has finished dictated the subject matter and provides an explanation or interpretation of the material and the pupil has finished recording it well.

The teacher often reads out anything that has been dictated. Or he told one of the disciples to read it, and then given the correction if there were errors or shortcomings in the writing of the disciples. If everything has been completed often the teacher lists his signature on his students' records by mentioning that the disciples had read the record to him and had been examined. It is also not uncommon for teachers to give permission to their students to narrated or taught the material to others from the results of the dictation, which are then printed manuscripts, thus becoming well-known books Among Muslims.

Adam Mez in the Renaissance "dies" des Islams, discusses two term methods relating to instruction methods, Imla' and Tadris. Mez explains that dictation is the highest level and instruction phase. This is what the theologians and phylogologist used in the ninth century. Nevertheless, in the tenth century, according to the Mez philology experts left the dictation methods formerly introduced by theologians. They leave the dictation method and replace it by explaining each of the writings learned, spoken by a student "like when a person describes the book of summary" (George A. Makition, 1990).

#### **Scientific Abridged:**

Abridged scientific is used for every trip to study, looking for a good place to learn, looking for teachers who can better lead the lesson either, or also the journey of a scientist to various places, whether he formally do Academic activity or vice versa (Hasan Asari, 2007). Thus abridged ' scientific may include a journey that is indeed planned for scientific purposes (learning, teaching, discussion, searching for books and so on), or just the ordinary journey done by those who are seen in scholarly activities. Furthermore, Hasan Asari also explained about the practice of abridged scientific can also be found in the basic principles of Islamic religion, both in the Koran and Hadith.

Abu Hamid al-Ghazali, for example, advocated abridged scientific and even looked at it as an important supporter who could help a person's success in the activity of demanding science. Similarly to Ibn Khaldun, he saw a tremendous benefit from this practice. Al-Khatib al-Baghdadi also viewed abridged scientific has very high relevance, especially in the field of hadith, so he wrote a special book discussing the theme. Ibn ' Abd al-Barr also inserted a discussion on the practice of abridged scientific.

The development of this abridged scientific also turns out to be clearly unknown when the start, but history shows that the Prophet in the time of Rasulullah also existed because he had sent Muaz Ibn Jabal's friend to the land of Yemen with the intention of being a teacher . This abridged scientific also has a function in classical Islamic intellectual civilization.

Among its functions are scientific and even wider than that, among others:

1. As a way to find a good teacher.
2. As a way to broaden the insight.
3. As a dissemination mode of science.
4. As a strengthen the unity of Islamic civilization.

#### **Conclusion:-**

In the classical period, Islamic education has had good and relevant systems and methods to implement today, as the first time we have been able to improve on matters not in accordance with the education world. The visible

distinction is the classical Islamic education known and applied Systemhalaqah, and also the various methods described above.

The Islamic education system in the classical period which is a Muslim education system that forms the personality, both physical and spiritual in order to form human beings who are able to deepen the science of Naqliyah and Aqliyah. This educational delivery is interesting from the goal, his teacher, his student, his methods of teaching, and many other things.

The use of various methods in the development of science to achieve the objectives of Islamic education in accordance with the Qur'an and al-Sunnah, so that the values of education are well achieved. All kinds of systems and methods above shows us it turns out that many things need to be excavated further as well as maintained and also mandatory to be developed in accordance with the expectations of Islamic education itself.

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