

Spiritual and Social Constructions in Islamic Pedagogy (Historical Research)

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Abstrak

Penulis mengkonstruksi nilai-nilai spiritual dan sosial dalam perspektif sejarah pedagogi Islam. Minimnya pemahaman tentang pedagogi Islam menimbulkan stigma negatif bahwa pedagogi Islam hanya berfokus pada pengembangan spiritualitas, padahal pedagogi Islam memadukan pengembangan intelektual dan spiritual dengan interaksi dalam pembelajaran. Untuk mencapai pembelajaran yang ideal, Islam menawarkan penggunaan metode pengajaran tradisional dengan tujuan membentuk manusia secara spiritual, yang diistilahkan dengan pedagogi Islam. Gagasan konsep pedagogi Islam dicirikan oleh interaksi antara hafalan, transmisi ilmiah lisan dan tulis yang mendukung pembelajaran. Praktik pendidikan pedagogi Islam tidak dapat dilepaskan dari pendekatan mistik terhadap teks-teks suci. Hal ini karena strategi pedagogi Islam dibentuk oleh wahyu Al-Qur'an yang diperoleh melalui pendengaran dan budaya Arab dari hubungan antara hafalan (ingatan) dan tradisi lisan. Penelitian ini menggunakan metode historis melalui tahapan, yaitu; heuristik, kritik sumber, interpretasi, dan historiografi. Hafalan dan tradisi lisan merupakan cara bangsa Arab menyebarkan ilmu pengetahuan jauh sebelum praktik menulis dikenal. Lingkungan pendidikan (masjid, madrasah) lebih bercirikan pembinaan rohani. Adanya interaksi sosial secara lisan dan tertulis merupakan pembinaan dasar bagi terbentuknya sikap sosial peserta didik.

Kata kunci: pedagogi islam, praktik pendidikan, budaya arab.

Abstract

The author constructs spiritual and social values in the Pedagogical Islamic historical perspective. A lack of understanding of Islamic pedagogy makes the negative stigma that Islamic pedagogy is only centered on the development of spirituality only, whereas Islamic pedagogy combines intellectual and spiritual development with interaction in learning. In order to achieve ideal learning, Islam offers the use of traditionalist teaching methods with the aim of forming humans spiritually, which is termed Islamic pedagogy. The idea of islamic pedagogy concept is characterized by the interplay between memorization, oral scientific transmission and writing that supports learning. The practice of Islamic pedagogy education is inseparable from the mystical approach to sacred texts. That is because the Strategy of Islamic pedagogy was formed by the revelation of the Qur'an obtained through hearing as well as Arabic culture from the relationship between memorization (memory) and oral tradition. This research uses historical methods by going through stages, namely; heuristics, source criticism, interpretation, and historiography. Memorization and oral tradition were the Arabs' way of spreading knowledge long before the practice of writing was known. Educational environments (mosques, madrasah) are more characterized as spiritual construction. The existence of social interaction in oral and written methods is the basic construction of the formation of social attitudes of students.

Keywords: islamic pedagogy, educational practice, arabic culture.

INTRODUCTION

The term pedagogy is understood as a science or art in the form of teaching. Pedagogy has a lot to do with strategy and

style in learning. Pedagogy refers to the use of appropriate strategies in accordance with the established teaching philosophy and is influenced by the

background of knowledge, experience, personal situation, environment as well as learning objectives that have been formulated by teachers and students (Asrohah, 1999) (Daniela, 2019).

Islamic pedagogy is formed practically which is influenced by factors of knowledge background, environment and learning objectives. Arabic cultural factors as well as Islamic dogma are inherent in Islamic pedagogy. The use of oral transmission in disseminating knowledge as well as approaches and understandings of sacred texts (Qur'an, Hadith), is an example of how Arab culture and Islamic dogma shape Islamic pedagogy.

Islamic pedagogy has its own characteristics that are different from modern pedagogy. A distinctive feature of Islamic pedagogy that distinguishes it from modern pedagogy is the importance of the spiritual and social spheres in education. This can be seen from the early days of the spread of Islam where mosques as places of worship were also used as educational and cultural centers. It can be said that the mosque of that time was multifunctional, one side served to develop a spiritual life, and on the other hand to form social integration. In terms of religion, the construction of the mosque itself functions as a place of worship to Allah SWT and from a social point of view the mosque functions as a

place to strengthen relations between communities (Pulungan, 2016).

Likewise, in classical times, Islamic pedagogy not only prioritized cognitive aspects but also paid attention to the spiritual and social realms. This can be seen from the establishment of madrasah as a substitute for *shuffat* or *kuttab* as a center of Islamic education. Madrasah as a model of higher education that predates the concept of universities in the west provide an insightful picture of traditional teaching methods. Madrasah focuses on religious science and additional lessons in which in its methods there is a strong social interaction in it (Makdisi, 2019). The madrasa's focus on religious science is an early indication that the spiritual realm is gaining more attention in Islamic pedagogy.

Islamic pedagogy is represented in the form of interaction between teachers and learners through oral, facilitating rote memorization and various approaches to sacred texts (Qur'an and Hadith). The madrasah environment near the mosque is a spiritual construction as a manifestation of learning. According to Al-Ghazali, Islamic pedagogy combines traditional teaching methods with mystical approaches in guiding research by understanding the traditional teaching style of Islamic studies and related subjects (Nasr, 2006) (Günther, 2020).

Modern pedagogy introduces a variety of methods, each of which has its

own advantages and disadvantages. The development of such methods is one of the ways to achieve educational goals effectively and efficiently. If we look deeper into modern pedagogy is a development of Islamic pedagogy that introduces traditional teaching styles. The progress of Islam before the progress of Western civilization, indicates the existence of contemplation carried out by Western scientists in order to create a pedagogy that suits their conditions and culture.

In Islamic pedagogy the cultivation of spiritual and social attitudes is not found in the form of knowledge and learning content alone, but it is built through interaction in learning and the development of learning methods. The development of such learning methods is reflected in madrasah higher education through the interplay between the practice of memorization, oral transmission and written methods.

In a case study at the oldest Islamic University in the world which was founded in 859 M, namely al-Qarawiyyin University, it was stated that a strong relationship was established between teachers and students through traditional teaching methods. It is oriented towards the deep certainty of belief in God by characterizing the concept of sacred knowledge, the development of orality through oral transmission between teachers and students and memorizing

sacred texts (Qur'an and Hadith) (Hardaker & Sabki, 2012).

In addition, the research on the study of anthropology in madrasah higher education in England also mentioned that pedagogy in Islam is defined not related to simple methods and techniques but is a holistic approach related to the capacity to form the human person. Islamic worship is found in the sincere relationship between the teacher and the student through oral, facilitating rote memorization and didactic approaches to sacred texts (Hardaker & Sabki, 2015).

Islamic pedagogy also introduces the concept of love and transformative education as a reflection of their faith values. The pedagogical model applied in the classical period began to disappear at the present moment due to being eroded by western modernity. The increasing diversity of cultures and religious traditions today makes the model of compassionate and transformative pedagogy applicable to uphold the cocenturence of peace. To achieve peaceful consequences, it is necessary to have a dialogue between the heritage and culture of pedagogy so that our higher education model can be innovative, creative, loving and inclusive (Sahin, 2017).

This paper begins by exploring the practice of education in Islamic pedagogy in the classical period. Educational practice in Islamic pedagogy is divided in

the form of oral and written transmission. In the second part, the author seeks to construct the spiritual and social realms in the methods of oral and written transmission.

METHODS

The method in this study uses the historical method and literature review. In the historical method, there are several stages that must be passed, namely: the heuristic stage (information collection), source criticism, interpretation and historiography (V. P. Vachruddin, 2021). In the heuristic stage, information is collected through literature review from various sources of articles, books to the internet related to research topics. The stage of source criticism is carried out by criticizing several sources of information and then comparing with other information.

Interpretation is carried out from the sources of information that have been criticized and connects the sources of information that have been obtained in a collaborative way. The last stage is to write a scientific history based on the facts that have been compiled from the sources of information that have been obtained by the author.

RESULTS AND DISCUSSION

Educational Practice in Islamic Pedagogy

In the world of education, learning activities characterized by the presence of

interaction, activity and teaching techniques are called pedagogy. The concept of pedagogy in Islam is a strategy used by teachers to shape human beings spiritually. This is supported by Al-Ghazali's mystical approach to learning in the conception of the interrelationship between the heart and man (V. Vachruddin, 2024). For Al-Ghazali, the heart is a transcendental spiritual subtlety and the essence of being a human being who understands, learns, and curiosities (Sabki & Hardaker, 2013).

The word education in Arabic can be interpreted based on three meanings namely *Tarbiyah*, *Ta'lim* and *Ta'dib*. The word *Tarbiyah* is defined as the delivery of a perfection that is carried out step by step. The word *Ta'lim* has the meaning of teaching which is giving, delivering, understanding, knowledge and skills. While the word *Ta'dib* is interpreted as an educational process that focuses on fostering and refining morals and ethics (Vilianita et al., 2022).

Islamic pedagogy combines traditional teaching methods with the mystical approach of sacred texts (al-Qur'an and Hadith). These traditional teaching methods include memorization, oral transmission and writing. As part of pedagogy, the ability of memorization and oral transmission in educational practice such as memorizing questions and responding (discussions), is taught from the early years of the emergence of

education and often before children can write (Sabki & Hardaker, 2013). This concept of knowledge and the relationship with rote memorization is a way to internalize knowledge in a holistic way. Gregory Starrett mentioned: "We have found knowledge, not by means of words and phrases, nor by jostling with other men, but by a heart freed from the world, by weeping in the deep of the night, and constant vigilance for the Almighty".

According to Gregory Starrett, children are described as naturally taking on the habit of memorizing their parents. After the father memorized (*hafadha*) of the Qur'an he performed the inculcating on his wife (*qama bi-tahfidhihi li-zawjatihi*), then they both participated in sculpting it to his son. In Islamic education, memorization is very important for the entire learning process. Islamic science views that rote memorization is the first step in mastering religious science. This method of memorization is very suitable for training memory and oral skills. Memorization as a method of pedagogy supports the embodiment of knowledge revealed from the Qur'an.

Therefore, the use of the rote method illustrates the importance of the act of memorization by means of capturing its meaning. Al-Qabisi said that there are three things in remembering, namely memorization, understanding, and repeating without hesitation. From here it is important to hold a child memorization

test, as Allah Almighty sent the angel Gabriel to conduct a test of memorizing the Qur'an to the Prophet Muhammad SAW (Syarifuddin, 2004). The ability to memorize is closely related to oral tradition.

Oral tradition itself plays an important role in applying methods of how to learn to read and interpret written texts, and their teaching. Emphasis on oral or rote memorization facilitates a teaching approach to the transmission of knowledge. The oral method and its interrelationship are inseparable from the method of memorization. The linkage between memorization and oral methods suggests a universal pattern of behavior towards traditional teaching strategies. The importance of oral and the supporting role of the text in the development of Islamic pedagogy is also illustrated by the Greek philosopher Socrates who stated (Sabki & Hardaker, 2013): "So a man who thinks that he has left behind him a science in writing, and in his turn the man who receives it from him in the belief that anything clear or certain will result from what is written down, would be full of simplicity..., in thinking words were anything more than a reminder to the man who knows that subject to which the things written relate".

The above text hints that the person who has abandoned science in writing, in turn the person who receives it from it will believe that everything that is

clear will inevitably result from what is written and will be full of simplicity. In thinking, words are more than just reminders for people who know the subject related to things written.

Initially before the existence of the written tradition, the oral tradition developed well. The tradition teaches about memorizing verses or poems that they have received from previous teachers by memorizing and reciting them. In the past, only a few friends knew writing such as Umar bin Khattab, Usman bin Affan, Ali bin Abi Talib, Abu Sufyan bin Harb, Talhah, Abu Ubaidah bin Jarrah and so on, besides that they were used to the culture of memorization and orality. So that this ability was utilized and optimized by the Messenger of Allah to teach verses of the Qur'an to be memorized and recited at all times.

Meanwhile, for some friends who are familiar with the writing method, the Prophet Muhammad SAW commanded to write it as well as possible and then he arranged the arrangement of the Qur'an. "It is from Abi Saïd al-Khudri that the Muhammad SAW said: Do not you write (other than the Qur'an) from me. Whoever writes from me other than the Qur'an should he write it" (H.R. Muslim).

This is evidenced by the presence of sheets friends who were found. Such as sheet of Abu Hurairah, Ali bin Abi Talib and so on. In addition, the successful codification and duplication of the Qur'an

after the death of the Prophet indicates that the practice of the writing method has been known and encouraged since the beginning of the birth of Islam. In addition to the writing method, according to Shalabi, the types of teaching methods offered during the Prophetic period of Muhammad were *iqra'*, *imla'*, question and answer or discussion and exemplary (Muhammedi, 2016). After that this pedagogical practice developed and was carried out in the *shuffat* or *kuttab* located in the foyer or outskirts of the mosque that gave teachings on reading and writing. Like the *Jami'* mosque which not only functions as a place of worship but also a place to gain knowledge, is typologically proven by the existence of *halaqoh*, assemblies and *zawiyah* (Asrohah, 1999).

During the Umayyad dynasty, palace schools appeared intended for the children of nobles and princes who were in the palace or house by bringing in teachers or tutors who were in harmony with them (Mulyono, 2017). In addition, this educational practice is also carried out in bookstores, literary salons, teacher houses', and then the term Madrasah was formed (Muhammedi, 2016). The Madrasah as a model of higher education that predates the concept of universities in the west provides an insightful picture of traditional teaching methods that focus on religious science and additional lessons.

The practice of education in Islamic pedagogy in classical times was centered in Madrasah, although in some places there is still a *shuffat, kuttab* as an earlier place of education located in the Mosque. The advantage of madrasah as higher education is that they provide an atmosphere of collaboration between intellectual and spiritual development. This is formed from the existence of a traditionalist madrasah curriculum that is focused conventionally naturally and open to various influences from outside traditional Islam. This can be seen from the large number of teachers who are experienced in Islamic pedagogics but keep abreast of the pedagogical developments of modern universities in terms of newer constructivist styles (Sabki & Hardaker, 2013). An example is al-Azhar University, in Egypt, which still uses traditional educational concepts but continues to adopt modern subjects and technology such as online learning. The madrasah as an equivalent institution of higher education at that time still used traditional teaching methods. These traditional teaching methods include interplay between rote memorization, oral and written transmission.

As an example of teaching practice in Islamic pedagogy involving students in terms of listening to the readings of the teacher (*sheikh*) given on the basis of written records or from memory, it remains an effective means of

transmission until now. This teaching environment and learning process describes the teacher-student relationship in the context of acquiring knowledge through memorization, spoken words and the importance of copying teachings that take into account the educational context. Oral tradition and its inseparable interrelationship with memorization, in madrasah show universal patterns of behavior towards traditional teaching strategies (Sabki & Hardaker, 2013).

According to Paulo Freire that Islamic pedagogy is not a matter of simple methods and techniques but focuses on a holistic approach that deals with the capacity to shape the human person. The tradition of listening and writing in a historical context forms Islamic pedagogy as an instrument in the delivery of teacher material. This concept of pedagogy characterized by Islam is supported by the Arabic cultural heritage with spoken words and Islamic beliefs. So that an interaction is formed between teachers and students through oral and rote methods. If it is connected with education today, oral and memorization methods are still used in learning and are still effective for teaching activities. Moreover, this method is used in children who practice memorizing verses of the Qur'an.

Islamic pedagogical strategies on religious science lessons such as the Qur'an, hadith, fiqh, spirituality and Arabic in Madrasah higher education use a

model of class procedures. Class procedures are simple techniques and strategies by dividing students based on their abilities in the level they have achieved. The strategy uses techniques that are simple in teaching but offer insight into the holistic application of the concepts that characterize Islamic pedagogy in shaping the human person.

In addition, one example of an Islamic education model that has long been used since the beginning of the spread of Islam and still uses the interplay method between memorization, oral transmission and writing until now is the *halaqah* learning model. The term *halaqah* or *usrah* (circle) is usually used to describe a small group of Muslims who routinely study the teachings of Islam with the number of participants ranging from 3-12 people. They study Islam with a certain *manhaj* (curriculum). Usually the curriculum comes from the pilgrims (organizations) that overshadow the *halaqah*. In other terms, *halaqah* is also called by the term mentoring, *ta'lim*, group recitation, *tarbiyah* or other designations (Soleh et al., 2019). Usually *halaqah* or *usrah* participants are guided by a *murabbi* (coach). *Murabbi* is also known as mentor, coach, *ustadz* (teacher), *mas'ul* (person in charge) or *naqib* (leader). *Murabbi* collaborated with *halaqah* participants to achieve the goal of *halaqah*, namely the formation of Muslims who are Islamic and have the character of

da'i (*takwinul Islamiyah wada'iyah*). In achieving this goal, *murabbi* strives to make participants present regularly in *halaqah* meetings without feeling bored and saturated (Lubis, 2011).

Spiritual and Social Constructions in the Oral Method

In English, the word construction comes from the word construction which if drawn in the world of education is related to learning related to the role of students in building a science and after that he manages to combine the experiences of the past with what is being learned to construct new knowledge (Yaumi, 2014). In Indonesian, spiritual is defined as something mental or spiritual/mental, while the social realm is characterized by communication or interaction between humans with one another.

The spiritual concept in Islamic pedagogy is reflected in the use of traditional teaching methods that teachers use to shape the spiritual pupils (Sabki & Hardaker, 2013). Meanwhile, the social concept in Islamic pedagogy is the use of traditional teaching methods with the aim of shaping the human person through social interaction in learning which is achieved through a sincere relationship between teachers and students (Hardaker & Sabki, 2015).

The practice of memorization and oral transmission is part of the oral method in Islamic pedagogy which is a

traditional teaching method. The strategy of Islamic pedagogy is formed by the revelation of the Qur'an and the Arab culture of the relationship between memorization (memory) and oral tradition. If we look at history, from the early days in Arabia to before the advent of Islam, the oral method continues to be an accepted method of preserving Arab culture and transmitting it to the next generation. One of its forms is in the recitation of Arabic verses or poems. The verse maker will memorize and then recite the verse aloud based on their memorized memory.

Orality became an important thing as a communication and cultural transmission within the Arab nation. Even after the method of writing has become common in Arab society, oral is still an instrumental teaching method of disseminating knowledge. This is exemplified through the tradition and oral transmission of sacred texts such as the Qur'an and hadith. But oral methods in the form of memorization and oral transmission depend heavily on memorization ability. The stronger the memory captures something memorized, the smoother it will be in memorization and oral transmission. In addition, this oral tradition plays an important role in the nature and method of reading and interpreting written texts, their teaching and transmission, as well as the role of

certain texts and commentaries in higher education madrasah.

The revelation of the Qur'an is in the form of hearing, then memorized before the use of the writing method. This practice of memorization has become commonplace in Islamic education. The strength of memory ability in memorization becomes a mandatory condition in classifying the qualities of a person. This can be seen in the practice of memorization and oral transmission in the Hadith of the Prophet. One of the assessments of the quality of the Hadith is seen in terms of the ability and background of the Hadith scholars. The existence of *jahr wa ta'dil* science that comments on the side of justice and ugliness of the scholars makes the basis for assessing the quality of a hadith. The stronger the memorization (*dhabit*) and honesty of a devotee, the quality of the hadith will be able to reach the degree of *shahih* and *hasan*.

The practice of broadcasting or *sanad* through memorization and oral transmission is inseparable from the history of the development of Islam itself. When during the death of caliph Usman ibn Affan and the transfer of power to caliph Ali ibn Abi Talib began to appear groups of liars who wanted to destroy Islam from within, they spread lies through the sacred texts of the Hadith by making or changing the contents of the Hadith according to their wishes and will

(V. P. Vachruddin, 2024). Therefore, the companions and *tabi'in* agreed on the use of *sanad* in the system of broadcasting to find out the truth of the Hadith conveyed by the person. If the *sanad* of a Hadith is known to come from a *Sunnah* expert, then the hadith is accepted but if it comes from a heresy expert, then the hadith is rejected (Idri, 2011).

Therefore, the practice of memorizing sacred texts in Islamic pedagogy through oral transmission becomes the basic spiritual and social construction in Islamic pedagogy. By memorizing the holy texts (Qur'an and Hadith) guided by a teacher (*sheikh*), it will shape the disciple's spirituality towards religious beliefs. The practice of memorizing sacred texts is a science that is transmitted by the existence of the *sanad* system. The truth in oral transmission through memorization from teacher to student is seen from the connection of *sanad* from student to teacher to onwards. The doctrine that the Qur'an is a moral compass makes the practice of memorization rooted in knowledge of a sacred nature.

In addition, memorizing sacred texts and understanding them can make the behavior of disciples into replicas of their predecessors who were famous for their extraordinarily good *akhlaq*. From this it can be seen that in the purpose of memorizing sacred texts it is closely related to spiritual and social values in

shaping the character and ethics of students in accordance with the commands of the Qur'an and Hadith. Some opinions state that the method of memorization can eliminate the student's sense of inquiry into knowledge.

Imam Al-Ghazali also stated that the practice of memorizing sacred texts (Qur'an and Hadith) smooths spiritually and strengthens beliefs (Nasr, 2006). In Islam, the spiritual life of the individual is obtained through intelligence gradually through the understanding of sacred texts that reach the soul. The form of spiritual improvement is the loss of a strong ego and the closer the divine nature of the perfection of virtue (Sabki & Hardaker, 2013). This is supported by the statement of Ibn Sina who stated that education should be carried out for the spiritual development of man with the aim of deepening his understanding of the world and its surroundings. This understanding is aimed at reaching the gateway of spiritual love and concern for God (Prasetia et al., 2022).

The practical strategy of memorizing sacred texts in Islam is usually carried out by forming groups consisting of teachers (*sheikhs*) and several disciples using oral transmission (Sabki & Hardaker, 2013). Between students, one and the other will take turns listening, listening and correcting memorization before depositing memorization to the teacher. The practice follows and exemplifies how

prophet Muhammad SAW received revelation from the Angel Gabriel by listening, look up and then imitating.

These patterns form good social interactions and build between students and other fellow students. In a study, it is said that the success of a student establishing social interaction and creating a social condition in his group is one of the determinants of student learning success. The ability to interact socially is a supporting factor that determines students' comfort and success in learning. Good support and acceptance from friends and the learning environment greatly affect the enthusiasm for learning which leads to the determination of student learning outcomes (Fernanda & Sano, 2012).

After that, students are willing to deposit memorization privately with the teacher (face to face). The teacher will monitor how the pupil develops in the practice of memorizing sacred texts. The teacher will also provide monitoring and direction related to problems, problems faced by students in memorization. Such as difficulty in memorizing, easy to memorize but easy to forget and so on. After the pupil has achieved the perfect memorization of the sacred texts, then the teacher will give a diploma in the form of oral transmission based on the sanad of the teacher. Through this, the student will know the scientific *sanad* he gets from his teacher through the practice

of memorization and oral transmission. From this, it is clear how the role of the teacher in guiding the spiritual, cognitive and social abilities of students through the practice of memorizing sacred texts.

The relationship between teacher and student in memorization practice has educational value related to different positions, duties and responsibilities but remains together in achieving educational goals (Huda, 2008). During the learning process through the practice of memorization and oral transmission of sacred texts, the teacher plays an important role. Teachers must have qualified competencies in providing direction, guidance and assistance to their students (Sahlan, 2010). This is because in addition to teachers being required in the embodiment of science, teachers are also required to guide the growth of the soul or personality and social attitudes of students. However, interaction in this learning requires a two-way interaction where the interaction shows a mutual relationship that is communicative in nature where the teacher still pays attention to his role as a guide, inspirer, corrector, motivator, class manager, role model, has social sensitivity and drives student potential.

One of the common characteristics in the Islamic education system is the practice of memorization. The practice is a method that emphasizes the aspect of memorizing a lesson in the way that

students have to read it repeatedly so that the lesson is stuck in their minds. Imam Hanafi also stated that a disciple should read a lesson and repeat it continuously until he actually memorizes (Makdisi, 2019).

At the next stage, the student recalls his memorization and contextualizes the material so that in discussing and arguing he can respond, break the opponent's argument or bring up something new. But in some cases the memorization method can be passive if the student is just memorizing without being followed by understanding and ability to contextualize. This caused the knowledge he had from the practice of memorization to be unable to develop.

To a higher extent, in Islamic pedagogy there is a collaboration between memorization and oral transmission in the form of educational practices such as questioning, responding (discussion) and arguing properly. In this practice of discussion and debating will test how the level of memorization and oral transmission (oration delivery) of a student is. The practice of discussion and debating is taught by Islam in accordance with the commands in the Qur'an: "125. Call (men) to the ways of your Lord with good wisdom and lessons and refute them in a good way. Verily it is your Lord he who knows better about who strays from His ways and he is the one who knows

better those who get instructions" (Q.S. Mujadilah (58), 125).

Argumentation in Islam through arguing must be done in a good and correct way, it must not corner until there is a quarrel. In addition, arguing Islam you must pay attention to ethics as explained in the Qur'an and Hadith, namely honesty, thematic, objective, argumentative and logical, aiming to achieve the truth, *tawadhu'* and giving the opposite party the opportunity to speak (Gwynne, 2014). Here we can understand that the practice of arguing in Islam clings to spiritual values in the form of achieving truth and social values in the form of brotherhood without the need for disputes with each other (Husna, 2021).

Spiritual and Social Constructions in the Writing Method

The use of the writing method in Islamic pedagogy is inseparable from the long history of how the writing method was known to the Arabs. In the early days of the development of Islam, only certain people had the ability to read and write, they were a group of nobles and distinguished people. Therefore, the era at that time was named the *Jahiliyyah* era which means the age of ignorance. In addition, it is common for people to use rote methods and oral transmission in educational practice. This is because many people are not familiar with the writing method.

The medium for writing is also limited to things that are easy to get such as animal skin, bones, date palm fronds and stones. This is because paper as a writing medium was a luxurious thing at that time, so paper was rarely used as a writing medium. But the companions of the Prophet at that time through the practice of oral transmission wrote some revelations of the Qur'an both on paper and skin and then kept them to understand the meaning and animate the beauty of the language.

In the Qur'an the practice of writing receives more attention and is strongly encouraged its use in the Qur'an: "282. O people of faith, if you are the trade not in cash for the appointed time, let ye write it down. And let a writer among you write it correctly (Q.S. al-Baqarah (2): 282).

In the verse it is very clear the command to write is intended as a reminder not to forget. So it can be said that the writing method is useful in binding the knowledge gained through rote memorization and oral transmission.

Therefore, in Islamic pedagogy, the written method cannot be separated from the existence of the oral method. An example is the educational method in Madrasah which collaborates between rote memorization, oral transmission and writing. The existence of writing is to bind the memorization of the occurrence of oral transmission from teacher to student.

In the session, students will listen to the teacher's readings (*sheikh*) given either through written writing or rote memorization, then students will copy the content of what the teacher conveys in the written text. This practice of resitation (reading) is an important part of the learning process in the form of students reading material from notes (Boyle, 2007).

In Islamic pedagogy the practice is called *Imla'* (dictating). The *imla'* method is one of the teaching and learning methods where students are tested for their ability to grasp and accept well and correctly what the teacher says both in terms of writing and spelling. The student will record what the teacher conveys based on what he understands through his hearing. The ability to capture the knowledge conveyed by the teacher between students from one another clearly varies. Therefore, it requires the ability of students to understand and the role of the teacher in correcting what has been written by students. The writing obtained from hearing looks superior but in the context of Islamic pedagogy describes how the importance of closeness between the relationship between words spoken and then developed in the form of writing (Sabki & Hardaker, 2013).

The teacher (*sheikh*) is the embodiment of the written text, so that the student's closeness to the teacher can increase the individual spirituality of the

student in terms of how the student views the teacher's behavior. The interaction of teachers and students through the *imla'* (dictating) method fosters students' social attitudes in terms of building active learning patterns between teachers and students. Students will be given time to comment or ask questions regarding what the teacher has conveyed through the *imla'* method at that time or at the next meeting after the student understands the writing.

This *imla'* method is an effective transmission because indirectly students will listen and read what has been conveyed by the teacher. In this way the pupil will slowly learn how to understand a text from the spoken word. It becomes the current reality that the ability to understand something from oral statements becomes an inhibiting factor in the success of the learning process. The *imla'* method can also be designed so that students are actively involved in hearing, conversation and writing in ongoing learning (Maharani et al., 2023). This shows that *imla'* also has flexible elements that provide opportunities for teachers to design learning in such a way as to continue to build active and positive social relationships with students in the learning process.

Based on Islamic history, the writing method is one of the important methods in the teaching and learning process. In the process of learning and

teaching the teacher (*sheikh*) will read the book he compiled to his students through the *imla'* (dictating) method. After that, the student will write back what the teacher reads. After the learning process is complete and has been written by the students, they will immediately present the results of the writing to be confirmed by the teacher that the writing is the result of dealing with him. The content of the writing is what the teacher has dictated to the disciple. From the *imla* method' was composed an old book manuscript by a 'famous scholar sometimes not the result of the handwriting of the 'scholar, but the writing of his disciple when he studied with him.

The *imla'* tradition resulted in a system of awarding diplomas in classical times. The diploma serves to give permission for a student to practice what he has learned. In addition, the diploma is also useful as proof that a note or book text has been learned in front of his teacher which is the result of his teacher's essay. In Islamic pedagogy the diploma is known by the term "*Syahadah*". Ahmad Syalabi gave the point that the *Syahadah* that can be recognized and is the oldest among the *Syahadahs* is a collection of *Syahadahs* from famous scholars that have been collected by Sheikh 'Allamah Agha Burzuki, a cleric in Najaf. The *Syahadah* was given by Muhammad bin Abdullah bin Ja'far al-Himyani to Abu Amir Said bin 'Amr

with the words (Ahmad, 1973): “Bismillahir rahmanir Rahim, I have given you the freedom, O Abu Amir Sa'id Ibn Amir, to narrate this book from me, from my father, the whole content of this book and what is contained in it which comes from Abu Bakr al-Azadi and Sa'ad Ibn Muslim...”.

The method of writing texts from notes or books by pupils based on what is dictated (*imla'*) by a teacher, becomes a medium of transmission of knowledge. In this method of writing, students do not passively listen to the teacher's explanation alone. However, they also actively learn, internalizing what they write. Students actively use critical thinking by writing down the book texts of this *imla'* so that there is an ownership of knowledge and spirituality through the transmission of values from teacher to student.

In addition, the practice of writing still has an important role among students in shaping the social dimension. This happens when if there is a friend who is unable to attend the learning process, then the friend who is not present can borrow the results of his friend's notes who are present and then ask to explain the past learning material. From this, good social relationships will grow and will hone students' abilities in delivering past material and will re-glue their memories. An attitude of concern and cooperation will emerge from within each student. So

it can be said that the learning process through the *imla'* method is a traditional method that is still relevant in shaping the spiritual and social attitudes of students.

In this modern era, the practice of writing is still used and relevant in various subject developments. Apart from through *imla'* (dictating) the writing method develops through writing delivered by the teacher on the blackboard and lcd screens that contain learning materials in the form of word files, Ppt (power point) and so on. The development of writing in the form of files online allows teachers and students to access learning materials anytime and anywhere. Likewise, when students are unable to attend meals, they can learn independently through learning material files that have been sent by teachers through social media and other online learning media. The sophistication of technology does not lead to a lack of interest in pupils to write but is significantly reduced in terms of literacy both digitally and non-digitally.

CONCLUSION

Islamic pedagogy offers the use of traditionalist methods that combine religious studies with other additional lessons. The idea of the concept of Islamic pedagogy is characterized by the existence of an interplay between memorization, oral and written scientific transmission that supports learning. Islamic pedagogy combines intellectual

and spiritual development through a mystical approach to sacred texts (al-Qur'an Hadith) with interactions in learning.

This is because Islamic pedagogical strategies are shaped by the revelation of the Qur'an obtained through hearing and Arabic culture from the relationship between memorization (memory) and oral tradition. The educational environment in Islamic pedagogy is characterized as a spiritual construction because the environment is always close and in tandem with the location of the mosque as a place of worship in Islam. In the use of memorization methods, oral and written transmission, there must be social interaction between teachers and students and between students and students. From this will grow a social attitude in the student. Islamic pedagogy is not a matter of simple methods and techniques but focuses on a holistic approach that deals with the capacity to shape the human person. The tradition of listening and writing in a historical context forms Islamic pedagogy as an instrument in the delivery of teacher material.

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