

The Educational Curriculum to Prepare Scholars in Muhammad Natsir's book 'Fiqhud Da'wah' and Yusuf al-Qaradawi's book 'Thaqafah Daiyah'

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ABSTRACT

Islamic higher education should ideally produce a generation proficient in religious knowledge and equipped with skills to navigate contemporary challenges. Unfortunately, the current perception of Islamic higher education is that it possesses low quality, particularly concerning graduates of Islamic studies programs who are considered less capable of keeping up with the pace of modern developments. Consequently, there is a need for a reconstruction of the education system, especially focusing on the curriculum as the foundation of learning, to ensure that educational objectives are achieved optimally. This research aims to examine the curriculum presented in two books: "Tsaqafah Daiyah" by Yusuf Qardhawy and "Fiqhud Dakwah" by Muhammad Natsir. The research methodology employed is qualitative, utilizing observational methods, interviews, document analysis, and directed discussion forums. The research findings conclude that both books can serve as references in formulating an ideal curriculum for educating scholars in higher education.

INTRODUCTION

Today, the Islamic nation is in desperate need of unifying its vision on various matters, addressing its issues, and confronting the challenges it faces. This can only be achieved through solutions derived from a collective vision that emphasizes unity in spreading the word of *tawheed*, steering clear of conflicting and dispersed ideas (Abu Bakar, 2013).

Muslims today must usher in a new, distinctive era in their history to reclaim their glory, pride, and former position among nations. They should no longer linger at the periphery but strive to lead and guide humanity. The nation must surpass individual efforts in addressing its problems, focusing on physical burdens that require patience, resilience, and sacrifices. The honor and respect enjoyed by sincere individuals from this nation signify concerted efforts in the service of Islam. This unified approach expresses genuine unity and cohesion within the Islamic nation, showcasing its commitment to righteousness, piety, and the responsibilities assigned to it.

Compassionate calls today from within this nation urge a reassessment of its conditions, acknowledging prevailing challenges, and recognizing the capabilities and competencies that God has honored in various fields. Leveraging these capabilities can significantly contribute to the service of Islam, restoring unity, fostering genuine brotherhood, and solving problems (Abdel Wahab, 2010).

In concept, Islamic higher education should ideally produce a generation proficient in religious studies while also capable of addressing the challenges faced by the Muslim community. However, the current image of Islamic higher education is perceived as having low quality. Graduates of Islamic studies programs at universities are even considered insufficient in responding to the demands of contemporary progress. Consequently, there is a need for the reconstruction of the education system, particularly the curriculum as the foundation of learning, with the aim of guiding the learning process to achieve educational objectives optimally.

Some researchers attribute the weak performance of Islamic studies graduates in many official Sharia colleges to deficient educational curricula and teaching methods. Common issues include a lack of emphasis on memorization and understanding of the Holy Qur'an, overcrowded teaching plans, neglect of detailing principles, overreliance on rote learning, and a focus on memorization at the expense of higher mental skills. The latter, particularly, should be prioritized due to the importance of choosing academic content that aligns with contemporary thinking and achieves educational objectives (Saleh, 2014).

Amidst the challenges mentioned, two prominent figures from the Islamic world stand out, both recipients of the King Faisal International Prize, who have made significant contributions to the service of Islam. The first is Mr. Mohamed Natsir, a well-known preacher, politician, statesman, and former Indonesian Prime Minister. The second is Sheikh Yusuf al-Qaradawi, an internationally acclaimed scholar whose books have made substantial contributions to contemporary jurisprudence. Due to their pivotal roles among Muslims and wide recognition internationally, their participation and efforts in various international Islamic institutions have become noteworthy.

This study aims to explore their personalities and educational experiences through their well-known scientific books, which have high educational value due to their references and guidance on the curriculum for preparing preachers and scholars. One of the characteristics of a scholar is being at the forefront of preaching; thus, an *alim* (scholar) is also a preacher.

The books chosen for this study are '*Thaqafah Daiyah*' by Yusuf Al-Qaradawi and '*Jurisprudence of Fiqh*' by Muhammad Natsir. These books are integral to shaping an ideal educational curriculum to prepare scholars capable of responding to the challenges of higher education. Hence, the research will address the question: Do '*Thaqafah Daiyah*' by Yusuf Al-Qaradawi and '*Jurisprudence of Fiqh*' by Muhammad Natsir contain the necessary educational curriculum for graduates of Sharia studies colleges.

LITERATURE REVIEW

Curriculum is derived from a Latin root, which originally meant 'racecourse' or 'running track'. Another term often used interchangeably with curriculum is 'course'. However, 'course' can also refer specifically to the syllabus or the structured outline of topics and materials to be covered in a particular subject during an academic term. While 'course' may connote a quantitative aspect of knowledge, 'curriculum' encompasses a broader scope. It encapsulates not only the content or knowledge itself, often referred to as the curriculum content, but also encompasses the educational strategies, methodologies, and activities designed to impart this content to learners. Furthermore, curriculum includes assessment and evaluation methods to gauge student learning and progress. Ultimately, it also encompasses the goals and objectives expected to be achieved through the learning process. Moreover, it considers the roles of teachers and learners, as well as the contextual factors influencing the educational environment (Mar'i, 2014).

In the Arabic language, the term 'education' carries dual connotations: it denotes both reform, development, and upbringing. The emphasis lies on the notion of reform, encompassing the responsibilities of the educated individual and their commitment to personal advancement. The concept of education intertwines with these meanings, reflecting a comprehensive approach to fostering growth and nurturing individuals (Khalid, 2000).

The term "cadre preparation" signifies a fundamental aspect of an individual's commitment to a cause. It entails a systematic, continuous, and consistent effort aimed at nurturing and shaping national defenders possessing specific qualities and characteristics (Ahmadi, 2019).

As for the concept of scholars, they are individuals well-versed in the law of God, proficient in Islamic jurisprudence, and adept at applying their knowledge with wisdom and insight, in accordance with the Sunnah of the Messenger of God, peace and blessings be upon him, and the esteemed predecessors of the Muslim community, who guide others to God with sagacity. The objective of preparing scholars is to cultivate a cohort of cadres knowledgeable in God's law, deeply rooted in religious understanding, employing their knowledge with guidance and insight, adept in political matters, proficient in managing societal affairs, safeguarding interests, and calling to God with wisdom (Al-Aql, 1992). This objective is realized through the establishment

of an educational program aimed at preparing and producing scholars who possess a thorough comprehension of legal texts and are committed to addressing the nation's challenges, thereby advancing the cause of a just and civilized humanity.

METHODOLOGY

This study employs qualitative methods, where the qualitative researcher aims to gain understanding, significance, and comprehension of a phenomenon, event, or human life by direct or indirect involvement in the researched setting, comprehensively and contextually (Yusuf, 2014).

Regarding the location, researchers utilize library research to gather and analyze data from library sources, including documents, academic journals, books, research journals, or other library materials that can be referenced in academic writing (Kurniawan, 2018).

The technical analysis utilized is content analysis or document analysis. It is important to note that document analysis involves a systematic procedure to describe the content communicated through documents (Ulfatin, 2015)

RESULT AND DISCUSSION

Analysis of the Education Curriculum in the Book 'Thaqafah Daiyah' by Yusuf Al-Qaradawi

The mission of calling people to God Almighty is entrusted to the Messengers and Prophets, who are considered God's best servants and His ambassadors to His creation. This mission extends to the successors of the Messengers and their heirs, who are diligent scholars and true divines. It stands as a noble deed following belief in God Almighty, as its outcome involves guiding people to truth, fostering love, steering them away from falsehood and evil, and guiding them from darkness to light. As mentioned in the Quran, 'And who is better in speech than one who calls to God and does righteous deeds and says, "I am one of the Muslims."' (al-Qaradawi, 1996).

According to Al-Qaradawi, Islamic education aims to shape a new Muslim generation that comprehends Islam accurately, deeply believes in it, applies its principles to themselves and their families, and actively contributes to upholding its values, enforcing its laws, and unifying the Muslim nation (www.al-qaradawi.net).

Educators emphasize the pivotal role of teachers in the education process. Despite the numerous factors influencing education, from curriculum and textbooks to administration, school atmosphere, and guidance or inspection, the teacher is considered the living nerve of education.

The scholar or preacher holds a unique role in influencing and directing the advocacy process. Unlike other educational settings, the preacher often operates without a set curriculum, prescribed textbooks, formal management, or guidance. In many cases, the preacher assumes the roles of administration, direction, curriculum development, and teaching, carrying the burden of these responsibilities alone. This underscores the crucial importance of comprehensive training for preachers, as the success of da'wah projects, both domestically and internationally, depends on having adequately prepared messengers.

Al-Qaradawi identifies three essential weapons for a successful preacher or scholar: faith, morals, and knowledge or culture. Faith, being the foundation, gives meaning and efficacy to the other weapons. Morals are integral to true faith, and believers with the best character are considered the most complete. Knowledge or culture, both spiritual and intellectual, equips the preacher to effectively convey the message. Al-Qaradawi further emphasizes that successful preachers need familiarity with various cultures, including Islamic, historical, literary, linguistic, human, scientific, and realistic cultures.

To illustrate the importance of intellectual preparation, Al-Qaradawi recommends acquiring a strong foundation in Islamic culture, including the Holy Qur'an and its interpretation, the Sunnah of the Prophet, and jurisprudence with its principles. Key subjects in Islamic culture for preachers include belief, Sufism, and the Islamic system. Al-Qaradawi stresses the necessity of deriving knowledge from authentic sources, avoiding distortions, misrepresentations, and misinterpretations.

In summary, the intellectual equipment of a Muslim preacher must encompass a solid understanding of Islamic culture, ensuring a profound connection with the Holy Qur'an, comprehensive knowledge of its interpretation and the Sunnah, and expertise in jurisprudence. This knowledge forms the basis for successful preaching and enables the preacher to address legal rulings, acts of worship, transactions, etiquette, and other aspects of daily life within the Islamic framework (Amal et al, 2019).

Among the historical cultures that must be examined is the exploration of global and Arab ignorance, an interest in reform and renewal movements in the history of Islam, and paying attention to the role of Islam and its impact on resistance and liberation movements in the Islamic world. The foundational materials for historical culture in this book include the history of scholars, physicians, grammarians, diligent researchers, sages, and linguists.

Literary and linguistic culture contributes to the preacher's ability to select appropriate words and arrange them in a manner that captivates interest and inspires others. Language, with its vocabulary, grammar, and morphology, is essential for the clarity of speech and correct expression, as well as its positive impact on the listener. Furthermore, it influences the accuracy of understanding. Linguistic errors, even if they do not distort meaning and intent, can alter the nature and repel the listener. Basic subjects for literary and linguistic culture in this book encompass grammar, morphology, poetry, and other Arabic language sciences (Prihatmoko, 2023).

Human culture, in this context, refers to the preacher being equipped with human sciences such as psychology, sociology, economics, philosophy, ethics, history, and education. Psychology, for instance, aids the preacher in elucidating the psychological effects and beneficial outcomes of faith and religiosity in the psyche of believers. It is also beneficial in understanding various religious texts and expressing them in a manner suitable for the mentality and spirit of the age. The preacher's comprehension of the secrets behind many rulings increases, strengthening their belief in the perfection of God's justice and wisdom in His law. Basic subjects for human culture in this book include psychology, sociology, philosophy, ethics, and education.

Scientific culture involves factual knowledge that enables the preacher to support religion and clarify its concepts. Here, science refers to knowledge based on observation and experimentation, subject to measurement and testing. Examples include physics, chemistry, biology (plants and animals), geology, astronomy, anatomy, and medicine. Science, with its discoveries and findings, can support many legal rulings by explaining the benefits they bring to people and weakening the arguments of skeptics. For instance, medicine can provide a clear understanding of the physical harm caused by alcohol, smoking, and drugs, along with psychological and social consequences. This elucidates the wisdom of Islam in prohibiting such harmful substances. Basic subjects for scientific culture in this book include medicine, physics, chemistry, geology, astronomy, and anatomy.

Realistic culture is derived from the reality of contemporary life, both within and outside the Islamic world. Basic materials for realistic culture in this book include the reality of the Islamic world, the reality of anti-Islamic forces, the reality of contemporary religions, the reality of contemporary political doctrines, the reality of contemporary movements, the reality of dissident groups against Islam, and the reality of the local environment. These are concise outlines of the foundations upon which culture should be based. It is no secret that this culture is not derived from books alone; it is a constantly evolving, rejuvenated culture that preachers can find in newspapers, magazines, periodicals, and official and unofficial bulletins (al-Qaradawi, 1996).

Analysis of the Educational Curriculum in the Book 'Fiqhud Da'wah' by Muhammad Natsir

Islam, as the religion of the universal message to all of humanity, charges Muslims with disseminating this message through advocacy, either from one community to another or from individuals to individuals based on each individual's capabilities. According to Natsir, Da'wah is not confined to specific groups such as scholars or preachers; rather, it is an obligatory duty for every Muslim. The role and responsibility of those involved in the call, along with its supporters, lie in the broader context of caring for the nation and preserving its well-being.

Beyond individual Da'wah efforts, Natsir emphasizes that forming a dedicated group of Da'wah advocates and providing all necessary support for them is a duty for every Muslim man and woman. In other words, while the establishment of a specific Da'wah organization can be entrusted to a team of experts and scholars, the responsibility for its implementation must be shouldered by the entire Islamic community – men and women alike – utilizing their energy and intellect according to their capabilities (Natsir, 2017). From this, it becomes evident that Natsir underscores the significance of instilling profound responsibilities in the hearts of people, centered around serving Islam and Muslims.

The Sharia lays the foundation for life and progress, emphasizing the freedom of the human soul itself. This entails freedom from unnecessary fears that hold no value, freedom from the worship of things beyond one's control, and freedom from the worship of fellow humans – actions that essentially insult and violate human dignity. Natsir highlights prioritizing human freedom over

tawheed, focusing on worship and devotion solely to God, and submitting to what pleases God.

According to Natsir, the message of Muhammad, may God bless him and grant him peace, can be distilled into three key points: 1. Improving human relations with the Creator, akin to 'a rope from God.' 2. Enhancing human relations among themselves, similar to 'a rope from people.' 3. Striking a balance between the two, enabling both to walk side by side in harmony and interconnection.

Natsir highlighted a significant aspect of his book, focusing on what he terms as a sect aimed at attaining understanding in religion and cautioning their community. By 'sect,' he refers to the inheritors of the prophets, namely the scholars. The book, therefore, encompasses an educational curriculum tailored for the preparation of scholars, reiterating the idea that scholars play the role of preachers.

The author organized his book into two chapters. The first delves into Islam as a religion, emphasizing its role as a message and a call that educates both the individual and society. The second chapter explores the duty of preaching, the jurisprudence associated with it, the etiquette and manners involved, the moral conduct of the preacher, and concludes with a summarization.

An analysis of the book indicates Natsir's particular interest in the concept of tawheed. In his discourse on the care for individuals and the nation, Natsir initiates with a discussion on tawheed and worship. He emphasizes the significance of freedom, interpreted as the essence of tawheed – freedom and independence in worshipping God alone. As a preacher, one must prioritize matters of tawheed for personal development and extend it to the broader community. Additionally, scholars must comprehend societal issues, recognizing humans as social beings inherently bound by rules, obligating life to perpetually seek reasons.

Natsir also emphasizes social awareness in the training of scholars, exemplified by their role in contributing for the sake of God. He underscores the importance of a comprehensive understanding of Islamic jurisprudence and economics.

Moreover, Natsir asserts the equality of all human beings before the law. He underscores the significance of obedience to the ruler, drawing inspiration from Abu Bakr's teachings on leadership grounded in the pursuit of justice. The ruler holds the right to obedience from the people as long as they wield authority with truth, and the people are entitled to advise the ruler in case of wrongdoing.

In addressing the roles of preachers, Natsir articulates two essential aspects they face: the obligatory nature of advocacy and the imperative need to respect freedom of belief.

Natsir expounds that the effectiveness of a preacher or a cadre of scholars lies in their inherently accepted arguments and their appeal, encompassing spirit and eloquence. This effectiveness depends on three key elements: 1. Mental preparation. 2. Scientific preparation. 3. Crafting persuasive literature.

Additionally, Natsir imparts mental guidance to scholars and preachers, advising them to maintain composure and convey their messages in the correct

manner and at the appropriate time. He also directs attention to the jurisprudence of hearts, emphasizing the need for self-reassurance and balance in all preachers.

Regarding scientific preparation, Natsir identifies two crucial subjects that must be mastered by scholars: 'jurisprudence in religion' and 'jurisprudence in people.' To comprehend religion, the preacher must possess a profound and comprehensive knowledge of religious matters.

In the realm of 'Jurisprudence in People,' numerous subjects require study, encompassing psychology and human life. Preachers must comprehend the local conditions, atmosphere, nature, prevailing customs, standard of living, and the intellectual level of the people. Additionally, they should familiarize themselves with people's beliefs, culture, and human behavior.

Cadres of scholars are expected to grasp the fundamental tenets of religious teachings and their schools. They must understand the constitutional style, social system, and life philosophy that underpin these systems. Proficiency in the language of the Qur'an and Arabic is essential, as it serves as the key to various forms of knowledge, including literature and the nuances of the Arabic language.

According to Natsir, preachers should also acquire proficiency in a foreign language, such as Hebrew. Despite Jews living among Arabs during the time of the Prophet and being capable of speaking Arabic, some Companions were instructed to learn their language to effectively convey the message to the local population.

Natsir underscores the importance of scholars mastering diverse elements of knowledge or tools that support the vision and message of the call. These encompass psychology, geography, sociology, anthropology, ethnology, history, science of religions and beliefs, political science, and others. Preachers and scholars must integrate understanding in religion with comprehension of the developed world. They are encouraged to learn the science of predicting the future, known as the jurisprudence of predictions or consequences.

Natsir also highlights the significance of the science of logic, exemplified in the Prophet Moses' confrontation with Pharaoh, where 'soft speech and good speech' were ordered. The approach was precise and sharp, yet soft and clean, emanating from a pure heart.

In terms of learning style, Natsir heavily relies on wisdom methods, encompassing knowledge of groups, the ability to choose the time to speak and be silent, connecting minds and finding meeting points, not abandoning the dye, correct word order, wisdom in parting, and setting a good example with a tongue-in-cheek.

Natsir, depicted as an exceptional leader, took on a fatherly role towards his students. He maintained a close relationship, treating them as individuals in need. Adopting a fatherly style, he engaged in discussions with his students, corrected their articles meticulously, and approached them with a nurturing attitude (Hafidhudin, 2023).

Based on the outlined goals and academic subjects, the researcher identifies the following courses for preachers: tawheed, jurisprudence of transactions and Islamic economics, jurisprudence of expectation and anticipating the future, jurisprudence of advocacy, Arabic language, foreign

language, logic science, psychology, geography, sociology, anthropology, ethnology, history, religion and beliefs, and political science.

This section allows you to describe your research findings academically. You may not enter figures related to your statistical tests here; instead, you should explain those numbers here. You should structure your discussion with academic support for your studies and a good explanation according to the specific area you are investigating.

CONCLUSIONS AND RECOMMENDATIONS

The study affirms that Yusuf Al-Qaradawi's book, '*Thaqafah Daiyah*' contains an educational curriculum for preparing scholars, aimed at shaping a new Muslim generation with a profound understanding of Islam. This generation is expected to hold deep faith, work for the betterment of self and family, and actively contribute to upholding Islamic principles, enforcing its laws, and fostering unity within the Muslim community. The book also intends to prepare preachers in a comprehensive manner, focusing on spiritual, moral, and cultural dimensions.

Similarly, the study establishes that Muhammad Natsir's book, '*Fiqhud Da'wah*' presents an educational curriculum for preparing scholars. The goal is to graduate preachers equipped with understanding in religion, people, and the developed world. The researcher recommends presenting this study in an academic format to educational institutions in Indonesia, both formal and informal, particularly in higher education, as a reference for developing a curriculum for preparing cadres of scholars and leaders.

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Interview with Prof. Didin Hafidhudin