ISLAMIC TRADITIONAL MANUSCRIPT IN THE STATE ISLAMIC UNIVERSITY OF NORTH SUMATRA

Sofyan[1], Hasan Asari[2], Al Rasyidin[3]

[1,2,3]Pascasarjana Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
Email: sofyansag@yahoo.co.id

ABSTRACT

This study focuses on the position of the traditional Islamic book (*kitab kuning*) as academic reference at Sharia and Law Faculty (FSH) and the Theology and Islamic Studies Faculty of State Islamic University of North Sumatra (Medan). The discussion will be elaborated into four problems of the study, namely: 1) How is the traditional Islamic book (*kitab kuning*) as academic reference in syllabus?; 2) How is the traditional Islamic book (*kitab kuning*) as academic reference in lecturers' book teaching?; 3) How is the traditional Islamic book (*kitab kuning*) used in teaching and learning process?: 4) How is the traditional Islamic book (*kitab kuning*) as academic reference among students of Sharia and Law Faculty (FSH) and Theology and Islamic Studies Faculty (FUSI)? This study uses qualitative method with data collection which covers the interview, observation, and a documentary study. The data analysis was conducted on Miles and Huberman. The study concludes that the traditional Islamic book (*kitab kuning*) was used as scientific reference in syllabus and lecturers' book teaching. In teaching and learning process, the traditional Islamic book (*kitab kuning*) was used as reference but many students did not read and understand it. It is due to their educational background commonly from public schools. In addition, most of the students used the traditional Islamic book (*kitab kuning*) as reference in their thesis. Traditional Islamic book (*kitab kuning*) that was used as academic reference including *tauheed*, *Fiqh* (Islamic Jurisprudence), *tafseer* (exegesis), *ḥadiṡ* (Prophet Muhammad's words), *'Ulūmul Qur'ān* and *'ulūmul ḥadīṡ*.

Keywords: Traditional Islamic book, Academic reference, State Islamic University of North Sumatra, Academic Reference.

INTRODUCTION

The Quran and Hadith are the main sources of Islamic teachings and the main source of the traditional Islamic book. When a Muslim studies the religious sciences (*al-ūulūm asy-syar'iyyah*) sourced from the traditional Islamic book then he will get a good understanding of Islamic scholarship.

In the history of Islamic law, the traditional Islamic book has an important position as a reference to find solutions in solving legal cases and to witness the triumph of classical Islamic civilization that has survived for centuries. The traditional Islamic book is proof of the results of the hard work and perseverance of the previous scholars to produce *ijtihād* according to their fields and hidden pearls that must be dug by the current generation (Asari, 2006: 111). As a source of Islamic sciences, the existence of the traditional Islamic book today has a different reaction among Muslims. There are three groups whose views are different about the traditional Islamic book, the first group, from the boarding school desires to preserve the traditional Islamic book as a treasure of Islamic thought from the past.

In the education system in *pesantren* (Islamic boarding school), the teaching of the traditional Islamic book is an inseparable part of the basic elements of *pesantren* , mosque, *santri* (Islamic boarding school stundets), and *kyai* (religious authorities preferred by Javanese community) (Dhofier, 1982: 44). Mastuhu (1994: 25) asserts that the traditional Islamic book becomes software in the *pesantren* education system. According to Bruinessen (1999: 17) the use of the traditional Islamic book as a source of learning becomes an inherent identity that cannot be released, even the *pesantren* becomes an institution that can transmit traditional Islam as contained in the traditional Islamic book. The second group, from the modernists wish to forget and replace the Islamic treasures with contemporary literature, the reason according to Marzuki Wahid (1999: 221) because it is considered not in accordance with the context of the times, only a burden for Muslims to pursue progress, because the level of scholarship is low and become a factor of stagnation in thinking.

The third group view, more moderate, they still preserve the treasures of the intellectual heritage of the past that is still good and useful, then take new products that are better and more useful to answer current demands and challenges of the future. The motto used by this group, "*al-ḥifz bi al-qādim al-ṣāliḥ, wa al-akhzu bi al-jadīd al-aṣlaḥ*" (Keeping the good from the old and taking the better from the new) (Fadhil, 2014 : 70).

At present, there are still many works written that make the traditional Islamic book as the main source and the thought of previous scholars used as a reference for contemporary Muslim thinkers. Even the development of the *Fiqh* school has not been able to break away from the existence of the traditional Islamic book which has documented a growing mindset (Nurqomariah, 2016: 54).

The view of the moderate group according to the researcher is interesting to study, according to the researcher, this group is represented by academics from the State Islamic University. To make the traditional Islamic book as a solution to deal with current guidance and future challenges, students who study at the State Islamic University have a central role, becoming intellectual actors developing Islamic thought. Students are expected to bring changes in the midst of society, as dreamed by the late. Lubis (2014: 75) former Chancellor of UIN North Sumatra in his book Reconstruction of Islamic Higher Education, he stressed that Islamic universities are expected to give birth to scholars who are not merely intellectuals but integrate science, intellectual and at the same time those who are close to God.

According to Azra (2014: 205), Islamic tertiary institutions were established with the aim of becoming a forum for the study and development of Islamic sciences, preaching and reproduction institutions, cadre regeneration. From the womb of an Islamic tertiary institution, it is hoped that intellectual scholars and intellectual scholars will be born. A scholar must be able to read and understand the Arabic literature that is not lined up (traditional Islamic book) as a source of scholarship in Islam. Zamaksyari Dhofier asserted that the prerequisite to be recognized as a cleric was to master the traditional Islamic book. The same view was expressed by Saifuddin Zuhri, a NU figure, the traditional Islamic book has an important role in determining one's scholarship (Burhanuddin, 2012: 358).

Furchan (2005: 19) emphasizes students in Islamic Higher Education to master seven competencies to be able to compete in the global era, one of the competencies that must be possessed is Arabic language competence. By mastering Arabic, students can understand past Islamic literature as material for study and knowledge, insight to deal with current conditions. In several Islamic State Universities, the combination of orientation and education system confirms that the traditional Islamic book occupies an important position. Malang State Islamic University uses the scientific tree metaphor, its roots piercing the earth, its trunk soaring into the sky, its branches and branches branching in all directions. Its roots are the Quran, Hadith, Philosophy, Language and

Civic Education, the stem consists of the science of interpretation, the science of Hadith, Jurisprudence, *Fiqh*, *Syrah Nabawiyah*, the science of *kalam*, the knowledge of *tauhid* (monotheism), the science of Sufism, *'Ulūmul Qur'ān*,' *Ulūmul ḥadīs̀* or the science of Sufi other basic Islamic scholarship, while the branches are study programs such as medicine, biology, physics, anthropology, social politics and others. (Tholkhah and Barizi, 2004: 104).

The scientific building at UIN Sunan Kalijaga Yogyakarta uses a spider web metaphor. On the spider's web it is clear that Islamic science is one of the most important parts of the three brands developed. According to Abdullah (2006: 107) his position in the Teoantropocentric-Integralistic Scientific Spider Network as *ḥaḍārat al-naṣ* (embodying Islamic commitment) as a guarantee to maintain Islamic identity. North Sumatra State Islamic University after the Presidential Regulation No. 131 issued in 2014 officially changed its status from IAIN to UIN North Sumatra (Asari, 2015: 247). North Sumatra UIN (here in after referred to as UIN SU) became the main focus of this study with the Faculty of Sharia and Law (FSH) and the Faculty of Usuluddin and Islamic Studies (FUSI) as the main subjects.

After becoming a university, many changes occurred at UIN SU, changes in the vision, mission and goals of UIN, the education system, facilities and infrastructure as well as several other changes. Among the interesting changes to be investigated is the existence of the traditional Islamic books in UIN SU, whether they are still used as scientific references in lectures or have been replaced with white books. Moreover, until now UIN SU does not have an official symbol of scientific integration in its education system, so that the traditional Islamic book as *al-ulūm asy-syar'iyyah* does not yet have a clear position in the development of science. In terms of the ability of students to read the traditional Islamic book, it is also questionable, because of the impact of the modernization of Islamic tertiary institutions, many students continue their studies at UIN SU from general education backgrounds (high schools, vocational schools, STM, MA) who are not familiar with the study of the traditional Islamic book. Although the North Sumatra State Islamic University does not yet have a symbol of official scientific integration with its SK, researchers have conducted preliminary research by conducting documentation studies to see the existence of the traditional Islamic book as a scientific reference in the Faculty of Sharia and Law (FSH) and the Faculty of Usuluddin and Islamic Studies (FUSION).

The results of preliminary research on the syllabus, observations at the Faculty of Sharia and Law (FSH) and the Faculty of Usuluddin and Islamic Studies (FUSI) show that these two faculties are still using the traditional Islamic book as scientific references. In accordance with the 2013 Curriculum and Core Topics of the Sharia and Law Faculty (FSH) and the Faculty of Usuluddin and Islamic Studies (FUSI) 2013 the traditional Islamic books used are related to the field of interpretation including *the aż-żahabī At-Tafsīr wa al-Mufassirūn, az-Zarqāni, Manāhil 'Irfān fī al-'Ulūm al-Qur'ān, Manna Khalīl Qaṭṭān, Mabāḥiś fi al-'Ulūm al-Qur'ān, as-Suyūtī, al-Itqān fī al-'Ulūm al-Qur'ān, M. Rasyīd Riḍā, Tafsīr al-Manār, Aḥmad Musṭafā al-Marāgī, Tafsīr al-Marāgī, ar-Rāzī, Tafsīr al-Kabīr, Ibnu Kaśīr Tafsīr al-Qur'ān al-'Aẓīm.*

Traditional Islamic books relating to the science of hadith and *Fiqh, an-Nawawī, Al-Arba'īn an-Nawawiyah, Muḥammad Fuād 'Abd al-Bāqi', Al-Lu'lu wa al-Marjān, Aḥmad ibn 'Alī Ibn Ḥajar al- 'Aṣqalānī, Bulūgul Marām, al-Bukhāri, Kitāb Fatḥ al-Bāri, Muḥammad ibn' Abd al-'Azīz al-Khūli with his work al-Adab an-Nabawī, as well as an-Nawī, Riyāḍ aṣ-Ṣāliḥīn.* The role of UIN SU as an institution that preserves and studies the traditional Islamic book is very important, because the traditional Islamic book is an Islamic science that was inherited by past scientists who continue to be preserved and studied until now. The contents of the traditional Islamic book written by the author directly, so that it becomes the main source in exploring Islamic knowledge and major religious references (Amaliati, 2014: 58).

The aim of the teaching of the traditional Islamic book at UIN SU is inseparable from the purpose of the establishment of Islamic Higher Education, namely to become scholars who are experts in their fields. Then the function of the traditional Islamic book becomes a source of scholarship and a source of reference for students when facing various religious problems faced by Muslims, a reference for students in providing Islamic insight and enlightenment in the midst of Muslim society. To realize this, students are given insight into Islamic sciences. They are equipped with knowledge about interpretation, hadith, *tārīkh*, monotheism, proposals of *Fiqh, Fiqh, 'ulūm al-Qur'ān,' ulūm al-ḥadīś.* As students who are prepared to be intellectuals and intellectuals, scholars must have broad knowledge and good personalities. The values of Islamic teachings contained in the traditional Islamic books form the character of a student into a person who has faith and devoted to Allah Almighty. Noble character, broad Islamic insight and can be a role model for others.

With a broad Islamic insight accompanied by a noble personality, it becomes a supporting factor to be able to shape Muslims with character, civilization, and is able to provide solutions to contemporary problems in society, to fortify Muslims from various influences of deviant sects, because of the influence modernization does not always have a positive impact on Muslims. The negative impact of modernization gave birth to secularization, the crisis of faith, traditional values and religious values lost the power of effective legitimacy (Ramayulis, 2007: 235). So students as cadres of ulamas play an important role in strengthening the faith of the people towards their religion. The severity of the challenge of *da'wah* in the era of globalization requires students to become strong individuals of faith, science, charity and the essence of the values contained in the traditional Islamic books from various fields strengthen the faith and understanding of Islamic students in the face of modernization.

To equip students with insight into religious knowledge, the traditional Islamic book is used as a scientific reference and to know the existence of the traditional Islamic book as a scientific reference at UIN SU, this study will discuss the traditional Islamic book as a scientific reference in the syllabus, used as a lecturer reference in the textbook, used as a reference in the teaching and learning process and is used by students as a scientific reference to make a thesis.

DISCUSSION

Traditional Islamic Book Term

The traditional Islamic book consists of two syllables namely *kitāb*, *kitāb* is a special term used to refer to works in religious fields written in Arabic letters (Nata, 2002: 170). This designation distinguishes it from other forms of writing in general that use non-Arabic writing called books. Bruinessen (1999: 160) mentions the term traditional Islamic book because in general the books are printed on yellow paper, of poor quality, and the sheets are not bound wrapped in a cover skin so that easily the parts needed are needed without having to carry a single book intact. Usually, the students only carry certain sheets that will be studied.

In the Encyclopedia of Islamic Law the traditional Islamic book is a book that contains Islamic sciences, especially Jurisprudence, which is written or printed with Arabic letters in Arabic, Malay, Javanese and so forth without using harakat (line marks) so that it is also called "bare book". Because of the bare form of the letters, this book is

not easy to read let alone understood by those who do not understand Arabic grammar, *nahu* and *ṣaraf* (Dahlan, 2002: 950).

According to Daulay (2009: 71) the designation of the traditional Islamic book is very popular in Indonesia, however, it is unclear where its source and origin is. A. Qadri Azizi explains the term "traditional Islamic book" to emerge from the Dutch scholar Bruinessen who wrote the book "Traditional Islamic book, *Pesantren* and Tharekat". A Professor of Islamic Thouht in Cicago, USA Wadad Qadli from Lebanon once mentioned the term traditional Islamic book with al-aurāq al-ṣafrā, a Saudi Arabian figure who worked in Jakarta called the traditional Islamic book in Indonesia with the term al-pole al-ṣafrā (Nasuha, 2015: 78). There is also a mention of the traditional Islamic book with the term al-polar al-mu'tabarah or al-polar al-ummahāt. Whereas in the Middle East, the traditional Islamic book is called *kitāb al-turāś* or al-polar *al-qadīmah* (classic book) to distinguish from al-polar *al-'aṣriyyah* (modern book).

Regarding the year when the traditional Islamic books were written, Nata (2002: 170) stated that the traditional Islamic book was the result of Arabic writings compiled by medieval Muslim scholars around the 16-18 century AD His opinion rejected the existence of the traditional Islamic book that appeared in the century previously, composed by 'ulamā of the 8th to 15th M or works of' ulamā of the 2nd to 9th century Hijriyah. Karya'ulamā before the 4th century Hijriyah in hadith science is called the work of *'ulamā al-mutaqaddimīn* and the ulamā's works after the 4th century Hijriyah was called *'ulamā al-muta'akhkhirīn* (Idri, 2015: 96). The work of the scholars of *al-mutaqaddimīn* includes *al-Muwaṭṭa* 'by Imām Mālik ibn Anas (w.179 H), musnad al-Shafi'ī (d. 204 H), a collection of Ḥadīś found in the book of al-Umm (Yuslem, 2001: 131). *Al-muta'akhkhirīn* scholars, including al-Sunan al-Kubra was composed by al-Baihaqi (d. 458 H), al-Jami 'Bayn al-ṢaḥīṢaini by Muḥammad ibn Naṣr al-Ḥumaidi (d. 488 H). (Yuslem, 2001: 141). The characteristics of the traditional Islamic book in general that is the book that reads Arabic, generally written without lines, without punctuation, contains Islamic science, ancient writing methods, printed on yellow paper and commonly studied in Islamic boarding schools.

The diversity of views about the traditional Islamic book because of the results of human culture that does not have a standard definition of the experts, so scientists give different information about the traditional Islamic book, so Nasuha (2015: 79) says the traditional Islamic book is the term for the book that was popularized by the author and

reader the contents of which describe the religious sciences, which are printed on yellow paper.

From some terms about the traditional Islamic book, the characteristics and the period of its writing above the researcher concludes that the traditional Islamic book is an Arabic writing written by scholars of *al-mutaqaddimīn* and *al-muta'akhirīn*, does not use the community and study Islamic sciences such as *Fiqh*, monotheism, interpretation, hadith, morals, Sufism, *balaghah*, the science of hadith, *nahu* and *ṣaraf*.

Traditional Islamic Book Form and Presentation Method

The traditional Islamic book that developed in Indonesia has three forms, namely, a) Book written by classical Islamic scholars and then continuously used as a reference guided by Indonesian scholars, such as the interpretation of the Al-Qur'an al-Aīm by Ibn Kaśīr, Tafsīr al- Khāzin, the hadith book Bukhārī, Muslim Kitabaḥīḥ, b) Book written by Indonesian scholars as independent writings, such as Imām Nawawī with his book Angry Labid and Tafsīr al-Munīr, c) Traditional Islamic books written by Indonesian scholars written as comments or independent writings, such as Imām Nawawī with his book Angry Labid and Tafsīr al-Munīr, c) Traditional Islamic books written by Indonesian scholars written as comments or comments translations of books by foreign scholars such as the Sirāj al-Ṭālibīn, Manāhij al-Imdād by KH. Ihsan Jampes relating to commentary on the book Minhāj al-idbidīn and 'Irsyād al-'Ibād by Al-Gazālī (Tolkhah and Barizi, 2004: 73).

Judging from the aspect of the presentation method, the traditional Islamic book has four methods used namely *istinbāt* method (deductive method), *istiqrā* 'method (inductive method), *takwīni* method (Genetics) and the last method is the *jadali* (dialectic) method (Nasuha, 2015 88-90). The contents of the traditional Islamic book consist of three elements namely *matan, syarḥ* and *ḥāsyiat*.

Traditional Islamic Book as Scientific Reference in UIN North Sumatra

North Sumatra State Islamic University switched status from IAIN to UIN North Sumatra after the issuance of Presidential Regulation No. 131 of 2014 (Asari, 2015: 247). The vision of the North Sumatra State Islamic University is a learning society based on Islamic values, its mission is to carry out education, teaching, research and community service that excels in various fields of science, technology, and art based on Islamic values, with the aim of giving birth to graduates who excel in various fields of study of science,

technology and art based on Islamic values, the development of various branches of science, technology and arts based on Islamic values, the development of humanitarian civilization based on Islamic values. (Document Study, History of UIN North Sumatra, accessed via internet 29 December 2018 on the website uinsu.ac.id.)

As a tertiary institution, North Sumatra UIN organizes Tri Darma Perguruan Tinggi, namely education and teaching, research and community service. The organizers of education and teaching are the Faculties and Postgraduate Programs of UIN North Sumatra located as academic implementing units. The North Sumatra State Islamic University as an academic implementation unit currently has eight faculties with their respective study programs and postgraduate programs S2 and S3 (Document Studies, History of the Establishment of North Sumatra UIN, accessed via the internet December 29, 2018 on the website uinsu.ac.id). In addition to faculties there are 2 academic implementing units, which specifically carry out research and community service, namely the Research Center and Community Service Center (PPM). Other organizations in UIN North Sumatra fall into the group of Technical Implementing Elements, namely the Library, Information Technology Center and Data Base, Language Development Center, Business Development Center and Education Quality Assurance Center. In carrying out the teaching and learning process UIN North Sumatra has professional lecturers.

According to lecturer data based on education, currently there are 472 lecturers teaching at UIN, 167 lecturers with Doctoral degrees, and 305 lecturers with Master degree. The majority of lecturers teaching at UIN North Sumatra are Civil Servants funded by the government. According to lecturer data based on education and status, there are 164 lecturers with Doctoral degrees and 3 Doctorates with CPNS status, 247 lecturers with Masters education status who are PNS and 58 lecturers with CPNS status. The lecturer data based on the position and status there are lecturers who occupy the position of professors 29 people with a civil servant status, Head Associates 117 people with CPNS status, 192 lecturers are CPNS and 3 people are still CPNS, Expert Assistant 56 PNS and 43 CPNS and 17 CPNS prospective lecturers with the status of civil servants 15 people are CPNS status.

North Sumatra State Islamic University has eight faculties and among the oldest faculties which are the objects of this dissertation research are the Faculty of Sharia and Law (FSH). FSH's vision is to become a center of Islamic learning society that excels in the field of Sharia and Law in Indonesia in 2025, while the missions that will be carried out: a. Carry out teaching education in the field of sharia and law by following the National

Higher Education Standards, b. Carry out scientific research in the field of sharia and law by following the National Higher Education Standards, c. Carry out community service in the field of sharia and law by following the National Standards for Higher Education.

The purpose of the establishment of the FSH, among others, 1) Give birth to graduates who excel in the field in sharia and law based on Islamic values and civilized, 2) The development of study and research of sharia sciences and law based on Islamic values and civilized, 3) The development of human civilization based on sharia values and civilized law. Other faculties which are the objects of research at UIN SU are the Ushuluddin Faculty and Islamic Studies (FUSI). Based on the study of documents about the vision, mission, goals, curriculum, lecturers of the Academic Guidebook of the Faculty of Ushuluddin and Islamic Studies (FUSI) of North Sumatra UIN Academic Year 2016-2017, researchers get the vision, mission and goals of FUSI that are superior in education, research and development as well as the application of Ushuluddin science and Islamic studies to produce scientists who have morality and professionalism at the National level in 2025. (Academic Guidebook of the Faculty of Ushuluddin and Islamic Studies (FUSI) North Sumatra UIN Academic Year 2016-2017: 7).

FUSI's mission is: a. Preparing the education system and educated human resources who have the depth and breadth of basic Islamic sciences as well as a strong faith and morality, *karimah*, b. Studying and developing Islamic sciences that are carried out through Islamic scientific studies, field research and analysis of contemporary thought, c. Promoting and applying knowledge of Islamic sciences in order to solve social and religious problems in the community.

The purpose of this FUSI was established: 1) Forming Muslim scholars who master Islamic sciences extracted from authoritative sources, theoretical thinking and field data through educational activities, scientific research and community service, 2) Creating an up to date education and learning system in the fields of Religious Philosophy, Qur'anic Studies and Interpretation, *Aqeedah*, Hadith and Islamic Political Thinking in Comparative Religion, 3) The formation of professional scholars in the fields of *Aqeedah*, Religious Philosophy, Religious Comparative, Comparative Science, Qur'anic Studies and Interpretation, Hadith and Islamic Political Thinking the reliable. 4) The creation of theories, scientific work and the results of research works in the fields of *Aqeedah*, Religious Philosophy, Comparative Religion, Qur'anic Studies and Interpretation, Hadith Science and Islamic Political Thought. 5) Socialization of the results of studies in the field of *Aqeedah*, Religious Philosophy, Comparative Religion, Science of the Quran and

Interpretation, Science of Hadith and Islamic Political Thought. 6) Good cooperation with various parties or stakeholders is established.

Traditional Islamic Book as Reference in Syllabus

State Islamic University of North Sumatra uses the traditional Islamic book as a reference in academic traditions and the Faculty of Sharia and Law (FSH) and the Faculty of Usuluddin and Islamic Studies (FUSI) are faculties that use the traditional Islamic book on the syllabus, textbooks, teaching and learning processes and among students. According to Deputy Dean I of FSH the traditional Islamic book as a reference book does not stand alone in a particular decision, it is a systemic process, accumulated in the curriculum system which is summarized in the core topic book or academic guidebook. (Syafruddin Syam, Deputy Dean I for FSH Curriculum, interview at FSH Deputy Dean I office, Monday, April 9, 2018).

Islamic sciences which are the focus of research in the syllabus book consist of the fields of monotheism, *Fiqh*, *Fiqh book*s, hadith, *'ulūmul ḥadīś*, commentaries,' *ulūmul Qur'ān*. Based on the study of documents on the Core Topics in FSH and FUSI the traditional Islamic book which is the core topic in the field of Islamic science at UIN SU is oriented towards the Middle Eastern (Middle Eastern Oriented) (Azra, 2014: 256), and the work of ul-al *mutaqaddimīn* (living scholars before the fourth century Hijriyah), scholars *al-muta'akhirīn* (scholars who lived after the fourth century Hijriyah) and scholars who lived in the contemporary era. (Study of the Core Topics of FSH and FUSI Books at the North Sumatra State Islamic University, September 17-19, 2018).

The traditional Islamic books that are used as references in the syllabus in the field of monotheism are Abū Ḥasan 'Ali Ismā'īl al-Asy'ari, Maqālāt al-Islāmiyyī wa Ikhtilāf al-Muṣallīn, Ahmad Maḥmūd Subḥi, fī' Ilm al-Kalāmah: Dirsyah. al-Mu'tazilah, al-'Asya'riyah, al-Syī'ah, Abū Bakr Aḥmad Asy-Syahrastāni, Al-Milal wa an-Niḥal, 'Abdul Qāhir Ibn Ṭāhir Ibn Muḥammad al-Bagdādi, Al-Farq Baina al -Firaq, Jalāl Muḥammad Mūsa, Nasy'at al-Asy'ariyyah wa Taṭawuruhā, 'Ali Musṭafā al-Gurābi, Tārīkh al-Firaq al-Islāmiyyah wa Nasy'at' Ilm al-Kalām 'Inda al-Muslim, Muḥammad Abū Zahrah , Tārīkh al-Mażāhib al-Islāmiyyah, Wāhid ad-Dīn Khān, Al-Ba'ś al-Islāmi, 'Abdul Ḥalīm Maḥmūd, at-Tauḥīd al-Khālis,' Abdurraḥmān al-Badawī, Maqālah al-Islāyah.

The fields of *'Ulūmul Qur'ān* reference used *as-Suyūṭī, Al-Itqān fī al-'Ulūm al-Qur'ān, Subḥi Ṣāliḥ, Mabāhiś fī al-'Ulūm al-Qur'ān, aż-Żahabi, At-Tafsīr wa al-*

Mufassirūn, Muḥammad 'Abdul' Aẓīm az-Zarqānī, Manāhil al-'Irfān fi al-'Ulūm al-Qur'ān, Az-Zarkasy, Al-Burhan fi al-'Ulūm al-Qur'ān, Manna Khalīl al-' -Qaṭṭān, Mabāḥiṡ fi al-'Ulūm al-Qur'ān.

In the 'Ulumul Hadith, among others, *Ajjāj Mohammed al-Khatib,' Ulum wa Muṣṭalāḥ, Subhi Salih, 'Ulum al-Hadith wa Muṣṭalāḥ, Subhi Salih, Mabāḥiṡ fi' Ulūmil Hadith, Mustafa as-Sibā'i, As-Sunnah wa Makānatuhā fi at-Tasyrī'i al-Islāmi, Muḥammad Ajjāj al-Khatīb, As-Sunnah Qabla al-Tadwīn.* The fields of *Fiqh books* for the books used are Imām Shāfi'i, Ar-Risālah, Al-Syātibi, Al-Muwāfaqāt, 'Abdul Wahab Khallāf, *Usūl Fiqh*, Al-Amidi, *Al-Iḥkām fi Uṣūl al-Aḥkām.*

Fields of Jurisprudence of the books used by Ibn Rushd, *Bidāyah al-Mujtahid wa Nihāyah al-Muqtaṣid*, Al-Mawardi, Al-Aḥkām as-Sulṭāniyyah, Imâm Taqiyyuddīn, Kifāyat al-Akhyār, Al-Mawardi, Al-Aḥkām as-Sulṭāniyyah, Imâm Taqiyyuddīn, Kifāyat al-Akhyār, Al-Mawardi, *Al-Abād al-minah Qur'ān wa as-Sunnah*, Wahbah az-Zuhaili, *Al Fiqh* al-Islāmi wa Adillatuhu, then Sayyid Sābiq with his books *Fiqh* As-Sunnah, Jurkāni, Hikmah at-Tasyrī'i wa Falsafātuhu, Muḥammad Abū Zahrah, Al-Buhūṡ fi ar-Riba.

The field of exegesis of the book used by Ibn Kaṡir, Tafsīr Ibn Kaṡīr, Ṭaba Ṭabā'i, *Tafsīr al-Mīzān*, then Az-Zamaksyari, *Tafsīr al-Kasysyāf*, Maḥmūd Hijāzi, *Tafsīr al-Wāḍiḥ*. The traditional Islamic book hadith fields used by Muḥammad Fu'ād 'Abdul Bāqi, *Al-Lu'lu wa al-Marjān*, An-Nawawī, *Riyāḍuṣ Ṣāliḥīn*, Ibn Ḥajar al-'Asqalānī, Fatḥ al-Bāri, Muḥammad bin Ismā'īl al- Kahlāni, *Subulussalām*, 'Abdul' Azīz al-Khūli, *Al-Adab an-Nabawī*, An-Nawawī with his book *Syarḥ Muslim*, Abū Ṭayyib 'Abadi', *Aun al-Ma'bud*.

The traditional Islamic book used as a reference, as presented as follows: The field of monotheism at FSH (99.90%) and in FUSI (66.6%), in the field of *'Ulūmul Qur'ān* FSH (66.6%) and FUSI (66.6%) 73.3%), in the field of *'ulūmul ḥadīṡ* in FSH (62.5%) and in FUSI (43.75%), in the field of *Fiqh book* in FSH (100%) and in FUSI (42.85%), in the *Fiqh* field in FSH (81.81%) and in FUSI (71.42%), in the field of interpretation of sources used in FSH (49%) while in FUSI (66.6%). Islamic sciences become a bastion for students at UIN North Sumatra, the subject of monotheism is taught with the aim that students are able to understand the meaning of monotheism as a key knowledge to understand the true belief in God Almighty. Based on basic sources of Islamic teachings.

According to at-Tamīmī (tth: 2) learning monotheism is not just knowing and understanding God the Creator of the universe, or knowing rational proofs of His existence and oneness, monotheism is taught to purify worship to God purely and

consistently, by obeying commands and avoiding His prohibitions in full humility , love, hope and fear of him.

The concept of monotheism is the main material conveyed by the Apostles from the first day to the Prophet when preaching in the midst of his people. (See Surah 16: 36, 7: 59, 65, 21:25). As explained in the translation of the following verse, "I created jinn and humans are nothing but worship to Me" (QS. Aż-Żariyāt / 52: 56. (Ministry of Religion of the Republic of Indonesia, 2011: 523). In the other verses translation of Allah Almighty Explaining: "And indeed we have sent the Apostle to call for:" Worship Allah and stay away from *ṭāgūt*. "(QS. An-Naḥl / 16: 36). (Ministry of Religion of the Republic of Indonesia, 2011: 271). Students who are prepared to become scholars must know and have a provision about the meaning of *tauhid / kalam* science, the object of study and the scope of its discussion, other names of *tauhid / kalam* science, the factors that cause birth and the law of learning, sharia law, reason, and custom.

As a cleric, he must know the basic terms about Islamic *aqeedah* that discuss faith, *kufr*, wickedness, shirk, superstition and superstition. As a Muslim must understand the concept of monotheism *ulū uliyah, rubūbiyah, asmā wa as-ṣifāt* to know Allah swt. through the substance, nature, *af'āl,* and *asmā* (names) of Allah, as well as knowing the relationship between faith, acts of worship and morals in life. In order for faith to become stronger the students must strengthen the six pillars of faith, which are supernatural in order to get to know Allah (*ma'rifatul wasīah*), angels, books, and His apostles, know faith in *taqdir* and the Day of Judgment (*ma'rifatul ma 'ad*).

Many causes of humans deviate from the true *aqeedah*, it must know the factors that cause the occurrence of deviation of Islamic faith and methods of defending it from various heretical streams that damage beliefs. For this reason, students are equipped with insights into Islam and Islamic theology. As an ulama, he must know the sources and the arguments for the law and the arguments of his rite, so that he does not become a *muqallid*, but becomes a *muttabi'*. By knowing the source and the arguments, students can understand the basic provisions in worship, doing *muamalah*, *munakahat*, understand the division of inheritance and *jinayah*.

Islamic sources from the Quran and Hadith, two relics left by the Messenger of Allah., By holding fast to both, the people will survive the world hereafter. For that students must be able to know and understand the urgency of understanding the Prophet's hadith as a source of Islamic teachings. They must understand the important

terms, the history of development, division, *takhrīj*, well-known hadith books and groups that deny the *sunnah*. Islam is a religion which is honored by Islam, the values of Islamic teachings must be implemented and applied in daily life. Rasulullah SAW. has become a role model in all aspects, so that Muslims must know, understand, appreciate and be able to practice in the daily life of the teachings of the Prophet Muhammad in aspects of worship, association and morals.

Islamic teachings must be applied comprehensively and responsively in the development and development of science and technology and arts as well as personal, community, state and national life.

Traditional Islamic Book as Reference in Handbook

Lecturers as professionals, learning agents, developers of science, technology, arts and community service have a function to improve the quality of national education, as affirmed in RI Law Number 14 Year 2005 Chapter II Article 5. (Suparta, 2006: 86). As a professional lecturer whose role is in developing science and improving the quality of education must have a textbook.

The courses that use the traditional Islamic book as a scientific reference in lecturers' teaching books are found in contemporary *Fiqh* courses, *Fiqh muamalah*, religious *Fiqh, āyatul aḥkām, Fiqh book*s, commentaries, *'ulumul Qur'ān, hadith'*, ulūmul ḥadīṡ and tauhid. Lecturers teaching traditional Islamic book-based courses include Ahmad Zuhri, Arifin Marpaung, Irwan, Ishaq, Nasrun Jamik, Mahyuddin, Rusmini, Zainul Arifin, Amar Adli, Syarbaini Tanjung, Tjek Tanti, Fatimah, Syafriandi, Munandar, Ramli Abdul Wahid , Ahmad Syukri, Perdana Indra. Based on researchers' interviews with them, not all lecturers make textbooks based on their thoughts and works, some make textbooks and some used original books from previous scholars.

The books contained in this course become knowledge, insights for students to understand the concept of Islamic law and can provide solutions to various problems of Islamic law that occur in the midst of society. Social problems that occur in the midst of Muslim societies today are not insignificant, to provide a solution in answering these problems, *Fiqh* science is needed, one of which is contemporary *Fiqh*. This *Fiqh* is related to *Fiqh* problems that occur today, such as family planning in Islam, bank interest law and so on. By studying and studying it well, students have insight knowledge to provide answers to these problems.

Sources used as references for various kinds include the book Muḥammad Sa'īd Ramaḍān al-Būti, *Taḥdīd al-Nasl, Wahbah az-Zuhaili, al-Fiqh al-Islām wa Adillatuhu, 'Abd ar-Raḥmān al-Jaziri, Al-Fiqh 'Alā Maẓāhib al-Arba'ah*, Abī' Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn Mugīrah ibn al-Jafi al-Bukhāri, Ṣaḥīḥ al-Bukhāri, 'Ali Aḥmad al-Nadawi, al-Qawāid -*Fiqh*iyyah: Mafhūmuhā, Nasy'atuhā, Dirasatu Muallafatuhu Adillatihā, Muhimmatuhā, Ibn al-Ḥumam, Fatḥ al-Qādir, Abdul Wahhab Khallāf, Science of *Ushul Fiqh*, 'Ibn' Abidīn, Rād al-Mukhtā. (Arifin Marpaung, lecturer in contemporary Jurisprudence, interview in the lecturer room of the Faculty of Sharia and Law (FSH) UIN North Sumatra, April 24, 2018).

Among the *Fiqh* books used in contemporary *Fiqh* and *Fiqh* of worship and others is Al-*Fiqh 'Alā Maẓāhib al-Arba'ah* written by' Abd ar-Raḥmān al-Jazīrī, Bidāyah al-Mujtahid wa an-Nihāyah al-Muqtaṣid by Ibn Rusyd. This book provides insight into the schools or schools that grow and develop in Islam and provides knowledge to understand an Islamic law according to the four schools of thought. Having broad insights into various schools will foster a non-fanatical attitude towards a particular school. The non-mazhabi approach provides the opportunity for all Sunni schools of law, namely Maliki, Hanafi, Shafi'i and Hanbali to develop. On the other hand it describes that Islamic studies at UIN SU are more objective, by not requiring students to follow certain schools or schools. So students are given the freedom to not follow one particular school or school in Islam even though the majority of Muslims in Indonesia follow the Shafi'i school in the field of *Fiqh* (Azra, 2014: 206).

In addition to contemporary *Fiqh*, *Fiqh* needed by Muslims relates to *Fiqh* of worship, *Fiqh muamalah, Fiqh* mawaris, *Fiqh* jinayah. The material of *Fiqh* of worship is needed by students to become individuals who are broad-minded and have a good understanding of the implementation of worship according to the sunni thinking of the four schools. By knowing the opinions of each *Fiqh* school, students have the knowledge to be able to explain to the public the disputed things (*ikhtilāf*) among the ulemas, so that students can reduce religious conflicts and divisions that occur in the midst of society. The dispute meant here is the difference in opinion, school, religion or ideology that determines human happiness and misery in this world and the hereafter (Supriadi, 2000: 5). Disputes that are permitted in the Islamic view are disputes in terms of furū '(branches) not in terms of uṣūluddīn (religious subjects) (Supriadi, 2000: 12).

The book of *Fiqh Bidāyah al-Mujtahid wa an-Nihāyah al-Muqtaṣid* by Ibn Rusyd is needed by students to study. Studying this book gives students understanding and knowledge that among *Fiqh* scholars have a high tolerance and mutual respect. Other *Fiqh* needed in the daily lives of Muslims is *muamalah Fiqh*, *mawaris* (inheritance science) and *jinayah*. The three *Fiqh* are really needed by students in daily life to open insight and deep understanding to students about the patterns of interaction and association in society, the implementation of *fardu kifayah* and the distribution of inheritance if there are among families who die.

Other courses based on the traditional Islamic book are *'Ulūmul Ḥadīṡ* and *Hadith*. Lecturers who use textbooks from their own books include *'Ulūmul Ḥadīṡ* by Ahmad Zuhri, lecturer at FSH (Ahmad Zuhri, Ahmad Zuhri, lecturer in' ulūmul ḥadīs / hadith, interview in FSH UIN SU lecturer, on the 17th April 2018), and the Study of Hadith by Ramli Abdul Wahid, a lecturer at FUSI. In general, the study of these two books discusses the definition of sunnah, hadith, forms of hadith, elements of the sunnah, the position of the sunnah in Islamic law, history of the growth and development of the traditions, the science of hadith and the history of its development, *ṡadīṡ mutawātir, ḥadīṡ ṣaḥīḥ* and *ḥasan, ḥadīṡ ḍaīff , mauḍū ', inkar sunnah.*

The traditional Islamic books that are used as references consist of the main books written by ulama generations of *mutaqaddimīn* and *muta'akhirīn* who are experts in the field of hadith. The books of hadith and *'ulumul ḥadīṡ*, which are referred to are Jalāl al-Dīn' Abd Raḥmān Ibn Abī Bakr as-Suyūtī, *al-Jāmi 'as-Sagīr*, Muḥammad Ibn Ismā'īl al-Bukhāri, Ṣaḥī Bukhāri, Muslim Ibn al-Bukhāri, Muslim Ibn -Ḥajjāj an-Naisābūri, Ṣaḥīḥ Muslim, Muḥyiddīn Yaḥya Ibn Syaraf an-Nawawi, *Riyāḍ as-Ṣāliḥīn*, Abū Dāwūd, *Sunan Abī Dāwud*, Ibn Ḥajar al-'Asqalānī with their books *Fatḥ al Bahr*, Book of Ibn Mājah, Book of *Ibn Al-Mājah*, Muḥammad ibn Ismā'īl al-Ṣan'āni with his books *Subulussalām*, Imām at-Tirmīżī, *Sunan at-Tirmīżī*, Ahmad bin Ḥanbal with his book *Musnad Aḥmad bin Ḥanbal*, Ibn 'Abd al-Barr, with the book *Jāmi' Bayān al-Il* .

Other traditional Islamic books include Abū Iṣḥāk asy-Syātibi with his book *al-Muwāfaqāt fī Uṣūl asy-Syarī'at*, Abū 'Abdullāh Muḥammad bin' Abdillāh an-Naisābūri, *Ma'rifah 'Ulum al-Ḥadīṡ*, Jalāl al-Dīn Suyūṭī, *Tadrīb al-Rāwi*, Muḥammad Maḥfūz at-Tirmizī, with his book *Manhaj Zawī an-Naẓr*, Muḥammad aż-Żahabi, *Tartīb al-Maudū'āt li Ibn al-Jauzi*, Abū Zakariā Yaḥya ibn Syaraf an-Nawawī, *at-Taqrīb li an-Nawawī fī Uṣūl al-Ḥadīṡ,* Maḥmūd aṭ-Ṭaḥḥān, *Taisīr Muṣṭalāḥ al-Ḥadīṡ*, Muḥammad

'Ajjāj al-Khatīb, *as-Sunnah Qabla at-Tadwīn*, 'Abd al-Gāni Aḥmad Munżir at-Tamīmi, *Takhrīj al-Ḥadīś an-Nabawi,* Aḥmad Muḥammad asy-Syākir, *Syarḥ Alfiyah as-Suyūṭī fī 'Ilm al-Ḥadīś,* '*Ulūmul Ḥadīś wa Muṣṭalāḥuhu* karangan Subḥi Ṣāliḥ, 'Abd ar-Raḥmān Ibn 'Ali Ibn al-Jauzi, *Kitāb al-Maudū'āt*, Muḥammad 'Ajjāj al-Khatīb, *Uṣūl al-Ḥadīś 'Ulūmuhā wa Muṣṭalāḥuhu*, Ibn Ḥajar al-'Asqalāni, *Syarḥ Nukhbah al-Fikr fī Muṣṭalāḥ Ahli al-Aśār*, Ibn Kaśīr, *Ikhtiṣār 'Ulūm al-Ḥadīś,* Imām as-Suyūṭi, *al-Fiyah fī Muṣṭalāḥ al-Ḥadīś*.

In the field of hadith, *Ahkam* I Hadith discusses about *thaharah*, *thaharah* includes *tayamum*, prayer, zakat, fasting, pilgrimage, *munakahat* relating to propose, *ta'aruf, hudud*, reconciliation and marriage. The lecturers who teach this course use books by medieval ulamas such as *Bulūgul Marām* with its *Shariah Subulussalām* written by Ibn Ḥajar al-Asqalānī and Ibānatul Aḥkām. From these two sharia books, the Ibānatul Aḥkām in terms of language has a language editor that is easier to understand and lighter in ta'bir, then *syarḥ ḥaḥīḥ Bukhāri*, namely *Fatḥul Bāri* and *Nailul Auṭār* by an-Nawī. With the traditional Islamic books that are used as references above, students who are prepared to become scholars can master and understand the laws and propositions relating to the issue of worship, *muamalah, munakahat*. Various legal issues in daily life can be truly mastered so that the teachings of Islam can be applied in the real life of Muslim communities in Indonesia. The books of the Hadith and *'Ulūm al-Hadīś* are references for understanding Islamic teachings and references in preaching in the contemporary era.

Traditional Islamic book-based teaching books taught to students, namely *'Ulūmul Qur'ān*. The books are used as a reference to *Manāhil 'Irfān fi' Ulūmil Qur'ān* by Muḥammad 'Abdul' Aẓīm az-Zarqāni, *al-Itqān fī 'Ulūmil Qur'ān* by as-Suyūṭi, *Mabāḥiś fī' Ulūmil Qurḥān* by Ṣubḥi Ṣāliḥ. In general, these books discuss matters relating to the Qur'anic sciences, Qur'anic definitions, revelations, *makki (Makkah)* and *madani (Madinah)*, *asbābun nuzūl* descent of the Quran, 'āmm and khāss, nāsikh and mansūkh and so on. As an 'ulamā must understand about matters relating to the Quran as a guide to a Muslim's life and understand his interpretations. According to Baidan (2000: 3) the method of interpreting the Qur'an through four ways, namely *ijmālī* (global), *taḥlīlī* (analytical), *muqārin* (comparison) and *mauḍū'ī* (thematic) methods. To equip students with a variety of interpretive methods at FUSI, this course evolved into *taafslīlī tafsīr*, thematic exegesis, *tafsīr āyat al-kauniyyah, aḥkām tafsīr* and *muqārin tafsīr*. This

specialization makes it easy to explore and understand the various forms of interpretation of the Qur'anic verses.

Exegesis courses do not stand alone, but have been developed into *aḥkām tafsīr* which are taught in accordance with the study program, so that there are *tafsīr aḥkām* for the Muamalah department, Jinayah department, Ahwal al-Syakhsiyah department and the traditional Islamic books used as references in each study program are basically the same, namely the book of yellow by *'ulamā-'ulamā mutaqaddimin*. Among the lecturers teaching *aḥkām tafsīr*, some have textbooks of their own work such as the *Ahkām* Verse Interpretation of a Problematics by Ishak and the Exegesis of the Commercial Law Verses by Mr. Nasrun Jami '. Both of these lecturers have served 24 and 28 years.

In the book Tafsir Ayat Ahkām A Problematics uses original Arabic books by 'ulamā Middle East as a reference, these books include, *Tafsīr Āyat Aḥkam* by Muḥammad' Ali as-Sais, *Rawāi'ul Bayān Tafsīr Āyatul Aḥkām* by Muḥammad ' Ali aṣ-Ṣābūni, *Tafsīr al-Marāgī* by Aḥmad Muṣṭafa al-Marāgī, *Al-Jāmik lī Aḥkāmil Qur'ān* by Imam al-Qurṭūbī, *Lubabul Tafsīr min Ibni Kasīr* or commonly known as *Tafsīr Ibn Kasīr*, *Tafsīr Āyatil Aḥkām* by Syaikh Aḥmad Muḥammad al-Busāri, *Tafsīr Jalālain* by Jalāluddīn al-Maḥalli and Jalāluddīn as-Suyūṭī, *Aḥkām at-Takwīm* by 'Ali as-Sais, *Fatḥul Qādir* by Imām as-Syaukānī and *Aḥkāmul Qur'ān* by Ibnul 'Arabi.

While the traditional Islamic books contained in the Book of the Exegesis of Commercial Law Verses are books written by Ash-Shaytan, namely *Fatḥ al-Qādir*, Fakhruddīn ar-Rāzi, with his book *Tafsīr al-Kabīr*, then Al-Qurṭūbī, *Tafsīr al-Qurṭūbi*, Ibnu Mājah, *Sunan Ibn Majāh*, Ibnu Hātim ar-Rāzi, with *Tafsīr al-'Aẓīm*, Abū al-Laiṡ Naṣr bin Muḥammad as-Samarqandi, his book *Baḥr al-'Ulūm*, Abū Ḥayyan, *Tafsīr Baḥr al-Muḥīṭ, Tafsīr al-Qur'ān al-Karīm*, by Ibnul Qayyim al-Jauziyyah, next 'Alauddīn 'Ali Muḥammad al-Khāzin, *Tafsīr al-Khāzin*, Muḥammad Rasyīd bin 'Alī Riḍa, *Tafsīr al-Manār*, Sayyid al-Qutub, *Fī Ẓilāl al-Qur'ān* (The results of the study of documents on the textbook of Tafsir Ayat Ahkam, April 15, 2018).

Another subject is Islamic Jurisprudence. The lecturer who teaches this subject does not use the book he created as a textbook, the book used by *Uṣūl Fiqh* Science by 'Abdul Wahhab Khallaf, *al-Madkhal* written by M. al-Gazāli and *al-Wājiz fī Uṣūl Fiqh* by' Abdul Karīm Jaidan, Rauḍatun Nāẓir by Ibnu Qudāmah, *at-Ta'sīs fī Uṣūl Fiqh, Kaukab Munīr* and *ar-Risālah*. The traditional Islamic books which are used as scientific references in the textbook above strengthen Azra's opinion that the traditional Islamic

books taught in Islamic universities are sourced and oriented to original sources written by Middle Eastern scholars.

Traditional Islamic Book as Reference in Teaching-Learning Process

Teaching and learning process is the core of formal education, teaching and learning process is a process that contains a series of actions of teachers and students on the basis of reciprocal relationships that take place in educational situations to achieve certain goals (Usman, 1990: 1). Specifically the learning process includes the activities carried out by a teacher, lecturer, which begins with planning, implementing activities, evaluating up a follow-up program to achieve the specified goals. Success in teaching and learning is largely determined by the ability of educators to manage the teaching and learning process. Before the teaching and learning process a lecturer gets a mandate or a teaching decree. Based on the decree, they teach according to their area of expertise.

For lecturers who teach Islamic subject, the requirements that must be possessed are mastering Arabic and having the ability to read traditional Islamic books without lines, this is because Islamic scientific sources come from Arabic books that do not have lines. The religious sciences (*al-'ulūm asy-syar'iyyah*) play an important role in PTAI in addition to *al-'ulūm al-aqliyyah*, the integration of the system with educational orientation at PTI confirms that the position of *al-'ulūm al-naqliyah* with *al- 'ulūm al'aqliyah* has an important role in preparing students to become intellectual scholars and intellectual scholars. In this case UIN SU is expected to be able to produce intellectual scholars, namely scholars who understand and master the religion of Islam while understanding worldly, political, economic affairs so that they can respond and respond to the challenges of the times. More than that, it is expected to be able to give Islamic influence to the Muslim community as a whole.

In modern times like today the development of Islamic sciences without being supported by rational sciences is inadequate, because the development of science and technology as well as the demands of sectoral national development require scholars who master Islam as well as master science and technology and can apply values the value of Islam in life. In the teaching and learning process the lecture method adopts the *pesantren* method, of the four methods commonly used in *pesantren* by combining three methods namely *bandongan, ḥalaqah* and *mużākarah* methods used. The *bandongan* method is used because the lecture time has been determined by certain students

according to their class. Using the *ḥalaqah* method because the lecturer sits in front and students sit in front of the lecturer, sometimes students sit around the lecturer in one room, while the *mużākarah* method is used because the lecture system at UINSU uses the seminar or discussion method.

It was called the seminar method because it had fulfilled three elements, namely there were supervisors, students and scientific study topics (Mukti, 2007: 249). In the teaching and learning process at UINSU the seminar / discussion method is carried out in a way, the lecturer distributes topics that will be discussed with students according to their subjects, then students are divided into groups to study the topic and discuss it in the form of papers. The paper was presented in front of other students at the designated time, then responded by other students so that there was a discussion between students. Some criticize the contents of the paper, ask or compare the paper. The conclusion of the discussion results is done at the end of the lecture, where the lecturer provides additional explanation related to the topic being studied.

By combining these three methods UINSU accustoms and trains students to think critically, can work together with friends in a group, be able to convey ideas and ideas to others, respect differences of opinion, be able to understand problems in Islam so students can provide solutions to problems training students to seek and develop knowledge and to train students to be able to be independent, to stand on their own in teaching knowledge. The traditional Islamic book that is used as a reference in the teaching and learning process is found in the *'ulūmul ḥadīś* courses, hadith, *Fiqh,' ulūmul Qur'ān*, exegesis, *Fiqh muamalah, Fiqh munakahat* (Islamic marriage jurisprudence), *Fiqh book*. The books that are used in the *'ulūmul ḥadīś* course are *Subulussalām, Fatḥ al-Bāri, Ulul al-śadīś' Ulūmuhā wa Muṣṭalāḥuhu* by Ajjāj al-Khatīb and Abū Lais with his books *Uṣul al-Ḥadīś Asirruhu wa Munabihīn*.

For hadith courses, the traditional Islamic books used include: *Subulussalām* and *Fatḥ al-Bāri, Ṣaḥīḥ Muslim, Ṣaḥīḥ Bukhāri, Nailul Auṭār, Ibānatul Aḥkām*. The book of *Fiqh* used is the book of *Fiqh 'Alā Mażāhibil' Arba'ah, Bidāyatul Mujtahid* by Ibn Rusyd, *Kitāb Yasalūnaka fi al-Dīn* written by Yūsuf Qarḍāwī, and *Aḥkām as-Sulṭāniyyah*.

In the process of teaching and learning courses *'Ulūmul Qur'ān* the traditional Islamic books used are *Manāḥil' Irfān fi 'Ulūmil Qur'ān, Rawāi'ul Bayān Tafsīr Āyatul Aḥkām Minal Qura'ān* by' Ali as-Ṣābūni. While the traditional Islamic book that is recommended to students as a reference in the Tafsir course is *Rawā'iul Bayān Tafsīr*

Āyatul Aḥkām Minal Qur'ān by 'Ali as-bābūni, *Tafsīr al-Marāgi* written by Aḥmad Muṣṭafā al-Marāgi, then *al-Jāmik li Aḥkāmil Qur'ān*, which was composed by Imām al-Qurṭūbī, *Lubabul Tafsīr min Ibni Kaśīr* is known as *Tafśīr Ibn Kaśīr*, *Tafsīr Āyatil Aḥkām* by Shaykh Aḥmad Muḥammad al-Busāri, *Tafsīr Jalālain*. Then *Aḥkām at-Takwīm* written by 'Ali as-Sais, *Fatḥul Qādir* by Imām as-Syaukānī, *Aḥkāmul Qur'ān* written by Ibnul' Arabi.

Muamalah Fiqh courses as reference books are the book of *Fiqh* by Wahbah al-Zuhaili. The traditional Islamic book that is used as a reference in teaching and learning activities in *munakahāt Fiqh* courses is Syarḥ Muhażżab, Subulussalām, and *Fiqh 'Ala Mażāhibil' Arba'ah*. Fields of Jurisprudence which are used are *'Ilmu Uṣūl Fiqh'* Abdul Wahab Khallāf, al-Madkhal by al-Gazālī, *al-Wājiz fī Uṣūl Fiqh* by 'Abdul Karīm Jaidan, Kitāb Rauḍatun Nāẓir and *at-Taisīr fī Uṣūl Fiqh*. Between these two books which are often used in the teaching and learning process, namely *at-Taisīr fī Uṣūl Fiqh*, because it is systematic and easily understood by students, while the book *Rauḍatun Nāẓir* is rarely used because students find it difficult to find references.

The traditional Islamic book that is used as a reference in the teaching and learning process in the religious faculties is useful as a provision for students to gain insight into religious sciences so that they can become members of the community who understand and practice the values of Islamic teachings or become experts in Islamic religion (ulama) according to their purpose the establishment of religious tertiary institutions for Muslim communities. Muslims expect the birth of prominent scholars, thinkers and Islamic leaders from Islamic tertiary institutions. In order to realize this goal, Islamic high institutions prepare a conducive climate, enable the emergence of ideas and the development of spectacular ideas, provide proven leadership and intellectual quality, accompanied by personal integrity and noble character so that they can become role models in society.

Among the FSH and FUSI students, the traditional Islamic book which is a reference source cannot be taught in full to students, because they are not able to read the traditional Islamic books. The reason for the traditional Islamic book is not used optimally because the majority of student input received at FSH and FUSI does not have Arabic language competence, because they are from public school backgrounds such as high school, vocational school and Madrasah Aliyah (Islamic Senior High School) who do not study deeply the traditional Islamic book and the Arabic language (due to

modernization Islamic educational institutions). Students from *pesantren* backgrounds, master and understand Arabic grammar, but the number of those who register and are accepted is very small.

At present, not all *pesantren* study Arabic and the traditional Islamic book, only traditional *pesantren* and a few modern *pesantren* still have a tradition of using Arabic in teaching and learning. The second problem, the lecture process uses a discussion system using a percentage of papers. The lecture method like this makes it difficult for lecturers to use the traditional Islamic book because with the discussion method, the students who play an active role in the teaching and learning process. They are given the breadth to develop insight and critical thinking. In the 90s before IAIN became UIN, the quality and ability of students to master and understand the traditional Islamic book was very good, because at that time many students from *pesantren* alumni used daily in Arabic. However, the triumph of IAIN in using Arabic has declined for the last ten years because many students who were accepted did not have the basics of Arabic grammar and were unable to read the traditional Islamic book.

The inability of students to master the traditional Islamic book influences the use of the traditional Islamic book in the lecture process, especially when students make the papers, because the basic Arabic is weak they cannot quote theories from the original Arabic traditional Islamic book but through the book of translation. The student-centered lecture process by making papers and presenting them in front of students can use the traditional Islamic book literature if students master Arabic. Students who are proficient in Arabic can develop lecture models that provide opportunities for students to learn themselves through various reading activities, writing papers, making resumes, compiling book reports or conducting mini research.

On the other hand, the lecture model that invites students to teach themselves can increase students' motivation to learn Arabic with support and facilities from institutions such as building Arabic language study institutions and classical books. In the teaching and learning process the lecturers do not want to force students to use the traditional Islamic book, they always provide motivation and teach them Arabic grammar according to their abilities. Although students are not able to master Arabic and read the traditional Islamic book, in the process of teaching and learning the traditional Islamic book is still used as a reference source.

Traditional Islamic Book as scientific Reference among students

The traditional Islamic book is used as the main reference among UINSU students when compiling thesis scientific work. In conducting research, the traditional Islamic books that are commonly used as primary references for students are the main books contained in the fields of *hadith, 'ulūmul ḥadīṡ, Fiqh*, ushul *Fiqh*, commentaries,' *ulūmul Qur'an*, monotheism and history. These books were composed by 'ulamā in three periods, namely the *mutaqaddimūn* period, namely books written' ulamā before the fourth Hijriyah century, then the *muta'akhirūn* period, namely writing written by ulamā after the fourth Hijriyah century to the works of 'ulamā in the modern era this time. Based on the study results of documents from 83 theses taken randomly from 2003-2017 there were 21 theses that did not use the original traditional Islamic book in Arabic and 62 theses of students used references from the work of previous Muslim scientists. The most widely used traditional Islamic books are the Jurisprudence / Jurisprudence, Hadith / *'ulumul ḥadīṡ, tafsir /'ulūmul Qur'ān*, monotheism / morals and Sufism.

The most widely used Jurisprudence is Sunni Jurisprudence according to Shafi'i Ma'hab and few use other Jurisprudence such as Hanafi, Maliki. The number of Syafi'i mafihab *Fiqh* books are referred to by students in the thesis according to the researcher's analysis because the majority of Muslims in Indonesia are followers of the Shafi'i priest so tha the problems in the student thesis are related to social *Fiqh* according to the Shafi'i priest. So it can be said that UIN SU students are more dominant in realizing the Shafi'i school. In the history of Islamic education has become a means to instill state ideology and Madrasah Mustansiriyah is one example that universities have become a place to instill sunni ideology. Through the school of *Fiqh* taught at Mustansiriyah the caliph al-Mustansir Billah wishes to instill Sunni ideology in the community. Religious learning materials taught at Mustansiriyah such as hadith, commentary and others have a mission to indoctrinate Sunnis. So that the function of the madrasa at that time was not only to act as an educational institution but to have another objective, namely the center of religious propaganda and political action. (Lapidus, 1991: 166)

Likewise with the Nizami Madrasa in Baghdad, Nizam al-Mulk made the madrasa to instill and prioritize *Fiqh* according to the Shafi'i and Hanafi schools (Al-Subkī, 1996: 344). The books used by students in the thesis are Sunni-style books, so the researcher analyzes that the students who carry out research in this thesis are followers of the Shafi'i school of thought.

The traditional Islamic books are the main books that give broad insight to students. In social jurisprudence that is widely available in daily life according to various schools of Islamic sciences, it becomes a reference as a theoretical basis and is useful for answering problems in research. The task of conducting research is obliged to students in Islamic tertiary institutions not only to implement the Three Higher Educational Obligations, but more than that, by conducting research aimed at uncovering the secrets of divine greatness that are scattered in the universe (*al-āyat al-kauniyyah*).

Research is useful for the birth of knowledge that is useful for people's lives, as contained in His words: Say, "Pay attention to what is in heaven and on earth, not useful signs of the greatness of God and the Apostles who gave warnings to people who do not believe "(Qur'an, Jonah / 11: 101). By conducting research, analyzing, observing and analyzing, students are trained to think scientifically, critically and systematically in an effort to realize God's command to think, "*afalā ta'qilūn*? (Don't you think?).

A group of intellectuals who are Muslim and understand the teachings of Islam are referred to in the Qur'an as *ulul albab*. According to Lubis (2015: 75) *ulul albab* is integrated in him the nature of science, the nature of intellectual as well as the nature of people who are close to God. In the world of Islamic education it is termed professional intellectuals who are scholars and those who are professional intellectuals. Student profiles that are expected to be born from the womb of Islamic tertiary institutions are students who have strengths and abilities in the fields of science and personality, not just becoming scholars.

CLOSING

The traditional Islamic book is used as a scientific reference at UIN SU as well as this institution to be an institution that preserves the books of the previous ulama at the university level. The traditional Islamic book is used as a scientific reference in the syllabus, textbooks, used as a reference for students completing a thesis, but in the teaching and learning process students cannot use it properly because the majority are from public school backgrounds.

As a cadre of scholars demanded the ability of students to master the books written by Middle Eastern scholars who lived before the 4th Hijriyah century and who lived in the later centuries until the scholars who lived in the modern era. These books equip students to become individuals who have broad Islamic insights, become Muslim *kaffah* (totally), who have a strong understanding and foundation of faith, worship, hadith and

interpretation so that they have good and correct Islamic knowledge to be able to provide enlightenment among Muslims in the face of understanding misguided understandings that deviate from Islamic teachings and fortify people from the stream of modernization, provide solutions to the problems of Islamic law that occur in the midst of society, do not become fanatical personalities towards one particular school or school, respect between one school or school with another.

REFERENCES

Abdullah, M. Amin. 2006. *Islamic Studies di Perguruan Tinggi: Paradigma Integratif-Interkonektif,* Yogyakarta: Pustaka Pelajar.

Al-Subkī, Taj al-Dīn. 1996. *Ṭabaqāt al-Syāfi'iyyah al-Kubrā,* jilid V, Maṭba'ah Isa al-Bābī al-Ḥalabī wa Syirkat.

Amaliati, Siti. 2014. "Implementasi Kebijakan Kurikulum Berbasis *Turāṣ* pada Mata Kuliah Bahasa Arab dan Nahwu Program Studi Pendidikan Bahasa Arab Institut Keislaman Abdullah Faqih Gresik," dalam *Jurnal Kebijakan dan Pengembangan Pendidikan,* Vol. 2, No. 1.

Asari, Hasan. 2015. "Lembaga Pendidikan Tinggi Islam Refleksi Historis Menyambut UIN SU," dalam Hasan Asari (ed.), *Memperkokoh Eksistensi Memperluas Kontribusi: Antologi Tulisan Para Guru Besar Menyambut UIN SU,* Medan, Perdana Mulya Sarana.

_____. 2006. *Menguak Sejarah Mencari Ibrah,* Bandung: Citapustaka Media.

Asy-Syarīf, Muḥammad bin 'Abdul Gafār. *al-Furqah Baina al-Muslimīn: Asbābuhā wa 'ilājuhā,* terj. Agus Supriadi, 2000. *Perpecahan Umat Sebab-Sebab dan Terapinya,* Solo: al-Qowam.

Azra, Azyumardi. 2014. *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III,* Jakarta: Prenada Media Group.

Baidan, Nasruddin. 2000. *Metodologi Penafsiran Al-Qur'an*, Yogyakarta: Pustaka Pelajar.

Bruinessen, Martin van. 1999. *Kitab kuning: Pesantren dan Tarekat,* Bandung: Mizan.

Burhanuddin, Jajat. 2012. *Ulama dan Kekuasaan: Pergumulan Elite Muslim dalam Sejarah Indonesia,* Bandung: Mizan.

Dahlan, Abdul Aziz. 2002. *Ensiklopedi Hukum Islam,* Jakarta: PT. Ichtiar Baru van Hoeve.

Daulay, Haidar Putra. 2009. *Sejarah Pertumbuhan dan Pembaharuan Pendidikan Islam di Indonesia,* Yogyakarta: Cita Pustaka Media, 2009.

Departemen Agama Republik Indonesia, 2011. *Alquran dan Terjemahnya*, Jakarta: Bintang Indonesia.

Furchan, Arif dkk. 2005. *Pengembangan Kurikulum Berbasis Kompetensi di Perguruan Tinggi Agama Islam,* Yogyakarta: Pustaka Pelajar, 2005.

Idri, 2015. *Epistimologi Ilmu Pengetahuan, Ilmu Hadis dan Ilmu Hukum Islam,* Jakarta: Prenada Media.

Kurikulum dan Topik Inti Fakultas Syariah dan Hukum UIN Sumatera Utara serta Kurikulum dan Topik Inti Fakultas Ushuluddin dan Studi Islam.

Lapidus, M. Ira. 1991. *A History of Islamic Societies*, Cambridge: Cambridge University Press.

Lubis, Nur A. Fadhil. 2014. *Rekonstruksi Pendidikan Tinggi Islam: Memberi Makna Kelahiran UINSU*, Medan: IAIN.

Mukti, Abd. 2007. *Konstruksi Pendidikan Islam: Belajar dari Kejayaan Madrasah Nizamiyah dan Dinasti Saljuk,* Bandung: Citapustaka Media.

Nasuha, A. Chosin. 2015. *Diskursus Kitab kuning: Pesantren dan Pengembangan Ahlu as-Sunnah wa al-Jamaah,* Yogyakarta: Pustaka Sempu.

Nata, Abudin. 2002. *Sejarah Pertumbuhan dan Perkembangan Lembaga-lembaga Pendidikan Islam di Indonesia,* Jakarta: PT. Grafindo Widya Sarana Indonesia.

Nurqomariah dan Roihanan. 2016 ”Sketsa Historis Posisi *Kitab kuning* dalam Legislasi Hukum Islam di Indonesia dalam *Jurnal Pusaka: Media Kajian dan Pemikiran Islam”,* No. 7.

Ramayulis, 2007. *Psikologi Agama*, Jakarta: Kalam Mulia.

Suparta, HM. 2006. *Undang-undang dan Peraturan Pemerintah RI tentang Pendidikan,* Jakarta: Direktorat Jenderal Pendidikan Islam Departemen Agama RI.

Tolkhah, Imam dan Barizi, Ahmad. 2004. *Membuka Jendela Pendidikan: Mengurai Akar tradisi dan Integrasi Keilmuan Pendidikan Islam,* Jakarta: PT. Raja Grafindo Persada.

Usman, Moh. Uzer. 1990. *Menjadi Guru Profesional*, Bandung: Rosda Karya.

Yuslem, Nawir. 2001. *Ulumul Hadis*, ttp: Mutiara Sumber Widya.