

# The Development of Islamic Study Through The Study of Figures: Significance and Methodology

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**Abstract:** *The Development of Islamic Studies through the Study of Figure: Significance and Methodology.* This article describes the role of figure studies in Islamic studies. The study of real figures has been around for a long time and developed in the Islamic Religious Higher Education (PTKI). However, it takes various methodological and strategic steps to make its existence enrich the treasures of Islamic studies. Within this framework, this paper provides an affirmative perspective on the significance, methodology, and contributions of the study of the characters in Islamic studies. The study used in this paper is a review of literature that is structured in such a way that the basis of argumentation developed from the thinking of the experts of Islamic studies and other experts who have attention to the study of figures. This article is expected to provide a reinforcing perspective on the importance of theoretical reinforcement and methodological study of figures.

**Keywords:** *studi tokoh, studi Islam, pemikiran, metodologi*

## Introduction

As a field of study, Islamic studies have long been in existence. In the context of Indonesia, even it has begun to grow as the spread of Islam. The Islamic study in this sense is the study of Islam in practice. While the study of Islam as a systematic, methodological, and scientific-based science emerges far away Islam Indonesia has educational institutions, especially universities.

Some Experts have different formulations related to the area of Islamic studies. M. Amin Abdullah formulates three areas of Islamic scholarship that can be the object of Islamic studies. First, the area of belief practice and understanding of revelation that has been interpreted in such a way by the scholars, community role models and experts in their fields and by members of society in general. This practice area, according to Abdullah, is generally not through clarification and

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theoretical clearance of scholarship. The tap of this region is a practice. The implications of this level, differences between religions and traditions, religions and cultures, between *beliefs* and *habits of mind*, are difficult to separate.

Second, the areas of scientific theories that are designed and compiled systematically and methodologically by scientists, experts, and scholars according to their respective field of study. This region includes *ulûm al-tafsir*, *ulûm al-hadis*, *Islamic thought* (kalam, philosophy and tasawuf), law and social institutions (fiqh), history and Islamic civilization, Islamic thought, and da'wah of Islam. This region is actually the "theories" of Islamic scholarship abstracted from the religious practices that live in the Muslim community of prophetic times, companions, tabi'in as well as throughout the development history of Muslim society wherever they are.

Third, it is a critical study-more popularly called *metadiscourse*-to the history of the development of the rise of theories composed by scholar on the second layer. The theory prevailing in the area of kalam, for example, is dialogued by the theory prevailing in the area of tasawuf, and so on. And also if the theories that apply in the area of Islamic Studies in the second layer are confronted and dialogued with theories outside the discipline of Islamic religious scholarship, such as disciplines of science, culture, social studies, and religious studies. This complex and sophisticated third-tiered area is actually in charge of the philosophy of the Islamic sciences.<sup>1</sup>

Different divisions were made by M. Atho 'Mudzhar. According to Atho ', the object of Islamic studies is the substance of Islamic teachings, such as kalam, fiqh, and tasawwuf. In this aspect, religion is more of a cultural research. This is to remember that the Islamic sciences of this kind are one form of doctrine formulated by adherents derived from the revelation of God through the process of reasoning and contemplation. When someone studies how the teachings of Islam about prayer, zakat, pilgrimage, about the concept of God's oneness, about the argument of God, about Jabriyyah and Qadariyah, about the meaning and interpretation of scripture, about usury, about ethical rules and moral

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<sup>1</sup>M Amin Abdullah, *Islamic Studies di Perguruan Tinggi, Pendekatan Integratif-Interkonektif*, (Yogyakarta: Pustaka Pelajar, 2006), h. 72-74.

values in Islam, so it means that he is studying Islam as a cultural phenomenon.<sup>2</sup>

In more detail, in studying a religion, there are five forms of religious phenomena as forms of culture that need to be noticed. Five things are: *first*, scripts or sources of teachings and religious symbols. *Second*, attitude, behavior and appreciation of adherents or religious leaders. *Third*, rites, institutions and religious services, such as prayer, hajj, fasting, zakat, marriage and etc. *Fourth*, tools or means of worship, such as mosques, caps and so on. *Fifth*, religious institutions or organizations where religious followers come together and play a role.<sup>3</sup>

The division made by M. Atho 'Mudzhar implicitly states about the study of figures. The first and second types, when explicit, can be done on a character. This means that character studies are part of Islamic studies. The study of figures has an important role to grow into an integral part of the practice of Islamic studies that continue to develop.

### **The Development of Islamic Studies**

In the context of the development of Islamic studies, the study of figures is one of the important models of study to be strengthened. This is because strengthening the study of figures-in addition to contributing significantly to Islamic studies-can also minimize the various weaknesses that exist in Islamic studies. The study of Islam has actually undergone a significant development in the present, but that does not mean there is no problem in it. As the field of study always leaves room for improvement, so does the character study.

Johan Hendrik Meuleman notes that scientific research in the context of Islamic studies has several disadvantages. Meuleman's identification found some of the weaknesses of Islamic studies:

1. the human mind is tied to language. Meuleman borrowed Mohammed Arkoun's "logocentrism" to reinforce the argument on this aspect. Arkoun's logocentrism underscores that reason can not manifest itself to himself and to his neighbor without the

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<sup>2</sup>M. Atho' Mudzhar, "Studi Hukum Islam dengan Pendekatan Sosiologi," dalam M. Amin Abdullah, dkk. (ed.), *Antologi Studi Islam, Teori dan Metodologi*, (Yogyakarta: Sunan Kalijaga Press, 2000), h. 240

<sup>3</sup>M. Atho' Mudzhar, *Pendekatan Studi Islam dalam Teori dan Praktek*, Cet. III (Yogyakarta: Pustaka Pelajar, 2001), h. 13-14

mediation of a language. The Meuleman analysis states that "logocentric shelter" stands out particularly in the tradition of Muslim thought because Muslims do not realize it. The implication of such a condition is the emergence of an assumption of texts that are actually immanent in terms of language as being transcendent-divine.

2. A further implication of such logocentrism is the absence of attention-even the neglect of the unwritten elements of Islamic religion and culture. This condition is caused because the unwritten element is considered not part of Islamic teachings.
3. The Qur'an is interpreted in a limited and closed. The point of its interpretation is the Qur'an as a text that tells of facts and rules, does not tell about meaning and value.
4. Concentration on texts deemed "classical" and "representative" by ignoring the stance of minority groups, ideology beside their own, and reformist thinkers.
5. Apologetical attitude toward other ideology within Islam as well as to thinking and culture outside of Islam. This attitude connects to the closedness of Islamic thought. Islamic thought will not be able to develop because there are no dialogue, reconstruction and improvement continuously.
6. An educational system that gives too much authority to tradition and teachers. Traditions and teachers must be respected, but do not overdo it. Excessive authority inhibits the development of the scientific tradition. In addition, this kind of education system is also more fostering the power of memorization than the power of critical thinking. Memorization remains important, but should be accompanied by the development of critical thinking.<sup>4</sup>

Sayuthi Ali added that the weak tradition of scientific research in the religion field is also characterized by a lack of "criticism culture" is research on the basis and limitations of thought. Criticism in this meaning

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<sup>4</sup>Johan Hendrik Meuleman, "Pembaruan Agama Islam dalam Perspektif Ilmu Pengetahuan Sosial," dalam M. Deden Ridwan (ed.), *Tradisi Baru Penelitian Agama Islam: Tinjauan Antardisiplin Ilmu*, (Bandung: Nuansa, 2001), h. 37-38.

is regarded as the right way to go beyond the rigor of thought and study of religion, especially Islam.<sup>5</sup>

More focused, Afrizal identifies several issues related to the development of Islamic studies in PTKI. *First*, Islamic studies lack a clear relationship with humanitarian issues. One of the contributing factors is the focus of Islamic studies taught only on the cognitive (knowledge) aspect, and lacks sufficient attention to the affective (attitude) and psychomotor (skill) aspects. The affective aspect relates to personality. The knowledge acquired should be able to influence the behavior of everyone who studies it. While psychomotor is a skill that also includes the skills and abilities to motivate others so that the person can follow and run every good that it gets. The skill of the scientific authority on the use of Islamic studies is mostly only in conditions that lack attention to how the study provides the motivation to be implemented and practiced in life.

*Second*, the significance of Islamic studies in general has decreased. This is due to the emergence of an impression in the community that the study of Islam is an easy thing to learn. There is a growing notion that studying Islam can be done autotidically. The conditions are different from natural science, such as physics, chemistry, biology, etc. that can not be taken by self-taught. By reading Islamic books, everyone can understand the teachings of Islam well. Taking light on Islamic studies has broad implications for the decline of Islam. People increasingly the weakness in learning the Islamic Teaching.

*Third*, the changing tendency of society from the abstracting of science to become more realistic and concrete mastery of science. Islamic studies generally deal with the spiritual, psychological, personality and other abstract things. Some pragmatic-minded societies feel that such science lacks direct benefits to life.

This condition is exacerbated by the appearance and contribution of PTKI graduates who are less encouraging. Not a few graduates of PTKI whose mastery of religious knowledge is less encouraging. The knowledge is mastered also did not have a direct impact in improving the

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<sup>5</sup>Sayuthi Ali, *Metodologi Penelitian Agama, Pendekatan Teori & Praktek*, (Jakarta: Rajawali, 2002), h. 5.

welfare of their life compared to alumni of non PTKI universities. In fact, a convincing appearance can be a media campaign of PTKI for the wider community.

In certain cases, changing the status of some IAIN into UIN also become important to consider. When the study program of Islamic studies in PTKI is less desirable for students than the general university, some of the PTAI leaders have tried to find a way out. One way to do this is to change the status of IAIN into a UIN that makes it possible to open general studies. The opening of the general study program did increase the interest of prospective students to study at UIN. Some alumni of madrasah who have the capital of the wealth of Islamic studies also choose the general study program. As the number of students increase, it turns out the Islamic studies programs are still less interested, even worse than before.

*Fourth*, the packaging of Islamic studies in general is less interesting. Islamic studies is a product offered to the public at large. In addition to quality issues, the interesting packaging also influences the enthusiasts. At this point it takes hard work to design and offer a compelling Islamic study.<sup>6</sup>

The various weakness that exist in Islamic studies must be overcome. Various steps must be formulated and implemented so that Islamic studies will not lose any interest. If no serious steps are taken to arouse interest in Islamic studies, it is no exaggeration that Islamic studies will become increasingly the lack from time to time.

In the framework of developing strategies to attract young people to pursue Islamic studies, the design of compelling figures is an important step to consider. Studies or research on real character studies are already quite fertile, but the implementation is not easy. One of the disadvantages is in the methodology aspect.

The lack of selection of methodologies have far-reaching implications. The results of studies rarely conducted to be blurred and less precise

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<sup>6</sup>Afrizal M, "Perumusan Kembali Kajian Ke-Islaman di Perguruan Tinggi Agama Islam, Relevansi Kajian ke-Islam an dengan Persoalan Kemanusiaan," *Makalah*, The9 Annual Conference on Islamic Studies, Surakarta, 2-5 November 2009, h. 2-5.

because of the problem of this methodology. Even worse, because of the lack of methodology the personality of a person can be lost or invisible.

Another weakness in character studies is in character selection. The selecting of figure sometimes do not reflect a figure that is "worthy" to be used as a subject study material. The inappropriateness of categorizing as a figure but still being forced to be researched seems to depart from pragmatic considerations, not scientific considerations.<sup>7</sup> Pragmatic considerations for example for the final project, for the project research lecturer, or other pragmatic considerations.

Figure studies should be done with careful consideration. The various weaknesses that should be minimized and various improvement efforts should be done continuously. Through serious efforts and continuous improvement, it is hoped that the study of figures can contribute to the progress of Islamic studies.

The study of figures is important to be developed within the context of the development of Islamic studies due to several considerations. *First*, in terms of nature, actually the study of characters is very interesting to be done. Through the study of figures can be obtained many benefits, information about the character, their work, thoughts, contributions, social context, and the dynamics of history that surrounds them.

*Second*, character studies can serve as a platform for starting bigger ideas in the future. The starting point is the thinking of the characters. In another perspective, character studies are the media of evaluation to organize the future better. Some mistakes that have occurred in the past should not be repeated anymore.

Third, as the validity selection of the development in various inventions. The study of figures of a certain figure by observing his actions, struggles, and thoughts can serve as a benchmark for what the character thinks, what he is doing and champions, then can be claimed as a new discovery or vice versa<sup>8</sup>.

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<sup>7</sup>Arief Furchan dan Agus Maimun, *Studi Tokoh, Metode dan Penelitian Mengenai Tokoh*, (Yogyakarta: Pustaka Pelajar, 2005), h. 2-3.

<sup>8</sup>Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam*, (Jakarta: Prenada, 2011), h. 10-11.

Considering these aspects, the study of figures is important to serve as one of the models that enrich the treasures of Islamic studies in Indonesia

### **The Significance of Figure Studies on Islamic Studies**

Research is an important aspect that should be grown in universities, including Islamic Religious Higher Education (PTKI). Through the research is expected to increase the quality of lecturers, institutions, and scholarship. Research conducted intensively by lecturers is an effort to maintain the knowledge of the Islamic religion as well as developing the elements of information and methodology.

Lecturers are a key to the development of research quality. The main task of the lecturer is summarized in the Tri Darma of higher education is education and teaching, research, and community service. Tri darma can not be regarded separately. Those are unity interconnected with each other.

Research should be the foundation used to run the learning process and community service. Research activity is essentially a process of production and reproduction of scientific knowledge to be distributed through the process of transfer of knowledge in lecture activities and community empowerment. Integration of these three aspects makes lecturers can perform their main duties optimally.

Research skills require a solid theoretical foundation and sufficient experience. Therefore it takes a variety of efforts for lecturers can continue to increase knowledge about research and has an ongoing research experience. Without any serious effort, the quality of lecturers research is difficult to grow and develop optimally.

The importance of research should continue to be socialized, because think the existing reality is still not in line with expectations. There are several important steps that can be done so that research conducted by lecturers has functional value and not just as a report stacked on the library shelf. *First*, the research products that have been done by lecturers serve as a material to enrich the learning process. This is important so that the learning process can bring new information and knowledge to the students. *Second*, the implementation of research in PTKI is important to develop more varied research models and approaches in order to the

Islamic religion more colorful. *Third*, research can serve as an important ingredient to strengthen community service.

One of the important models to develop is the study of character model. Research on a character actually has become a model of research that is quite fertile in PTKI, both public and private. The research model of the character study is almost evenly distributed across all faculties, including evenly among lecturers and students. This can be observed from the lecturer research or students' final assignment, either at the level of S-1, S-2, or S-3.

In the context of the development of Islamic studies, since the 1970s there has been a passion and a bright spot that marks a new development in Islamic studies. This is due to—among others—the basis of various philosophical constructions. The implication, Islamic studies are always in the process of unstoppable dynamics so it is always interesting to be studied. This new development is influenced by the presence of Muslim intellectuals who have completed their education in abroad. Their educational supplies make them have a richer capital in studying Islam. Such conditions are certainly different from the previous generation of intellectuals are more normative and truth *claims*.

Tracking the development trace of the study of figures in PTKI found that the figure that has a significant role in developing is Prof. Dr. Harun Nasution. Harun has an important contribution in the introduction of new approaches in Islamic studies. A new approach that is introduced by Harun is a rational approach.<sup>9</sup> Harun also made many significant steps in the context of developing Islamic studies. *First*, laying a fundamental and thorough understanding of the teachings of Islam. *Second*, make an IAIN curriculum change. He designed a curriculum that is adapted by the spirit of his understanding of the rational Islamic teaching. *Third*, founded the Postgraduate Faculty at IAIN. A graduate program founded by Harun is expected to produce a rational graduate and understand philosophy well.<sup>10</sup>

The presence of Harun Nasution at IAIN Jakarta after a study at McGill University Canada did bring many changes. Harun diligently invites and

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<sup>9</sup>Nurisman, *Pemikiran Filsafat Islam Harun Nasution, Pengembangan Pemikiran Islam di Indonesia*, (Yogyakarta: Teras, 2012), h. 2-3.

<sup>10</sup>*Ibid.*, h. 74.

encourages many parties to study Islam with a broader approach. For Harun, the monodisciplinary approach should have been developed more broadly. He does not only offer an interdisciplinary approach, but also inmultidisciplinary. Although in its development many criticize the efforts made by Harun, but it must be admitted that Harun has planted a new milestone in Islamic studies in PTKI,<sup>11</sup> even in Indonesia.

These Islamic thinkers have inspired the IAIN throughout Indonesia to develop the study of figures. Harun himself is an intellectual who studies the character carefully. His dissertation is about Muhammad Abduh, focusing on theological thought of Muhammad Abduh. Not only that, Harun also transmit the model of study of the figures to his students in IAIN Jakarta PostGraduate Program and other IAIN where Harun became the teacher.

The result of Harun's hard work is seen in the increasing number of final assignments, both thesis and dissertations, that use a character study approach. One of the factors driving the more fertile study of figures is their contextualization with the dynamics and development of society. Through the study conducted is expected to contribute positively to the community.

Mujiburrahman mentions that the study of figures is interesting to be done because it is often able to provide other alternatives of religious thought that is common in society. This condition is especially booming in the New Order era in which Islam as a political movement is underpinned by the government. In such a repressive system of government many people are subsequently transferring their creative energy to the development of Islamic studies. Included in this group is the IAIN. The flourishing of various study groups was an undeniable effect of present sociological reality. Another aspect that can not be ignored is the rampant translation of the work of Muslim thinkers from outside Indonesia.<sup>12</sup>

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<sup>11</sup>Waryani Fajar Riyanto, *Studi Islam Indonesia (1950-2014), Rekonstruksi Sejarah Perkembangan Studi Islam Integratif di Program Pascasarjana Perguruan Tinggi Agama Islam (PTAI) & Annual International Conference on Islamic Studies (AICIS)*, (Pekalongan: STAIN Pekalongan Press, 2014), h. 51-53.

<sup>12</sup>Mujiburrohman, *Mengindonesiakan Islam, Representasi dan Ideologi*, (Yogyakarta: Pustaka Pelajar, 2009), h. x-xi; Mutohharun Jinan, "Transformasi Intelektualisme Islam, Telaah atas Perbukuan dan Kependidikan Kontemporer," *JurnalSUHUF*, Vol. 23, Nomor 1, Mei 2011, h. 1-13.

The choice to study the figures, in addition to some of the above arguments, is also based on the gait played by a character. A person becomes a figure not only because of his personal aspect, but also the public acknowledgment of the gait done. Ali Shariati, as quoted by Azra, said that there are four factors that affect the fate of society. The most important factor is the big personal factor. The other three factors are coincidence, norm and people.<sup>13</sup>

A great person is a person who is full of exemplary. It has many more values, from the aspect of personality, social activity, or thought. The more value it possesses inspires others who interact-directly or indirectly-with themselves. It is this kind of thing that makes a person a character. As a character, everything related to him attracts other interests and concerns.

A character has what is called personality quotient.<sup>14</sup> The personality intelligence is actualized to the capacity and capability to know yourself vertically (to God) and horizontally (to human beings) as it is. This actualization implication reflects openness and honesty. Honesty is a key characteristic determinant in determining caliber capacity.<sup>15</sup>

Another perspective mentions that cohesiveness is related to the intellectual aspect. A character has an intellectual advantage compared to the average man in general. These intellectual advantages make it possible to understand the reality and ability to choose and take action effectively and efficiently. His actions make an important contribution to the society in which the character resides.

There is a correlation between cohesiveness and social aspects. *First*, there is a character who became very famous after death. This kind of person can be categorized as a great person at a less precise time. Reality is not ready to accept the innovative and creative ideas it creates. His thinking can be said to be beyond his time. In Sztompka, the character

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<sup>13</sup>Azyumardi Azra, *Pergolakan Politik Islam*, (Jakarta: Paramadina, 1996), h. 153.

<sup>14</sup>Peter D. Harms and Marcus Credé, "Emotional intelligence and transformational and transactional leadership: A meta-analysis," *Journal of Leadership & Organizational Studies*, 17.1, 2010, h. 5-17.

<sup>15</sup>WawanSusetya, *Sembah Raga Hingga Sembah Rasa, Menemukan Hakikat dalam Praktik Penghambaan*, (Yogyakarta: KreasiWacana, 2010), h. 56-57.

belonging to this category is called, "anticipating future epics that have not yet appeared."<sup>16</sup>

Second, the emergence of ideas, thoughts, and ideas of a person is due to the growth of social maturity. The social maturity not only recognizes and appreciates the thoughts of the characters, but also encourages and awakens the emergence of ideas for the ideas of the characters. The social maturity is realized because it has built the academic discipline. The academic discipline enables and triggers discovery after discovery. The mechanism is through public scrutiny in the field of specific research that results immediately disseminated to spread widely in the community.<sup>17</sup>

*Third*, the entire epic produces creativity, innovation, and authenticity that is sometimes called the "golden age". This era can be realized because the social atmosphere is conducive in supporting the development of human achievement.<sup>18</sup>

In detail, Furchan and Maimun identified four indicators that determine a person's category as a figure. *First*, succeed in the field. It is called successful if certain goals that is targeted have been successfully achieved. Those who are called figures are above average humans in general.

*Second*, has monumental creation. The work may be written or other creations. Substance is someone called a figure because of his creativity in producing creation.

*Third*, has influence in society. The influence indicates that the character is a reference in community. Aspects that made reference can be thought, also be an activity.

And *fourth*, his character is recognized "mutawatir". With all the advantages and disadvantages, people give a positive appreciation to everything that is in the character himself.<sup>19</sup>

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<sup>16</sup>Piötr Sztompka, *Sosiologi Perubahan Sosial*, terj. Alimandan, Cet. V (Jakarta: Prenada, 2008), h. 315.

<sup>17</sup>*Ibid.*

<sup>18</sup>*Ibid.*

<sup>19</sup>Arief Furchan dan Agus Maimun, *Studi Tokoh, Metode dan Penelitian Mengenai Tokoh*, (Yogyakarta: Pustaka Pelajar, 2005), h. 12-13.

A person can be a figure because it is supported by various factors. Sztompka describes it in an interesting sentence. "Human creation is extraordinary, great because of its greatness. These humans reflect the quality of the brain and the feeling of being extraordinary: intelligent, clear, strong beliefs, diligent in following his goals, and leading the way.<sup>20</sup>" Because of this qualification, the personality leaves the influence of the society around him.

### **The Methodology of Study Figures**

Funds are based on the explanation above, the strengthening of the methodology becomes a fundamental requirement. According to Kamaruzzaman Bustamam-Ahmad, there are two basic reasons why methodological issues are so important. *First*, the study of Islam that Muslims are generally less comprehensive. One of the causes is the weakness in the methodology aspect. A further implication of this condition is that Muslims are incapable of producing thought. In general, Muslims just become consumers of thought.

*Second*, the assumption that Islamic studies have entered into various fields of science. So that is needed mastery of methodology well. The inability to master the methodology makes the study of Islam less able to develop optimally.<sup>21</sup>

In addition, strengthening the methodology also contributes significantly to built progress on a broad scale. Progress is difficult to obtain in a weak community of methodological aspects. The experience of world history proves that advanced countries have successfully achieved their dreams because of the mastery and application of methodology. Strictly Qomar states that, "a developed nation is its thoughts and actions through methodological considerations."<sup>22</sup>

For students, the methodology is the study of the principles that guide the students about a field of knowledge, and is particularly concerned with a high branch of science in deciding whether accept or reject the

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<sup>20</sup>*Ibid.*, h. 321.

<sup>21</sup>Kamaruzzaman Bustamam-Ahmad, *Islam Historis, Dinamika Studi Islam di Indonesia* (Yogyakarta: Galang Press, 2001), h. 6-8.

<sup>22</sup>Mujamil Qomar, *Fajar Baru Islam Indonesia? Kajian Komprehensif atas Arah Sejarah dan Dinamika Islam Nusantara*, (Bandung: Mizan, 2012), h. 71.

exact propositions. All of that are done as part of knowledge body in general as well as their scientific discipline.<sup>23</sup>

It is in this aspect that methodological theories are important to be widely disseminated. In college, the methodology should be reinforced because in general there is a tendency for the methodology to be less seriously explored. In addition, serious thinking is also required to implement the methodology on a practical level. The mastery over the methodology is important, but its mastery and application is more important.

One of the implementation methodology is character study. The study of figures as part of Islamic studies, viewed from the perspective of research purpose, has various uses in the scientific world. *First*, the character research can enrich the body of theoretical knowledge. *Second*, the character research can develop problem-solving methods faced by humans. *Third*, develop technology in the form of equipment that simplify human life. And *fourth*, to obtain useful information, both for the world of science and decision-making.<sup>24</sup>

Research purposes, including character studies, should be a boost for the development of more intensive Islamic studies. The study of figures, if done seriously, can contribute widely to the development of Islamic studies. Research, as its implications, must be a tradition. One of the weaknesses of PTKI has been in this region.

Related to the study area of the character, the thought of Abdul Rozak is important to be considered. According to Rozak, all the disciplines of social sciences and humanities have five areas of study. First, the model research model. Second, the research model works of characters. Third, the research model ideas and content works. Fourth, the model of historical development research. And fifth, the influence research model.<sup>25</sup>

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<sup>23</sup>Mohammad Anwar, "Islamic Economic Methodology," dalam Muhammad Muqim (ed.), *Research Methodology in Islamic Perspective*, (New Delhi: Institut of Objective Studies, 1994), h. 177.

<sup>24</sup>Jujun S. Suriasumantri, "Penelitian Ilmiah, Kefilsafatan, dan Keagamaan: Mencari Paradigma Kebersamaan," dalam M. Deden Ridwan (ed.), *Tradisi Baru Penelitian Agama Islam: Tinjauan Antardisiplin Ilmu*, (Bandung: Nuansa, 2001), h. 65-66.

<sup>25</sup>Abdul Rozak, "Filsafat Ilmu Kalam (Studi Ilmu Pemikiran dalam Islam)," *Makalah*, The 9 Annual Conference on Islamic Studies, Surakarta, 2-5 November 2009, h. 6.

Character research models can take the form of biography. Biography, says Kuntowijoyo, though highly micro, is part of a larger historical mosaic.<sup>26</sup> Biographies deal with individuals who have great influence in human history. They may be great thinkers, policy makers, statesmen, or figures from other fields. In addition, this branch also gives attention to the understanding of a person in his historical context. This historical context includes everything that is around life.<sup>27</sup> Each biography should contain four things:

1. the personality of the character
2. supportive social forces
3. the historical painting of his day
4. luck and opportunity<sup>28</sup>

In addition to biography, character studies can take on other aspects as the focus of the study, which is the history of thought. Thought is an important aspect can not be separated from human life. R.G. Collingwood, as quoted by Kuntowijoyo, provides an ontological basis for the importance of this study of the history of thought. First, all history is history of thought. Second, thinking is only possible by a single individual. And third, historians only do back minds of the past.<sup>29</sup>

There are several aspects of the thinking history of a figure that can be selected, namely: *first*, the genesis of thought. Aspects trace the thinking of a character from his early work to his last work. *Second*, consistency of thought. The aspect studied is the consistency of thought throughout his intellectual career. *Third*, the evolution of thought, namely the change of thinking during his intellectual career path. *Fourth*, the systematics of thinking, namely mapping the frame of character's thinking. *Fifth*, the development and change of a character's thinking. *Sixth*, the variant of thought. *Seventh*, communication of thought. And eighth, internal dialectics and continuity of thought, as well as intertextuality (comparison between texts).<sup>30</sup>

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<sup>26</sup>Kuntowijoyo, *Metodologi Sejarah*, (Yogyakarta: Tiara Wacana, 2003), h. 203.

<sup>27</sup>Akh. Minhaji, *Sejarah Sosial dalam Studi Islam: Teori, Metodologi, dan Implementasi*, Cet. Ke-2, (Yogyakarta: Suka Press, 2013), h. 46-47.

<sup>28</sup>Kuntowijoyo, *Metodologi Sejarah*, h. 206.

<sup>29</sup>*Ibid.*, h. 190.

<sup>30</sup>*Ibid.*, h. 192-193.

In sequence and coherence, the methodological steps that can be performed in the study of figures are as follows:

1. Determine the field of study of researchers' interest. The researcher's interest may be related to personal interests or interests based on the subject or department. We recommend that interest be adjusted between personal interests and majors. Thus will facilitate the process of writing and suitability field of science.
2. The selected field is the field most controlled by the researcher. In fact this is a logical consequence. The most mastered fields allow one to more easily carry out research activities. Conversely, if the field is not mastered it will be difficult for the process of research work.
3. Make a list of any character or scientist who is viewed as an expert in the field that will be studied. The making of this list is done in order to inventory any character in the field to be studied. This inventory facilitates a researcher because it means having many choices.
4. Of the many figures who have been inventoried then made rank it based on written works, views of people and the public about the character, and expert judgment researchers themselves. In this step requires carefulness, precision, and perseverance as it will affect the next step;
5. The list of advantages and disadvantages of each character in the field that will be studied. These advantages and disadvantages are important as a scientific consideration, not an emotional consideration.
6. After that determined the selected figure to be studied. Of course, the election is done by considering various aspects comprehensively
7. To add insight about the character, the researcher conducts a prior study of anyone who has studied the character to obtain state of the arts.
8. Begin studies by collecting the data<sup>31</sup>

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<sup>31</sup><http://mudjarahardjo.com/materi-kuliah/218-sekilas-tentang-studi-tokoh-dalam-penelitian-.html>, diakses selasa, 7 Agustus 2014.

## Conclusion

The study of figures has a significant role to continue to grow in PTKI. The long-established and emerging research models need to be strengthened to enrich the treasures and insights of Islamic studies. Through the study of figures is expected the Islamic studies increasingly discover the uniqueness and strength in the environment of PTKI.

Methodologically, the study of figures actually is not much different from other research models. Indeed there are some distinctive characteristics that do not exist in other research models. Precisely because of this uniqueness is needed thinking and development efforts for the study of the stronger the role and position.

The Implementation of the study of figures in the realm of Islamic studies is more interesting to be dissiminated. Therefore it is necessary to think about appropriate methods and strategies at the application level. In this way it is expected that Islamic studies will be stronger in the role and position.

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