
Classic Islamic Education Heritage in Halaqah and Munazharah Perspective

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Abstract

The halaqah method is still used by Muslims Society today, especially when studying in mosques and the learning system during the ta'aruf period in Islamic Universities. Meanwhile munazarah, which has begun to be abandoned, has returned to appear in the debate system of presidential election, although not entirely the same. This paper uses historical and philosophical methods. Both of these methods are relevant to the problem. Halaqah and munazarah are well-established and attractive education systems. Halaqah as a learning system is seen from the seated position of the teacher and students who mingle, while munazarah is a stage for a sportive intellectual selection. Halaqah in the classical education system is no longer used today, but the learning system in S2 and S3 is precisely what is used. Munazarah needs to be activated now to test one.

Keyword: Halaqah, Munazarah, an Islamic Education.

Abstrak

Metode halaqah masih digunakan orang Islam sampai sekarang, khususnya ketika belajar di Mesjid-Mesjid dan sistem belajar pada masa ta'aruf di Perguruan Tinggi. Sementara munazarah yang sudah mulai ditinggalkan, kembali terlihat muncul pada sistem debat calon kepala daerah di Indonesia, walaupun tidak sepenuhnya sama. Tulisan ini menggunakan metode historis dan filsafat. Kedua metode ini relevan dengan permasalahan. Halaqah dan munazarah adalah sistem pendidikan yang mapan dan menarik. Halaqah sebagai sistem belajar dilihat dari posisi duduk guru dan murid yang membaaur, sementara munazarah adalah panggung uji kemampuan secara sportif. Halaqah dalam sistem pendidikan klasikal tidak lagi dipakai sekarang ini, tetapi sistem belajar di S2 dan S3 justru ini yang dipakai. Munazarah perlu dihidupkan sekarang untuk menguji kemampuan secara terbuka.

Kata Kunci: Halaqah, Munazarah, Pendidikan Islam

INTRODUCTION

Classic does not mean a symbol of quaintness, but a symbol of beauty. In the classical era in Islam, 650-1250 AD is called the golden age. This era shows the brilliant achievements of Muslims. According to al-Fasi's testimony that until the 18th century, Halaqah was still maintained as the main method of teaching and learning in Masjid al-Haram (Azra, 2013). Many great scholars, of course, were born from halaqah-halaqah, including the Haramain (Azra, 2013) Mosque Halaqah. Among them Ibrahim al-Kurani was an alumnus of the Halaqah Mesjid Nabawi, a student of al-Qusairi. Then he taught at his "alma mater" teaching hadith, fiqh, tafsir, and tasawuf. It can attract students from all corners of the Muslim world to attend its Halaqah (Azra, 2013). In addition, Isa al-Magribi is also an alumni of the Halaqah Mesjid Nabawi. He also teaches at his "alma mater" and teaches at Masjid al-Haram. He is a qualified scientist that cannot be underestimated (Azra, 2013).

Munazarah method and also called jadal, later called bahs is an intellectual arena for selecting top scientists. From this method, many experts in Islamic science, including al-Gazali, after the death of his teacher al-Juwaini often participated in pilgrimage activities until he reached the peak of his academic career as a "professor". From the munazarah tradition that developed from Baghdad and spread throughout the Islamic world, it is known that experts who became known as "ra'is". Until now, the Halaqah system may still be widely used in learning. While munazharah in the context of testing the best people is also fond of modern systems, although it is no longer in the context of mainstream Islamic scholarship.

This paper will specifically highlight the halaqah method from a philosophical and historical perspective. The philosophical side is to understand the basic meaning of halaqah, while the historical side is to see the practice of halaqah. Likewise munazharah will be seen from a philosophical and historical point of view.

THEORETICAL DESCRIPTION

Halaqah method

Munjid Dictionary mentions "every round is called a halaqah"(Al-Yassu'i, 1986). Hasan Asari, quotes from Nakosteen halaqah means circle (Asari, 1994).

Learning with a circular system in Indonesia is still often found in Kindergarten classrooms and also Postgraduate study rooms. This system is often also found in meeting rooms. There was an important incident using this system, namely the Round Table Conference. It all uses a circular halaqah system.

Halaqah is a term for a learning system in terms of the teacher and student sitting position method. Here the teacher is surrounded by pupils or students. The position is not face to face. This method is commonplace since the time of the apostles because it has not used the classical system.

Munazarah

In Mu'jam Mustalahat al-'Ulum al-Tarbawiyah the word "munazarah"(Al-Zarnuji, n.d.) means "debate" (As-Syarifi, 2000). Another word that has the same meaning as munazarah is jadal (Asari, 2006). Later, the two terms disappeared in the course of history and were replaced by the word "bahs" which had the same subsidence (Asari, 2006). Because this activity is a question-and-answer munazarah and dialogue, theoretically it is easily found in the Alqur'an (Asari, 2006). Likewise, some Western scientists have argued that this munazarah was the result of the adoption of Greek disputatio (Asari, 2006). Regardless of the origin of this munazarah, it is clear that this has become a phenomenon in Islamic intellectual history.

In Munazarah a person's mental intellectual is tested. Experts are confronted with other experts in the general public. For this reason, munazarah is not only a mental intellectual problem, it also includes a social one. Sometimes people are skilled, but when dealing with the general public, their social mentality drops.

RESEARCH METHODS

The article entitled "Halaqah and Munazharah Heritage of Classical Islamic Education" in terms of time includes historical issues because it discusses something that has passed. Historical discussion, it does not mean that the problem does not exist today, but this discussion is only in the past. In terms of the concepts of halaqah and munazarah, this paper has a philosophical nuance because it seeks to give a deep, critical meaning to the two terms, despite the historical reality of their use. From the above facts, it is clear that this paper uses exclusively historical and philosophical methods. The historical method by

presenting as much data as possible, while the philosophical method reveals the depth of meaning of halaqah and munazarah critically.

RESULTS AND DISCUSSION

Halaqah

Halaqah (Abduh, 1999) before it was held in the Mosques was also originally held in homes such as Kuttah education. Stanton wrote that Ibn Sina had Halaqah in his house. Learning takes place from dawn to mid-morning (Azra, 2013). The learning system is reading and discussing. Al-Gazali is also known to have had a Halaqah study group at his home, while his students were scientists. The reputation and popularity of a sheikh Halaqah decreased to determine the number of students (Stanton, 1994).

Although Halaqah is in the houses, it is generally held in the Mosques (Al-Qaththan, 1973). The mosque is an Islamic education institution before Madrasah (Azra, 2013). There are mosques in the form of Jami 'and some non-Jami'. As Stanton wrote that based on the hadith of the Prophet Muhammad, only one Jami 'Mosque could be built in each city. The addition of the Jami 'Mosque in one city must be decided based on a fatwa or legal decision (Stanton, 1994). Mosque education both Jami 'and non-Jami' uses the halaqah system (Makdisi, 1981). The Jami 'Mosque is usually built by the State under the supervision of the caliph or governor. Meanwhile, non Jami 'Mosques were established by certain groups with financial support from the community. Then the Jami Mosque 'besides functioning as a place of worship and a place to study Halaqah, also used as a media connector between the government and the people (Stanton, 1994). The function of mosques to announce things that are important to society is still widely found today. There were deaths announced in the mosques. There are immunization activities announced at mosques, community meetings are also often held at mosques, and others. Meanwhile, non-Jami 'mosques are mostly used for places of worship and some are used for Halaqah.

The Halaqah education system where the sheikh or the teacher usually sits near the wall or pillar of the mosque, while the student sits in front of him, forming a semicircle (Asari, 1994). It is a habit in the Halaqah system that students with higher knowledge sit in the leading position with the shaykh, while the position with the lowest knowledge is in a position further away from

the shaykh (Asari, 1994). Thus, the extent to which a Halaqah student sits is determined by the level of his knowledge. In terms of the closest position of the sheikh, there is also a congregational prayer system, where people who are knowledgeable and can replace the imam are the ones who are entitled to be in the position closest to the imam. If one day, the Imam cannot continue Imamat because of the syar'I factor, then the behind him will replace him. In addition, the makmum behind the priest serves to remind the priest if the priest is wrong or forgets both in reading and in orderly prayers.

The Halaqah learning system, the shaykh opens lectures or lessons with a short prayer. Next, the shaykh explained in general terms the topic to be discussed while relating it to the previous discussion. Shaykhs usually deliver material using the Imla 'or dictation method. After that, the sheikh explained what was being dictated. The language and level of explanation are adjusted to the knowledge of the Halaqah participants in general. Towards the end of the lesson or lecture, a question and answer process is carried out (Asari, 1994).

There were times when the shaykh was also used to examine, correct, and add to the notes of Halaqah participants based on needs (Asari, 1994). Because the number of Halaqah participants according to Shalabi (Syalabi, 1973) starts from 10-20 people, at the end of the lesson the Shaykh knows the shortcomings of each participant. In Halaqah education, the shaykh also encourages participants to read additional material and is open to different opinions with the sheikh (Asari, 1994).

About the questions and answers and academic debate of the participants and Sheikh Halaqah, further mentioned by Nakosteen who was quoted by Hasan Asari:

More advanced students, even beginners, and visitors (not regular students), are encouraged to ask the shaykh anything calm and free not to agree with his shaykh's views, even to oppose and justify his statements. It is not surprising that debates between students and shaykhs are frequent occurrences and often result in heated and harsh arguments. But all of this is done in the name of scientific investigation and activity (Asari, 1994).

In terms of the ability to differ, it seems that Halaqah education fosters democratic education, where students are allowed to have different opinions with their sheikh. This openness system is still felt relevant in the context of

modern education. In addition, the urge to ask questions is not always based on ignorance because in an Arabic proverb it is stated that, "husnu as-suali nisfu al'ilm: a good question shows half of one's knowledge" (Rahman, 1984). That is, being good at asking questions is someone who is knowledgeable. In addition, this question and answer can correct and at the same time deepen the Halaqah participants' knowledge of what the sheikh conveyed. In addition, the question and answer stage shows the shaykh's readiness to teach. Psychologically, people who are not prepared to be questioned their preparation are not very well established. There were times when the lecturer didn't like questions that he couldn't answer. Even though philosophically, if a lecturer does not know the answer to a question, then he will have the opportunity to find out the answer, so that he gets new knowledge (Al-Zarnuji, n.d.). The Halaqah system seems to respect quality questions, although the sheikh may not always be able to answer them.

If the Halaqah is too big, so that the voice of the shaikh is less audible, then the mu'id as quoted by Hasan Asari (Asari, 1994) will repeat the sheikh's words so that it can be heard to all participants, especially those who sit far from the sheikh's position (Stanton, 1994) .

There are two types of Halaqah which are known in the classical Islamic education system, namely those that study religious sciences in general and those that study fiqh in particular. Halaqah Mesjid Jami ', led by a sheikh who was appointed by the caliph (At-Tanahi, n.d.). In the appointment of the sheikh at the Halaqah Mesjid Jami', community leaders as well as aristocrats tried to influence the caliph. In provincial cities, shaykhs are appointed by the governors (Stanton, 1994). This means that the appointment of Sheikh Halaqah Mesjid Jami 'is decentralized. Khatib al-Bagdadi, for example, when appointed by the Caliph al-Qaim to become a sheikh at the Jami 'al-Mansur Mosque, the caliph first went to the chairman of the Shaykhs' Union, Naqib al-Hashimiyin. Naqib al-Hashimiyin gave permission to al-Bagdadi to teach the hadith at the Jami 'Mosque. This case shows that a caliph has the authority to appoint a sheikh (Makdisi, 1981). By itself it can be assumed that the sheikh Halaqah in the non-Jami mosque was not determined by the caliph and not by the governor, but was determined by the community group that founded him or was determined by his pewaqif.

A Halaqah sheikh may only lead one Halaqah in one mosque. He can become a Halaqah sheikh in another mosque. With this system, a sheikh can add to his teaching duties, thus increasing his students and at the same time increasing his income (Stanton, 1994). Shaykhs Halaqah Mesjid are usually appointed for life terms unless there are other reasons, because shaykhs violate religious teachings and morality. With a violation of religious teachings and / or morality, the sheikh can be fired by the one who mandated him (Stanton, 1994).

It could be due to worldly factors, where the shaykh gets exclusion from his position, so that there is often the practice of nepotism, where the sheikh often occurs, trying to pass his position to his children and grandchildren or to his favorite students (Stanton, 1994). The name Halaqah is sometimes based on the name of the mosque. Sometimes based on the name of the sheikh and some are based on the discipline he teaches (Stanton, 1994).

Common religious studies in Halaqah include tafsir, hadith, proposed fiqh, nahwu, sarf, and Arabic literature. Meanwhile, there is also a special study of fiqh. Apart from religious knowledge as stated, it is not taught by the sheikh at the Halaqah Mesjid (Stanton, 1994). Thus, Halaqah can be called a study group for religious sciences. Students of the Halaqah Mesjid Jami 'are free of charge. They are free to come and once free to come out. In addition, for Halaqah students there is no age limit (Stanton, 1994). It resembles a Friday sermon congregation. It's just that the word Stanton, for those who are young, is prepared in Arabic, literature, and basic knowledge of the Qur'an and Sunnah (Stanton, 1994).

In the Halaqah system, there are those who are not shaykhs and not students or participants, but those who help the shaykh's duties in teaching. The professions are called naib, mu'id, and mufid. Naib is a language representative. He is in charge of replacing the sheikh or mudarris (the name of the sheikh who teaches fiqh) if he is unable to or at the request of the sheikh or mudarris. While mu'id, senior students who are in charge of repeating the explanation of the sheikh or mudarris so that it can be understood by all students. For low-grade students or beginners, then assisted by a mufid (Asari, 1994) Mufid can be interpreted in language which is beneficial.

The profession of a shaykh or teacher in general throughout classical Islamic history that is supported by waqf institutions cannot become wealthy, but can be said to be middle income. Among the causes of the dilemma of receiving rewards from students has persisted throughout classical Islamic history. While there are well-known sheikhs or teachers who are rich even though they are few, there is very little evidence that people choose the profession of a sheikh or teacher because of economic motives (Stanton, 1994).

Halaqah or study circles are actually held not only at home and in mosques, some are also held in hospitals and laboratories. It's just that the material taught is not religious sciences, but natural sciences. Meanwhile, the method remains by prioritizing rationality and criticism. Philosophical works are also not taught in the formal Halaqah, so this material is taught informally in homes. If there was no philosophical Halaqah, it would be impossible for the works of al-Kindi, Ibn Sina, al-Farabi, and Ibn Rushd to be widespread throughout the Islamic domain (Stanton, 1994).

Apart from being held at homes, mosques, hospitals and laboratories, Halaqah is also held in palaces. During the caliphate of Harun ar-Rashid and al-Ma'mun, this Halaqah was very famous for the high quality of its discussions and it was held in the palace. In fact, Caliph al-Ma'mun often moderated the discussions (Stanton, 1994).

It should also be noted that Halaqah education is not basic education like in Kuttab. At least Halaqah education as an educational institution and as a learning method applies to secondary and higher education (Syalabi, 1973). If analyzed more deeply, halaqah was originally called because of the study group system that held education and teaching in a circle. The circular learning system in the learning room as it is today, is rarely found at the primary and secondary education levels. In general, learning with the classical system nowadays, especially at the primary and secondary education levels, uses a lined parallel form. That is, education with students face to face. But in postgraduate, this halaqah learning system is widely found.

Judging from the places of study called halaqah, it is like another word for educational institutions or schools. The school can be at home, it can be in the

mosque, and it can be in other places. Even here, halaqah still tends to be referred to as an educational system rather than a method.

When teaching and learning activities take place, a sheikh or teacher sits near the wall, while his students sit in front of him. Sitting rules are also determined by the students' abilities. The better his mastery of the subject matter, the closer his position will be to the teacher. This also tends to be halaqah as a system.

In the core teaching and learning activities, the sheikh opened the lecture by starting with a short prayer. Then discuss the topic to be discussed, while menguhangkannya with the previous lesson . Sheikhs used to provide material with dictation. Then the sheikh explained what was being dictated. At the end of the teaching and learning activities, a question and answer session was held. During the question-and-answer session, the sheikh would sometimes check the records of the halaqah participants, so that the sheikh could correct mistakes. At this core stage, halaqah is more likely a teaching method. But in general, halaqah tends to be a system. In that system there is a teaching method.

Munazarah

From the time of the Prophet to the fourth period of Khulafa ar-Rasyidun, they rarely needed assistance in establishing the laws that occurred in society. Besides them, they are also pious in their knowledge. After the period of Khulafa ar-Rasyidun, the scholars needed a lot of other people because their knowledge was not as good as their predecessors. Then there are those who work for non-religious purposes. During the time of Khulafa ar-Rashidun, the State asked for their opinion in establishing a law, but after them, it was the scholars who asked for a lot of positions from the State. It was at this time that the science of munazarah was rapidly developing (Asari, 1994).

Munazarah as a scholastic method that prioritizes rationality and criticism according to George Makdisi, serves to prepare law students to give fatwas (Makdisi, 1981). Legal experts who work as lawyers, prosecutors, and judges also need quality debating skills.

The quality of their thinking results will be assessed by the public. In the context of justice in Indonesia, judges have the right to decide anything, including not to follow their thoughts and conscience because of negative

motives, but their decisions will be "ridiculed" by both lawyers and prosecutors. When the judge's decision is deemed untrue and fair by the prosecutor or lawyer, then they can follow the legal route of appeal. Administratively, the judge's decision can be assessed by the Judicial Commission. Sociologically it is also the public, who either have knowledge of the law or are not open to judging judges' decisions. Prosecutors' demands in court and lawyers' defense of their clients can also be assessed from various parties, especially since electronic and social media in this era of technology and information are rapidly developing.

An open stage to intensively assess the theory and practice of law in Indonesia is also carried out by TV programs such as the Indonesia Lawyer Club on TV One. For that, the real munazarah method knowledge is needed and practiced. It's just that the practice of the munazarah method as indicated by al-Gazali is more aimed at seeking victory, not merely seeking the truth. This goal was said by al-Gazali (al-Ghazali, n.d.).

According to Makdisi (Makdisi, 1981), this munazarah method is absolutely needed by the mufti. There are official institutions in a country to issue fatwas whether they are asked or not to issue a fatwa. In the process of issuing a fatwa, of course there is a discussion that uses the scientific debate method from members of the fatwa council. In Indonesia, these institutions are MUI, Majelis Tarjih at Muhammadiyah, and Bahsu al-Masail at Nahdatul Ulama. It is suspected that these institutions tend not to use the munazarah method to seek victory, but to find the truth.

As quoted by Hasan Asari (Asari, 1994) from al-Gazali that the munazarah method to determine legal provisions is permissible, but this method is not appropriate to be practiced in Kalam Science. In the history of Islam, the practice of the munazarah method in Ilmu Kalam had caused bloodshed and chaos to the country (Asari, 1994).

During the time of Bani Abbas, mosques established by businessmen generally equipped educational facilities, including facilities for munazarah of various sciences (Zuhairini, 1995). Munazarah various sciences if to seek the truth, then it will be good. Meanwhile, if mentally arguing for victory and especially to defend the opinion of a certain group, then it can be counter-productive. Look at the behavior of politicians in arguing, rarely impress them to

seek the truth. The impression of wanting to seek victory for the opinion of the group is easier to grasp than wanting to find the truth. Political jargon, "right or wrong is my party: right or wrong is my party" is easily understood that they argue not to find the truth, but to find victory. Therefore,

In order for the munazarah method to be useful, al-Gazali, as quoted by Hasan Asari, gave the following conditions:

1. As a method of seeking truth, munazarah is considered fard kifayah. Therefore, the person who does it must first fulfill all the fard 'ainnya;
2. He must also have carried out his fard kifayah which is more important;
3. A person making a pilgrimage must be a mujtahid who has been able to form his own views and is no longer dependent on the opinions of other priests;
4. The topics discussed in the munazarah must be actual and real;
5. The Munazaah was held in private, without having to be attended by the public;
6. The only goal must be to seek truth, whoever finds it;
7. *Munazarah* must not be bound by dialectical rules, such as the prohibition of someone taking one argument or illustration to replace it with another argument or illustration, and
8. One must choose an opponent who is expected to give knowledge, not someone who can be defeated (Asari, 2006).

Al-Farabi as quoted by Hasan Asari, in detail stated this method of munazarah as follows:

1. A asks B to present his thesis regarding the topic Munazarah: A asks with questions;
2. A asks B to state the supporting premises of his thesis;
3. A must ask B's premises separately, not demand the relationships;
4. A must state that he has heard enough of the premise and that in (A) is ready to reject B's thesis, then A proposes his syllogism;
5. If A succeeds in articulating good syllogism, then he has succeeded in building a counter thesis ('inad);
6. B must not change / deny the premise (partially or completely), unless A interprets it in a deviant way;
7. At the beginning of the munazarah, B only presented his thesis. Only when A has expressed a rebuttal, then B has the right to defend his thesis (Asari, 2006).

As written by Makdisi, this debate method originally developed in Baghdad. From this city then spread not only to Spain but even to the Islamic East. It is noted that Abu Abdullah at-Taqafi was the first to read debating science from Baghdad to Naisabur and no one is known to introduce this knowledge before (Makdisi, 1981).

Riyasah is a scientific debate to find the best person in his field has been featured in Islamic history. People who are the best in their field are then called ra'is. In academic career, riyasah is usually obtained through munazarah. Al-Gazali's academic career skyrocketed to become a "professor" after his teacher Imam al-Haramain al-Juwaini died. He was often involved in munazarah activities and outperformed the contestants (Makdisi, 1981).

The tradition of scientific debate to achieve riyasah has occurred in Baghdad. A candidate ra'is will face all challengers in a debate contest. They are consistent in wanting to win the debate. The winner of the debate as a candidate for leader will be selected as a leader (Makdisi, 1981).

We also find debate traditions like in Baghdad after the reformation in Indonesia. The presidential debate has been held for two periods. In 2014, TV stations are likely to do it again. Nowadays, TV programs that present candidit debates are very popular. But that is all, his orientation to win is not the truth. Apart from that, something different from the history of debate in Baghdad, although the candidate won the contest, the public does not necessarily choose it, which could be due to factors of political doctrine.

In Islamic history, the debate tradition in various sciences made the public know the experts in their fields. It is noted that Sufyan Sauri was a hadith expert, (Jumantoro, 1995) Abu Hanifah was an expert on qiyas, Kisa'i an expert on the Quran, and others. Az-Zahabi made a list of experts in the field in the 11th century. Abu Ishak al-Isfaraini was an expert on Asy'ariyah. Abdul Jabbar was a Mu'tazilah expert. Sheikh al-Muktadir is an expert on Rafidah. Mahmud bin Sabuktakin, an expert on Maliki fiqh, and so on (Makdisi, 1981).

The following is a partial list of ra'is in their respective fields and regions:

Abu Bistam (d.160 / 777), ra'is of Aran language and poetry in Basrah. In the 4th / 10th century which became the ra'is of Sirafi. Husayn bi. 'Ali al-Basri (d.369 / 979) is a Mu'tazilah ra'is, while an-Nu'man (d. 369/979) is a Shi'ite ra'is for

Egypt. Fuqaha Malikiyah considers al-Qairawani (w.389 / 999) as ra'is for maghrib and as-Shibily (w.401 / 1011) for Andalusi. One of the ra'is of the Hanafi school of thought was al-Hasan al-Lu'lu'I (d.204/819). Each of Ibn al-Kajj (d. 405/1014), Syaraf al-Din al-Mausili (d. 589/1193), and al-Muqaddasi (d. 689/1290) had been ra'is al-mazhab as -Syafi'i. At the beginning of the 5/11 century, the ra'is for various groups were: al-Isfaraini (A'syariyah), Qadi 'Abd al-Jabbar (Mu'tazilah), Syeikh al-Muqtadir (Rafidiyah), Muhammad b. Haidam (Karramiyah), al-Hammami (Qira'ah), Ibn Sa'id (hadith),

From a positive perspective, the tradition of ranking experts is feasible, so that when a scientist quotes the opinion of experts, he can find out the position or quality of that opinion. At IAIN North Sumatra, the Professor of Islamic Education, informally, may have been ranked by some students. But if the ranking goes through a debate contest process, then it is much more responsible. Mental readiness to be ranked may not grow well in us, so we are not ready to be assessed. Actually, the ranking in the education system in schools and universities is very positive if it is done honestly. The division of faculties and departments in universities also has explicit recognition of specializations. Naturally, when debating matters of Islamic law,

CONCLUSION

Hallah, munāẓdirection, and memorization as an educational method is still used today, although it is not as unique as it was in classical times. Halaqah still runs in mosques, especially in big cities in Indonesia with the face of Majlis Ta'lim or recitation, it's just that it doesn't follow like halaqah in Islamic history in terms of method. Munazarah is also widely used, but not to find ra'is-ra'is in various scientific fields. In Indonesia, there are frequent munazarah "candidates and candidates". If it's just debating, discussions on campuses generally use this. The very clear method of memorizing is still alive and relevant in certain fields, especially memorizing the Koran. There are certain fields of study that must not stop at memorizing, but must be continued towards understanding. All fields of study have to be memorized.

Islamic studies developed on campuses or in "exclusive halaqah-halaqah" may revive the tradition of the halaqah method by promoting rationality and

criticism, where an attitude of openness to difference is developed even with the teacher himself with an orientation to seek the truth. Munazarah as mentioned by Hasan Asari is something that is missing in Islamic education, we need to find it again and in the academic world we really need to know its ra'is. Memorization methods need to be developed not only for memorizing the Koran, but memorizing the hadiths. Perhaps it is fard kifayah for some of us to memorize the hadiths even though they don't understand it, because memorizing 100,000 traditions to become a hadith hafiz requires extra concentration.

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