

Tarbiyyah Aqliyyah
(Study of Intellectual Intelligence Education in Hadith Perspective)

Mitha Kartika¹, Muhammad Zia Alkhair²

¹Hadith Science Department, Faculty of Ushuluddin,
UIN Sunan Gunung Djati Bandung, Indonesia

²Degree of Hadith Science, Islamic University of Madinah, Saudi Arabia
mithakatika@gmail.com, ziaalkhair@gmail.com

Abstract

The purpose of this study is to determine intellectual quotient education from the perspective of hadith, in terms of hadith and its interpretation. This research is a type of qualitative research using the thematic hadith method (*maudhu'i*) with hadith interpretation approach. The results of this study have found seven hadiths in the books of Sahih Bukhari and Sahih Muslim about *tarbiyyah aqliyyah*, factors of influence, function, and the way to protect of intellectual quotient, also the learning concept of it. This study concludes that humans are given intellectual quotient potential by Allah with the purpose to always remember Allah, pay attention to creations, protect our self from bad things and increase knowledge in order to provide benefits on earth. Education becomes a medium in optimizing intellectual quotient, as education has been taught by Rasulullah Saw. in hadith that becomes a reference in intellectual quotient education.

Keywords: Hadith Interpretation; Intellectual Quotient; *Tarbiyyah Aqliyyah*

Introduction

Humans are one of the creations of Allah whose creation is the most perfect among other creatures, so humans are given a privilege called "*al-hayawan al-nathiq*" (rational animals or humans who reason). With that privilege, humans are also labeled as caliphs, which are intended as leaders on earth (Ilyas, 2016). However, the mind that humans have is still a basic potential and has not yet become an actual mind (Julaeha, 2015).

To actualize the mind which is this basic potential requires a long process, namely through education. Islam has provided a concept regarding the education of the mind so that there are no mistakes in the process of actualizing this potential so that humans achieve a good and right life in this world and the hereafter (Julaeha, 2015).

Good management of reason will give birth to good intellectual intelligence as well. Intelligence in the form of thinking power, understanding and analyzing new knowledge, distinguishing between haq and batil, and increasing devotion to Allah. According to Abdurrahman Saleh Abdullah, one of the objectives in Islamic education is the intellect (*ahdaf aqliyyah*) of human beings educated in the aspect of intellectual intelligence to obtain true knowledge in accordance with the will of Allah (Syafe'i, 2015).

The Prophet Muhammad gave special attention to the issue of education. This can be seen from the traditions that he conveyed. Jalaluddin Rahmat, recognizes the Prophet Muhammad as an educator who is a role model in guiding humans towards the happiness of life in the world and in the hereafter. So that the teachings conveyed by the Prophet in the field of education can be used as two references in the implementation of education. First, as the main basis of Islamic teachings in terms of theory, second, as a reference to the teaching process in application, such as in teaching companions, the spirit of the Prophet when teaching, how to choose material, learning media, and methods that the Prophet taught (M. Akmansyah, 2015).

As humans, we often do not realize that the potential of the mind that Allah gives is an extraordinary potential, so we just let it go and do not hone it, even often humans fall into sin and things that harm themselves such as gambling, drunkenness, adultery, laziness in seeking knowledge, and other things that deny the commandments of Allah. Thus resulting in the dulling of the function of reason (Julaeha, 2015). Even though the Prophet Muhammad has become a good example in life, as Muslims, we should practice the teachings that have been given by the Prophet Muhammad, especially in maximizing the potential of reason. Therefore, in maximizing the potential of reason, humans need a place that can actualize themselves in good things and in accordance with the rules of Allah so that they can carry out their role as *khalifah* (leader) on earth properly (Wahab, 2017).

This is where the role of *tarbiyyah aqliyyah* (intellectual intelligence education) is needed, which comes from the hadith and its explanation. Because in addition to being an explanation of the Koran, the hadith also becomes a reference for a more real basis of thought seen from its contextuality in the application of human life activities. One of them is the relevance towards the basis of thought and has direct implications in the development and application in the world of education (*tarbiyyah*) (M. Akmansyah, 2015), especially in intellectual intelligence education. So that problems in the actualization of reason can be avoided by applying the teachings of the Prophet Muhammad in the hadiths.

Some research on intellectual intelligence education is research from Mohammad Iqbal Abdullah Kafi and Syarifah Hanum (2020) entitled "Al-

Quran-Based Intellectual Intelligence Education" this study discusses the understanding, functions, aspects, and study of intellectual intelligence education in the verses and content of the al-Quran. Furthermore, research from M. Akmansyah (2015) entitled "Al-Quran and Al-Sunnah as the Ideal Basis for Islamic Education" this research discusses the understanding of the basis of education, the basics of Islamic education originating from the Al-Quran, hadith, and ijihad, as well as the history of Islam (M. Akmansyah, 2015). Research from Fijaj Phaisal Ramdhoni (2018) thesis entitled "Aqliyah Education Methods according to Ibn Khaldun and Al Ghazali and their Relevance to Islamic Education Methods" contains the views of two Islamic philosophers, namely Ibn Khaldun and Al Ghazali regarding the method of education of reason (intelligence) as well as a comparison of methods from the two philosophers' views (Ramdhoni, 2018). The research from Juju Julaha (2015) entitled "The Concept of Intellect Education in the Prophet's Sunnah" which discusses the development of the mind from early childhood to adulthood, education of the mind in the prophet's sunnah regarding the characteristics of the mind, factors influencing the development of the mind, learning concepts, methods and learning media taken from the book "Usus At-Tarbiyah Al-Islamiyah Fi Sunah Nabawiyah" by Az-Zantani (Julaha, 2015).

These studies help in developing a framework in this study, humans are given the title as *khalifah* (leaders) on earth with the potential in themselves in the form of reason, the mind they have must be actualized in order to have intelligence, one of which is intellectual intelligence. Therefore, *tarbiyyah aqliyyah* is needed in accordance with the teachings of the Prophet Muhammad. He is the one who has delivered the message of Allah and educated humans in order to reach happiness in this world and the hereafter (Arsyad, 2015). The teachings of the Prophet Muhammad are written in the traditions which are also the second source of law after the Quran, hence the need for research to study the hadith along with the hadith scholars regarding intellectual intelligence education in order to maximize the potential of the human mind.

Based on the above description, the formulation of the problem of this research is that there is a shari'ah content on *tarbiyyah aqliyaah* from the perspective of hadith. The main question of this research is how is the content of the commentary on *tarbiyyah aqliyaah* from the perspective of hadith. The purpose of this study is to find out the content of the commentary on *tarbiyyah aqliyaah* from the perspective of hadith. This research is expected to be able to provide knowledge benefits for the wider community and apply the teachings of the Prophet regarding intellectual intelligence education.

Research Methods

This research is library research, namely the process of collecting, analyzing and systematically concluding data sourced from literature such as books, journals, and research results in order to reveal new concepts. This research is qualitative in nature by describing descriptive data and analyzing data specifically to general or inductive (Moleong, 2017). This study also uses the *maudhu'i* hadith method, which is the process of collecting hadith based on a certain theme and then studying them from all aspects in depth. In relation to the understanding of the hadith, traditions that are meaningfully related to the specified theme are traced so as to produce a complete understanding. According to Arifuddin Ahmad, the *maudhu'i* method is the study of traditions based on a specified theme both in terms of ontological, epistemological, and axiological aspects (Nilasari, 2020). This study also uses the approach of Hadith commentary which is to reveal and explain the meaning contained in a Hadith, the meaning here is different from the translation. In a hadith there are meanings such as marginal comments, footnotes and additions. In hadith studies, it is called *hāsiyyah* (Muhtador, 2018).

Research Results and Discussion

1. Overview of *Tarbiyyah Aqliyyah* (Intellectual Intelligence Education)

Tarbiyyah (Education)

The word "*tarbiyyah aqliyyah*" consists of two words and both come from Arabic. The word *tarbiyyah* comes from the word "*rabba-yurabbi-tarbiyyan-tarbiyatan*" which means educate, maintain, develop, and grow. The word "*rabba*" emphasizes the process of educating human nature since it was first created so that in life it develops properly, through the development of reason (*Aqliyyah*), morals (*Khuluqiyah*), and physical (*jasadiyah*) (Julaeha, 2015).

Terminologically, there are several explanations put forward by Islamic education experts. According to Athiyah Al-Abrasi, *tarbiyyah* is an effort to prepare humans to have a more perfect life. While al-Qasimi states that *tarbiyyah* is conveying something gradually to the limit of perfection. Meanwhile, according to Al-Barusawi, *tarbiyyah* is the process of providing lust with pleasure, maintaining conscience with affection, guiding the soul with the laws of sharia, and enlightening the conscience with the ethics of life. And according to Al-Ghulayani, *tarbiyyah* is the cultivation of noble ethics in the soul of a child by giving advice, so that it has the potential and competence of a steady soul that can produce wise, good traits, love for creation and usefulness for its nation (Julaeha, 2015).

***Aqliyyah* (Intellectual Intelligence)**

In the Quran and hadith, intellectual intelligence is not mentioned textually, but is taken from the meaning of the word *aqliyyah* which comes from the word '*al aql*' which means binding, thinking, and understanding. There are several words whose meaning is close to 'intellect' such as *ra'yu* which means pondering and thinking, *ijtihad* which means trying, *fiqh* which means examining the law, and *qias* which means measuring something with a certain measure in terms of law (Hikmah, 2022).

Intellectual intelligence also namely intelligence quotient, abbreviated as "IQ" is a general term to explain the nature of the mind including several abilities, such as learning, planning, reasoning, solving problems, abstract thinking, understanding ideas, and using language. Ibn Manzhar categorizes the term intellectual intelligence as the meaning of "*Aql*" literally (Suarni, 2014).

Physically, reason is often identified with the brain, which is assumed to be located in the head. However, according to Harun Nasution, reason is not the same as the notion of brain, because in the physical sense, even animals have brains. Reason refers to the reasoning, thinking, and critical powers found in the soul.

According to Ibn Khaldun, the ability of the mind to process something comes from the five senses, there are several processes such as analyzing, describing, sorting, classifying, so that it can produce thoughts. An intelligent human being is a human being who has the power to control his lust, so that he is not easily controlled by his own lust (Ramdhoni, 2018).

***Tarbiyyah Aqliyyah* (Intellectual Intelligence Education)**

The word *tarbiyyah* means to educate, nurture, develop, and grow. And *aqliyyah* means binding, thinking, and understanding. Thus, *tarbiyyah aqliyyah* is a concept of education of the mind to think correctly, to be free from baseless thinking so as to be able to make the right and correct decisions (Julaeha, 2015).

There are several explanations put forward by experts in Islamic education. According to Ibn Khaldun *tarbiyyah aqliyyah* is to understand outside himself with the power of understanding through the intermediary of his mind that is behind his five senses. While Abdullah Nasih Ulwan explains ratio education (reason) is a form of mindset of students with everything that is useful. Meanwhile, according to Al Ghazali, it is a way to develop the human mind to be more optimal (Ramdhoni, 2018).

From the explanation above, it can be concluded that *tarbiyyah aqliyyah* is an effort to develop and actualize the potential of human reason (intellectual) in order to achieve a good and right life in this world and in the hereafter.

2. Intellectual Intelligence Education in Hadith Perspective

The Prophet Muhammad paid special attention to the issue of education. This can be seen from the traditions he delivered. Therefore, research on the traditions about intellectual intelligence education is very important. Hadith is also a basic reference of thought that is more evident from its contextuality in the application of human life activities. One of them is the relevance towards the basis of thought and has direct implications in the development and application in the world of education (*tarbiyyah*) (M. Akmansyah, 2015).

Hadith is the second source of law and serves as an explanation for the Quran. According to Shubhi al Shalih, the word al-hadith is the *isim* of *tahdits*, which means to inform. Therefore, hadith is every word, action, decree (*taqrir*) attributed to the Prophet Muhammad. From this definition, the hadith is divided into three forms. First, the *qauliyah* hadith which comes from the speech of the Prophet Muhammad. Secondly, the *fi'liyah* hadith which is derived from the actions that the Prophet Muhammad had performed. Third, the *taqririyah* hadith which is derived from the prophet's decree on actions and events that occurred (I'tr, 2018).

According to hadith scholars, a hadith is anything attributed to the Prophet Muhammad (peace be upon him) in the form of sayings, actions, decrees and attributes. Meanwhile, according to the *fiqh* experts, the hadith is everything that is attributed to the actions of the Prophet Muhammad and can be used as evidence to establish the laws of Shara' (Hasbi, 1980).

There are several discussions regarding the education of intellectual intelligence in the hadith including the influence factors of intellectual intelligence, the function of intelligence, its maintenance, and the concept of learning.

3. Factors Influencing the Development of Intellectual Intelligence

In human intellectual intelligence, there are two factors that influence the development of intellectual intelligence, namely genetic factors and environmental factors. Genetic factors have a share of 30-40 percent in determining brain development and intelligence levels. The rest is influenced by environmental factors (Khamim Zarkasih Putro, Miftahul Jannah, 2021).

Genetic factors are defined as the biological inheritance or transfer of characteristics from parents to children. Genetics is also called "*fitrah*" which means creation, which is the cause of something existing for the first time, as well as the structure or natural characteristics so that a child is created in the womb of a mother, therefore, the word *fitrah* comes from the verb which means to create (Dea Nerizka, Eva Latifah, 2021).

Environmental factors include living environment, nutrition, nutritional status, education, and family economic status. The environment

with all its materials has several properties. First, physiological properties, which are physical health conditions such as vitamins, nutrition, water content, nervous system, etc. Second, psychological properties, namely emotions, feelings, traits, and the level of intellectual intelligence. Third, socio-cultural traits, which are various interactions and conditions in relation to other people. For example, in family, society, education, etc (Dea Nerizka, Eva Latifah, 2021).

This explanation is in line with Imam Bukhari's hadith number 4402 regarding human nature in the form of genetically innate potential and its changes that are influenced by the environment.

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجِجُ الْبَهِيمَةُ هَيْمَةً جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ ثُمَّ يَقُولُ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ (Al-Bukhari, 2002)

"Abdan told us 'Abdan told us 'Abdullah told us Yunus told us Az Zuhri said: Abu Salamah ibn 'Abdur-Rahman told me that Abu Hurairah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings be upon him) said: 'No child is born into this world but he is in a state of purity (fitrah). Then his parents will make him a Jew, Christian, or Mussulman, just as an animal is born unblemished. Then he recited the words of Allah which read: '...remain in the fitrah of Allah, who created man according to it. There is no change in the nature of Allah' (QS. Ar-Rum (30): 30)" (Pustaka, 2010)

Takhrij: This Hadith is a Sahih Hadith, narrated by Imam Bukhari in Sahih Bukhari in Hadith number 6110, and also narrated by Imam Muslim in Sahih Muslim in 4803 and 4804.

Hadith commentary: In Fathul Bari juz 23, in tradition number 4775, it is explained that the word مَوْلُودٍ is a descendant of Adam. There is a difference of opinion among the scholars. According to the Salaf Ulma', *fitrah* is the innate faith of birth or that of Allah Other scholars argue that *fitrah* as the origin of creation is that Allah creates the potential for *ma'rifah iman* (the potential to believe) in man at the same time as his creation. The word فَأَبَوَاهُ reflects that parents (can also be interpreted as the environment around the child) who have a very large role in directing morals and *aqidah* as the executor of the entrusted trust from Allah All parental wisdom given to children will shape their personality in the future (Baz, 2002).

Fitrah in terms of education can be interpreted as physical potential and spiritual potential given by Allah Through heredity. Physical potential is the physical form of man, while spiritual potential is immaterial consisting of *fitrah*, spirit, free will and reason. The above Hadith emphasizes that the potential brought from birth is influenced by the environment which allows in its development can change drastically if the environment does not allow it to make it better (Rubini, 2015).

Functions of Intellectual Intelligence

In general, there are three functions of the intellect that clearly indicate the growth of the intellect's capacity: thinking (*tafakkur*), the ability to understand complex ideas; contemplating (*tadabbur*), adapting effectively to the environment and nature; and learning (*i'tibar*), learning from experience and engaging in various forms of reasoning to overcome obstacles through thought. First, *tafakkur*. *Tafakkur* is linguistically derived from the word *tafakkara-yatafakkaru-tafakkuran* and its root word is *fakkara* which means "to have thought about something". *Tafakkur* is defined as an effort to think both about the creations of Allah, the nature of man himself, the purpose of human life in the world, and others so as to make him closer to Allah. In addition, thinking (*tafakkur*) can also save humans from things that harm them and make humans have good traits that will save them on the day of judgment (Iliyini, 2019). Second, pondering (*tadabbur*). The word *tadabbur* comes from Arabic which comes from the word *dabbara* which means behind. *Tadabbur* in terms is a process of contemplating, thinking deeply, to be able to take meaning or wisdom for certain events contained in oneself and daily life. The potential of intellectual intelligence can be improved through *tadabbur*, such as examining natural phenomena such as the change of day and night, the process of rainfall and how water can bring plants to life (Az-Zintani, 1980). Third, taking the lesson (*i'tibar*). *I'tibar* comes from *`abara-ya`buru-`abratana wa `ibratana wa `ibaaratana*, which means to cross from one bank of the river to the opposite bank. *I'tibar* is taking the lesson of an event. An intelligent person is when he sees an event then analyzes and understands what is behind the event so that he can take a lesson from it (Elis Siti Maria Ulfah, 2021).

The function of intellectual intelligence is in line with the hadith narrated by Imam Muslim number 376 which is in line with Q.S. Ali 'Imran verses 191-192 regarding the creation of the heavens and the earth and the command to think and study them.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ حَدَّثَنَا أَبُو الْمُتَوَكِّلِ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ أَنَّهُ بَاتَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَقَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ آخِرِ اللَّيْلِ فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ ثُمَّ تَلَا هَذِهِ الْآيَةَ فِي آلِ عِمْرَانَ { إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ حَتَّىٰ بَلَغَ فِقْنَا عَذَابَ النَّارِ } ... (Muslim, 1991)

"Abd ibn Humaid told us Abu Nu'aim told us Isma'il ibn Muslim told us Abu al-Mutawakkil that Ibn 'Abbas told him that he once spent the night beside the Prophet, and at the end of the night he got up and went out to look at the sky and recited the verse from Sūrat al 'Imran: '(Verily, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for the people of understanding, (those) who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying), 'O our Lord, You have not created this in vain, Glory be to You, so protect us from the punishment of Hell'" (Sūrat Ali 'Imran: 191-192)" (Pustaka, 2010).

Takhrij: This Hadīth is a Sahih Hadīth narrated by Imam Bukhari in Sahih Bukhari in 4203 and 6898, and also narrated by Imam Ahmad in Musnad Ahmad in 3106.

Hadith Commentary: In Sahih Muslim Volume 2, Hadith number 595, it is explained that this Hadith contains many benefits and rulings. Imam Muslim has explained it in the book Ash Shalah. Al-Mutawakkil is mentioned as Ali ibn Dawud, and Ibn Dawud al-Bashri is also mentioned. This Hadīth indicates the recommendation to recite Q.S. 'Ali 'Imran verses 191-192 upon waking up, as well as to look at the sky as a form of tadabbur (contemplation of the greatness of Allah's creation). Therefore, whenever a person wakes up and goes to sleep, it is recommended to go out and look at Allah's creation and recite this verse (An-Nawawi, 2013).

As in the hadith narrated by Imam Bukhari No. 4183, it is explained about the function of intellectual intelligence taken from the word *ulul albab*, which is a person who is good at taking lessons (*i'tibar*) which is also listed in Q.S. Ali 'Imran verse 7.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ حَدَّثَنَا يَزِيدُ بْنُ إِسْرَاهِيمَ التُّسْتَرِيُّ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ... وَالرَّاسِحُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ... (Al-Bukhari, 2002)

"Abdullah ibn Maslamah has narrated to us Yazid ibn Ibrahim At-Tustari from Ibn Abu Mulaikah from Al Qasim ibn Muhammad from 'Ā'ishah (may Allah be pleased with her) who said: The Messenger of Allah (peace and blessings be upon him) recited this verse: "... And those who are deep in knowledge say: We believe in the Qur'an, all of it from our Lord. And none can learn from it except those who have a sound mind. (Ali 'Imran: 7)..." (Pustaka, 2010).

Takhrij: This Hadīth is a sahih Hadīth, narrated by Imam Muslim in Sahih Muslim (4817), narrated by Abu Daud (3982), and narrated by Tirmidhi (2920).

Hadith commentary: In Fathul Bari juz 22, in Hadith number 4547, it is explained that the sentence *إِلَّا أُولُو الْأَلْبَابِ*, this is an insinuation for those who deviate and a praise for those who study knowledge. That is, the intelligent person is the one who is able to take lessons and is not controlled by his lusts, so that those who are deep in knowledge say: 'O our Lord, do not make our hearts incline to misguidance after You have guided us'. They submit to Allah, the Almighty, and seek refuge with Him from the deviation of the soul (Baz, 2002).

From the above Hadith, it can be concluded that one of the signs of a reasonable person is that he can take lessons and not be controlled by his lusts. And the foundation of this function of reason is to explore knowledge, with knowledge the mind is able to control itself from lust and take lessons from everything so as to increase its intellectual intelligence.

Maintenance of Intellectual Intelligence

Maintaining intellectual intelligence is defined as maintaining the mind or intellect. It means the form of rules, whether they are commands or prohibitions, that come from God and have been stipulated in the Qur'an and the Prophet's hadith which aims to protect the human mind from something that can damage it. There are two things that can be done in maintaining intellectual intelligence, namely not drinking *khamr*/alcohol and developing knowledge by seeking knowledge (Az-Zintani, 1980).

According to Islamic law, *khamr* is a drink that makes a person drunk even if the dose is small or large. *Khamr* can damage the mind, soul, health, property, and is the mother of all evil and one of the major sins that can lead to criminality such as persecution, hostility, theft, and even murder. Therefore, *khamr* has a bad impact on the mind because it removes consciousness and weakens the working power of the brain (Alfiansyah, 2022). The prohibition of drinking alcohol is found in the hadith narrated by Imam Bukhari number 5153.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ أَبِي حَيَّانَ حَدَّثَنَا عَامِرٌ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَامَ عُمَرُ عَلَى الْمِنْبَرِ فَقَالَ أَمَّا بَعْدُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْخَمْرِ مَا خَامَرَ الْعَقْلَ (Al-Bukhari, 2002)

"Musaddad narrated to us Yahya narrated to us from Abu Hayyan narrated to us 'Amir narrated to us from Ibn 'Umar (may Allah be pleased with him) that 'Umar once stood on the pulpit and said: "Amma ba'du, the prohibition of wine has been revealed, which is made from five types: wine, dried dates, honey, wheat grains and flour, and wine is something that hinders reason." (Pustaka, 2010).

Takhrij: This is a sahih Hadith, narrated by Imam Bukhari in Sahih Bukhari in hadith number 5160 and also narrated by Imam Muslim in Sahih Muslim in numbers 5360 and 5361.

Hadith commentary: In Sahih Bukhari Juz 27, hadith number 5581, it is explained that Ibn 'Umar's statement in the third hadith, "The prohibition of wine consisting of five types was revealed", means that wine was made of five types that existed in various countries, not just specifically in Medina, and the definition of wine is an intoxicating drink that can damage physical functions, organs, and reason (Baz, 2002).

From the above Hadith, it can be concluded that alcohol is one of the things that can damage the mind so that it does not think healthily, research says that consuming one or two glasses of alcohol can cause some brain cells to die and can cause epilepsy, some alcoholics show symptoms, such as fainting, muscle spasms, and a very large shrinkage of brain function Therefore, in maintaining the mind, one of the things that can be done is not to consume alcohol (Wijaya, 2016).

As for what can improve intellectual intelligence is to seek knowledge which is one part of maintaining intellectuals to continue to develop minds based on a rational approach and science in order to train the reasoning power of the human brain by looking at the realities of the times through research, study, observation, and continuous research to gain broad and deep knowledge (Ramdhoni, 2018).

Islam's call to develop the mind by seeking knowledge is stated in Imam Bukhari's hadith number 98, which emphasizes the urgency of seeking knowledge in this Hadith:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا

بَعَثَ عَلِيمٌ فَضَّلُوا وَأَضَلُّوا قَالَ الْفِرَابِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ
(Al-Bukhari, 2002)

"Isma'il ibn Abu Uwais reported: Malik reported from Hisham ibn 'Urwah reported from his father reported from 'Abdullāh ibn 'Amr ibn Al 'Ash reported: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Verily, Allah does not take away knowledge at the same time as He takes it away from the people, but Allah takes away knowledge by killing the scholars, so that when there are no scholars left, the people will appoint leaders from among the ignorant, and when they are questioned, they will speak without knowledge, and they will go astray." Al-Firabri narrated to us 'Abbas said, Qutaibah narrated to us Jarir narrated to us from Hisham like this too" (Pustaka, 2010).

Takhrij: This Hadīth is a sahih Hadīth, narrated by Imam Bukhari in Sahih Bukhari in hadith number 6763, and also narrated by Imam Muslim in Sahih Muslim in numbers 4828 and 4829.

Hadith commentary: In Sahih Bukhari Juz 1, in hadith number 100, it is explained that the phrase لَا يَفْضُضُ الْعِلْمَ انْتِزَاعًا (Allah does not take away knowledge by simultaneously taking it away). The Prophet said this during the Farewell Pilgrimage, as narrated by Ahmad and Thabrani from Abu Umamah, that during the farewell pilgrimage the Prophet said, "Learn knowledge before it becomes extinct." The Rabbis said, "How is knowledge taken away or destroyed?" He said, "The extinction of knowledge is the extinction of the scholars" (Baz, 2002).

From the above Hadith, it can be concluded that the will of the Prophet before dying, because the Wada' Hajj was the last pilgrimage of the Prophet before dying, was ordered to study science, because with knowledge the treatise and teachings that the Prophet gave will continue to flow from generation to generation, the urgency of studying science is also emphasized in the process of revocation of knowledge itself, namely by the death of people who master knowledge, therefore the way to preserve the mind is to study science.

4. Intellectual Intelligence Education Learning Concept

Trial and error concept

The concept of trial learning is learning activities when practicing directly or also called learning by doing, this learning concept provides freedom (*huriyah*), solving problems gradually so that humans do not feel themselves failing in vain (Az-Zintani, 1980).

This concept is also carried out through experiments and observations, sometimes not all experiments and observations are successful and sometimes even produce mistakes, but from those mistakes humans can continue to experiment, until they get the truth (Az-Zintani, 1980).

The Prophet Muhammad pointed out the importance of the concept of trial and error learning in life. In the hadith narrated by Imam Muslim number 4358 (Muslim, 1991).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ كِلَاهُمَا عَنْ الْأَسْوَدِ بْنِ عَامِرٍ قَالَ أَبُو بَكْرٍ حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ وَعَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَوْمٍ يُلْقِحُونَ فَقَالَ لَوْ لَمْ تَفْعَلُوا لَصَلِحَ قَالَ فَخَرَجَ شَيْصًا فَمَرَّ بِهِمْ فَقَالَ مَا لِنَحْلِكُمْ قَالُوا قُلْتَ كَذَا وَكَذَا قَالَ أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ (Muslim, 1991)

"Abu Bakr ibn Abu Shaibah and 'Amru An Naqid both narrated to us from Al Aswad ibn 'Amir; Abu Bakr said; Aswad ibn 'Amir narrated to us; Hammad ibn Salamah narrated to us from Hisham ibn 'Urwah narrated to us from his father narrated to us from 'Aishah narrated to us from Tsabit narrated to us from Anas that the Prophet (peace be upon him and his progeny) once passed by a people who were marrying date palms and he said: "If they had not done so, the dates would have been good." But after that, the dates grew in a state of disrepair. Until one day the Prophet passed by them again and seeing this he asked: 'What is wrong with your date palms? They replied: Didn't you say this and that? He then said: 'You are more aware of your worldly affairs" (Pustaka, 2010).

This Hadith is a sahih Hadith according to scholarly consensus.

Hadith commentary: In Sahih Muslim Volume 11, hadith number 6081, it is explained that about grafting dates, the Prophet said: "I do not think it will be of any benefit." He (the narrator) said: "If they were told about it, they would abandon it." Then the Prophet learned about it, and he said and explained that if grafting dates was of benefit to them, then it was not prohibited and they would abandon it. Then the Messenger of Allah found out about it, and he said and explained that if grafting dates has benefits for them then it is not prohibited and can be done, in fact the Prophet was only guessing based on his personal opinion, therefore the Prophet also explained not to determine something based on conjecture, on the other hand if it is about something that comes from Allah then it must be followed. The scholars said that the Prophet's statement, "Based on my opinion" means that when deciding about worldly matters that are not

related to Sharia, then decide for yourself with thought. But if the result of *ijtihad* is part of the Shari'ah, then it is obligatory to be practiced (An-Nawawi, 2013).

From the explanation of the hadith above, that the Prophet did not indicate the prohibition of marrying date palms as a prohibition of *shara'* law but only to the extent of personal conjecture, it shows that the Prophet applied the concept of trial and error in explaining knowledge about the world, the results of the date tree experiment can actually be good and can be bad but from the process undertaken, they can understand where the mistake and what should be improved, so as to increase their intellectual intelligence.

***Istibshar* (Deep Thinking)**

Istibshar is the process of thinking deeply knowing general things to specific things in finding solutions to problems (Az-Zintani, 1980).

It is explained about *istibshar* in the hadith narrated by Imam Bukhari number 983 (Al-Bukhari, 2002).

حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ هُمَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَبَا مَسْعُودٍ
يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ وَلَكِنَّهُمَا
آيَاتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهُمَا فَقومُوا فَصلُّوا (Al-Bukhari, 2002)

"Shihab ibn 'Abbad reported that Ibrahim ibn Humaid reported that Isma'il reported that Qais reported that I heard Abu Mas'ud say that the Prophet (peace be upon him) said: "The sun and the moon do not eclipse because of the death of a human being, but they are two of the signs of Allah's greatness. If you see their eclipse then stand up for prayer" (Pustaka, 2010).

Takhrij: This Hadith is a sahih Hadith, and it is also narrated by Imam Muslim in the book of Sahih Muslim number 1504, 1512, and 1517.

Hadith interpretation: In Sahih Bukhari Juz 6, hadith number 1041, it is explained that during the pre-Islamic era, there was a belief that the cause of an eclipse was the death of a person and the occurrence of bad or unwanted things (*mudharat*). Therefore, the Prophet Muhammad explained that this belief was wrong. The sun and the moon are creations of Allah and are subject to Him. Neither the sun nor the moon can affect the death of a person who is predestined by Allah Both are signs of the greatness of Allah, the Creator, so that people remember Allah and fear His punishment (Baz, 2002).

From the explanation of the above hadith, it can be concluded that in understanding something we must think deeply and not believe in myths and ignorant beliefs, but must explore the meaning behind the incident.

Conclusion

From the description of intellectual intelligence education, it can be concluded that humans are given the potential for intellectual intelligence by Allah education becomes a medium in optimizing intellectual intelligence, as education has been taught by the Prophet Muhammad in his hadiths, so that it becomes a reference in intellectual intelligence education.

The benefit of this research theoretically is to be able to contribute ideas for the renewal of the Islamic education curriculum to be in accordance with the teachings of the Prophet Muhammad because in essence he is the best human being who is used as a role model in life including in how to educate his people. As for practical, for humans individually can provide knowledge about keeping themselves from things that can damage the mind such as drunkenness, adultery, etc., besides this can increase the potential of the mind by adding knowledge, for educators can apply concepts and learning media regarding intellectual intelligence education.

Bibliography

- Al-Bukhari, I. (2002). *Shahih Bukhari*. Daar Ibn Al-Katsir.
- Alfiansyah, I. ddk. (2022). *Efek Konsumsi Khamar dalam Perspektif Hadis*. 8, 73-92.
- An-Nawawi, I. (2013). *Terjemah Al-Minhaj Syarah Shahih Muslim bin Hajjaj*. Darus Sunnah.
- Arsyad, J. (2015). Karakteristik Rasulullah Sebagai Pendidik Perspektif Sirah Nabawiyah. *Jurnal Itqan*, 6(2), 16.
- Az-Zintani, A. Ha. S. (1980). *Usus at-Tarbiyyah al-Islamiyah fi as-Sunnah an-Nabawiyah*. Darul Arabiyah Lil Kitab.
- Baz, S. A. A. A. bin. (2002). *Fathul Bari (Penjelasan Kitab Shahih Al Bukhari)*. Pustaka Azam.
- Dea Nerizka, Eva Latifah, A. M. (2021). Faktor Hereditas dan Lingkungan dalam Membentuk Karakter. *Jurnal Pendidikan Karakter*, 12(1), 55-64.
- Elis Siti Maria Ulfah. (2021). *Implementasi Metode 'Ibrah Pada Pembelajaran Akidah Anak Usia Dini di KB TK Islami Al Husain Sawangan, Depok, Jawa Barat*. Institut PTIQ Jakarta.
- Hasbi, T. M. H. A.-S. (1980). *Sejarah dan Pengantar Ilmu Hadis*. Bulan Bintang.
- Hikmah, N. (2022). *Kecerdasan Akal dan Kalbu dalam Islam*. January.
- I'tr, N. (2018). *Ulumul Hadis*. Edifikasi Media Indonesia.
- Ilyas, R. (2016). Manusia Sebagai Khalifah. *Mawa'izh*, 1(7), 169-195.

- Julaeha, J. (2015). Konsep Pendidikan Akal dalam Sunah Nabi. *Online Thesis*, 10(1), 31–54.
- Khamim Zarkasih Putro, Miftahul Jannah. (2021). Pengaruh Faktor Genetik pada Perkembangan Anak Usia Dini. *Bunayya : Jurnal Pendidikan Anak*, 7(2), 53. <https://doi.org/10.22373/bunayya.v7i2.10425>
- M. Akmansyah. (2015). Al-Quran dan Sunnah Sebagai Dasar Ideal Pendidikan Islam. *Jurnal Pengembangan Masyarakat Islam*, 8(2), 127–142.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif*. Remaja Rosda Karya.
- Muhtador, M. (2018). Sejarah Perkembangan Metode dan Pendekatan Syarah Hadis. *Riwayah: Jurnal Studi Hadis*, 2(2), 259. <https://doi.org/10.21043/riwayah.v2i2.3130>
- Muslim, I. (1991). *Shahih Muslim*. Darul Kutub al-ilmiah.
- Nilasari. (2020). Pengantar Studi Hadis Tematik. *Mutawatir*, 43(7), 1–10.
- Pustaka, L. (2010). *Ensiklopedia Hadis-kitab 9 Imam*.
- Ramdhoni, F. P. (2018). Metode Pendidikan Aqliyah Menurut Ibnu Khaldun dan Al Ghazali Serta Relevansinya Terhadap Metode Pendidikan Islam. In *Skripsi UIN Sunan Kalijaga*.
- Rubini. (2015). Hadist Tarbawi tentang Potensi Anak (Fitrah). *Jurnal Komunikasi Dan Pendidikan Islam*, 4(2), 25–54.
- Suarni, N. K. (2014). *Metode Pengembangan Intelektual*. Graha Ilmu.
- Syafe'i, I. (2015). Tujuan Pendidikan Islam. *Al-Tazkiyyah: Jurnal Pendidikan Islam*, 6(2), 1–16.
- Wahab, M. A. (2017). *Pengembangan Pendidikan Islam Holistik Integratif Bervisi Pemajuan Peradaban*. UIN Syarif Hidayatullah Jakarta.
- Wijaya, A. (2016). *Bahaya Khamar dalam Perspektif AL-Quran dan Kesehatan*. Universitas Islam Negeri Sumatera Utara.