

Opportunities and Challenges of Muslim Intellectual

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Abstract—The aims of writing this article is to explain the intellectual challenges of Muslims in building human civilization. The method of analysis used is study of literature and juxtaposed with actual phenomena that happen to people. The analysis and discussion showed that the intellectual is an important part of the planners and executors concept that religious values is a blessing for the entire universe.

Index Terms— Challenges, Muslims Intellectual, Opportunities.

1 INTRODUCTION

Humans are the most perfect creature of Allah. Human perfection can be seen from its capacity for reason; other aspects are "the same" with the rest of other creatures. In more descriptive, Ali Shariati describes three human perfections; 1) mastery of science, 2) trust, and 3) the will and iradah (the will of god). The potential importance of the human form of sense does not necessarily bring change for the better. However, the potential to be the best should be utilized by humans in order to fit with the distribution and the purpose of creation. With the reasons, people will have the knowledge through curiosity, and then be able to transfer the knowledge. Thus, hope and expectation to achieve better human life will be more likely to happen. It is because there has been a mutual understanding of each human being.

According to Jacques Maritain quoted by Mastuhu, humans' fundamental differences from other creatures manifested in the ability of human beings other than the use instinct just to adjust to the physical environment surrounding them. Man's life, instead, is not limited to mere instinct or intuition. With intellect, feelings, wishes and other abilities he has, he was able to change and manage, even damage the surrounding environment, and create life to fulfill his needs and achieve his goals.

Topics about man is always up to date and knows no final word, therefore a holistic view of human will give direction to the whole attitude and give interpretation of all symptoms. Through human, it appears acute concepts about the earth in the middle Ages, namely, that the earth was the center of everything, geocentric. Galileo Galilee reruns other human opinion at the time, that the earth is only a small part around the sun; he is not the center of the universe, heliocentric. Heliocentric conception does not immediately change the view of people about him. But the long run-consciously or not-the concept

stimulates human view of themselves and the environment around them.

Alexis Carel, a surgeon and physicist, born in France who got the prize Nobel, he wrote in his well known book, *Man the Unknown*, among others:

"Human knowledge about life and human beings in particular have not achieved such progress has been achieved in the fields of science. Humans are complex beings, so it is not easy to get a picture of them, there is no one way to understand these creatures in a state as a whole, or in parts, not in understanding the relation with the environment ". Then he said: "most of the questions raised by the experts who study humans have remained without an answer, because there are areas that are not confined within (inner) which we do not know".

Man in the perspective of Paulo Freire, as well as historical beings, man is also ruled by history. Therefore, man is not only to be in his own world, but he lived and dialogued with life. This is because human being reaches the three-dimensional orientation of time; past, present and future, so he has the title as historical beings. One of the properties of human nature is always to create a world of his own life and cope with the reality world.

2 OPPORTUNITIES AND CHALLENGES FOR THE FUTURE

Allah says in the Q.S. Lukman 31; 34, that "Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware."

The companions (including Umar bin Khattab and Ali ibn Abi Talib) have reminded us that "educate your children for an age which is not your age". At the very least, it became clear that the permanent is change itself. Nothing is static, everything is moving towards the perfection of his own. And indirectly, with the changes indicated a demand to adapt, even design the future. At that stage, science found its momentum, because one of the nature of science is projective.

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Two sources of our doctrine have been exposed, the elaboration which would be submitted that the future will be determined by the so-called human beings because humans are given the capacity to manipulate the future. However, these capabilities are only predictive, or in scientific terms are called probabilistic. As much as any work done, it will "only" go to near certainty.

Globalization becomes a particular ghost for society today. The idea presented by Theodore Levitte in year 1985 characterizes that there is no inter-State boundaries. At least there are four forms of globalization, which are: 1) Trade 2) The movement of capital, 3) The movement of people, and 4) The spread of Science and Technology. It is the fourth point which is much accelerated and spread the threat to the future of mankind.

Imagine information technology products by the day increasingly pamper its customers! From what was once just a dream, communicating wirelessly with each other face, is now a reality. Almost all agreed that technology products are not wrong. People define the product for efficiency or a problem. Similarly, when Einstein initiated the theory of relativity, whether it is used to create an atomic bomb or to energy, is a human domain.

For the umpteenth time, we are the one-man-that will determine the future of the world, the State, and our hometown. Whether it's the future as an opportunity or a challenge, it will depend on several things: 1) our readiness to be part of the future, 2) how we interpret and act, 3) and our goals toward the future.

3 GRADUATES PROFILE OF ISLAMIC HIGHER EDUCATION

Being a Higher Education Institute (PTAI) graduate is a very difficult case. Expectation to be a person of tafaquh fiddin, scholar, a mujadid strikes our reason. We must master the sciences as a tool to carefully digest the products of science, and at the same time we must be sensitive to the age changes. Cohesiveness between religion and science becomes a tough task for PTAI graduates.

Indonesian Islam is typical. Varian interpretation of Islam adds "weight" to the Muslim reading of his nation-state, Indonesia. Indonesia Muslims are required to maintain the identity, and ideology, and at the same time be prepared to accept the reality of pluralism. Honestly, Indonesian Muslims are the people who are very democratic, because this is where each individual can express himself respectively. The ripples are part of the dynamics and historical necessity.

As qualified graduates, PTAI graduates symbolize nobility and wealth of scientific knowledge, strength of personal character, kaffah identity and contextualization of the reality of the established time. It becomes absurd when it is positioned how PTAI graduates should be because we are lulled by the condition of our Muslim maximum quantity, given more privileges than others, and "attempted" to be marginal in the context of

the individual. Finally, egalitarianism becomes difficult to flourish in our internal Muslim.

The pointers above justify that the macro-Muslim Indonesia are not prepared to be competitive. For example, what we learn from theories of learning is more than translation and adoption of what has been done in the West. In-depth study of existed text is not intensified, thus blunting creativity of Muslim Indonesia.

Being a mujadid, Ulul albab or tafaquh fiddin sometimes just becomes a lipstick because a person who has those qualities needs systems and processes that are continuous and intact. It cannot be created instantaneously.

4 WHAT SHOULD WE DO?

As young man, people who have a high élan vital, it is our responsibility to be the front guard to determine the direction of our nation. Initially the reformation is expected to provide space for the availability of medium to channel the aspirations, but today we are rather silent As if we do not believe that order of reformation would be the welfare to bring prosper and bring our nation for the better.

At the macro level, there are four theories of social change, namely: the theory of evolution, the theory of the cycle, the functional theory and conflict theory. And in general, the initial idea of the theories of social change was initiated by Ibn Khaldun, a Muslim. It is not an easy matter to be a PTAI graduate which is kaffah. There are many important things to be completed from start upstream to downstream.

World is not a small place and there are many roads which lead to Rome, that's our parents' saying. There are lots of things to do rather than bemoaning ourselves for not being Ulul albab, with the following conditions:

1. Change of mind set (way of thinking) that we are not going to change is to be avoided.
2. Changes in behavior, that how to be man of opportunities.

Changes in self prejudice (kereteg hate), it becomes important for a Muslim because this is the substance of the skills themselves.

5 CONCLUSION

It is more important as a PTAI graduate to be the role model. Wherever the opportunities and challenges present themselves, if we do not position ourselves to be the role model, then it would negate our existence. And we have had a very perfect example, the Prophet Muhammad. Little did he talk, but he gave example to people whenever and wherever.

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