

# Al-Qur'an Portrait of Educational Theories

Komarudin Sassi (Corresponding author)

Institute of Islamic Religion Al-Qur'an Al-Ittifaqiah (IAIQI)

Jalan Lintas Timur Km. 36, Indralaya Mulya Ogan Ilir, South Sumatra, Indonesia

Tel: (0711)-580-793 E-mail: sassikomarudin@yahoo.com

Received: August 15, 2023 Accepted: September 12, 2023

Published: September 30, 2023

doi:10.5296/jei.v9i2.21238

URL: <https://doi.org/10.5296/jei.v9i2.21238>

## Abstract

The basic foundation of educational theory in the process of education and teaching in various educational institutions ranging from elementary to tertiary levels, whether we realize it or not, tends to refer to references to Western portrait educational theories built by its figures, such as the theories of empiricism, nativism, and convergence. This internalized acculturation tradition is a natural thing. However, on the other hand, it becomes a dilemma if the tendency is grounded (crystallized) without being balanced with motivation and courage for Muslim educators (*ulu al-bāb*) to strive to build educational theories based on the portrait of the Qur'an by not denying their encounter (correspondence) with modern scientific civilization (*hadharah al-'ilm*). Isn't it recognized and believed that the Qur'an in the Islamic world view is the main reference for problematic solutions—even if they are complicated—in various life problems, and of course this includes building educational theories. This research is a qualitative exploratory research with a philosophical approach from documents related to the substance of the study both primary and secondary, then analyzed “*eidetic*” and interpretation methods (*hermeneutic*). The results of this study indicate that the Qur'an is not just religious symbolism and pearls of wisdom that are considered sacred. But Book a myriad of theories that should produce Islamic ideological foundations and references to educational resources, because the Qur'an contains educational principles to produce educational theories. The principle is *tawhid* and *rabbaniyah*, the principle of *tawhid* and *rabbaniyah* (the spirit of divinity) is the main foundation for building revelation (*wahyu*) based education. Because in it provides an understanding of the Oneness of God, as well as a real manifestation of human essence as *khalifah fi al-ardhi* (substitute for God on earth).

**Keywords:** Al-Qur'an, Portrait, Educational theories

## 1. Introduction

Indeed, the principle of *tawhid* and *rabbaniyyah* is the main basis and foundation of the paradigm for the portrait of Islamic education and civilization. Values *ilahiyyah* in *tawhid* should give birth to values *rabbaniyyah*, because essentially *tawhid* is not only related to the spiritual side of Islam, but also becomes a basic philosophical framework (*al-ru'yah al-falsafiyah*) and basic values (*al-qiyam al-asasiyyah*) in developing educational theories universally. Unfortunately, the tendency that has been internalized so far, reference theory educational theory in its process and application to the world of education always refers to the thoughts of Western educational figures. This academic culture at least started around the end of the 16th century since the birth of the theory of empiricism sparked by Jhon Locke (1632-1704). Where, the assumption of empiricism theory states that environmental factors have an important role and are believed to be optimistic in the formation and development of humans. Meanwhile Arthur Schopenhauer (1788-1860) with the theory of nativism, assume the development of each individual's personality is precisely determined by basic abilities as innate and talents as well as natural factors.

Remembering that John Locke's empiricism theory highly deifies external factors in the development of human civilization and tends to be optimistic, as if dismissing the natural essence bestowed by God within (*self*) every human. Then the theory of empiricism is denied (*refutability*) by Arthur Schopenhauer with the theory of nativism. Even that doesn't seem to last long, because the theory of nativism is dominantly pessimistic and can lead to a fatalistic attitude, because it's solely influenced by basic innate potential factors. Over time and human experience continues to develop advanced and civilized. Then truth and steadiness (*corroboration*) the consequences of these two educational theories are experiencing weaknesses in their functionality in the world of education and in the development of this multi-complex era. (Popper, 1974). Filling the void in this thought, the theory of convergence was born which was coined by William Stern (1871-1983) a German philosopher, through his epistemology combining the two previous theories namely empiricism and nativism as a unit that influences each other and is closely related. So that for William Stern it is assumed that human development is strongly influenced by factors of talent or basic abilities naturally as well as factors of the surrounding natural environment simultaneously. It is this dialectical interactive process between empiricism and nativism that is assumed to be the formation and development of human personality.

Search by "*eidetic*" (such detailed observations) (Bertens, 1985) with deep contemplation of the three theories mentioned above, it appears that there are weaknesses, especially in terms of the basic foundation which is used as a reference for educational resources in the three theories by prioritizing the importance of actual competence the results of education in humans are more utilitarian, materialistic, economical, after life and do not touch aspects at *ilahiyyah* (transcendental). In fact, as stated above that values divine *ilahiyyah* reflected in *tawhid* and *rabbaniyyah* it is a value base (*al-qiyam al-asasiyyah*) in the creativity and potential of Muslims to build educational theories towards a dynamic society, universal humanity, and *al-karamah al-insaniyyah* namely raising the dignity of humanity (Al-Mestiry, 2014). On the other hand, look at the passage of time and that time until now Currently, the

world is in the era of the third millennium of the 21st century where human growth and development has progressed far differently from when the three theories were coined. Of course, it's very possible reviewing its validity and functionality, however these three theories have contributed to coloring the world of education to the ground. Because, in reality, various educational practices and patterns originating from these three theories are more oriented towards material aspects and generate purely material benefits for humans. So that everything that does not generate material gain and is not empirical is categorized as *mythcentric*. (Azyumardi, 2012). Of course, this causes the human mindset to go wild and deify logical reason (*logocentric*) only. While the spiritual aspect, reason (*'aql*), conscience (*qalbu*), imagination, intuition (*spirituality*), as the essence of the essence of human reality is marginalized. Even though on the aspect spirituality this is precisely the essence of the reality of the existence of the reality of human form that must first be instilled with seeding and awareness with the values of the Qur'an and *ilahiyyah* (Al-Attas, 1981).

It should be noted, long before the three educational theories were coined, the Khalifah Amirul Mukminin Ali Ibn Abi Talib had argued that to create future generations who are religious, educated and successful in the world and the hereafter should provide guidance and teaching with extensive knowledge (modern and multidisciplinary scientific). and the pattern of education that is developing, because the era that will be faced by future generations is very different from the previous era. There is a hint from Ali Ibn Abi Talib's statement that education in the future apart from aiming at producing educated generations with various competencies according to the needs of their time, however the main and first thing that must be instilled is transcendental religiosity, namely the recognition and acknowledgment of the Oneness of God as the absolute and highest reality (Nurcholis, 2008).

It could be that human rational (cognitive) abilities resulting from education referring to the three Western portrait educational theories have various scientific competencies, but from an *adab* and spiritual humans experience emptiness. This is actually a flourishing desacralization science, anti-hereafter, hatred of wisdom (*misosofia*), ambitious, aggressive, violent, bullying the weak, fooling, dehumanization form of neglect nature (*fitrah*) human beings, and so on which have an impact on the decline of world civilization (Freire, 1973). So it is very natural, if the legacy of the Western portrait education system until now, this is still felt (implemented) especially in general education institutions where a dichotomy between general education and religious education is prominent. Whereas in the portrait of Islam, with the Qur'an as the main reference or foundation in education, it explains in various verses that the purpose of education is a bridge (*syirat*) in efforts to achieve a happy life in the world as well as a happy life (*as-sa'adah*) in the hereafter.

So that the nature and objectives of the educational process are none other than everything is directed and centered on the Supreme Lord (Tuhan Yang Maha Esa), as a form servant (*'abdi*) of humans to Him as well as 'paying debt' (*pinjaman*) to Him for having lent human 'self' from His gift (Al-Attas, 1995). In this regard, for Naquib Al-Attas and Amin Abdullah, the essence of education is sowing and planting *adab* in a person, as a good human being who is fully aware of his responsibility to God the Right (*al-Haq*), who understands and fulfills justice to himself (*i'diluu walau 'ala anfusikum*), and others in society (*al-karamah*

*al-insaniyyah*), and continuously strives to improve every aspect of himself towards perfection as a human being with *adab* (Al-Attas, 1984; Abdullah, 2020).

So important is the aspect of education in the view of Islam and the breadth of the scope of the Qur'an in describing and explaining (*al-Bayan*) to various phenomena of life and solving human problems, especially in the aspects of education and science so that they can be used to lead people to the truth (*al-Haq*) and enter the peak of humanity (*khalifah fi al-ardhi*), so in this paper, the author seeks to focus the analysis on the study of the portrait of the Qur'an on educational theories. However, it continues to engage in Islamic scientific thought and dialogue (*'ulum ad-Din*) with other scientific disciplines and is not confined to the rigidity of procedural reasoning (*al-'aql al-ijraiy*) and legal-formal religious reasoning (*al-'aql al-ifta'i*) only. As if to close down the existence of universal human values contained in the Qur'an. (Rahman, 1982). But it also follows an understanding of changes and priorities in global human social ethics (*global ethics*) in the arena of international civilization as world citizens (*world citizenship*) and equality (*equal citizenship*) of citizens before the law and gender equality (Saeed, 2006).

So what the author means is that the Qur'an is the main reference for solving problems in various life problems and includes building educational theories (*al-Islam huwa al-hall*). This does not mean denying the Islamic scientific strategy (*al-Istiratijiyyah al-Ma'rifiyyah*) to dialogue collectively, collaboratively and comprehensively with other scientific disciplines, plus the increase in human understanding of dignity over the last 150 years.

## 2. Research Method

The approach in this study used data collection techniques through documents and then analyzed "*eidetic*" and the philosophical method. In this philosophical method, critical analysis (criticism) is indeed the nature of philosophy in seeking wise truth wisdom (*hikmah*). (Abdullah, 1990). So the analysis "*eidetic*" is used as the initial stage of related documents to be analyzed using the interpretation method (*hermeneutic*) (Musnur, 2014).

Through hermeneutics which is a discussion about the problem of human understanding and interpretation of the reality that surrounds them. Then on the territory author and reader in this case, space analysis is carried out based on dimensions text (both sacred texts and non-holy texts) the results of *mufassir* and experts to be discussed, adjusted, and if necessary amended for what is needed (*debatable*) (Abdullah, 2020).

The documents intended to graft Ian Hodder's conception cover three scopes, namely; First, in a broad sense includes all sources, either written sources (written text) or oral. Second, in a narrow sense includes all written sources only. And third, in a specific sense, namely only those covering official and state papers, artefacts, interpretations of experience and so on. (Norman & Yvonna, 2002).

The data sources in this study consisted of primary and secondary sources, all data sources, both primary and secondary, came from library sources. As a primary source is the Qur'an Al-Karim (sacred text) as well as the interpretation of the Qur'an from experts (*mufassirin*) as well as books that examine the field of philosophy of Islamic education and educational

theories (text, author, reader). The secondary sources are books and journals that support connectivity and contributions to this article. Thus, this study is explorative-qualitative and interpretive in the interpretation of data from the Qur'anic portraits of educational theories.

### 3. Discussion and Results

#### 3.1 Portrait of Al-Qur'an about Education

Facilitate understanding for various circles from the conception of the paradigm with term the portrait referred to in this paper is interpreted as a framework for thinking and testing the consistency of the scientific process, especially in the context of this writing about the portrait of the Qur'an on educational theories. The author uses term portrait due to wanting to draw understanding from the conceptual paradigm concrete and patterned *centrifugal* (Hasan Hanafi, 2000) that is moving out extends, widens, opens outward from the axis (*poros-axis*). Because paradigm conceptions tend to be more abstract and general because paradigm are a logical framework of theory, so that one paradigm can cover several theories, what is clear is that a paradigm is born from the accumulation of various theories that support each other, complement each other, and eventually become a consistency intact. Admittedly, a paradigm can be used as a set of beliefs or fundamental beliefs that guide and determine one's actions both in everyday life and in scientific investigations. The first scientist who popularized the term paradigm to build scientific theories was Thomas S. Kuhn, namely a scientific activity in solving various problems faced, so that eventually various anomaly (improprieties) that arise give rise to a crisis (Kuhn, 1970).

In other words, a paradigm is a fundamental image from which a person explores the world both from written verses (the Qur'an) and unwritten verses (the universe) with his scientific insight (worldview) in order to obtain wise truth and mutual benefit (Hosseini, 1981). In this regard, this paper seeks to explore written verses (al-Qur'an/holy text) and correspond it with unwritten verses (*al-Kaun/thoughts of experts both text, author and reader*) especially in the field of education as an effort to build educational theories based on the Qur'an. Then use term portrait, within reason term the portrait depicts the nature of Islamic scholarship centrifugal that is moving outward extends, expands, opens outward from the axis, instead *centripetal* that is, it moves more inward towards the axis and axis of the text alone (Hanafi, 2000). It is believed that according to Salih Abdullah Salih, the book of the Qur'an is an educational book, because it contains complete information related to the world of education. Judging from its name too, the Qur'an has another name namely Al-Kitab which means written or written. While reading and writing is a process that becomes a necessity in the process of learning and teaching (Yusuf, 2015).

In fact, the content and instructions are educated from the verses listed in the first surah that came down, namely QS. al-'Alaq: 1-5, for Muhammad Abduh quoted by Ignaz Goldziher informs that humans should read what signs exist in the universe (*al-Kaun*) this is good by researching, searching, studying, exploring, analyzing, building theories, even criticizing. In addition to the meaning of reading, this verse contains the meaning of the command to write with a pen, which has a broad interpretation concerning documenting, photographing, recording, building new theories, and publishing them (Goldziher, 2006).

In the following, the author's summary of several verses of the Qur'an which clearly contain several sentences that contain educational meanings, such as *Darasa*, *Rabb* (رب), 'alima (علم), dan *faqiha* (فقيه). Say *Darasa* itself can be found in QS. al-An'am: 105 and QS. al-Qalam: 37. Say *Rabb* which shows meaning *al-Malik*, *as-Sayyid*, and *al-Mun'im* as follows that is: *ar-rabb*: QS. Yusuf: 41, 42, 50, and 23. *Rabbi*: QS. al-Fatihah: 2 and QS. al-Baqarah: 126 and 258. *Rabba*: QS. al-An'am:164. *Rabbuka*: QS. al-Baqarah: 21. *Rabbukum*: QS. al-Baqarah: 21. *Rabbukuma*: QS. al-A'raf: 20. *Rabbana*: QS. al-Baqarah: 127. *Rabbuhu*: QS. al-Baqarah: 37. *Rabbaha*: QS. Ali 'Imran: 37. *Rabbuhum*: QS. al-Baqarah: 5. *Rabbuhuma*: QS. al-A'raf: 22. *Arbab*: QS. Yusuf: 39. As for the lafazd *Arbaba*: QS. Ali 'Imran: 64, 80, and QS. at-Taubah: 31.

Say *Rabb* which shows meaning *ar-rabbah* (plural) that is *ar-rabbi* and *rabbiiyyun* as mentioned in QS. Ali 'Imran: 146. *Ar-rabbani* (*al-'alim* and *ar-rasikh* in religious sciences or plural *rabbaniyyun*) among them: *ar-rabbaniyyun*: QS. al-Ma'idah: 44 and 63, *rabbaniyyin*: QS. Ali 'Imran: 79, *ar-raib* or children from the previous husband and the plural form *robaib* that is *robaibukum*: QS. an-Nisa: 23. (Izzuddin, 2008). According to Nurcholish Madjid, in words *rabbaniyyah* giving birth to values based on Belief in One Almighty God as a reflection of faith imbued with the awareness that life originates from and leads to God. (Nurcholish, 2008). Then God is "*sangkan paran hurip*" (origin and purpose of life), even all of His creatures (*dumadi*). Therefore Belief in One Almighty God is the essence of all true religions, God is the creator of all forms that are outwardly and inwardly, and He has created human beings as the top of creation to be appointed as representatives (*khalifah*) Him on earth.

Furthermore, in the Qur'an surat Ali 'Imran: 79 words *rabbaniyyin* taken from the origin *rabbaniyyah* also means people who believe in God or the spirit of God, which is the core of the teachings of God's prophets and apostles. Therefore, the values of the spirit of divinity in the conception of education are the main and first things instilled in humans. The essence of interpretation *rabbaniyyah* This is also what actually spurs Muslims to have the courage and enthusiasm to build educational theories as a reflection of belief in God (*tawhid*) (Abdullah, 2005).

Next, said *Ra-ba-wa*, *Raba* which has the meaning of increasing and developing and form *af'al at-tafdil* that is; *rabat*: QS. al-Hajj: 5, *yarbuwa*: QS. ar-Rum: 39, *rabiya*: QS. ar-Ra'd: 17, *rabiyah*: QS. al-Haqqah: 10, *arba*: QS. an-Nahl: 92, *yurbi*: QS. al-Baqarah: 276, *ar-riba*: QS. al-Baqarah: 275. The term used in the Qur'an has the meaning of educating *rabbayani*: QS. al-Isra': 24. *riba*: QS. ar-Rum: 39. Whereas those that have the meaning of a high place, *rabbah*: QS. al-Baqarah: 265 and QS. al-Mukminun: 50 (Izzuddin, 2008).

Say 'Alima where word *al-A'lam* meaning *al-Jibal* (mountains) is shown in QS. as-Syura: 32. 'Alamat (address guide), found in QS. an-Nahl:16. 'Ilm *masdar* shape (a type of word that describes an event or action that does not have time information), *al-af'al*, *fa'il*, *mubalagah*, *af'al at-tafdil*, and *maf'ul* dari 'ilm and 'alima, among others; 'ilmuha QS. al-A'raf: 187, 'ilmuhum: QS. an-Naml: 66, 'ilmi: QS. asy-Syu'ara:112. From know by *af'al* among them; 'alimta: QS. Hud:79, 'alimat: QS. as-Saffat:158, 'alimtumhunna: QS. al-Mumtahanah:10,

'*alimu*: QS. al-Baqarah: 102, *fasata'lamuna*: QS. Taha: 135, *na'lamu*: QS. al-Baqarah: 143, '*alim*: QS. al-An'am: 73, *al-'alimun*: QS. al-'Ankabut: 43, '*alimin*: QS. ar-Rum: 22, '*allam*: QS. al-Maidah: 102 and 116, *al-ma'lum*: QS. al-Hijr 38, *tu'allimuhuna*: QS. al-Maidah: 4, *nu'allimahu*: QS. Yusuf: 21, *yu'allimuka*: QS. Yusuf: 6. (Izzuddin, 2008). While said *Faqiha* in the form of *mudari'sulasi* and *tafa'ala*, *yafqahu*: QS. Taha: 28, *yafqahuhu*: QS. al-An'am: 25, and *yatafaqqahu*: QS. at-Taubah: 122 (Izzuddin, 2008).

### 3.2 Various Conceptions of Education

When viewed from various perspectives, term education is a term from English education which comes from Latin *educare* means to enter something, it means to enter knowledge into someone (Langgulung, 1992). In the Big Indonesian Dictionary, education is defined as the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts; process, method, act of educating. (KBBI, 1999) Based on the term (terminology) education in simple terms can be interpreted as a human effort to develop his personality in accordance with the values contained in religion, society and nation (Jalaluddin, 2014). Meanwhile, according to Azyumardi Azra defines education as a human activity carried out to help fellow human beings to be willing and able to achieve their dignity as an essential human being (Azyumardi, 2012).

Muhammad Munir Mursy explained that *tarbiyyah* comes from the basic words *raba-yurabbi-tarbiyyatan* which means to grow and increase. Likewise with the understanding put forward by Ahmad Warson Munawwir that *tarbiyyah* means the *nama wa zada* (grows and develops, namely caring for, like the sentence *rabba wa tarabbal walad* means you take care of children) (Munawwir, 1997). Nurturing and educating is developing physical potential (body), intellect and morals (characters). It appears that Mursy and Warson's thoughts have similarities with Al-Raghib Al-Asfahaniy quoted by Abudin Nata that "*Tarbiyyah huwa insya al-syai halan fa halan ila had al-tamam*" which means to grow/build something step by step until it reaches a perfect limit (Nata, 2005).

For Ivan Illich, education is a process of giving people a variety of situations that aim to empower themselves with considering aspects of awareness, enlightenment, empowerment and behavior change (Soyomukti, 2011). This concession signals the need to prepare a generation that can create job opportunities with various skills and knowledge while still making moral education a priority. Furthermore, he added that a good education system must have three objectives. First, provide opportunities for everyone to freely and easily obtain learning resources at any time. Second, allowing everyone easy access to education. And third, ensuring the availability of general input related to education. Observing Ivan Illich's thoughts about the three elements of the educational goal, it seems that there is a tendency that the main goal of being educated only aims at the physical and empirical aspects.

Meanwhile, according to Naquib Al-Attas, *tarbiyyah* basically means nurturing, bearing, feeding, developing, raising, producing results that are ripe and tame. From the meaning of term *tarbiyyah* as mentioned above, meaning that education essentially only refers to the idea of "ownership" that exists in Allah Swt., all of which are summarized in a single term *ar-Rabb*, like; ownership of parents' offspring towards their children to carry out obligations

*tarbiyyah*, whose nature only shows the relational type and tends to be charged with maintenance on the physical aspect. Whereas ‘ownership’ actually belongs only to Allah Swt. (Komaruddin, 2020). Some examples of verses of the Qur’an that tend to be used as a basis relate to *tarbiyyah* is QS. Al-Isra’: 24 which means; “*O my Lord, love them both (both parents), as they both have educated me as a child.*” Likewise the holy word which is often understood from the content of QS. Asy-Syu’ara’: 18 which means: “*Pharaoh said to Prophet Musa: “Didn’t we raise you in our family, when you were a child and you lived together a few years from your age?” Say rabbayani* the first verse has meaning *rahmat* that is mercy or compassion. It has the meaning of giving food and affection, clothing and shelter and care. While said *nurabbika* in the second verse means that we have cared for you even though in fact Fir’aun did *tarbiyyah* to Prophet Musa in a simple way, namely just raising him without including the cultivation of knowledge in the process. Therefore, if education now emphasizes knowledge and compassion rather than cultivation *adab*, then according to Al-Attas it is more appropriately called *tarbiyyah* (Komaruddin, 2020).

Furthermore, the use of the term education is also often confused with the meaning of teaching (*ta’lim*) which comes from the word (علم-تعليمًا يعلم). Understanding *ta’lim* (teaching) itself is the provision of knowledge so that the person being taught becomes knowledge able. If education at the present time is intended to teach and develop the potential of the body (fisik), mind, and morality (character) with great compassion then it is more appropriate to use the term *tarbiyyah wa ta’lim*. Because the two terms are interrelated, where *tarbiyyah* emphasizes the guidance process so that students have the potential or basic characteristics (*fitrah*) can grow and develop perfectly. Where as *ta’lim* it self emphasizes the delivery of true knowledge to students (Darmadji, 2013). Where as for Naquib Al-Attas, if education is meant to transform the recognition and recognition (*pengenalan dan pengakuan*) of the One and Only God by harmoniously combining knowledge, charity and *adab* to humans it is called *ta’dib* (Komaruddin, 2021). And this conception of education as *ta’dib* is a purification of Islamic education for the sowing and cultivation of *adab* in a person, as a good human being and fully aware of his responsibilities to God, the Righteous One, who understands and fulfills justice towards himself and other people in his society, and continuously strives to improve every aspect of himself towards perfection as a civilized human being (Komaruddin, 2018).

Thus, if observed from a number of definitions of education according to various figures, the author tries to formulate that the essence of the conception of education in Islam is as a means of guidance and a guide to the path of truth (*al-Haq*) consciously (*insyaf*) by educators (*muaddib*) regarding the recognition (*pengenalan dan pengakuan*) and acknowledgment (*ayat-ayat*) of Allah’s verses (signs of God) both written verses, namely the Qur’an and unwritten verses, namely the universe with full of compassion and sincerity towards the spiritual and physical growth and development of humans so that they have awareness *rabbaniyah* (spirit of Godhead) and actual competence towards the formation of a noble personality (*adab*). Such a conception, according to the hadith of the holy prophet Saw., which was narrated by Ibn Mas’an from Ibn Mas’ud which means: “*My Lord has adab me, and thus made my adab the best.*”

Following are some of the impacts of the attributes of error and ignorance that are prevalent today in science and education according to Naquib Al-Attas, namely as follows: First, secularism, westernization, deislamization, and materialism. Second, the convention (agreement) of the highest authority for science. Third, the authority of revelation is set aside. Fourth, the peak ratio of the highest existence. Fifth, the spiritual substance is left untouched. Sixth, confusion becomes truth. Seventh, the tragedy of chaos is commonplace and a habit. Eighth, lack of manners. Ninth, the rise of leaders who do not have high moral, intellectual and spiritual standards (Komaruddin, 2020). It seems clear that in Islam, education is fundamental, and the goal to be achieved in Islamic education is a balance between the life of the world and the hereafter and there is no difference between men and women, so that every Muslim, both male and female, has the obligation and the same responsibility to seek knowledge and have the same opportunity to get an education (Abdullah, 2005).

Therefore, according to Rashid Rida, the scholars agree that there is an equal obligation to study for men and women. Whole people with different social, political and economic structures are obliged to study and equip themselves with knowledge and condition themselves to carry out the obligation of studying perfectly. Therefore the purpose of education according to Islam is reflected in the purpose of human life, namely to worship Allah Swt., and to become *khalifatullah* on earth (Jalaluddin, 2003). So high is the educational aspect in the portrait of the Qur'an, it really gives space for every human being to reach it, because with good knowledge and education, humans can manage nature and create technology that other creatures cannot create, and with knowledge, humans to be the most perfect being. In fact, according to Naquib, the goals of human life and the goals of education go hand in hand, that is, it is expected to become a complete human being who draws closer to Allah Swt., and obtains happiness in this world and the hereafter (*as-sa'adah fi ad-dunya wa al-akhirat*).

### 3.3 Theory of Education in the Qur'an

In terms of the purpose of the Qur'an which carries the vision of a revealed religion sent down by God, it is none other than to be a mercy for all the worlds (*rahmatan lil'alamin*) QS. Al-Anbiya': 107. The interpretation of the deep meaning content of the holy word indicates a comprehensive guide and regulation, covering worldly and *ukhrowi*, inner and outer life (*esoteric and exoteric*), physical and spiritual, transcendent and immanent, spiritual and material (Komaruddin, 2021). Likewise according to Arifin, that the Qur'an must be internalized in various aspects of life, including in the development of educational theorizing, because quite a lot of its verses contain motivation to think and investigate and make observations about the phenomena of God's creation. up to not less than 300 times (Arifin, 2009).

Of course, this fact shows that the function of thinking is the main role of human life in developing knowledge both for the improvement of religious life and for the progress and welfare of human life in the world. In other words, there is a sign that humans with the power of thinking can build theories in science and education. In connection with that, according to Norman R. Campbell explains that theories related to education are themes principal in the

field of education formulated with the ability to think systematically and radically and based on experimental results, then built properly in various fields with the help of relevant facts to arrive at educational practice (Norman, 1957). Theory is scientific knowledge that includes an explanation of a certain sector of a scientific discipline and is considered correct based on observations, in-depth research on a particular scientific discipline. At least according to Suwardi there are three requirements as a scientific theory namely; First, consistent with the previous theory. Second, according to empirical data. Third, replacing old theory that doesn't fit with empirical and factual testing (Suwardi, 2012).

Arifin added that theory is a unified system of principles, definitions, hypotheses and observations arranged in such a way that it can simply explain the interrelationships between various variables (Arifin, 2003). So, a theory is essentially a conception of human thinking about a field of life that is composed based on facts that are interconnected and mutually supportive so that it becomes a form of thought that has been verified in practice. Therefore, from the facts of the Qur'an as a foundation as well as a way of life can be used as a reference for building educational theories. As the author found above about variety terms education contained in the Qur'an. There are quite a number of messages from the Qur'an from its various verses which contain human motivations to hear, see, read, think, research as well as build educational theories. As detailed in the Qur'an regarding the process and existence of humans as living beings who have the potential and intelligence compared to other creatures. This description of human existence is hinted at by Allah in the Qur'an Surat an-Nahl/16: 78. Which means; *“Allah Swt., took you out of your mother's belly in a state of not knowing anything, and He gave you hearing, sight and conscience, so that you are grateful”*.

The content of the verse is that Allah Swt., created man through the mother's womb then Allah gave hearing, sight and heart. It is interesting to examine the sequence that Allah created. The first Allah created hearing (ears), sight (eyes) and hearts. The sequence in al-Sya'rawi's interpretation explains that the order is natural and scientific. As in real life the birth of a baby, so ears as the first hearing apparatus functions, although at a later stage the eye organs have sharpness in receiving responses compared to the ears. Meanwhile, according to Abu Muhammad Makki al-Qairuwani, which was extracted from Darwis Hude, explained that Allah Swt., teaches humans in their mother's womb something they do not know yet, then Allah Swt., equips humans with the ability to hear, see and heart which functions to distinguish between good and evil. correctly, understand something and listen to the commands and teachings of Allah Swt (Hude, 2015). Not only ears and eyes that have benefits for human life. Darwis explained that the heart also has a decisive role, when the ears and eyes receive sound and visual stimuli, the auditory and visual messages are broken down into a series impulses electrochemical and transmitted to the brain to be compiled and interpreted into words that can be understood. operating system brain in understanding the arrangement impulses electrochemistry is the heart, so if the brain is compared hardware while the heart is software.

In addition to giving the ability to hear, see and heart, Allah Swt, gives the potential for religion or is called *fitrah*. In the Islamic view, there is a theory that explains individual

development in the learning process (education). This theory is called a theory *fitrah*. This theory refers to the potential that exists in humans who have physical (physiological) and spiritual (*ruhaniyyah*) elements. In that physical and spiritual structure, God gives a set of basic abilities that have a tendency to develop (potentiality). Therefore it is very necessary educational content based on the Qur'an in the framework of development *fitrah*. The rejection (reading; *pengingkaran*) of development *fitrah* in education results in loss humanization as the essential human nature and has an impact on unfair treatment, extortion, oppression and the like. Say *fitrah* etymologically derived from the Arabic *fathora* which means to break or split. Meanwhile according to the terms *fitrah* as defined by Muhammad Arifin, namely basic abilities or basic human potential that are innate from birth. Al-Jurjani defines *fitrah* as potential ready to accept religion. Al-Jurjani's opinion is as stated in the Qur'an surah al-Rum/30: 30: It means, "So turn your face straight towards religion (Islam); (according to) Allah's nature because He has created humans according to that nature. There is no change in Allah's creation. (That is) the straight religion, but most people do not know".

Explanation about *fitrah* this is also found in the hadits narrated by Muslims in the Sahih book which means; "Every child is born to his mother on the basis of *fitrah* (basic potential for religion), then after that his parents educate him to be a Jew, Christian and Zoroastrian; if both parents are Muslim then the child becomes a Muslim (too)."

The human side with potential *fitrah* possessed by every human being in order to grow and develop can be approached through the revealed religion (*fitrah al-munazzalah*) as a gift from Him, and strengthened by *fitrah al-majbullah* in order to seek goodness and truth (*hanif*) naturally through the educational process. (Nurcholis, 2008). In other words, that potential *fitrah* what is contained in the Qur'an and Hadits is potential from birth and can be actualized in life both in personal, natural and social life, through intensive interaction and connection between innate potential and the universe (*al-Kaun*). Therefore, lifelong education is a necessity for the development of human potential (humanization).

From the description it is explained that every human being has potential since in the womb, then it will develop and increase along with the educational process received for each individual. For this reason, parents (family), schools and communities become influential institutions in the development and change of every human potential. Therefore, it seems clear that between meanings *fitrah* (various potentials) of grace from Allah Swt., which the Qur'an explains is very different from Jhon Locke's theory of empiricism which he calls *Tabularasa*. Because in this theory Locke assumes that every child who is born is like a blank slate, and it is the social environment that will fill that potential. While the Qur'an explains that every child born has the potential (*fitrah*) divine to be developed. The role of the mother (family) as *Madrasah Ummat* (Jalaluddin, 2014) has an important role to educate and develop this *fitrah*, then it is continued in school and community educational institutions to complement and further shape this potential.

According to Mohamed understanding of conception *fitrah* humans and how their ability to develop at least there are some thoughts from experts, namely as follows; *First*, fatalist-passive, the pioneers of which are Ibn Mubarak, Abdul Qadir Jailani, and al-Azhari

explain that every individual through God's decree is good or bad in origin, whether this decree occurs in part or in whole. *Second*, neutral-passive, the figure of this school is ibn Abd al-Baar explains that every individual is born in a state of purity, whole and perfect a state empty as it is, without any awareness of faith or kufr or evil. *Third*, positive-active, the leaders of this school are Ibn Taimiyah, Ibn Qayyim al-Jauziyah, this school explains that innately every individual is good while evil is accidental. *Fourth*, dualist-active, the leaders of this school are Sayyid Qutb al-Jamaly and Ali Shari'ati. This school explains that the potential of every individual on the one hand tends to evil and tends to good, these dualists are equally active in equal circumstances (Siti Solichah, 2018).

Meanwhile, according to Naquib Al-Attas, the essence of meaning *fitrah* is sourced from one of the verses of the Qur'an Surah al-A'raf/7: 172. It means, "*And remember when your Lord brought out from the sulbi (spine) the children and grandchildren of Adam their descendants and Allah bore witness against their souls (while saying), Am I not your Lord? They said, yes (You are our God), we testify. We did this so that on the Day of Resurrection you would not say, indeed, at that time we were negligent of this.*" Ibn Katsir explained that this verse shows the existence of human awareness and testimony in the form of an agreement when they meet spirit (*ruh*) with body. Where in these conditions there has been an agreement between humans and Allah Swt., with the recognition that humans have made Allah Swt., as God. Therefore the contents of the verse above explain about *tawhid* (absolute monotheism) as the basic foundation where Allah Swt., makes a covenant to humans when they are in the mother's womb by saying "*Am I not your God? They said: Yes (You are our Lord), we testify.*" Thus, the main impression of the verse is to remind the awareness of every human being that when the mother is in her womb, she has convinced herself that Allah Swt., is God. For this reason, Allah Swt., gives human potential for good and bad, this potential is given because humans are equipped with reason so that they can choose what is good and what is bad. With human reason has the ability to develop potential *fitrah* he is like solving various life problems, loves truth and wisdom, even at a higher level with his metaphysical-philosophical thinking power can connect various knowledge and facts to build new theories and new knowledge.

In other words, for humans who always strive optimally *fitrah* as a potential that God has bestowed, giving the widest possible opportunity to become *ulul al-bab* that is a man whose mind is layered. In language *ulu* means possessing, being *al-bab* have various meanings, but often interpreted with reason. Lafazd *al-bab* is plural of *al-lubb*, in the author searches for this word in the Qur'an there are about 16 times which are scattered in several surah of the Qur'an, namely: QS. Al-Baqarah: 179, 197, and 269; QS. Ali 'Imran: 7 and 190; QS. Al-Ma'idah: 100; QS. Yusuf: 111; QS. Ar-Ra'du: 19; and QS. Ibrahim: 52; QS. Shad: 29 and 43; QS. Az-Zumar: 9, and 18; QS. Al-Mu'min: 21 and 54; at-Thalaq: 10. And the tendency of meaning *ulul al-bab* it indicates a person who has a multi-layered brain and a sharp heart combined with intellect and spirituality. According to Quraish Shihab explained that *ulu al-bab* can be understood as someone who has complete intelligence, who has no confusion in thinking in it, because he always gets direct guidance from Allah Swt (Quraish, 1999). To create a perfect human *ulu al-bab* it takes the role and cooperation of various educational

institutions. For this reason, educational theories demand a basic foundation that refers to the Qur'an to be implemented in educational institutions. So that aspects related to development *fitrah* and create a perfect human (*insan*) being can be realized.

In connection with that, An-Nahlawy explained three aspects that can create a complete human being, namely; *First*, every individual Muslim must be equipped with *tawhid* to Allah, this aims to accept Islamic teachings. *Second*, loves every good deed and firmly adheres to Islamic principles in any situation and condition. *Third*, every individual Muslim is equipped with social education in which the community is taught about love and compassion (humanization) about truth and wisdom (*hikmah*) so that they can socialize and interact well. (An-Nahlawi, 1983). The following are some of the characteristics of a perfect human being extracted from various verses of the Qur'an, namely: *First*, develop nature monotheism (*fitrah tawhid*), namely believing in all the blessings and gifts from Allah Swt., and no one can move other than Allah Swt., so that by cultivating high *tawhid* will give birth to strong beliefs. The message is contained in the Qur'an surah Ibrahim/14:52. *Second*, exploring lifelong knowledge, namely humans who are given knowledge and understanding of the Qur'an in depth so that they are able to distinguish between *haq* and *bathil*. This gesture is contained in QS. Ali Imran/3:7. *Third*, internalizing religious teachings, namely *istiqomah* to carry out worship in a humble and good manner and maintain trust (*amanah*), maintain friendship (*menjaga silaturrahim*), be patient (*bersabar*), spend (*berinfak*), and have a noble character (*berakhlak mulia*). This message is contained in QS. ar-Ra'du/13:19-13. *Fourth*, always meditate (*tafakkur*) and *tadabbur*, that is namely contemplating the existence of the heavens and the earth as God's verses in order to increase the spirituality-rationality of His most perfect creation, this impression is contained in QS. Az-Zumar/35: 21.

It can be understood from some of the thoughts above, it seems to create a future generation that *ulu al-bab* of course, educational theories based on the Qur'an must be prepared to be implemented in learning activities. Because educational theories are built on the basis of verses of the Qur'an and connect them with natural verses (*qouliyyah and kauniyyah or macrocosmos and microcosmos*) certainly contains more elements of *tawhid* and the spirit of divinity (*rabbaniyyah*) to serve as the main foundation in educational theory. It is hoped that with educational theories based on the Qur'an, understanding of *tawhid* and the spirit of God (*rabbaniyyah*) for human beings students have achievement competencies that *kaffah* and plenary (*paripurna*) in the fields of rationality-spirituality, modern science, various life skills, universal human values and human dignity (*al-karamah al-insaniyah/human dignity*).

#### 4. Conclusion

From all the explanation above, several conclusions can be drawn in response to academic problem to the studies that have been carried out earlier, namely: First, for the future development of Islamic education in accordance with the Islamic worldview as well as the attainment of competence *ulu al-bab*, it is very possible-with the spirit of belief in God-required for educators to build educational theories with the portrait of the Qur'an. This at least aims as a counter weight to the proliferation of Western portrait education theories that have become down to earth. The reason is that there are quite a number of messages and

signs from the verses of the Qur'an which indicate instructions towards the development of the mind (five senses) as well as conscience, imagination, and intuition (spirituality) that have been bestowed by Allah Swt., as well as a glory and degree that high for anyone who realizes it.

Second, that scientific and educational theories that are produced based on Western portraits that tend to be logocentric, antropocentric and anti-afterlife, are not fully able to lead humans to know and acknowledge the existence as well as the essence of God as the highest reality. Whereas in humans as *khalifah* God who *fitrah* much needed the development of knowledge and wisdom (*hikmah*) in a way comprehensive to achieve competency *ulul al-bab* (Muslim intellectual successor to the macrocosm and various sciences in the future).

Third, the results of this study indicate that the Qur'an is not just religious symbolism and pearls of wisdom that are considered sacred. Rather, it is the Book of a myriad of theories that should produce Islamic ideological foundations and references to educational sources, because the Qur'an contains educational principles to produce educational theories. The principle is *tawhid* and *rabbaniyah*, the principle of *tawhid* and *rabbaniyah* (the spirit of divinity) is the main foundation for building education-based revelation (*wahyu*). Because in it provides an understanding of the Oneness of God, as well as a real manifestation of human essence as *khalifah fil ardhi* (substitute for God on earth). *Amin Ya Rabb al-'Alamin*.

## References

- Abdullah, A. (2020). *Mutidisciplin, Interdisiplin dan Transdidiplin Metode Studi Agama dan Studi Islam di Era Kontemporer*. Yogyakarta: IB Pustaka.
- Abdullah, A. S. (2007). *Teori-teori Pendidikan Berdasarkan Al-Qur'an*. Jakarta: Rineka Cipta.
- Abdullah, T., & Karim, R. (1990). *Metodologi Penelitian Agama*. Yogyakarta: Tiara Wacana.
- Al-Attas, N. (1981). *Islam dan Sekulerisme*. Terj. Karsidjo Djojokusurno dari judul asli *Islam and Secularism*. Bandung: Pustaka.
- Al-Attas, N. (1984). *Konsep Pendidikan Dalam Islam: Rangka Pikir Pembinaan Filsafat Pendidikan Islam*. Terj. Haidar Baqir dari judul asli *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Bandung: Pustaka.
- Al-Attas, N. (1995). *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Elements of The Worldview of Islam*. Kuala Lumpur, Malaysia: ISTAC.
- Al-Mestiry, M. (2014). *Jadal al-Ta'sil wa al-Mu'asarah fi al-Fikr al-Islamy* (Dialektika antara Tradisi and Modernitas dalam Pemikiran Islam). Tunisia: Mansyuraat Karim al-Sharif.
- Al-Qur'an, K. (2009). *Mushaf Lafziyyah Al-Huda: Al-Qur'an Translation Per Word Equipped with Thematic Verses and Al-Hadits*. Jakarta: Al-Qur'an Translator Organizing Foundation: Al-Huda Gema Insani.
- An-Nahlawi, A. (1983). *Pendidikan Islam Di Rumah, Sekolah dan Masyarakat*. Terj.

Sihabuddin dari judul asli *Ushulut Tarbiyah Islamiyah wa Asalibiha fil Baiti wal Madrasati wal Mujtama*. Beirut: Dar al-Fikr al-Mu'asyir.

Arifin, H. M. (2009). *Ilmu Pendidikan Islam: Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*. Jakarta: Bumi Aksara.

Azra, A. (2012). *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Jakarta: Prenada Media Group.

Bertens, K. (1985). *Filsafat Barat Abad XX*. Jakarta: Gramedia.

Campbell, N. R. (1957) *Foundation of Science: The Philosophy of Theory and Experiment*. New York: Dover Publications, Inc.

Darmadji. (2013). Tafsir Al-Qur'an Tentang Teori Pendidikan Islam: Perspektif Pendidikan Islam di Indonesia. *Journal of Hermeneutics*, 7(1), 177-180.

Denzin, K. N., & Lincoln, S. Y. (2009). *Handbook of Qualitative Research*, terj. Dariyatno. Yogyakarta: Pustaka Pelajar.

Endaswara, S. (2012). *Filsafat Ilmu: Konsep, Sejarah dan Pengembangan Metode Ilmiah*. Yogyakarta: Capas.

Freire, P. (1973). *Educational for Critical Consciousness*. New York: Continuum.

Goldziher, I. (2006). *Mazhab Tafsir Dari Klasik Hingga Modern*. Yogyakarta: eLSAQ Press.

Hanafi, H. (2000). *Oksidentalisme*, terj. Najib Bukhari, Jakarta: Paramadina.

Hery, M. (2014). *Tren Baru Dalam Studi Islam: Teks Agama Sebagai Objek Kajian*. Yogyakarta: Idea Press.

Hude, D. (2015). *The Logic of the Qur'an*. Jakarta: Eurobia.

Izzuddin, H. (2008). *Makthutah al-Jamal: Mu'jam wa Tafsir Lughawy li Kalimat of the Qur'an*. Cairo: Al-Haiah al-Mashriyah al-'Amah li al-Kutub.

Jalaluddin. (2003). *Teologi Pendidikan*. Jakarta: RajaGrafindo Persada.

Jalaluddin. (2014). *Ibu Madrasah Umat*. Sumatera Selatan: Badan Kajian dan Penerbitan ICMI orwil Sumsel.

Katsir, I. (1999). *Tafsir Al-Qur'an al-'Azim*. Beirut: Dar Tayyibahli al-Nasyr wa al-Tawzi.

Kuhn, T. S. (1970). *The Structure of Scientific Revolution*. Chicago: Chicago University Press.

Kuhn, T. S. (1989). *Peran Paradigma Dalam Revolusi Sains*. Bandung: Remaja Rosdakarya.

Langgulong, H. (1992). *Asas-asas Pendidikan Islam*. Jakarta: Pustaka Al-Husna.

Madjid, N. (2008). *Islam Doktrin dan Peradaban*. Jakarta: Paramadina.

Munawwir, A. W. (1997). *Al Munawwir Kamus Arab-Indonesia*. Surabaya: Pustaka Progresif.

- Nasr, S. H. (1981). *Knowledge and Sacred*. Edinburgh: Edinburgh University Press.
- Nata, A. (2005). *Pendidikan Dalam Perspektif Al-Qur'an*. Jakarta: UIN Press.
- Popper, K. R. (1974). *Conjectures and Reputation: The Growth of Scientific Knowledge*. London: Routledge.
- Pusat Pembinaan dan Pengembangan Bahasa. (1999). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Rahman, F. (1982). *Islam and Modernity*. Chicago: The University of Chicago.
- Saeed, A. (2006). *Interpreting the Qur'an: Towards a Contemporary Approach*. New York: Routledge.
- Sassi, K. (2018). Ta'dib as a Concept of Islamic Education Purification: Study on The Thoughts of Syed Muhammad Naquib Al-Attas. *Jurnal of Malay Islamic Studies*, 2(1), 53-63. <https://doi.org/10.19109/JMIS.v2i1.2541>
- Sassi, K. (2020). *Ontologi Pendidikan Islam Paradigma Tauhid Syed Muhammad Naquib Al-Attas: Revitalisasi Adab-Ta'dib dalam Pendidikan*. Jakarta: Prenada Media. <https://doi.org/10.20885/millah.vol20.iss1.art6>
- Sassi, K. (2021). Principles of Islamic Education Epistemology Tauhid Paradigm (Analysis of Thinking of Naquib Al-Attas). *Ijeedu Journal*, 10(3), 68-78. <https://doi.org/10.11648/j.ijeedu.20211003.14>
- Shihab, M. Q. (1999). *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. Bandung: Mizan.
- Siti Solichah, A. (2018). Teori-teori Pendidikan dalam Al-Qur'an. *Journal Islamic Education*, 7(1), 32-35. <https://doi.org/10.30868/ei.v7i01.209>
- Soyomukti, N. (2011). *Teori-Teori Pendidikan*. Yogyakarta: Ar-Ruzz Media.
- Yusuf, K. M. (2015). *Tafsir Tarbawi: Pesan-pesan Al-Qur'an Tentang Pendidikan*. Jakarta: AMZAH.

### **Acknowledgments**

Not applicable.

### **Authors Contributions**

There is no specific agreement with anyone regarding the research and authorship of this article. This research is purely a reflection of the author's thoughts and deep reflection (*al-Latifah ar-Ruhaniyah*) on various supporting sources.

### **Funding**

Not applicable.

**Competing Interests**

Not applicable.

**Informed Consent**

Obtained.

**Ethics Approval**

The Publication Ethics Committee of the Macrothink Institute.

The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

**Provenance and Peer Review**

Not commissioned; externally double-blind peer reviewed.

**Data Availability Statement**

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

**Data Sharing Statement**

No additional data are available.

**Open Access**

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).

**Copyrights**

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.