

Subjects and Objects of Education in the Quran

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Abstract: *The word ta'lim is a form of mashdar (the word jadian) from the word allama, yu'allimu which linguistically means to teach. Syed Muhammad Naquib al-Attas and Athiyah al-Abrasyi argue that the term ta, lim is closer to teaching and cognitive aspects. The narrow meaning of the word ta'lim is also what caused al-Attas not to agree that the word ta'lim is used to indicate the meaning of education in Islam. Similarly, the intellectuals of Islamic education do not agree with the concept of tarbiyah to indicate the meaning of Islamic education. As an alternative, this expert offers the concept of discipline in pointing out the meaning of Islamic education. In some books translating the Qur'an and Hadith into English this word is also often translated as to teach (teach), not dengantoeducate (educate), so it is not surprising that many among Islamic education experts, including those mentioned above, who state that this word more dominantly leads to the cognitive realm.*

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I. INTRODUCTION

The Qur'an is the only holy book that provides comprehensive guidance to humans. His teachings combine the world and the hereafter and also combine the zahir and the unseen. In addition, his teachings also always emphasize balances in various aspects of life. However, because the guidance is mostly global and only outlines, not everyone can directly access the guidance and guidance contained in the holy book.

To make it easier for ordinary people to understand the guidelines and demands of the holy book, many Islamic experts have developed a certain methodology in understanding the holy book. In the context of facilitating understanding of the holy book, in terms of the method, Qur'anic experts have developed four methods of interpreting the Qur'an, namely the tahlily method, the ijmal method, the muqarin method and the maudhu'i method. Meanwhile, when viewed in terms of style, the Qur'anic experts have developed ten styles of interpretation of the Qur'an, namely literary style, language style, theological style, historical style, fiqh style, shufi style, philosophical style, scientific style, adabi ijtima style, i and, which is not yet very popular, the haraki pattern (M. Quraish Shihab, 2013:389)

Apart from differences of opinion about the strengths and weaknesses offered by the various methods and styles of interpretation above, it is clear that the maudhu'i method is the most widely developed method, in conveying the messages of the Qur'an, by Qur'anic experts today. Among the features of this method is the speed and accuracy of getting the information we want from the Qur'an, the discussion is very touching and does not widen far from the information we want. With this method, it will be seen clearly how the Qur'anic insight about the topics we talk about and we want.

With the rationale as stated above, namely the ease of obtaining information with the thematic method, this paper was prepared by following the maudhu'i or thematic method. As for the target of this paper is how the Qur'anic insight about ta'lim.

II. DISCUSSION

1. Definition of ta'lim

Although the most popular term in the world of Islamic education is the word tarbiyah, if you look at Islamic education historically, only one scholarly work written before the nineteenth century used the word tarbiyah in his work, namely Burhan ad-Din al-'Uqsura'i (w. 1502), namely in his work entitled Risalat fi al-Tarbiyah wa al-Tasli'. Most scholars instead use the word ta'lim in their works on education (Abu Muhammad Iqbal, 2015:199)

The word ta'lim is the mashdar form (invented word) from the word allama, yu'allimu which literally means teaching. Syed Muhammad Naquib al-Attas and Athiyah al-Abrasyi argue that the term ta'lim is closer to teaching and cognitive aspects. The narrow meaning of the word ta'lim is also what causes al-Attas not to agree that the word ta'lim is used to designate the meaning of education in Islam. Likewise, the intellectual of Islamic education does not agree with the concept of tarbiyah to designate the meaning of Islamic education. As an

alternative, this expert offers the concept of ta'dib in referring to the meaning of Islamic education (Abuddin Nata, 2013:333).

In several books of translation of the Qur'an and Hadith into English this word is also often translated with the word to teach (teaching), not with to educate (educate), so it is not surprising that many experts in Islamic education, including those mentioned above, state that This word is more dominant towards the cognitive domain.

2. The concept of ta'lim in the quran.

Throughout the range of the author's reading and search, the word ta'lim is not found in the Koran. But that does not mean the Koran does not have insight into ta'lim. Because the word that has the same root as the word ta'lim in the Qur'an is very much found. The word ta'lim is the mashdar form of the word 'allama, yu'allimu, ta'liman. In the Qur'an, words derived from 'ain, lam and mim are mentioned 854 times. While the word invented from the word ta'lim appears in various forms, some are in the form of fi'il madhi fi'il mudhori' mashdar isim fa'il isim maf'ul and fi'il amar.

In understanding and exploring the Qur'anic concept of ta'lim, the most appropriate step according to the author is to see how the holy book uses each word derived from the word ta'lim. Due to technical considerations, the word that will be elaborated, of all the ta'lim derived words contained in the Qur'an, in this paper is only the word 'allama, the word 'allama is chosen with the consideration that tashrif 'allama is the closest in derivation to the word ta'lim. By tracing the word 'allama which is fi'il madhi from the word ta'lim, several concepts about ta'lim can be drawn as follows:

a. Subject of ta'lim (teacher/teacher)

1) Allah

The first teaching subject according to the word ta'lim ('allama) found in the Qur'an is Allah. By paying attention to the context and munasabah ta'lim words contained in this verse, it can be obtained some concepts and values about how a teacher explains about science. Among other things, teachers must teach students that to rule the world or become caliphs, humans must have extensive knowledge, because with science humans can become noble, "conquer" and prosper the world.

With knowledge, humans can also be comfortable and happy in living a good life in the world, especially in the hereafter. A teacher must also teach that the knowledge possessed by students must bring benefits to others. If the knowledge possessed by humans is only for showing off and boasting, it will bring disaster to the owner of knowledge and also to other people. In addition, a student of knowledge must be consistent and avoid negative promptings in studying, such as seeking popularity, seeking material solely, seeking temporary gain and other things that damage sincerity in studying.

The teacher must also emphasize that if these negative qualities infect a student of knowledge, the student of knowledge must re-align his intentions, directing himself and his mind to remain concentrated that he is seeking knowledge only to expect pleasure from God. Because if arrogance and other destructive qualities permeate a student of knowledge continuously, it is possible that more and more knowledge will actually lead to greater accidents and destruction for himself and mankind.

A teacher must also teach that by having knowledge, students will become honest individuals, good at being grateful, trusting and defending the truth and being able to distinguish between right and wrong in living life. And the peak of all knowledge possessed by a student of knowledge must be able to form individuals and communities who worship God or in the terms of the Qur'an it is called worship.

Furthermore, from the verses of the Qur'an which explain about Allah as a teacher, there are also signs that a teacher must teach knowledge that can protect students from negative things; unhealthy relationships and things that can harm students.

In the first revelation of the Qur'an also describes that the first teacher was Allah. Even in the first revelation it was found that God was the teacher twice. It's a beautiful human being born as a result of the upbringing and teachings of God that is described there.

A teacher should also be able to produce students who have the mentality as described in the interpretation of Fi Zhilal al-Qur'an that the impact of God's teachings on the journey of human life has begun with the transfer of historical lines and began with the transfer of the human conscience. It also started since the human goal was limited only to receive views, values, norms and ways of life from God. Views and way of life that are free from lust, views and ways of life that come from heaven and divine revelation. Since then, that is, Allah has taught humans through His revelations, there have been living inhabitants of the earth who are intrinsically and mentally stable.

They live and are under the care, direct guidance of God. They live and work with the remembrance of Allah in all their affairs, both big and small. They feel and move under the control and supervision of Allah. They always expect help and guidance from Allah, guiding them every step of the way to the ultimate truth. They wait for the guidance of the revelation that speaks to them every night. The revelation that spoke to them

about themselves, solving their problems, and the revelation that said to them with the words "Do this one! And don't do that one!"

It is extraordinary, according to the presenter, the description of the martyr about the ideal human form resulting from the upbringing and teachings of Allah described by the first revelation. If we understand in depth what he describes, we will find humans (students) who have very high spiritual values. And the height of conscience will give birth to an ideal human being, who expects guidance and guidance that comes from the truth or in Sayyid Qutb's terms called Allah and Revelation (Sayyid Quthb, 2004: 3937).

In addition, through the first revelation, a teacher must teach his students that Allah is the real teacher in human life. Because it was He who brought man out of his mother's womb knowing nothing, then Allah created for him the tools to capture knowledge, namely hearing, sight and heart. With this potential, it is easier for humans to acquire knowledge. And the greatest thing is that Allah teaches man the secrets of the scriptures, teaches him wisdom. Allah's teaching is through the intermediary of Qolam, and with that Qolam humans can guard and maintain knowledge (Abd ar-Rahman bin Nashir as-Sha'di, 2005:962).

2) Angel

The Qur'an informs that apart from Allah, the subject of the second teacher (teacher) according to the word *ta'lim* found in the Qur'an is the Angel. If you pay attention to the context of the verse that informs that the second teacher is an angel, the writer concludes that a teacher must teach students the importance of instilling and developing a critical attitude. However, what needs to be underlined when criticizing is the intention to build, not to bring down. Because if the critic is in the position of being criticized, it is not necessarily the case that the critic can do better. It could be even worse than the victim of that non-constructive criticism.

On the other hand, it was also found that a teacher must be good at sorting and choosing the material to be taught to students, because not everything the teacher knows is needed by the students and not all students' needs are in one teacher. Expertise in sorting and selecting this material will greatly support the absorption of students in understanding the subject matter.

In another verse that describes angels as teachers, there are signs that the teacher must have a strong soul and physique to support the success of his educational tasks, because without physical and psychological strength a teacher will not be able to carry out his duties properly and professionally. And without a professional nature, a teacher will fail to carry out his teacher duties, such as educating, teaching and other academic tasks.

In addition to being physically and psychologically strong, a teacher must also maintain appearance when appearing in front of his students, with a neat and clean appearance that will give birth and transmit positive energy to his students. This is where the importance of exemplary qualities that must be displayed by a teacher in transmitting positive attitudes.

That, presumably, is why the Qur'an always emphasizes the "appearance" of the angel Gabriel when conveying revelations to the Prophet rather than highlighting his "talking" bravery. Because the example displayed is far more influential than the rhetoric of speech that is sky high. By providing good examples to students, a teacher will be respected and his rank will increase both in the "eyes" of God and in the eyes of humans.

Apart from the Qur'an from the Prophet's Hadith, information is also found about angels who are teachers for humans. From the Hadith, it is found that the basic material that a teacher must teach to students is crucial material, namely about the pillars of faith, the pillars of Islam and *ihsan*. It is very interesting that at the end of the conversation with the angel who became the teacher, the Prophet as a student did not answer questions about questions that were not within his mind. This also gives a signal to the teacher not to ask questions about material that has not been taught to students.

On the other hand, this also gives a signal to a teacher to provide subject matter according to the level of intelligence of students. Furthermore, the message that can be captured from the Hadith that informs angels as teachers is that a teacher must provide various variations in teaching or delivering subject matter. In the Hadith - the angel who becomes the teacher - at least two types of teaching methods are found, namely the question and answer method and the dialogue method. This question and answer and dialogue method is very effective in learning because there will be a two-way dialogue between educators and students (Şalih bin 'Abd al-'aziz bin Muhammad bin Ibrāhim alu as-Syaikh, 2008:6)

3) Prophet or Apostle

The third teacher or educator shown by the Koran using the term *ta'lim* is the Prophets or Apostles. The first sign found when looking at the Qur'anic verse that describes the Prophet or Apostle who acts as a teacher is the selective nature in choosing students, the selective nature here is to emphasize that the priority in choosing students is emotional intelligence. Because with emotional intelligence, students are more easily directed to positive things in the education process.

Many thinkers today argue that compared to intellectual and spiritual intelligence in supporting success, emotional intelligence plays the most dominant role. The second sign found is that a teacher must have

patience. A teacher should not quickly feel bored when teaching and educating if there are students who are less intelligent in understanding the subject matter.

A teacher should not feel bored if he has to repeat in explaining the same lesson to his students. In addition, the teacher must explain to students about things that are odd according to students. Because there are many actions of adults which according to students are something odd. And if this is not explained – of course according to the needs of students – it can lead to ongoing misunderstandings.

From the word ta'lim whose subject is an angel, there are also signs about the duties of the teacher, namely reading the holy verses of God, teaching the knowledge contained in both the universe and in the holy book, purifying the hearts and minds of students. What is meant by purifying the hearts and minds of students is to get rid of negative traits both contained in the minds, behavior and hearts of students.

It could also be the meaning of purifying in the verses that use the words zakka, yuzakki in the sense of growing every potential that students have. Directing every potential they have in order to grow and develop and become the capital to reach their hopes in the future. The development of the potential of students must touch all aspects, both in the cognitive, affective and psychomotor domains.

4) Human

The fourth teaching subject according to the word ta'lim found in the Koran is Human. From the verses that inform about humans as mua'llim, several principles can be drawn, namely a teacher must realize that the knowledge he gains comes from Allah. The teacher must realize that the knowledge he has does not come from his efforts alone, but there is God's help in achieving that knowledge. Such as giving intelligence, health, security and others.

With this awareness, a teacher will cause the nature of tawadhu 'in him. The nature of tawadhu 'is an important capital that must be owned by a teacher who will then be imitated by his students.

In the observations of the speakers of the three verses of the Qur'an that describe humans as teachers, the context is always in the form of accusations and ridicule made by either a person or a group of disobedient people. Seeing such verses from the Qur'an, the speakers get the impression that the teaching profession is a profession that demands a lot of patience in carrying out the task, because as a consequence a teacher can be ridiculed or insulted by students who have bad morals.

On the other hand, the impression that arises from the verses of the Koran, a teacher should not be crazy about praise when his students are successful. Even a teacher must be tolerant when the student's failure is delegated to him while the success of the student is pinned to the parents of the student. This is very clearly seen in the daily life of a teacher, when students excel, people will ask who their parents are, and when the student is guilty, the first one to blame is the teacher. With such a "failure", the teacher could be accused of being unprofessional and not carrying out his duties properly. When facing a problem like a teacher, he must be patient and remain istiqomah in carrying out his teacher's duties.

And according to the observations of the speakers, the recommendation used by the Koran for teachers in the context of teaching is to use fi'il mudhari', the use of verb forms like this gives the impression that a teacher must continuously improve his knowledge. Because by reading and learning continuously the knowledge of a teacher will continue to increase and be up to date.

5) Devil

The fifth teaching subject according to the word ta'lim found in the Koran is Satan. In the Koran only once is it found that Satan can work as a teacher or teacher. This is in contrast when the Qur'an states that Allah is a teacher whose verses are very many. This fact gives a signal that a teacher should not imitate the devil's nature in teaching, but a teacher should imitate God in teaching.

One of the characteristics of the devil that the teacher should not emulate is teaching students things that are not true. Because the verse that informs that Satan is a teacher, the teaching material is also knowledge that is very detrimental to humans. That is magic.

III. CONCLUSION

The subject of ta'lim or teacher that is indicated by the Koran by tracing the word ta'lim used by the Koran consists of five, namely, Allah, Angels, Prophets or Apostles, Humans, Satan. With the many verses of the Qur'an that state Allah as the subject of ta'lim compared to other subjects of ta'lim, it implies that there is only one source of knowledge. This also provides information that there is no scientific dichotomy in Islam. The Qur'an has a very broad insight into the elements of education and requires deeper research than simple research as seen in this paper.

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