ISLAMIC EDUCATION IN THE AL-QUR'AN AND SUNNAH
(STUDY ABOUT THE MEANING OF EDUCATION AND IMPLICATION FOR EDUCATOR)

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Abstract

Al-Qur’an and Sunnah Rasul are the sources of Islamic teaching, which means that Islamic education cannot be separated from both sources. In both sources, education is known in terms of the meaning of Tarbiyah. In the Quran, the meaning of education is often found in the Surah with different meanings. The different meanings encouraged researchers to analyze or examine them to recognize the educational terms of the Quran and the implications for educators. Researchers used library research to collect data, and the results were analyzed based on deductive thinking. The analysis shows that there are 12 terms which refers to education, such as Tarbiyah, Talm, Da’wah, tazkiyah, al-Tadris, al-tafaqqhb, al-taqaqqul, al-tadabbur, al-tazkirah, al-ta’akkur, al-intidzar, and al-mauizah. The implication of the meaning of education is that educators should possess and impart good qualities to themselves and their personalities. Tarbiyah, da’wah, talm, tazkiyah, al-Tadris, al-tafaqqh, al-taqqul, al-tadabbur, al-tazkirah, al-ta’akkur, al-intidzar, and al-mauizah are the ideal qualities they should have, as stated in the Qur’an.

Keywords: Educators, Implications, Ideal Traits.

Abstrak


Kata Kunci: Pendidikan, Implikasi, Sifat-sifat Ideal.
Introduction

The essence of Islamic education is the efforts of devout Muslim adults who consciously direct and guide the growth and development of the fitrah (basic abilities) of students through Islamic teachings to the point of maximum growth and development.¹

Al-Qur'an and Sunnah Rasul are the source of Islamic teaching, so the essence of Islamic education cannot be separated from these two sources. Education is better known in both sources by terms whose understanding is related to education, namely at-Tarbiyah.

Education or at-Tarbiyab, according to Islam, is part of the human duty as the Khalîfa of Allah on earth. Allah is Rabba al-'Alâmîn, Rabba al-Nás, too. God is the one who educates natural creatures and also educates human beings.² As a caliph of Allah, human beings have the power and authority of God to carry out education for the natural world and human beings, therefore, in the context of this problem, human beings are responsible for carrying out such education.

Theoretically, education contains the notion of nourishing one's soul in order to achieve spiritual satisfaction.³ Education, in order to be directed towards growth in accordance with Islamic teachings, must be carried out through institutions and through a curriculum that is guided by Islamic sharia.

Islamic Sharia "will not be internalized and practiced if only taught, but must be educated through the process of education".⁴ Al-Qur'an has suggested that education issues are very important, if the Al-Qur'an is examined / explored in more depth, then we will find some basic principles of education that we can inspire to develop in order to build quality education. The word "education" is mentioned in the Al-Qur'an with many terms. The authors therefore examine the meaning of the terms of education in the Al-Qur'an and its implications for educators.

Research Methodology

This research is the literature study or library research.⁵ Library research is a study of various literature related to Islamic education, particularly the study of the meaning of education and the involvement of educators. Critical review or review of the knowledge, ideas, or findings of the body of academic literature.⁶ The researcher must be selective in finding reading sources because not all of them can be used as data sources.⁷

Data collection shall be collected from relevant sources, such as books, journals, proceedings, and other relevant sources. The data obtained from the relevant references, analyzed in deductive thinking, is a general way of thinking that concludes to be specific.⁸ More similar, equivalent, or

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¹ M. Arifin, Ilmu Pendidikan Islam Suatu Tinjauan Teoritis Dan Praktis Berdasarkan Pendekatan Interdisipliner (Jakarta: Bumi Aksara, 1991), h. 32.
² Zuhairini, dkk., Filsafat Pendidikan Islam (Jakarta: Bumi Aksara, 1995), h. 147
³ M. Arifin.
⁵ Syarifuddin Basyar, Pendidikan Islam Di Era Globalisasi: Antara Konsepsi Dan Aplikasi, AL-IDARAH: JURNAL KEPENDIDIKAN ISLAM, 2018; doi.org/10.24042/aldaraha.v8i1.3075.
⁶ Iswantir M, Gagas dan Pemikiran Serta Praksi Pendidikan Islam di Indonesia (Studi Pemikiran dan praksi Pendidikan Islam Menurut Azyumardi Azra).
⁹ Mafidin, Studi Literatur Tentang Peran Muhammadiyah Dalam Mengembangkan Pendidikan Islam Di Indonesia, Jurnal Tarbawi, 1.1 (2012), 43–53.
equal findings will make it easier for researchers to draw conclusions.

Results and Discussion
The Meaning of Education

Education is a form of human interaction. Education is a planned process for developing all human potentials for intelligence, morality, spirituality, and life skills. In Law No. 20 of 2003 on the National Education System, education is a conscious and planned effort to create an atmosphere of teaching and learning so that students can actively develop their potential to have the spiritual power of diversity, self-control, personality, intelligence, noble character and the skills needed by them, society, nation and state.

Education is a process for people to be able to live and achieve their life goals more effectively and efficiently. Education is more than just teaching; it is the transformation of values and the formation of students’ awareness and personality, as well as the transfer of knowledge and expertise. Education is the most strategic effort to enhance human dignity as the most noble creatures.

Explanations on education in Islamic education can be found in the Al-Quran:

a. Tarbiyah

There is no word at Tarbiyah in the Al-Quran, but Ahmad Tafsir explains that the word Tarbiyah comes from three words: rabbibim, rabi, and raahu. The word Rab-Yarb-Tarbiyatan with the meaning of your names means to grow and grow big. The word Rabiya Yarb with wazan khafia-yakhfa means rising, growing big / mature, growing, and developing. So Tarbiyah means an effort to grow and mature students both physically, socially, and spiritually. Katarabha-yarnbhu with the meaning of aslababu (improve it), Tawalla ammarabu (take care of the case, take responsibility for it), sasab (train, regulate, govern), qama aleyhi (guarding, observing, helping) and raahu (caring and leading).

According to al-Raghib al-Asfahaniy (502H/1108 M) this means growing / developing something step by step until it reaches the perfect limit. In addition, the word raahu, which is the root word of the word Tarbiyah, also means a source which provides knowledge, and can also mean something given to someone, such as someone who adorns himself with knowledge. In addition, the word raahu is attributed to al-rabb Louis Maluf, interpreting al-Rabb with the lord, owner, repairing, caring, adding, collecting, and beautifying. Whereas al-Qurthubi (486H-576H) gives the meaning of al-rabb with the owner, master, the almighty fix, the almighty regulator, the almighty add, and the almighty to fulfill. Imam Fakhruddin al-Razi (544H / 1210M) argues that al-raahu is a word similar to al-Tarbiyab which means al-tanmiiyah (growth and development).

Thus, Tarbiyah means efforts to maintain, nurture, care for, improve, and regulate the lives of students, so that they can survive more in their lives. Rabba

11 W.J.S. Poerwadarminta, Kamus Umum Bahasa Indonesia, (Jakarta: Balai Pustaka, 1991), h.250.
13 Moh. Haitami Salim & Syamsul kurniawan
14 Ahmad Tafsir, Ilmu Pendidikan dalam Perspektif Islam. (Bandung, Rosda Karya, 1992), h. 5.
15 Maragustam, Menetak Pembelajar Menjadi Insan Paripurna, (Yokjakarta: Nuha Litera, 2010), h. 211
16 Abudin Nata, Pendidikan Dalam Perspektif Al-qur'an, (Jakarta: UIN Jakarta Press, 2005), h. 90.
17 Abudin Nata
18 Louis Maluf, al-Manjidi fi al-Lughah wa al-Alam, (Beirut: Dr al- Masriq, 1984), Cet. XXVII, h . 243-244.
19 Ab Abdillih Muhammad bin Ahmad al-Anr al-Qurthub, al-Imi li-Abami al-Qur'an, Jilid 1 (t.d), h., 136-137.
said that *at Tarbiyah* with all its derivatives mentioned in the Qur’an 981 times.²¹

Based on the etymological understanding of Tarbiyah above, the three origin of Tarbiyah are *rabbbim, rabbi,* and *rabba.* The word Tarbiyah has quite broad meanings, namely: 1) *Al-nama-yatamu,* which means increasing, developing, and growing big little by little; 2) *Aslahahu* which means improving students if the development process deviates from Islamic values; 3) *Tawalla ammarahu* which means dealing with the case of the learners, being responsible for and training them; 4) *Raabu,* which means maintaining and leading in accordance with their potential and character; 5) *Al-tansyiah,* which means educating, nurturing, in the sense of material (physical) and immaterial (heart, mind, soul, and emotion), all of which are educational activities.²²

From the above view, it is understood that the term *al-Tarbiyah* covers all aspects of education, namely cognitive, affective, and psychomotor aspects. Both the physical aspects and the spiritual aspects are harmonious, so that humanity develops themselves. Syed Naquib Al-Attas (1931 AD) states that al-Tarbiyah contains the meaning of educating, maintaining and preserving all of His creations including humans, animals and plants.²³ While Samsul Nizar explained the word al-Tarbiyah, meaning caring, responsible, feeding, developing, maintaining, growing, and producing both physical and spiritual aspects.²⁴

From the translation of the meaning of the term Al-Tarbiyah, it means that the education offered must be process, planned, systematic, have the objective to be achieved, have the executors (educators) and have certain theories. If so, the message in the term *Tarbiyah* is quite appropriate for referring to the notion of Islamic education, since it covers all cognitive, affective, psychomotor domains.

b. *Ta’lim*

The second word that relates to aspects of education and teaching is the word *ta’dim.* The word *ta’dim* is *Mashdar isim* from the word *allama-yallimtu* which means to teach, to give a sign, to teach. Words that contain the meaning of teaching are repeated 42 times for the understanding that is generally taught, including the following:

1. Teaching the Book of Al-Qur’an, Wisdom, and the Gospel, as stated in Surah Al-Maidah, verse 110, and Surah Al-Baqarah, verse 151, which means: (Remember) when Allah says: "Isa, son of Mary, remember my blessings to you and your mother when I strengthen you with Ruhul qudus. You can talk to humans while still in the cradle and when they are adults; and (remember) in when I taught you to write, wisdom, the Torah and the Gospel, and (remember also) when you were formed from the ground (a form) in the form of a bird with my permission, then you blew on it, then the shape became a bird (the real thing) with permission, and (remember) when you heal the blind from the womb of the mother and the one with the hairpiece with my permission, and (remember) when you bring the dead out of the grave (come alive) with my permission, and (remember) when I prevented the Children of Israel (from wanting to kill you) when you presented them with clear statements, then the disbelievers among them said: "This

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²² Maragustam, *Menetap Pembelajaran Menjadi Insan Paripurna,* (Yokjakarta: Nuha Litera 2010), h. 22.
is nothing but magic real”. (Surat al-Maidah: 110). As (we have perfected our grace to you) We have sent you the Apostles among you who read our verses to you and sanctified you and taught you the Book and the Wisdom, and taught you what you do not know. (Surat al-Baqarah: 151).

2. To state the angel's recognition that his knowledge is taught only by Allah SWT to him, e.g. in Surah Al-Baqarah: 32 which means: "You are pure, you know nothing except what you have taught us; surely you are the Almighty, knowing the Wise" (QS Al-Baqarah: 32).

3. Describe the expression of the Prophet Joseph, who was made king, and the ability to make dreams come true. Located in the Surah of Yusuf: 101 which means: My Lord, indeed You have given me part of the kingdom and taught me as part of the dream of the Ta'bir. The Creator of the heavens and of the earth. You are the protector of the world and in the hereafter, remember me in the State of Islam and join me with the righteous (Surah Yusuf: 101).

4. To illustrate the power of Allah SWT in giving teachings to the Prophet in the form of teachings that are the shortest in the Book, al-Hikmah, and all that is not yet known to the Prophet as contained in Surah An-Nisa verse 113, which means: If it were not for the grace of God and His mercy on you, surely a group of them had a strong desire to mislead you. But they were not misleading but themselves, and they could not harm you in the slightest. And (also because) Allah has revealed your book and wisdom and has taught you what you did not know. and is a great gift from God upon you. (Surat an-Nisa: 113).

5. To show a remembrance that was taught by Allah SWT, as contained in Surah Al-Baqarah verse 239 which means: If you are in a state of fear (danger), then pray while walking or driving. Then if you are safe, then say Allah (Salat), as Allah has taught you what you do not know yet. (Surat al-Baqarah: 239).

6. To explain the teachings of the Prophet Muhammad SAW as contained in the letter of Yasin verse 69, which means:

And We do not teach poetry to him (Muhammad) and poetry is not appropriate for him. The Al-Quran is nothing but a lesson and a book that gives light. (Surat Yasin: 69).

Based on the above description, there are several aspects related to the term al-talim, namely: first, the doer or implementer of teaching in this case is Allah SWT, and sometimes there are others, such as scribes and sorcerers; second, aspects of his work which, in this case, are teaching or providing knowledge; third, aspects taught, namely in the form of the Book of the Torah, the Gospel, the Qur’an, the Takwil of Dreams, al-hikmah, and knowledge directly from God (Laduni science), seeta, other knowledge in the form of guidance; fourth, the aspect of subjection, that is, those who are given that knowledge, in this case, consisting of the prophets, and humanity in general.25

Based on the above description, it can be concluded that talim is a learning process that is routinely carried out by a teacher to his students. The learning process has an impact on the intellectual transformation of students. Intellectual change does not stop at mastering the material taught by teachers, but it also affects the learning behaviour of students, from lazy to diligent, or from non-creative to creative. Based on this conclusion, the word talim has a narrower understanding than that of Tarbiyah. It

25 Abuddin Nata,.., h. 95.
refers more to the educational aspects of science.

c. **Tazkiyah**

The concept of education in the Qur’an is derived from the interpretation of the word *Tazkiyah*. The word *tazkiyah* comes from the word *zakk-yuzak*, which means that many of them are developing, expanding, and growing. It also means cleaning, clearing, and repairing. The concept of education is also acquired in the Qur’an by interpreting the word *tazkiyah*, which means the process of sanctification through divine guidance. The word *tazkiyah* which means to grow and develop based on the blessing of Allah. This meaning can be used both in worldly and *Ukhrawi* contexts. So that the word zakat in Islamic teachings means something that is issued by humans taken from the rights of God, given to the poor, both intentions to expect *barakat* to cleanse the soul, to open the chest and to get a blessing in doing good. *Tazkiyah* is contained in the Al-Quran in various derivations and repeated for 69 times. The word *tazkiyah* with its derivation comes from the work of *zak*, *zakk* and *yuzak*, which is contextualised by nafs that are repeated 21 times and 4 times in the form of *isaf tafidhl* attributed to humans. Humans are given the power of Allah to purify their souls. This means that the potential is the nature of Allah SWT. Give it to anyone who wants to develop his potential to be clean and his soul to be more holy. Allah SWT. Said in the Surah al-A’la, which means “surely it is fortunate that those who cleanse themselves (with faith) (QS al-A’la 14).”

The explanation of the above verse shows the meaning of *tazkiyah* is contextualized with education, so that the word education taken from the meaning of *tazkiyah* is more directed at the purpose of purifying the soul. A clean soul is going to produce good deeds. Conversely, if the soul is dirty, it will lead to bad deeds. From this concept, it can be understood that a process of growth or self-development of students or social units is taking place in education in such a way that they become pure and clean according to their nature.

d. **Tadris**

*Tadris* has left the remaining traces of meaning, and the rest of the former requires a serious effort, because the lessons are explained in a complete way. Among the verses of the Qur’an that uses the word *al-Tadris* is the Surah al-Anam which means: Thus, We repeat the verses of Thursday effort (those who believe receive guidance) and the efforts for the polytheists to say: “You have learned those verses (from the People of the Book), and so that you explain the Qur’an to those who know (Surat al-Anam: 105)

This definition gives the meaning that *al-tadris* places more emphasis on the learning process, while the subject of *al-tadris* is God and the *nabir* while the target object is humankind, and the teaching material is the books.

e. **At-Tafaquh**

The word *at-tafaquh* comes from the word *tafaqqa*-yaqafa*tafaqqah*-tafaquhab which means to study. The word *tafaqquh* comes from the word *faqiha* or *alfiqh* which means to relate to unseen knowledge (rational) with visible knowledge. The word tafaqquh in the Al-Quran has been repeated 20 times. Among them, the letter is as follows:

1) Used for the meaning of understanding, for example in Surah An-Nisa: 78 which means:

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26 Abudin Nata, …, h. 115
28 Abudin Nata, …, h. 99.
29 Abudin Nata.
Wherever you are, death will get you. Even though you are in a strong fortress, and if they get good, they say: "This is from the side of God", and if they are afflicted by something disaster they say: "This (coming) from the side ye (Muhammad)". Say: "Everything (coming) from the sight of Allah". Then why those people (hypocrites) Almost did not understand the slightest conversation? (Q.S An-Nisa: 78).

2) Used for the meaning of knowing as contained in Surah Al-Anam: 98 and At-Taubah: 87 which means: And He created you from yourself, Then (for you) there is a permanent place and a place of storage. Truly We have explained the signs of Our greatness to those who know (Q. Al-Anam: 98).

Based on the information above, it can be concluded that the word al-Tafaqqahun implies understanding, knowing, comprehending, and deepening. These understandings are closely related to the activities of gaining knowledge, experience, and skills which are an integral part of learning activities contained in educational activities.

3) Used for the meaning of comprehending, as found in Surah al-Anfal: 70 and At-Taubah: 127 which means:

O Prophet, Say to the captives who are in your hands: "If Allah knows goodness in your heart, He will surely give you better than what has been taken from you and He will forgive you". and Allah is Forgiving, Most Merciful. (Q.S Al-anfal: 70). And when one letter is sent down, some of them look at the others (while saying): "Has anyone of (the Muslims) seen you?" after that they left. God has turned their hearts because they are a people who do not understand. (Q. At-Taubah: 127).

4) Used for the meaning of deepening, as found in Surah at-Taubah: 122 which means:

It is not proper for the believers to go all out (the hardships of the war). Why not go away from each group among them a number of people to deepen their knowledge of religion and to warn their people if they have returned to him, so that they can guard him. (Surah at-Taubah: 122)

Based on the information above, it can be understood that the word al-taqqul is derived from the word al-aql, which means the power that is given to receive knowledge, and also means that every knowledge that can be used by humans through a force called common sense. In addition, Raghib al-Ashafani said that the original meaning of the word aql was to hold, maintain or bind.

On the basis of the above understanding of language, it can be understood that mind is active rather than passive, because reason relates to the work of acquiring knowledge, maintaining and preserving the memory of knowledge, and also means protecting people from the possibility of losing consciousness by doing something beyond their control.

Humans, as agents and objects of education, can achieve goodness and success in life through education. The Qur'an always encourages people to use


31 Al-Raghib al-Ashafahaniy.
their minds to observe, to examine the universe. This can be seen in the verses 190-191 of Surat Ali Imron, which means:

Verily in the creation of the sky and the earth, and the alternation of night and day there are signs for intelligent people. (ie) those who remember Allah while standing or sitting or in a lying down and they are thinking about the creation of heaven and earth (while saying): "O our Lord, Thou hast not created this in vain. (Al-Imron: 190-191)

In the verse above, it is obvious that a person with an intellect (Ulul Albab) is a person who does and combines tadzakkur (zikir) and Tafakkur (thought). Otherwise, when he thinks, explores or examines nature as soon as dhikr appears, and when dhikr comes to his mind.32 By doing both of these things, he will attain the wisdom of knowing, understanding, and experiencing that behind natural phenomena, and all that is in it, the existence of the Creator of Allah SWT is revealed. Muhammad Abduh (1849 AD-1905 M) claimed that by contemplating the creation of the heavens and the earth, the shift of day and night would bring people to witness to the Oneness of God, that is, to the rules he had made and to the gifts and various benefits contained therein.33 It shows the logical function as a tool to remember, think, and reflect.

Happiness can be seen from the emergence of a variety of human findings in science and technology, which is essentially a generalization or theorization of the symptoms and laws of the universe.34 This situation can also lead humans to be grateful and believe that all God's creations have turned out to be very beneficial and not in vain.

g. Al-Tadabbur

The word Tadabbur comes from the word dubura which means the opposite of the word accept (khilaqal-qubul) and means turning away.35 It was formed from the word Dubura into the word 1 dabbara, which is the meaning of al-tadbir, which means to think after the event.36 The word tadabaru also means back or overtaking with the aim of an unsanitary rival. The word al-tadabbur is also associated with the word yudabbiru, which is repeated 21 times in the Qur'an. The word yudabbiru sometimes means creating, organizing, thinking and pondering.37 As contained in the letter Jonah: 3 and An-nisa: 82 which means:

Verily, your Lord is the God who created the heavens and the earth in six periods, then He dwells on the 'Arsy to arrange all matters. (Essence) Such is Allah, your Lord, so worship Him. Then are you not taking lessons? (Qur'an, Jonah: 3).

So, do they not pay attention to the Qur'an? If the Al-Quran is not from Allah's side, surely, they will get a lot of contradiction in it. (Q. An-nisa: 82).

In the above verse, it is seen that the word yudabbiru or yatadabbaru means regulating, paying attention, pondering, thinking and so on. All of these activities utilize the potential of reason and all the abilities of the five senses, as well as other inner potentials. These activities will rise wisdom, lessons, values, and others, which ultimately arrive at the blessings of Allah SWT. These lessons, wisdom, and values come later, after the reflection, thought, and attention. Thus, through tadabbur or yatadabbaru all events will be

34 Ahmad Musthafa Al-Maraghhy.
35 Al Raghib al ashfahahiy, …, h. 166.
36 Abuddin Nata, .., h. 113
37 Abuddin Nata
given that transcendental meaning that connects man and his creator, which in turn, he will become a person who always remembers the power of Allah SWT, then be careful and grateful to him.

**h. Al-Tazkirah**

The word *al-tazkirah* comes from the word *al-dzikr* which means a mental condition that allows humans to memorize something that is taught to them in the form of knowledge. Thus, the word *al-dhikr* is the same as *al-hajidż* which means to memorize with a difference, that memorizing refers to something that is visible, and sometimes is intended to present something to the heart or speech. and oral *dhikr*. In al-quran the word *al-tazkirah* is repeated 9 times, as found in surah Thaha: 2-3 and Al-waqqi: 73 which means:

We do not send this Qur'an to you so that you will be troubled; but as a warning to those who are afraid (of Allah), (Q.S. Thaha: 2-3)

We made the fire for warnings and useful materials for travelers in the desert. (Surat al-Waqiah: 73)

From the above verse, it is known that the word *yatazakkaru* means to pay attention or to ponder, the results of this reflection and attention are lessons, in the form of positive values that are useful for human life in the world and the hereafter. Furthermore, from that word also arises the word *al-dhibkr* which is repeated 52 times in the Al-Quran, as found in Surah Ar-Rad: 28, An-Nahl: 43, and Al-Hijr: 9 which means:

(ie) believers and their hearts are at peace in the remembrance of Allah. Remember, only by remembrance of Allah does the heart become at peace. (Q.S Ar-Rad: 28).

And We did not send before you, except men who We gave revelations to them: So ask someone who has knowledge if you do not know, (Q.S An-Nahl: 43).

Verily We are the one who revealed the Qur'an, and Indeed, We really take care of it, (Q.SAl-Hijr: 9).

From the above verse, it can be understood that the word *al-dhibkr* means remembering, knowing and al-quran. The activity of remembering is closely related to digesting, recording, storing memory which results in knowledge stored in memory. Such knowledge comes from Allah SWT stored in Al-Quran. Thus al-Quran is a source of knowledge, that is knowledge that comes directly from Allah, and on that basis al-quran is called *al-Dhikr*. Thus, the word *al-Tazkirah* means warning, paying attention, pondering, remember and know, this activity is closely related to education and teaching activities.

**i. Al-Tafakkur**

The word *al-Tafakkur* comes from *fakara* or *al-fikrah*. According al-Raghib al-Ashfahaniy that thinking is a power that can be used to gain knowledge until the knowledge is known. Meanwhile, *al-
Tafakkur is the process of using that thought by using the power of reason. This only happens to humans and not animals. It does not happen except in something that allows the image to be generated in the heart.⁴⁹ The word tafakkuru has different meanings and contexts in the Al-Quran, as found in Surah Al-Baqarah: 219 and Al-A’raf: 176, which means:

They ask you about khamar and gambling. Say: "In both of them there is a great sin and some benefits for humans, but both sins outweigh the benefits", and they ask you what they spend. Say: "more than necessary." Thus Allah explains His verses to you so that you think, (Q.S Al-Baqarah: 219).

And if We will, Indeed, we elevate (the degree) with those verses, but He is inclined to the world and obeys his lust, then his parable like your dog if you obliterate his tongue and if you let him stretch out his tongue (also). That is the parable of those who reject our verses. Then tell them (stories) so they can think. (Q.S Al-A’raf: 176).

In the verse above, it can be understood that the word tafakkuru is synonymous with thought practices whose subjects are different, including the numerous prohibitions of gods such as liquor and gambling; past events and discoveries uncovered by Allah SWT. Thus, the word tafakkuru refers to the activity of capturing messages of teachings or wisdom contained in various decisions of Allah SWT. The ability to capture messages or wisdom is closely related to educational and learning activities.

**j. Al-Intidzar**

The word al-Intidzar comes from the word nadzara, which means turning over the head or the eye of the heart to find something that thinks about it, and sometimes it is also used to mean contemplating and performing experiments, and sometimes it is used to mean the information that is produced after the experiment, and that is what follows called thinking.⁴⁰ This includes thinking and having alternative perspectives and reviewing ideas and work plans that have been developed from shared perspectives in order to anticipate a better future. ⁴¹ The word al-Intidzar is derived from the word nadzara in the Al-Quran which is repeated 150 times. As contained in the Surah Al-Imran: 137 and al-A’nam: 11 which means:

Indeed, it has passed before you are the sunnah of the sunnah of Allah; therefore walk ye on the face of the earth and pay attention to the consequences of those who deny (the apostles). (Q.S Al-Imran: 137).

Say: "Walk on the face of the earth, then pay attention to how the end of the deniers." (Surat al-A’nam: 11).

In the above verse, it is obvious that the word Undzuru is meant to pay attention to observing, categorizing, the difference, in the sense of knowing, finding elements of comparing, observing, understanding, similarities and analyzing, concluding, and verifying. The things that become the object of these activities will raise various kinds of knowledge according to the focus in making observations, considerations, conclusions of various other things, events such as the past producing historical knowledge, observing the process of the occurrence of rain producing materialogy and geophysics, analysis of various processes of growth.

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⁴⁹ Al-Raghib al-Ashafahaniy, …, h. 398.
⁴¹ Muahaimin, Rekonstruksi Pendidikan Islam : Dari paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran, (Jakarta: RajaGrafindo Persada, 2009), h. 75.
and development of flora which then produce peratanian science, and analysis of the human creation process that bring forth biology. Thus, the term al-intidzar is closely related to the process of education and teaching that is related to the process of research on social sciences and exact sciences with a wide variety of branches.

**k. Al-Mauidzah**

The word al-Mauidzah is derived from the word al-wadż which means sermon, advice, speech, and after becoming al-Mauidzah plural mauidz means teaching or advice. Furthermore, according to al-Raghib al-Ashafahaniy, al-Mauidzah means a warning or prevention accompanied by scare, then according to al-Khalil, al-Wadż means a warning to do good that can thrill the heart. Katawil-wadż contained in the Al-Quran in various variations are repeated 28 times, for example in the letter Lukman verse 13 and Jonah verse 57 which means:

And (remember) when Luqman said to his son, when he gave a lesson to him: "my son,, do not associate Allah, Truly associating (Allah) is truly a great tyranny" (Q.S Lukman: 13).

O people, verily you have come to learn from your Lord and healer for the diseases that are in the bosom and guidance and mercy for those who believe. (Q.Sunun: 57).

In the above verse, it is seen that the word al-wadż means teaching, advice, warning in the sense of prevention to frighten and a warning to do good that can thrill the heart. Thus, the term al-Mauidzah is closely related to the process of education and teaching.

On the basis of the eleven terms described in relation to education, there is a very broad meaning which can, as a whole, be divided into three parts: (a) Teaching activities aimed at transferring knowledge from adults (teachers) to people who are not yet adults (students). This teaching activity can be produced by people who have knowledge and broad perspectives, which can then be used as a basis for consideration in the formulation of the various policies that will be adopted. This activity can be represented by the words al-Talim, al-Tadrıs, al-Taaggul, and al-Tasaqub; (b) Educational practises, i.e. encouraging, investigating, directing, nurturing and forming mental attitudes and personalities focused on dignified and noble ideals, such as the development of an attitude of loyalty, perseverance, hard work, endurance, freedom and others. The educational process is not as simple as the teaching process, because the educational process involves not only teacher awareness of instructional materials, but also a customized educational plan. This activity may be represented by the terms al-Tarbiyah, al-Taqziyyah, al-Dzikir, and al-Mauidzah; (c) Research activities that rely not only on teachers but also on students. This research activity is related to learning activities which in essence are encouraging and directing students to explore all their potentials and talents, so that all their potentials can be optimally empowered which leads to the birth of superior and confident students. These activities can be represented by the terms al-intidzar, al-tajakkur, and others.

**The Implications of Education for Educator**

Educators are people who have knowledge and do or provide education to others in need. In the Indonesian General Dictionary, educators mean people who educate. Certain sources also describe educators as adults who are responsible for providing guidance or assistance to students

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43 Al-Raghib al-Ashafahaniy, *…*, h. 564.
44 Abuddin Nata,…, h. 120-121.
45 W.J.S. Poerwadarminta,…, h. 250
in their physical and spiritual growth in order to achieve maturity, who are able to fulfill their duties as God’s creations, as caliphs on the surface of the earth, as social beings and as individuals capable of standing alone. Educators may also mean people who are responsible for the development and maturity of the spiritual and physical aspects of children. According to Ahmad Tafsir, educators in Islam are people who are responsible for the growth of students with great effort.

Based on the interpretation of the various educators listed above, educator can be described as an individual who is responsible for the development of the child through affective, cognitive, psychomotor, and spiritual development. Execute the commandments of Allah the Almighty, for the service of the nation and of religion.

The nature of the educators as a human being who knows science is, of course, a duty on him to pass the information to others for the good of Ummah. The essence of the educators is stressed in verses 1-5 of the Qur’an, Surah Al-Alaq, which means:

Read in the name of your Lord who created. He has created mankind from a clot of blood. Read, and your Lord is the most gracious. Who teaches (human) by the delivery of kalam. He taught humans what he did not know.

In the Qur’an, the nature of the teacher is Allah SWT, but that does not mean that humans in this world do not have the task of caliph on this earth, one of which is the task of humans to teach the knowledge that has been obtained to others, in other words he as a teacher.

Based on the meaning of education in the Qur’an, the educators should ideally have the abilities and characteristics as depicted in Figure 1. below:

With the ideal qualities possessed by educators, as shown in the picture above, there will be a process of the transfer of good knowledge to humanity in accordance with the teachings of the Al-Quran. That these ideal traits can grow and develop in accordance with the values of Islamic education.

Conclusion

The meaning of education in Islamic Education such as tarbiyah, da’wah, talm, tażkiyyah, al-tadris, al-taqqul, al-taladhib, al-tazkirah, al-faṣlakkar, al-intidzar, and al-manizah are used in Islamic education and have implications for the development of Islamic education. Overall, the meaning can be grouped in three parts: (a) Teaching activities in the sense of transfer of knowledge from adults (teachers) to people who are not yet adults (students); (b) Educational practices, such as stimulating, investigating, directing, nurturing and forming mental attitudes and personalities based on noble and noble ideals, such as the development of an attitude of loyalty, perseverance, hard work, endurance, freedom, and others; (c) Research activities which rely not only on teachers, but also on students.

The premise of Islamic education for educators is that educators should hold and

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46 Ihsan, dkk, Filosafat Pendidikan Islam. (Bandung: CV Pustaka Setia, 1998), h. 78.
47 Ramayulis dan Syamsul Nizar, Filosafat Pendidikan Islam: Teabah Sistem Pendidikan dan Pemikiran Para Tokohnya. (Jakarta: Kalam Mulia, 2010), h.139.
49 Tim Penulis Artikel.
impart positive qualities to themselves and to their personalities. The ideal qualities that educators need to have are tarbiyah, da'wah, talm, tazkiyah, al-tadris, al-taqqul, al-tadabbur, al-tazkirah, al-tafakkur, al-intidzar, and al-mauizah, which are terms, as stated in the Al-Quran.

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