

Research Article

# Liberating and Enlightening Education on Qur'anic Perspective

Ahmad Zain Sarnoto<sup>1</sup>, Sri Tuti Rahmawati<sup>2</sup>, Lamy Hayatina<sup>3</sup><sup>1</sup>Prodi Ilmu Al-Qur'an dan Tafsir, Pascasarjana, Institut PTIQ Jakarta, Jakarta, Indonesia<sup>2</sup>Prodi Pendidikan Agama Islam, Fakultas Tarbiyah, Institut Ilmu Al-Qur'an (IIQ), Jakarta, Indonesia<sup>3</sup>Prodi Pendidikan Agama Islam, STAI Fatahillah Serpong, Tangerang Selatan, Indonesia

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### \*Correspondence

[ahmadzain@ptiq.ac.id](mailto:ahmadzain@ptiq.ac.id)

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## ABSTRACT

This research is to reveal that education is not only dealing with issues of intelligence and thinking, but it is also fully responsible for the development of students' character. Due to the said reason, it is important to explore such research considering that the mental situation of this nation is clearly correlated with the spirit of national education which has been value free. Our educational philosophy is indeed intellectual, but our learning strategy is no longer concerned with the mental, moral, and developmental aspects of enlightening thinking skills. The national education curriculum and methodology are designed only to fill the mind with a series of knowledge and do not provide enough opportunity for the growth of an enlightened human being. Al-Qur'an for Muslims is not a mere a religious scripture, but it is also indeed to be an enlightening guide to find some basic principles of education which can then inspire in developing a qualified education. This study uses the Qur'anic literature method as well as a descriptive and qualitative research with a library research approach by analysing Qur'anic verses. This article analyzes the signs of al-Qur'an as the basic framework for building a liberating and enlightening education.

## 1. INTRODUCTION

Education is basically a part of life that cannot be separated from every individual, since was born, people have been doing learning with their surroundings until old (Anwar 2010). In short, every individual need education, education in process changes by following the development of knowledge and technology as well as community culture (Handoko, Juliana, and Lukman 2021). In building the quality of human resources, education is very important to realize it (Sarnoto 2017). Quality of education become the main pillar of increasing knowledge and insight that will form the individual character of the strongest generation (Soleh et al. 2020). Education is also believed to be the liberator of the individual community from being left behind (Habib, Bhatti, and Iqbal 2018). Quality of education will also produce a smart generation who will appear enlighten in the community and the world (Hermanto 2020). So the aim of national education is to increase faith and piety as well as noble character (Kodrat 2019). Meanwhile, schools are a means and a place to study for students, as well as a place to enrich and expand the knowledge of students, especially Islamic Education (Khadijah 2021).

Liberation is a word that connotes freedom from all forms of restriction, independence and self-determination (Ogunbiyi and Oludeyi 2014). In the education literature, the concept of liberating education was the idea of Paulo Freire, according to him, liberating education is an effort to liberate each individual from the forms of oppression experienced (Putra 2020). It is undeniable that the contribution of Freire thought greatly influenced the development and progress of the concept of critical pedagogy. then, the question is what can we reflect on the concept of Freire education with our education system in Indonesia?(Mahur, Riyanto, and Roesminingsih 2019).

Another problem that exists at this time is that education is more oriented towards pragmatic, individualistic individuals who ignore the human aspect as part of social society so that it is not relevant to the nature of the goals of



Islamic education, both general and final goals, namely: personality as the vicegerent of Allah (Munir and Munafiah 2019).

In education, process is a system consisting of various interrelated components, and among the components that supports the success of education is the existence of a goal (Abdullah 2016). The objective component in the education process is the estuary of educational activities. Likewise in Islam, the Qur'an has given the direction of the goal educational process that every individual Muslim will aim at. In the Qur'an there are many verses that indicate the components of education, including the existence of objective aspect education, so the concept of Al-Qur'an perspective of education which is studied by Muslim intellectuals was born (Sarnoto 2021).

Al-Qur'an as a source of divine information that has taught many things to humans, which contains issues of belief, principles of worship, morals, muamalah, politics and principles of knowledge (Handoko et al. 2021). In terms of development science, the Qur'an has given insight and motivation to humans to examine various natural phenomena created by Allah SWT. Al-Qur'an as the holy book of Muslims, needs to be internalized in aspects of life, as an effort to form a person who has strong faith, a pious soul, a person who has character and intelligence, thinks forward and independent (Almunawar 2005). In Islamic conception, liberating education is an act of human basic potential. Ideally through its normative and historical teachings, Islam greatly emphasizes liberation education (Sudarman 2017). This paper, will discuss the verses of Qur'an related to the perspective of Al-Qur'an education that frees individuals from shirk towards monotheism and enlightens them by having an intelligent mind and strong faith.

## 2. RESEARCH METHODS

This research uses the Qur'anic literature method and a qualitative descriptive study with a literature study approach by analysing the verses of Al-Qur'an. Data collection in this study was taken from various sources of written materials and then identified and processed into relevant data (Sukmadinata 2010). In addition to referring the various reading sources related to research, in the discussion of this material, it refers to several books of interpretation related to material about educational goals in the Qur'an by using the thematic interpretation method. Thematic interpretation or also known as maudu'i interpretation is a pattern of interpretation by focusing on one topic related to a particular problem, then defining the keywords of the problem, and then collecting verses of the Qur'an related to the topic of discussion

## 3. RESULTS AND DISCUSSIONS

### 3.1. The Concept of Education in the Qur'an

The concept of education in the Qur'an literature and Islamic education studies are often used words of tarbiyah, taklim, takdib and tazkiyah. The four things basically have in common. Where tarbiyah is the process of guarding, maintaining, developing and guiding students. While the meaning of taklim is to tell and explain something, then muta'alim (students) know something that was previously unknown and understood (Atique 2012). While Takdib is defined as planting, coaching and strengthening morals in students (muta'adib) so they have good morals, have faith and fear of Allah SWT. And the fourth is Tazkiyah, which means to grow and develop, that is the process of purifying one's soul from worldly things to achieve the pleasure of Allah SWT. Of the four things, it shows a complementary concept of Islamic Education (Hardiyati and Baroroh 2019).

In its development, the term tarbiyah is more widely used by experts in discussing education. According to al-Raghib al-Asfananiy, the word tarbiyah comes from the word rabb which means to grow or develop something gradually to achieve perfection (Sarnoto and Muhtadi 2019).

Meanwhile, Ahmad D. Marimba as quoted by Saehudin, stated that education is a conscious guidance from educators in Physical and spiritual development of students in order to form a good personality (Saehudin 2012). Meanwhile, according to Abudin Nata, the word rabbaniy means a person who has perfect knowledge and piety to Allah SWT. Thus, the word rabbaniy can be understood as a person who has perfect and deep knowledge, and contributes with his knowledge to other people and environment (Nata 2017).

Quran is the reference for Muslims and it guides human beings in their lives (Alhamuddin et al. 2018). The Qur'an has motivated humans to seek knowledge, verse that was first revealed, named Surah Al-Alaq from verses 1-5 with the command "iqra" (reading) is evidence of encouragement and support learning motivation demands knowledge. Al-Qur'an is the word of God which contains various things including the field of Education, which is needed by humans, as a provision for world life towards happiness in the world and the hereafter (Afandi 2011).

The main foundation in building Islamic education is Al-Qur'an, various terms of educational cues in it include tarbiyah, taklim, takdib and tazkiyah with different meanings that complement each other (Anwar 2010). Thus, the

purpose of education in Islam is to gain knowledge so there is a change towards moral improvement, to create human beings who are obedient to serve Allah SWT (Rosidin 2015).

Although Islamic education experts have different opinions about the meaning of education in the Qur'an, they are not changing the meaning of the concept education itself, for example the meaning of tarbiyah is more to shape behavior, taklim leads to develop intellectual aspects, while takdib develops behavioural aspects, and tazkiyah focuses on aspects of mental education. In general, the purpose of education on Quranic perspective is to educate, teach, foster and direct human individuals to carry out their functions as servants of Allah (Abdullah) and as His caliph (representative), which is carrying out human functions requires knowledge. Islam is a religion that teaches what to believe (aqidah), how to worship (syariah), and how to deal with other people in a public context muamalah (Parhan et al. 2020). It can be manifested by Islamic education, which holds strategic roles to liberate human beings from feudalism and support the regulation framework and empower those Muslim to be a mankind whom are capable of conducting the rahmatan lil'alamin mission (Anwar 2010).

### **3.2. Liberating education on Quranic Perspective**

The educational process in Islam aims to form human beings who have noble character, become servants of Allah who are always obedient to serve and prosper the earth as part of social beings (Sarnoto 2019). As an obedient servant of God, education is treated as a result of the learning process that produces a straight person and has a strong aqidah, so that he is free from shirk to become a human being, who is physically and spiritually intact and can live naturally by practicing the values of piety.

According to Syed Muhammad Al-Naquib al-Attas, the goal of education in Islam is to create a universal human individual, which have an integrated relationship between submission and obedience to Allah while carrying a mission of salvation for the social environment. *Insan Kamil* is also understood as a human being who is balanced in quality, thought, dhikr and deeds (Badaruddin 2009).

The "*Insan Kamil*" is a reflection of obedience in worshipping only Allah by purifying monotheism, understanding the purpose and nature of his creation as a human being, this is in line with the word of Allah in the Qur'an Surah Az-Zariat verse 56, which means: And I did not create the jinn and mankind except to worship Me (QS, 51:56)(Agama 2019).

The meaning of the verse above is that all activities carried out by humans are oriented to worship Allah SWT (Shihab 1997). Therefore, in carrying out life activities, it must be in accordance with what is desired by Allah SWT

Liberating education on Quranic perspective is essentially caring for the natural values possessed by individual humankind, so they are maintained and accordance with religious rules and norms, free from the dogmas of shirk, hypocrisy and tyranny. If the individual wants continue to realize his holy nature potential (tawhid), and be free from the shackles of his negative desires, then one of efforts is through the education process, which will ultimately increase the power of creative thinking and productive (Saihu et al. 2020). Education is an integrated effort and power to liberate human beings, both from the external and inward aspects (Ichsan, Samsudin, and Pranajati 2021).

### **3.3. Enlightening education on Quranic perspective**

Education is essentially aim to develop the potential possessed by humans and psychic functions through the stages of the learning process to achieve perfection of independence and maturity (Habib et al. 2018). Enlightening education on Quranic perspective is study of Educational Signs, where the first revelation to the Messenger of Allah was Surah Al-'Alaq verses 1-5 which contains important and basic information for humans regarding the command to read as a process of learning in education.

Surah Al-'Alaq is the 96th surah that consist of 19 verses, the first revealed were verses 1 to 5, which means: 1) Read (o prophet) in the name of your Lord who created, 2) He created man from a clinging clot, 3) Read, and your Lord is the Most Generous, 4) Who taught (humans) by the pen, 5) Taught man that which he knew not.

In the first verse Allah SWT ordered "iqra" (read) using a command sentence (fi'il amar), according to Buya Hamka the command to read in the first verse of Surah Al-'Alaq is an order to the Prophet and all his followers to "iqra" read in the name of Allah, God who created (Hamka 2015).

Meanwhile, Quraish Shihab argued that why the first commandment addressed to the Prophet was to read, even though he was an ummi (not good at reading and writing). Because Iqra is a root word that means to collect, iqra does not always mean reading written texts with certain letters. From the meaning of iqra (collecting) various meanings were born, including conveying, exploring, studying, researching and reading, in written or unwritten texts (Shihab 2006).

When the prophet was ordered by the angel Gabriel to read, "Iqra" (read), the prophet replied "ma aqra?" (what to read). This question is not answered, the wisdom is that Allah SWT wants the Prophet and his people to read anything, as long as reading accompanied by bismi rabbi (calling the name of Allah), in the sense of learning to read and knowledge that brings benefits to mankind (Katsir 2004).

Reading activities for Muslims are part of the educational process which is very useful in opening the horizons of human beings, reading is the beginning the process of intellectual exploration in search of truth and knowledge, so it will strengthen their faith in Allah SWT. The command to read "iqra" in various contexts is reading, researching, exploring, knowing something, reading nature, signs of the times, history and other sciences (Shihab 2006).

In the second verse, Allah says which means: He has created man from a clinging clot, according to Hamka, (Hamka 1982) the process of creating human beings is the second stage from a clot after nuthfah, and from a clinging clot the next process becomes flesh (mudhghah). The Prophet Muhammad was not good at reading and writing, but Jibril still urged him to read up to three times, this is a sign that later the prophet will be able to read and memorize the verses of Allah brought by the angel Jibril, because of the Qur'an itself means reading. Shaykh Muhammad Abdul in his Juz amma interpretation as quoted by Hamka, (Hamka 2015) plains that Allah Almighty has made humans through the process of semen, turned into blood and become whole humans, with His power Allah will be able to make ummi servants into human beings. moreover, the prophet is a chosen human who occupies the predicate of insan kamil (perfect human). The lesson of the process revelation of the first verse in the Qur'an for Muslims is that all efforts to seek knowledge by reading must be based on the name of Allah.

Whereas in the third verse, "Read, and your Lord is the Most Gracious, according to Hamka, after the first verse that prophet Muhammad was ordered to read in the name of Allah who created man by the process of a clinging clot, followed by reading in the name of God, and God who is meant, of course, is Allah, the Most Noble, Most Gracious and Merciful to all the creatures He created (Hamka 2015). From this explanation, it can be understood that Allah SWT gives a signal to humans to realize that their potential to be able to read and research, thst is a gift from Allah SWT. The knowledge gained from the process of reading and researching and studying the verses of Allah SWT must be implemented in life, and a reflection of people who have intelligence but have a religious character. Every Muslim should have belief that intelligence possessed is an emanation from Allah SWT. All-Knowing and All-Knowing (Nasr 2005).

In the fourth verse Allah says: "Who taught (humans) by the pen", according to Hamka, this is where Allah SWT as God shows His Most High Privileges and Glory, by teaching humans' various knowledge and opening it to Him. He gave key to the store of knowledge with qalam. With the qalam (pen) in addition to the tongue used for reading, Allah SWT also stipulates that with the qalam (pen) knowledge can be recorded (Hamka 2015).

While in the fifth verse, Allah says which means: "Taught man that which he knew not.", according to Hamka,(Hamka 2015) Allah SWT first teaches humans through the qalam. And after being able to use qalam (pen) there will be a lot of knowledge given by Allah SWT to humans, so the knowledge will develop. Basically, the content of Surah Al-Alaq has provided an overview of the education elements, and the results of educational process will be born many intellectuals who have a solid faith, so the knowledge that they have will provide to enlighten themselves and their environment

#### 4. CONCLUSION

Education in Islam is to make humans who are free from shirk towards monotheism to become human beings that free from negative impulses. Education in perspective of the Qur'an basically provides guidance to individuals free themselves from negative potentials by developing the ability to read various natural phenomena around them created by Allah SWT. Meanwhile, enlightening education on Quranic perspective is the introduction of various phenomena by means of reading, researching, studying, as the first verse was revealed with the command "iqra" (reading as to make intelligent Muslim who have the ability to think rationally

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