

## THE QUR'ANIC PARADIGM OF EDUCATIONAL THEORIES

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### ABSTRACT

The tendency of the basic footing in the process of education and teaching always refers to the reference of Western paradigm educational theories that have been built by its figures is something natural, such as the theory of empiricism, nativism, and convergence. However, on the other hand, it becomes something dilemmatic if the tendency is grounded (crystallized) without being balanced with motivation for Muslim educators to build educational theories from the Qur'anic paradigm. Hasn't it been recognized and believed that the Qur'an in the worldview of Islam is an absolute reference for solving various life problems, and of course including in 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 by "eidetic" and interpretation methods (hermeneutic). The results of this study indicate that the Qur'an as a source of education has principles that become a reference to produce educational theories. The principle of *tawhid* and *rabbaniyah* (spirit of divinity) is the main foundation for building Qur'an-based education. Because it provides an understanding of the Almightyness of God as well as a tangible manifestation of the essence of man as *khalifah fil ardhi* (God's representative on earth).

**Keywords:** Qur'an, Paradigm, Educational Theories

### I. INTRODUCTION

The reference of educational theories in the process and its application to the world of education tends to refer to the thoughts of Western paradigm educational figures, at least starting around the end of the 16th century since the birth of the

theory of empiricism initiated by John Locke (1632-1704). The assumption of empiricism theory states that environmental factors have an important role and are optimistically believed in the formation and development of humans. Meanwhile with his nativism theory, Arthur Schopenhauer (1788-1860) assumed that the development of each individual's personality is determined by innate abilities and talents as well as natural factors.

Because nativism theory was considered pessimistic, while empiricism theory assumed its theory was too optimistic, the convergence theory was born pioneered by William Stern (1871-1983), a German philosopher who combined the two previous theories with the assumption that human development is strongly influenced by innate talent or basic village factors as well as natural environment factors simultaneously. This dialectical interactive process between empiricism and nativism is assumed to be the formation and development of human personality.

Tracing "eidetic" (such a detailed observation) (K. Bertens, 1985, p. 438) with a deep contemplation of the three theories mentioned above, it appears that there are weaknesses, especially in terms of the basic footing used as a reference for educational sources in the three theories by prioritizing the importance of actual competence as a result of human education that is more utilitarian, materialistic, economic, anti-afterlife and does not touch the spiritual (transcendental) aspect at all.

On the other hand, the passage of time shows that until now, the world is in the era of the third millennium of the 21st century in which human growth and development has progressed much differently than when the three theories were coined. Of course, it is very possible to review its validity, even though the three theories have contributed to coloring the world of education down to earth. Because, in reality, various educational practices and patterns originating from the three theories are more oriented towards material aspects and produce material benefits to humans. So that everything that does not produce material and non-empirical benefits is categorized as mythocentric. (Azyumardi, 2012, p. 11).

Of course, this results in the human mindset becoming wild and deify logical reasoning (logocentric) alone. While the spiritual aspect, reason, conscience (qalbu), imagination, intuition and spirituality, as the essence of human reality marginalized. Whereas in this aspect of spirituality, it is precisely the essence of the reality of the existence of the reality of human existence that must first be instilled with seeding and awareness with the Qur'anic and divine values. (Naquib al-Attas, 1981, p. 233).

It should be noted, long before the three educational theories were coined, the caliph Amirul Mukminin Ali Ibn Abi Thalib had suggested that in order to create a religious, educated, and successful future generation in the world-afterlife, he should provide guidance and teaching with broad knowledge and developed educational

patterns 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 Thalib's statement that future education in addition to aiming to give birth to an educated generation with various competencies possessed according to the needs of his day, however, the main and first to be instilled is transcendental religiosity, namely the recognition and recognition of the Almighty of God as the absolute and supreme reality. (Nurcholis, 2008, p. 5).

It could be that the rational (cognitive) ability of humans as a result of education that refers to the three Western paradigm educational theories has competence, but from the aspect of manners and spirituality, humans experience a void. This is precisely the growth of desacralization of science, anti-afterlife, hatred of wisdom, ambitious, aggressive, violence, oppression of the weak, ignorance, dehumanization in the form of denial of human nature, and so on, which have an impact on the decline of world civilization. (Paulo Freire, 1973, p. 25).

Hence it is very natural if the legacy of the Western paradigm education system, until now, is still felt (implemented) especially in public education institutions that prominently have a dichotomy between general education and religious education. Whereas in the Islamic paradigm, with the Qur'an as a reference or the main basic footing in education explains in various verses that the purpose of education is a bridge (*shirath*) in an effort to achieve a happy life in the world as well as a happy life (*as-Sa'adah*) in the hereafter. So that the essence and target of the educational process is none other than, everything is directed and centered on God Almighty, as a form of human servitude (worship) to Him as well as 'paying debts' to Him for having been loaned a human 'self' from His gift. (Naquib al-Attas, 1995, p. 147).

In this regard, for Naquib al-Attas, education is essentially the seeding and cultivation of manners in a person, as a good human being who fully realizes his responsibility to God, who understands and fulfills justice towards himself and others in his society, and continuously strives to improve every aspect of himself towards perfection as a man of manners. (Naquib al-Attas, 1984, p. 8).

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 humanitarian problems, especially in the aspect of education and science so that it can be utilized to lead humans to the truth (*al-haq*) and enter the peak of humanity (*khalifah fil ardhi*), then in this paper, the author seeks to focus the analysis on the study of the Qur'anic paradigm of educational theories.

## II. RESEARCH METHODS

The approach in this research uses data collection techniques through documents and then analyzed "eidetic" and philosophical methods. In this philosophical method, critical analysis (criticalism) is indeed the basic nature of philosophy in seeking wise truth. (Taufik Abdullah, 1990, p. 14). So that the "eidetic" analysis is used as the initial stage of the related documents to be analyzed by the interpretation (hermeneutic) method. (Munsur, 2014, p. 72).

The documents in question graft Ian Hodder's conception covering three scopes, namely; First, in a broad sense covering all sources, both written and oral sources. Second, in a narrow sense, it includes all written sources only. And third, in a specific sense, which only includes official and state papers, artifacts, interpretations of experiences, and so on. (Norman and Yvonna, 2002, p. 564).

The data sources in this study consist of primary and secondary sources, all data sources both primary and secondary come from literature sources. As a primary source is the Qur'an al-Karim and the interpretation of the Qur'an from experts (*mufassirin*) as well as books that study the field of philosophy and Islamic education. The secondary sources are books and journals that support the connection and contribution to this article. Thus, this research is qualitative-exploratory and interpretative in interpreting data from the Qur'anic paradigm of educational theories.

## III. DISCUSSION RESULTS AND ANALYSIS

### 1. THE QUR'ANIC PARADIGM OF EDUCATION

The paradigm 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 paper on the Qur'anic paradigm of educational theories. The paradigm is more abstract and general because the paradigm is a logical framework of the theory so that one paradigm can cover several theories, which is clear that a paradigm is born from the accumulation of various theories that support each other, perfect each other, and ultimately become a complete consistency.

Furthermore, a paradigm can be used as a set of fundamental beliefs or faiths that guide and determine one's actions both in everyday life and in scientific investigations. The first person to popularize the term paradigm to build scientific theories was Thomas S. Kuhn, which is a scientific activity in solving various problems encountered, so that finally the various anomalies (impropriety) that arise cause a crisis. (Thomas S. Kuhn, 1970, p. 26).

In other words, the paradigm is a fundamental image from which a person departs in exploring the world both against written verses (the Qur'an) and unwritten verses (the universe) with his scientific insight (worldview) in order to obtain wise truth and common benefit. (Seyyed Hossein, 1981, p. 29). In connection with that, this paper seeks to explore the written verses (the Qur'an) and correlate them with unwritten verses (*al-Kaun*), especially in the field of education as an effort to build Qur'an-based educational theories.

The book of Qur'an according to Salih Abdullah Salih is an educational book because it contains a variety of complete information and is related to the world of education. Judging from the name too, the Qur'an has another name, *al-Kitab*, which means writing or being written. While reading and writing is a process that becomes a necessity in the learning and teaching process. (Aat Solichah, 2018. 7 (1), p. 32).

Indeed, the content and educational commands of the verses listed in the first surah that was revealed, namely Q.S. al-'Alaq: 1-5, for Muhammad Abduh quoted by Ignaz Goldziher informs that humans should read whatever signs are in this universe (*al-Kaun*) either by researching, searching, examining, exploring, analyzing, building theories, or even criticizing. In addition to the meaning of reading, the 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. (Ignaz Goldziher, 2006, p. 427).

In the following, the author summarizes some verses of the Qur'an that clearly contain several sentences containing the meaning of education, such as *darasa*, *rabb* (رب), *'alima* (علم), and *faqiha* (فقيه). The “*darasa*” word itself can be found in Q.S. al-An'am: 105 and Q.S. al-Qalam: 37. The “*rabb*” word denotes *al-Malik*, *as-Sayyid*, and *al-Mun'im* as follows: *ar-rabb*: Q.S. Yusuf: 41, 42, 50, and 23. *Rabb*: Q.S. al-Fatihah: 2 and al-Baqarah: 126. *Rabba*: Q.S. al-An'am: 164;. *Rabbuka*: Q.S. al-Baqarah: 21. *Rabbukum*: Q.S. al-Baqarah: 21. *Rabbukuma*: Q.S. al-A'raf: 20. *Rabbana*: al-Baqarah: 127. *Rabbuhu*: Q.S. al-Baqarah: 37. *Rabbaha*: Q.S. Ali 'Imran: 37. *Rabbuhum*: Q.S. al-Baqarah: 5. *Rabbuhuma*: Q.S. al-A'raf: 22. *Rabbi*: Q.S. al-Baqarah: 258. *Arbab*: Q.S. Yusuf: 39. *Arbaba*: Q.S. Ali 'Imran: 64, 80, and Q.S. at-Taubah: 31.

The "rabb" word which indicates the meaning of *ar-rabbah* (*jama'ah* or group), *ar-rabbi*: *rabbiiyyun* as mentioned in Q.S. Ali 'Imran: 146. *Ar-rabbani* (*al-'alim* and *ar-rasikh* in religious sciences or plural *rabbaniyyun*) including: *ar-rabbaniyyun*: Q.S. al-Ma'idah: 44 and 63. *Rabbaniyyin*: Q.S. Ali 'Imran: 79. *Ar-raib* or the child of a previous husband and its plural form *rabaib*. *Rabaibukum*: Q.S. an-Nisa: 23. (Hasan Izzuddin, 2008, p. 166).

According to Nurcholish Madjid, the “*rabbaniyah*” word gives birth to a value system based on God Almighty as a reflection of faith that is imbued with the realization that life comes from and leads to God. (Nurcholish, 2008, p. 3). So God is the “*sangkan paran*” (origin and purpose) of life (*hurip*), even all His creatures (*dumadi*). God is the creator of all physical and mental beings, and He has created human beings as the pinnacle of creation to be appointed as His representatives (caliph) on earth.

Also, in the Qur'an surah Ali Imran: 79, the “*rabbaniyin*” word is taken from the origin of the “*rabbaniyah*” word, which also means the people of divinity or the spirit of divinity, which is the core of the teachings of the prophets and messengers of God. Therefore, the values of the spirit of divinity in the conception of education become something main and first instilled in humans.

Furthermore, the word *ra-ba-wa-raba* which has the meaning of increasing and developing and the form of *af'al at-tafdil arba*. *Rabat*: Q.S. al-Hajj: 5. *Yarbuwa*: Q.S. ar-Rum: 39. *Rabiya*: Q.S. ar-Ra'd: 17. *Rabiyah*: Q.S. al-Haqqah: 10. *Arba*: Q.S. an-Nahl: 92. *Yurbi*: Q.S. al-Baqarah: 276. *Ar-riba*: Q.S. al-Baqarah: 275. The term used in the Qur'an that has the meaning of educating: *rabbayani*: Q.S. al-Isra': 24. *Riba*: Q.S. ar-Rum: 39. While the one that has the meaning of a high place: *rabwah*: Q.S. al-Baqarah: 265 and Q.S. al-Mukminun: 50. (Hasan Izzuddin, 2008, p. 169).

The “*alima*” word where the word *al-a'lam* means *al-jibal* (mountains) is shown in Q.S. ash-Shura: 32. *'Alamat* (wayfinding), found in Q.S. an-Nahl: 16. *'Ilm* in the form of *masdar*, *al-af'al*, *fa'il*, *mubalagah*, *af'al at-tafdil*, and *maf'ul* from *'ilm* and *'alima*, including *'ilmuha* Q.S. al-A'raf: 187. *'Ilmuhum*: Q.S. an-Naml: 66. *'Ilmi*: Q.S. ash-Syu'ara: 112. From *af'al*, including *'alimta*: Q.S. Hud: 79. *'Alimat*: Q.S. as-Saffat: 158. *'Alimumhunna*: Q.S. al-Mumtahanah: 10. *'Alimu*: Q.S. al-Baqarah: 102. *Fasata'lamuna*: Q.S. Taha: 135. *Na'lamu*: al-Baqarah: 143. *'Alim*: Q.S. al-An'am: 73. *Al-'alimun*: Q.S. al-'Ankabut: 43. *'Alimin*: Q.S. ar-Rum: 22. *'Allam*: Q.S. al-Maidah: 102 and 116. *Al-ma'lum*: Q.S. al-Hijr 38. *Tu'allimuhuna*: Q.S. al-Maidah: 4. *Nu'allimahu*: Q.S. Yusuf: 21. *Yu'allimuka*: Q.S. Yusuf: 6. (Hasan Izzuddin, 2008, p. 155). Meanwhile, the “*faqih*” word is in the form of *mudari' sulasi* and *tafa'ala*. *Yafqahu*: Q.S. Taha: 28. *Yafqahu*: Q.S. al-An'am: 25. *Yatafaqqahu*: Q.S. at-Taubah: 122. (Hasan Izzuddin, 2008, p. 273).

## 2. VARIOUS CONCEPTIONS OF EDUCATION

When viewed from various perspectives, the term education is a term that comes from the Latin, *educare*, which means to enter something, meaning to enter knowledge into someone. (Langgulung, 1992, p. 4). In the Big Indonesian Dictionary, education is defined as the process of changing the attitudes and

behavior of a person or group of people in an effort to mature through teaching and training efforts; process, method, act of educating. (KKBI, 1994, p. 263).

Based on the term (terminology), education can simply be interpreted as a human effort to foster his personality in accordance with the values contained in religion, society and nation. (Jalaluddin, 2014, p. 210). Meanwhile, according to Azyumardi Azra, he defines education as a human activity that is carried out to help fellow humans to be willing and able to achieve their dignity as real human beings. (Azyumardi, 2012, p. 37).

Muhammad Munir Mursy explains that *tarbiyah* comes from the root word *raba-yurabbi-tarbiyyatan* which means growing and increasing. Likewise, the understanding put forward by Ahmad Warson that *tarbiyah* means *nama wa zada* (grow and develop). To educate is to develop the potential of the body, mind, and *akhlaq* (character). Mursy and Warson's thinking has something in common with Al-Raghib Al-Asfahani quoted by Abuddin Nata that "*Tarbiyah huwa insya al-syai halan fa halan ila had al-tamam,*" which means growing or fostering something step by step until it reaches a perfect limit. (Abudin Nata, 2005). (Abudin Nata, 2005, p. 90).

For Ivan Illich, education is the process of providing humans with various kinds of situations aimed at empowering themselves by considering aspects of awareness, enlightenment, empowerment, and behavior change. (Soyomukti, Nurani, 2011, p. 32). This concession signals the need to prepare a generation that can create job opportunities with various skills and knowledge possessed while still making moral education a priority. He further added that a good education system should have three objectives. First, to provide opportunities for all people to freely and easily obtain learning resources at any time. Second, it allows everyone easy access to education. And third, ensuring the availability of general inputs related to education. Looking at Ivan Illich's thoughts on the three elements of the purpose of education, there seems to be a tendency that the main goal of education only aims at the physical and empirical aspects.

Meanwhile, according to Naquib al-Attas, *tarbiyah* basically means nurturing, bearing, feeding, developing, maintaining, raising, producing mature products, and taming. From the definition of the term *tarbiyah* as mentioned above, it means that education essentially only refers to the idea of 'ownership' that exists in Allah Swt. all of which are summarized in the single term *ar-Rabb*, such as; ownership of parents' offspring to their children to carry out the obligation of *tarbiyah*, which only shows the type of relational and tends to be charged with maintenance on the physical aspect. Meanwhile, 'ownership' actually only belongs to Allah Swt. (Komaruddin, 2020, p. 212).

Some examples of Qur'anic verses that tend to be used as a basic footing related to tarbiyah are Q.S. Al-Isra': 24 which means, "O my Lord, love them both (my parents), as they both brought me up when I was a child." Likewise, the holy words are often understood from the content of Q.S. Ash-Syu'ara': 18 which means, "Firaun said to Prophet Musa: "Did we not bring you up in our household when you were a child and you lived with us for some years of your life?""

The "rabbayani" word in the first verse means *rahmah*, which means mercy or compassion. It means feeding and affection, clothing and shelter and care. While the "nurabbika" word in the second verse means we have nurtured you despite the fact that Firaun did *tarbiyah* to Prophet Musa simply, namely only raising him without including the cultivation of knowledge in the process. Therefore, if education now emphasizes knowledge and affection rather than instilling *adab*, then according to al-Attas it is more accurately called *tarbiyah*. (Komaruddin, 2020, p. 126).

Furthermore, the use of the term education is also often confused with teaching (*ta'lim*) which comes from the word (علم - يعلم). The definition of *ta'lim* (teaching) itself is the provision of knowledge so that the person being taught becomes knowledgeable. If education today is intended to teach and develop the potential of the body, mind, and *akhlaq* (character) with compassion then it is more appropriate to use the term *tarbiyah wa ta'lim*. Because the two terms are interrelated, where *tarbiyah* emphasizes the process of guidance so that students who have the potential or basic nature (*fitrah*) can grow and develop perfectly. Meanwhile, *ta'lim* itself emphasizes the delivery of correct knowledge to students. (Darmadji, 2013, 7 (1), p. 171).

Meanwhile, for Naquib al-Attas, if education is intended to transform the recognition and recognition of the Almighty God by harmoniously combining knowledge, charity and *adab* to humans, it is called *ta'dib*. (Komaruddin, 2021, p.110). 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 direction of the path of truth (*al-haq*) carried out consciously (*insyaf*) by educators (*muaddib*) about the recognition and recognition of the verses of God (signs of God) both written verses, namely the Qur'an and unwritten verses, namely the universe with compassion and sincerity towards the growth and development of the human spirit and body to have *rabbaniyah* awareness (spirit of Godhead) and actual competence towards the formation of a noble personality (*adab*). Such a conception is in line with the Hadith of the Holy Prophet, narrated by Ibn Mas'an

from Ibn Mas'ud, which means, “*My Lord has educated me, and thus made my education the best.*”

It is clear that in Islam, education is fundamental, and the goals to be achieved in Islamic education are balanced between the life of the world and the hereafter and there is no difference between men and women, so that every Muslim, both men and women, have the same obligations and responsibilities to seek knowledge and have the same opportunity to get education. (Abdurrahman Saleh, 2007, p. 15).

Therefore, according to Rasyid Ridha, scholars agree that there is an equal obligation to seek knowledge for men and women. All 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 to study perfectly. Therefore, the purpose of education according to Islam is reflected in the purpose of human life, namely worshiping Allah Swt., and becoming *khalifatullah* on earth. (Jalaluddin, 2003, p. 42).

The high aspect of education in the Qur'anic paradigm really gives space to every human being to achieve it. Because with good knowledge and education, humans can manage nature and create technology that cannot be created by other creatures, and with knowledge, humans become the most perfect creatures. In fact, according to al-Attas, the purpose of human life and the purpose of education are in line, which is expected to become a complete person who is closer to Allah Swt., and gain happiness in this world and the hereafter.

### **3. THEORIZATION OF EDUCATION IN THE QUR'AN**

In terms of the purpose of the Qur'an, which carries the vision of religious revelation revealed by God, none other than to be a mercy for all nature (*rahmatan lil 'alamin*) Q.S. Al-Anbiya': 107. The interpretation of the deep meaning of the holy word indicates a comprehensive guidance and regulation, covering worldly and *ukhrowi* life, inner and outer (esoteric and exoteric), physical and spiritual, transcendent and immanent, along with spiritual and material. (Komaruddin, 2021, 10 (3), p. 71).

Likewise, according to Arifin, the Qur'an must be internalized in various aspects of life, including in the field of developing educational theorization, because of the verses that contain enough motivation to think and investigate and make observations about the phenomena of God's creation to reach no less than 300 times. (Arifin, 2009, p. 19). Of course, this fact shows that the function of thinking becomes 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 signal for humans with the power of

thinking to build theories in science and education. In connection with that, Norman R. Campbell explained that the theory related to education is a major theme in the field of education that is formulated with the ability to think systematically and radically and based on experimental results, then well built in various fields with the help of relevant facts to arrive at educational practice. (Norman, 1957, p. 120).

Theory is scientific knowledge that includes an explanation of a particular sector of the scientific discipline and is considered correct based on the results of observations, in-depth research on certain disciplines. At least according to Suwardi, there are three requirements as a scientific theory, namely; First, consistent with previous theories. Second, in accordance with empirical data. Third, replacing old theories that do not match empirical testing and facts. (Suwardi, 2012, p. 8).

Arifin added that theory is a round system of principles, definitions, hypotheses, and observations arranged in such a way that it can simply explain the interconnection between various variables. (Arifin, 2003, p.18). Therefore, a theory is essentially a conception of human thinking about a field of life that is arranged based on facts that are interconnected and support each other so that it becomes a form of thought that is tested in practice. Consequently, from the facts of the Qur'an as a basic foundation as well as a way of life can be used as a reference to build educational theories. As the author found in the above section about the variety of educational terms contained in the Qur'an. Quite a lot of the Qur'an messages from various verses that contain human motivation to hear, see, read, think, research, as well as build educational theories.

As in detail revealed in the Qur'an regarding the process and existence of humans as living beings who have the potential and intelligence compared to other creatures. The description of human existence is hinted at in the Qur'an letter an-Nahl/16: 78. Which means, *“Allah Swt. took you out of your mother's belly knowing nothing, and He gave you hearing, sight and conscience, that you may be grateful.”*

The content of the verse is that Allah Swt. created human through the mother's womb then Allah gave hearing, sight, and heart. It is interesting to examine the order in which Allah created them. First, Allah created hearing (ears), sight (eyes), and heart. The sequence in al-Sya'rawi's interpretation explains that the sequence is natural and scientific. As in the real life of the birth of a baby, the ear as the first hearing device functions, although at a later stage the eye organ has a sharpness in receiving responses compared to the ear.

Meanwhile, according to Abu Muhammad Makki al-Qairuwani, summarized by Darwis Hude, he explains that Allah Swt. teaches humans in the mother's

womb something they do not know, then Allah Swt. equips humans with the ability to hear, see, and hearts that function to distinguish between good and right, understand something, and listen to the commands and teachings of Allah Swt. (Darwis Hude, 2015, p. 77).

It is not only the ears and eyes that have benefits for human life. Dolman explains 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 of electrochemical impulses and forwarded to the brain to be organized and interpreted into intelligible words. The brain's operating system in understanding the arrangement of electrochemical impulses is the heart, so if the brain is likened to hardware while the heart is software.

In addition to giving the ability to hear, see, and heart, Allah Swt. gives the potential of religion or called *fitrah*. In the Islamic view, there is a theory that explains the development of individuals in the learning process (education). This theory is called *fitrah* theory. This theory refers to the potential contained in humans who have physical and spiritual elements. In the physical and spiritual structure, Allah gives a set of basic abilities that have a tendency to develop (potentiality). Therefore, it is very necessary for the content of Qur'an-based education in order to develop the *fitrah*. The denial of the development of *fitrah* in education results in the loss of humanization as the true nature of man and has an impact on unfair treatment, extortion, oppression, and the like.

The "*fitrah*" word etymologically comes from the Arabic '*fathora*' which means to break or split. Meanwhile, according to the term *fitrah* as defined by Muhamad Arifin, it is the basic ability or basic human potential brought from birth. Al-Jurjani defines *fitrah* as the potential that is ready to accept religion. Al-Jarnuji's opinion is as stated in the Qur'an surah al-Rum/30: 30, which means, "*So set your faces straight to religion (Islam); (according to) the fitrah of Allah for He has created man according to that fitrah. There is no change in the creation of Allah. (That is) the straight religion, but most people do not know.*"

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

The human side with the potential of *fitrah* owned by every human being in order to grow and develop can be approached through the religion of revelation (*fitrah al-munazzalah*) as a gift from Him, and strengthened with *fitrah majbullah* in order to seek goodness and truth (*hanif*) naturally through the educational process. (Nurcholis, 2008, p. xx).

In other words, the potential of *fitrah* contained in the Qur'an and Hadith is the potential from birth and can be actualized in life both with personal, natural, and social life, through intensive interaction and connectivity between innate potential and the universe (*al-Kaun*). Therefore, lifelong education is a necessity for the development of human potential (humanization).

From this description, it is explained that every human being has potential since the womb, then it will develop and increase along with the educational process received for each individual. For this reason, parents (family), schools, and society become influential institutions in the development and change of every human potential.

Therefore, it is clear that the meaning of *fitrah* (various potentials), a gift from Allah Swt. explained by the Qur'an, is very different from John Locke's empiricism theory, which he called *tabularasa*. Because in this theory, Locke assumes that every child who is born is like a blank paper, and it is the social environment that will fill the potential. Meanwhile, the Qur'an explains that every child is born with divine potential (*fitrah*) to be developed. The role of the mother (family) as *madrasah ummah* (Jalaluddin, 2014, p. 73) has an important role to educate and develop this *fitrah*, then proceed to school and community education institutions to complement and further shape this potential.

According to Mohamed, the understanding of the conception of human nature and how its ability to develop at least there are several thoughts from experts, namely as follows; First, fatalist-passive, the pioneers are Ibn Mubarak, Abdul Qadir Jailani, and al-Azhari explaining that each individual through Allah'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-Barr explaining that every individual is born in a state of purity, intact, and perfect as an empty state as it is, without awareness of faith or *kufir* or evil. Third, positive-active, the figures of this school are Ibn Taymiyah, Ibn Qayyim al-Jauziyah, this school explains that the innateness of each individual is good while evil is incidental. Fourth, dualist-active, the figures of this school are Sayyid Qutb al-Jamaly and Ali Shari'ati, this school explains that the potential of each individual on the one hand tends to evil and tends to good, this dualist nature is equally active in equal circumstances. (Aat Solichah, 2018. 7 (1), p. 29).

Meanwhile, according to Naquib al-Attas, the essence of the meaning of *fitrah* is derived from one of the verses of the Qur'an Surah al-A'raf/7:172. Meaning, “*And remember when your Lord brought forth from the sulbi (spine) of the sons and daughters of Adam their descenandts and Allah bore witness to their souls (saying), Am I not your Lord? They answered, Yes (You are our Lord), we testify. We did this so that on the Day of Resurrection you may not say that we were*

*careless about this.*” Ibn Kathir explains that this verse shows the awareness and testimony of humans in the form of a covenant when the spirit meets the body. At that point, there is a covenant between man and Allah, with man acknowledging Allah as his Lord.

Therefore, the content of the verse above explains monotheism (absolute monotheism) as the main foundation, where Allah Swt. made a covenant with humans when in the mother's womb by saying, “*Am I not your Lord? They answered: Yes (You are our Lord), we bear witness.*” Thus, the main impression of the verse recalls the awareness of every human being that while in the womb the mother 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 which actions are good and which actions are bad. With reason humans have the ability to develop the potential of their nature such as in solving various problems of life, loving truth and wisdom, even at a higher level with the power of metaphysical-philosophical thinking can connect various knowledge and facts to build new theories and new knowledge.

In other words, for humans who always optimally strive for *fitrah* as a potential that has been given by Allah, it provides the widest possible opportunity to become *ulul albab*, namely humans whose minds are layered. In language *ulul* means the one who has, while *albab* has a variety of meanings, but is often interpreted with reason. *Al-albab* is the plural of *al-lubb*, the author's search for the word in the Qur'an there are about 16 times scattered in several chapters of the Qur'an, namely: Q.S. Al-Baqarah: 179, 197, and 269; Q.S. Ali Imran: 7 and 190; Q.S. Al-Maidah: verse 100; Q.S. Yusuf: verse 111; Q.S. Ar-Ra'du: verse 19; and Ibrahim: verse 52; Q.S. Shad: 29 and 43; Q.S. Az-Zumar: 9, and 18; Q.S. Al-Mu'min: 21 and 54; at-Thalaq: verse 10. And the tendency of the meaning of *ulul albab* indicates a person who has a multi-layered brain and a sharp heart combined with intellect and spirituality.

According to Quraysh Shihab explains that *ulul albab* can be understood as someone who has a plenary intelligence, which there is no confusion of thinking in it because it always gets direct guidance from Allah Swt., so that whatever the ability and intelligence of knowledge it has, it can be utilized for the benefit of mankind and nature, not to damage it. (Quraysh, 1999, p. 379).

To create a full human *ulul albab* requires the role and cooperation of various educational institutions. For this reason, educational theories demand a basic footing that refers to the Qur'an to be implemented in educational institutions. So that aspects related to the development of *fitrah* and creating a full human being can be realized.

In connection with that, an-Nahlawi explained three aspects that can create a complete human being, namely; First, every Muslim person must be equipped with *tawhid* to Allah, this aims to accept the teachings of Islam. Second, loving every good deed and firmly holding the principles of Islam in any situation and condition. Third, every Muslim person is equipped with social education in which they are taught about love and compassion (humanization) for truth and wisdom so that they can socialize and interact well. (An-Nahlawi, 1983, p. 122).

Here are some characteristics of the perfect human being abstracted from various verses of the Qur'an, namely: First, developing the *fitrah* of *tawhid*, which is to believe in all the favors and gifts from Allah Swt., and no one can move other than Allah Swt., so that with the cultivation of high *tawhid* will give birth to a strong belief. The message is found in the Qur'an surah Ibrahim/14: 52. Second, exploring knowledge throughout life, namely humans who are given knowledge and understanding of the Qur'an in depth so that they are able to distinguish between *haq* and *batil*. This signal is found in Q.S. Ali Imran/3: 7. Third, internalizing religious teachings, namely *istiqomah* to carry out worship solemnly and well and maintain trust, maintain friendship, be patient, give alms, and have noble character. This message is found in Q.S. ar-Ra'du/13: 19-13. Fourth, always do *tafakur* and *tadabbur*, namely contemplating the existence of the heavens and the earth as verses of Allah in order to increase the spirituality-rationality of His perfect creation. This impression is contained in Q.S. Az-Zumar/35: 21.

It can be understood from some of the thoughts above, it seems that to create future generations who are *ulul albab*, of course, educational theories based on the Qur'an must be prepared to be implemented in learning activities. Because educational theories are built based on verses of the Qur'an and connect it with verses of nature (*qur'aniyah* and *kauniyah*) certainly contain more elements of *tawhid* and the spirit of divinity (*rabbaniyah*) to be used as the main footing in educational theory. It is expected that with al-Qur'an-based educational theories, understanding of *tawhid* and the spirit of divinity (*rabbaniyah*) for human students has a *kaffah* and plenary achievement competence in both the fields of rationality and spirituality.

#### IV. CONCLUSION

From the entire explanation above, several conclusions can be drawn as an answer to the academic problem of the study that has been done in advance, namely: First, for the development of Islamic education in the future in accordance with the Islamic worldview as well as the achievement of *ulul albab* competence, it is very

possible – with the spirit of God – required for educators to build educational theories with the Qur'anic paradigm. This at least aims as a counterweight to the proliferation of Western paradigm educational theories that have been grounded. The reason is that there are quite a lot of messages and signals from the verses of the Qur'an that indicate the command towards the development of reason (five senses) as well as conscience, imagination, and intuition (spirituality) that has been bestowed by Allah Swt., as well as glory and high degrees for anyone who realizes it.

Second, that the theories of science and education produced based on the Western paradigm which tends to be logocentric-antopocentric alone, are not fully able to lead humans to recognize and acknowledge the essence of God as the highest reality. Whereas in humans as creatures who are *fitrah* for His grace need to be developed with education optimally in order to achieve the competence of *ulul albab*, which is to obtain the competence of *ulul albab*, namely obtaining happiness in the world and the afterlife (*as-Sa'adah*).

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