



## The Concept of Pedagogy in the Quran

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**Abstract:** Islam is a perfect religion where its teachings include all the rules in organizing the affairs of human life related to the world and the hereafter. The great guide book bestowed by Allah s.w.t through Rasulullah s.a.w became the guide of all mankind. In the Qur'an is also told about pedagogy that can be a reference for educators. The formula and theory of educational goals in the perspective of the Qur'an consists of several aspects namely tarbiyah jismiyah (physical education), tarbiyah ruhiyah (spiritual education), tarbiyah 'aqliyah (cognitive education), tarbiyah wijdaniyah (emotional education), tarbiyah khuluqiyah (moral education) and tarbiyah ijtimaiyyah (social education). The method of analogy (tamthil) is also effective in providing parables in delivering lessons. In addition, many pedagogies can be taken in surah al-Alaq and surah Luqman for educator guidance. Islam directs all the potential of human nature to be developed and developed integrated between spiritual and physical in order to be a holistic human being.

**Keywords:** Pedagogy in the Quran, Surah al-Alaq, Surah Luqman

## INTRODUCTION

Islam is a perfect religion that guides people in managing the affairs of human life related to the world and the hereafter (Mahmood Majid, 2010). The main guidebook in Islam is the Quran which was given by Allah s.w.t to the Messenger of Allah s.a.w which was then conveyed to all mankind. Quran which is one of the greatest miracles is a book that has given guidance to mankind including the teaching of every knowledge as a guide for life and self-development as a whole in order to achieve success in life in this world and in the hereafter.

Quran is the most accurate and unparalleled basis for creating a neat and efficient education system, as well as being used as a paradigm in providing a great positive influence. All teaching and education must be based on Islamic teachings, based on the sources of the Quran, otherwise the education is a foreign education as Allah s.w.t says:

*Meaning: Whoever seeks a religion other than Islam will never be accepted (that religion) from him and he will be among the losers in the hereafter. (Surah Ali 'Imran, 3:85)*

Quran is a holy book occupying the highest place in the Islamic religion because it is a guide, law and as a light that illuminates the life of the universal human race. Quran was revealed by using the Arabic language which is so high in literature that it is quite impossible to say that it is a human creation. Quran will remain until the end of time as the main guide for Muslims and at the same time being a reference for life in this world and in the hereafter (Mahmood Majid, 2010).

### **CONCEPT OF EDUCATION BASED ON AL-QURAN**

Education in general is a process of imparting knowledge, skills, attitudes and values through various methods, among them tarbiyah and ta'dib. The main goal of education is to acquire knowledge in an effort to increase one's faith and draw closer to Allah s.w.t where a person who strives to seek knowledge will be elevated in rank in the presence of Allah s.w.t as His words:

*Meaning: O believers, when it is said to you: "Be spacious in the assembly", then be spacious and Allah will give you space. And when it is said: "Stand up", then stand up, surely God will elevate those who believe among you and those who are given knowledge to several degrees. Indeed, Allah knows best what you do. (Surah al-Mujaadilah, 58:11)*

Tarbiyah jismiyah (physical education), tarbiyah ruhiyah (spiritual education), tarbiyah 'aqliyah (cognitive education), tarbiyah wijdaniyah (emotional education), tarbiyah khuluqiyah (moral education) and tarbiyah ijtimaiyyah (social education) are among the aspects contain in the theory of educational goals from the perspective of the Quran. In addition, there is also a method of analogy (tamthil) which is effective and easy to apply to deliver lessons in the form of parables. The method of analogy (tamthil) is applied in conveying a law that is difficult to understand by giving an example that is easier to understand. In addition, the method of analogy (tamthil) can also soften the soul and make it easier for students to understand a complex lesson. Teachers can use the method of analogy (tamthil) in explaining a problem that is difficult for students to understand. (Ghazali Darussalam, 2004).

In the context of education, the teaching and learning process is an activity of imparting knowledge in addition to providing motivation to students so that they can easily obtain the knowledge presented by the teacher. In addition, teachers manage students to have self-discipline and inner awareness and drive students with a teaching style and positive two-way interaction. In this context, it can be recognized that there is a strong interaction between teachers and students. Teaching methods involve various methods such as lectures, discussions, brainstorming, tutoring, observation, external studies and many more. Learning activities refer to a process of acquiring knowledge and skills. Among those that can be categorized as learning activities include listening to the teacher's lecture, brainstorming with the teacher, watching videos, doing experiments, doing outdoor activities and so on. Therefore, the conclusion that can be made is that the teaching and learning process is an interaction between the teacher and the student who teaches the process of imparting knowledge which ultimately provides understanding. The teaching and learning process can also occur in informal situations which can be learned anywhere and at any time, especially in the current information technology age (Halim Tamuri et al., 2004).

In general, pedagogy means the science and art of teaching. According to Kamus Dewan, pedagogy means the study of teaching methods and principles. Although this understanding of pedagogy seems simple and easy, there are still many teachers who cannot master the science and art of teaching despite years of teaching experience. Pedagogical skills require continuous training and practice in line with the passage of time.

## **EDUCATIONAL PEDAGOGY BASED ON THE QURAN**

### **1. Pedagogy in Surah al-'Alaq**

Basically, Surah al-'Alaq states that the first human educator is Allah s.w.t who has given knowledge to humans about everything that was previously unknown. Finally, with the grace and love of Allah s.w.t, humans become noble creatures because the knowledge bestowed by Allah s.w.t serves as a guide in determining the purpose of life. Based on the sentence, it is possible to know some educational principles, among them in terms of educational methodology through the reading method. The Muslim community generally knows about the event of the first revelation to Prophet Muhammad s.a.w who was taught by the angel Gabriel to read the above verse revealed by Allah s.w.t. Those verses and events have given a clear picture that the basic method in education is reading where a person is able to acquire knowledge through reading.

Reading culture is one of the activities in education that cannot be ignored, whether it is written reading (text) or looking at nature and phenomena that are implied. Reading is the first step that is mentioned in the first surah that was revealed because it is in accordance with the basic human potential which is endowed with three potentials which are hearing, sight and feeling. However, surah al-'Alaq does not insist on how the actual recitation order should be. According to al-Rāghib al-Asfahānī, the word "qarra" means gathering where a person cannot be said to read unless he gathers word by word and says it. Therefore, the word "qarra" is more likely to mean the activity of gathering, studying, deepening, researching, and so on (Quraish Shihab, 1997).

Prominent scholar of Quran interpretation Quraish Shihab (1997) said that it is not right if Allah s.w.t ordered Prophet Muhammad s.a.w to read only when there was no reading material (text) when the first revelation was revealed and even Prophet Muhammad s.a.w was made by Allah s.w.t to be illiterate. In this regard, it can be understood that the meaning of reading as in Surah al-'Alaq is not narrowed down to the activity of reading the text alone, but includes a broader meaning of gathering various information through research, study and reasoning where all the methods are to get knowledge.

In addition, the surah also contains a command for people to have faith through knowledge, which is in the form of confidence in the existence of the power and will of Allah s.w.t towards the source of knowledge (Colle Said, 2016). In the first verse of the surah, Allah s.w.t told Prophet Muhammad s.a.w to read while the intended reading materials are various forms such as materials in the form of verses of Allah s.w.t written as Surah al-'Alaq itself and also every event or phenomenon that occurs in the universe created by Allah s.w.t is one of the forms that should be read, researched, examined, studied and then lived.

In general, verses 1-5 of Surah al-'Alaq give people an understanding of the use of good and meaningful educational materials that will have a strong positive influence on people's hearts. Educational materials should contain learning materials that can grow, direct, build, educate, and develop human physical and spiritual potentials in a balanced way. In addition, the surah also shows the repetition of the word "اقْرَأْ" in the first and third verses where it is based on the fact that any knowledge acquired will not leave a mark in the soul except through repetition or habituation.

Allah s.w.t has ordered humans to repeat, practice and get used to the knowledge that has been acquired. The word "اقْرَأْ" has a very broad meaning that includes all activities related to reading, for example efforts to recognize, know, understand, identify, classify, compare, analyze, conclude and prove. All of these notions as a whole are closely related to the process of learning, understanding and transferring knowledge. This surah al-'Alaq shows a very real proof that Allah s.w.t encourages Muslims to grow and develop, not only to

develop cognitively but also Muslims should be able to develop themselves in terms of affectivity and psychomotor (Razali Saaran, 2010).

Next in the fourth verse of surah al-'Alaq, Allah s.w.t uses the word "ال قلم", which means a piece of something quite hard such as nails or wood that is specifically used for writing (pen). Linguistically, the verse gives a signal that a person should desire or have a strong motivation and always increase to gain knowledge, just like nails and wood that will always grow and develop. While according to tafsir al-Marāghī, the verse explains that Allah swt. which makes "ال قلم" a medium that humans use to understand something, as they understand it through text or speech.

In further development, the meaning of "ال قلم" is not limited only to writing instruments that can only be used by traditional societies, but in essence, the word "ال قلم" can cover the entire meaning related to everything as a tool used to acquire knowledge such as pictures, videos and so on. In this context, the word "ال قلم" can include devices such as cameras, sound or video recorders, data storage devices in the form of computers, Video Compact Disc (VCD) and various other equipment related to the field of educational technology (Colle Said, 2016). The concept of learning in Surah al-'Alaq is the desire of Allah s.w.t to teach knowledge to the Prophet Muhammad s.a.w, then be developed by his people on earth with various tools "ال قلم" that are used so that the knowledge that has been given will not become extinct and can continue to be developed as God intended. s.w.t created humans on this earth to be caliphs on the right path and believe that everything in this world is the creation of Allah s.w.t.

## 2. Pedagogy in Surah Luqman

The human soul has naturally been created by Allah s.w.t to tend and like gentleness, politeness, good words and all kinds of good things and hate harshness and rudeness. In today's educational context, teachers or every teaching staff should understand and appreciate this in order to be able to practice it for students. This is because teachers are not focused on academic education that only imparts worldly knowledge, rather teachers also bear the responsibility of being a motivator, an agent of enthusiasm, a guide and a good role model so that students gain knowledge that can guide them in the right direction closer to Allah s.w.t. (Mahmood Majid, 2010).

As in Surah Luqman, the Quran has told people how to be a good educator. The verses show the use of words that touch the heart and evoke love in conveying words of advice or knowledge. The use of the phrase "بُنَيَّ يَا" which means, "Oh my beloved child" is a characteristic of an effective approach and very high interpersonal communication skills that can even have an impact on the lives of other individuals. Allah s.w.t has taught humans through the verse that the ability to communicate is a very important element in the education process where it is used to provide positive stimulation (Maimun, Faizah & Syamira, 2016).

In addition, the verses of surah Luqman also tell about how a father advises his son regarding full confidence in Allah s.w.t and not to associate partners with Allah s.w.t and not doing shirk. The act of shirk is a very great form of tyranny. This method is an example of a deductive approach where the approach is done by analyzing scientifically, starting from things or events of a general nature leading to things of a specific nature. For example, the teaching staff starts the teaching session on shirk in general then explains specifically that shirk is divided into two types, namely big shirk (akbar) and small shirk (asghor). Allah s.w.t has stated in the Qur'an about various approaches that can be used in the education process, for example from concrete to abstract, from simple to complex, from whole to part, from general to specific, from specific to general, from close to far and from known to unknown (Maimun et al., 2016).

Based on verse 14 of Surah Luqman, Allah s.w.t tells about the process of human development that starts from the fetus in the mother's womb until the end of the breastfeeding period and it is also told about the sacrifice of a pregnant mother, giving birth and raising her child. Then Allah s.w.t ordered to do good to both parents after reminding people how great the parents' sacrifices are. This verse clearly shows that the Quran has emphasized an emotional approach through the method of storytelling in an educational process. Emotions are psychological symptoms that exist within a person and they have a strong relationship with the individual's heart and feelings. In Islamic education, the emotional approach is an effort to change the feelings and emotions of the people in believing in Islamic teachings and can influence them in determining what is good and what is bad.

In the context of curriculum education, one of the methods to educate students' emotional intelligence is to use the method of storytelling because this method is widely quoted in the Quran in the stories which Allah s.w.t revealed in the form of narration. A great teacher is able to apply storytelling methods that can touch the soul and emotions of students so that they seem to feel and be in the story. Through the storytelling method, the student's imagination will play a big role in appreciating as if he were directly involved in the event. This process of imagination will indirectly increase students' thinking power especially in terms of remembering as well as feeling curious and wanting to know more deeply (Shahabuddin, Rohizani & Zohir, 2013).

In Islamic teachings related to education, one of the important tasks of teachers is to develop the human intellect in understanding every knowledge obtained based on true tauhid and intellect is also important to solve problems in life (Basri Ibrahim, 2009). Therefore, educators should emphasize efforts to improve the intellectual ability of students to understand, observe, study and solve the problems faced by putting Allah s.w.t as the most important basis of consideration. Accordingly, verse 16 of Surah Luqman as above explains the rational approach that has been taught by Allah s.w.t in the education process.

According to Rahim Rashid (2001), the rational approach is an approach that uses intellect in reasoning, understanding and finally accepting the greatness and power of Allah s.w.t. With the strength and intelligence of reason, humans can distinguish which things are beneficial and which things are not beneficial. This rational approach is an effort to give a role to the student's mind in thinking and trying to understand what is taught and its connection with good behavior and bad behavior in everyday life. Among the goals of education is to develop the human intellect because it is important to unravel the real truth, which is to bring people closer to their Creator and understand the nature of human origin. In addition, a rational approach is important to improve the intellectual ability to understand, observe, study and solve problems in life which can be achieved through thinking activities. In Islam, the inquiry approach is also used to encourage students to use common sense to find new discoveries. This method emphasizes techniques, procedures, ways of seeing and understanding problems and their solutions. The inquiry method can be defined as a way of teaching processes to see, understand, assess and describe a phenomenon where students are encouraged to think and reflect on the events of Allah s.w.t. This will answer all the questions that arise and the results students will be able to assess and eventually will be able to produce new discoveries (Shahabuddin et al., 2013).

Next, verse 17 of Surah Luqman shows the method of delivering several pieces of advice in an integrated manner, which is to order to do good, while also forbidding to do bad. Through this integrated approach, teachers apply advice to good things which when done will be a fortress against doing bad things. This method can be adapted by teachers to help students understand the relationship between the consequences or effects of an order and a prohibition. In verse 17 of Surah Luqman, God touches on the command to establish prayer and increase doing good deeds, besides emphasizing the prohibition of doing bad deeds. In

the same verse, God insists to always be patient in going through trials and disasters because they are part of life in this world. Applying this approach, teachers can apply the elements found in the curriculum in an integrated manner. Teachers can apply the concept of connection between the knowledge taught and the life that the students will go through. The integration method can be put into practice using the interweaving and absorption strategy which aims to interweave and blend the elements of knowledge, values, learning skills through the use of good language that is easily understood by students.

While verses 18-19 show the method of a father giving advice to his son that is simple and easy to practice in life. Emphasis on avoiding self-conceit that will cause hatred by people around. The teacher's method of applying any lesson that is easy for students to digest and practice is included in the functional approach category (Shahbuddin et al., 2013). The functional approach is a way of facilitating the delivery of knowledge in order to benefit students in their daily lives, according to their level of thinking. The knowledge imparted by teachers to students at school is not just to enlighten the mind but is expected to be useful in their lives, both in the lives of individuals and in the lives of society. While verses 18-19 show the method of a father giving advice to his son that is simple and easy to practice in life. Emphasis on avoiding self-conceit that will cause hatred by people around. The teacher's method of applying any lesson that is easy for students to digest and practice is included in the functional approach category (Shahbuddin et al., 2013). The functional approach is a way of facilitating the delivery of knowledge in order to benefit students in their daily lives, according to their level of thinking. The knowledge imparted by teachers to students at school is not just to enlighten the mind but is expected to be useful in their lives, both in the lives of individuals and in the lives of society.

## CONCLUSION

Education in Islam, which is sourced from the Quran, includes all forms of education, namely tarbiyah jismiyah (physical education), tarbiyah ruhiyah (spiritual education), tarbiyah 'aqliyah (cognitive education), tarbiyah wijdaniyah (emotional education), tarbiyah khuluqiyah (moral education) and tarbiyah ijtimaiyyah (social education). Previous scholars were very persistent in digging and interpreting the holy verses of the Quran and unraveling the gems found in the Quran and then compiling the concepts and theories of the science of ta'lim and tarbiyah such as Ibnu Abdil Bar in Jami' Bayan al-Ilmi wa Fadhlihi, Ibnu Muflih in al-Adab ash-Syar'iyah and al-Ghazali in Ihya Ulumuddin for the benefit of future generations (Ghazali Darussalam, 2004). The result of the continuous efforts of previous scholars makes it easier for contemporary scholars to adapt the educational theories contain in the Quran and applied throughout the ages. Contemporary scholars should continue this effort so that the process of Islamization of knowledge can continue.

Islam places humans as the main target in education because humans are seen as starting points from their basic nature as a religion of nature. Islam directs all the potential of nature in humans to be developed and developed in an integrated way between the spiritual and the physical. Through the Quran, Allah s.w.t has made Islam a religion that is very thorough and cares about the development of three basic human components, namely the spirit (effective), intellect (cognitive) and service (psychomotor) in an integrated and balanced manner where it also has goals and the purpose of which is no other than to make a person know and get closer to his creator, Allah s.w.t. (Halim Tamuri et al., 2004)

Quran is an authentic guide book revealed by Allah s.w.t. to humans. In Quran, there is a variety of knowledge that needs to be cultivated by humans. Pedagogy is one of them. As Muslims, it is our responsibility to popularize the techniques contain in the Quran compared to the techniques introduced by the West.

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