

CONCEPT OF TEACHING AND EDUCATION IN AL-QUR'AN: STUDY ABOUT TARBIYAH AND TA'LIM TERMS

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ABSTRACT

Al-Qur'an was kalamullah revealed to the prophet Muhammad SAW, then instructed to convey to his people and serve as guide or a way of life for those who like filial. Al-Quran is the greatest miracle of the prophet Muhammad SAW. In al-Quran are indeed a great many educational concepts, especially if we have to use the method of thematic. According to the author of this article, the concept of education by rote method is the best concept in education because the core concept used by the prophet Muhammad when he received the revelation of Allah through the Gabriel angle, and this concept is also used by the prophet Muhammad SAW to teach Al-Quran told his companions.

Keywords: Education, teaching, Al-Qur'an, tarbiyah, ta'lim

INTRODUCTION

Qur'an is Allah's kalam revealed to the prophet Muhammad, who was then ordered to be delivered to his community and serve as a guide or a way of life for those who are obedient (Ash-Shiddieqy, 2009). Furthermore, the Qur'an is a miracle that is the greatest for our prophet Muhammad. What is a mu'jizah? It is a thing or extraordinary events that occur through the claimed prophet, as proof of his Prophet hood that is to challenge the doubters, to make or bring something similar, but they are not able to serve the challenge, or an event that came out of the habit, accompanied by elements of the challenge, and will not be matched (Anwar, 2008). The truth of the Qur'an and its continuance is precisely proven. In some verses of the Qur'an Allah has given confirmation of the truth and its continuance as stated in surah At-Takwir verses 19-21

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

Verily this is the word of a most honorable messenger 19. The Qur'an is a word [conveyed by] a noble messenger 20. [Who is] possessed of power and with the Owner of the Throne, secure [in position]. Obeyed there [in the heavens] and trustworthy 21. (Surah At-Takwir verse 19-21).

The Qur'an contains the basic teachings (basic principles) regarding all aspects of human life and can be developed in accordance with the reasoning ability of each nation, at any time or period and present functionally in solving human problems. One of the problems that is always discussed by the people is education.

If we examine about the Concept of Education written in the Qur'an we will definitely find a lot of things especially if we conduct the study using thematic interpretation studies. There are too many education concepts using rote method. This concept is a concept used by

Rasulullah from the Prophet received revelation (the Qur'an) to the Prophet taught the Qur'an to his people by using rote method. This concept is clearly stated in the Qur'an in Surah Al-'A'raf verse 157:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

“those who follow the apostle, the unlettered prophet, whom they find mentioned in their own (scriptures), in the law and the gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases their from heavy burdens and from the yokes that are upon them. Si is it those who believe in him, honor him, and follow the light which is sent down with him, it is they who will prosper.” (Surah Al-'A'raf verse 157)

Since the prophet was not able to read and write so any learning process of revelations acceptance from Jibril either one paragraph or one surah then he immediately memorized and taught the companions using rote method so they completely mastered and told the companions to memorize (Al-Hafidz, 1994).

And then this memorization method followed by the companions of the first four caliphs as well as by scholars in doing the process of teaching. The concept of education by using rote method is excellent when used in the concept of education now, because this concept refers to the way the Prophet received the Qur'an and teach the friends in recording verses of the Qur'an and the hadith of the Prophet before they were recorded.

In this paper the author tries to explain about the meaning of education, terms of education contained in the Qur'an, and explain the definition contained in surah Al-Baqarah verse 31 by using a thematic interpretation which reads as follows:

وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

“And he taught Adam the nature of all things; then he placed them before the angels, and said: tell me the nature of these if ye are right.” (Surah Al-Baqarah verse 31).

When we look from the description of above verse, method used by Allah in transforming science or knowledge to Adam was ta'lim method. Why is that? because if we see from the composition of the verse begins with the sentence fi'il madhi literally means that anything past, that is to say, in the beginning Adam did not know about the names of the objects, but after Allah told about the object names to Adam then Adam knew about the names of objects that Allah told him (Thalib, 1994).

From the description above we can conclude that ta'lim method can be applied with the criteria that the objects do not already have an understanding of what is discussed, in other

words, ta'lim method applied to the object that did not have an idea or knowledge of what it faces.

THE DEFINITION OF EDUCATION CONCEPT IN THE QUR'AN

At-Tarbiyat

Qur'an introduces itself as "the guide to the straighter (way)" as contained in surah Al-Isra verse 19:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

“Those who do wish for the (things of) the hereafter and strive therefor with all do striving, and have faith, they are the ones who striving is acceptable (to God).” (Surah Al-Isra verse 19)

The instructions are intended to provide welfare and happiness for people, both individually and in groups, and therefore found the instructions for humans in both forms (Shihab, 2004). The terms education can be found in the Qur'an with the terms: *tarbiyah*, *ta'lim*, *tabyin*, *tafshil*, *tafhiim*, *tarjih*, *taqriib*, *tahkiim*, *ta'syiir*, *taqriir*, *talwiih*, *tarwiih*, *taqshiir*, *tabsyiir*, *tamti'*, *ta'ziiz*, *targhiib*, *ta'tsiir*, *tahriidl*, *tahdliidl*, *taubih*, *tadarus*, *tazwiid*, *tajriib*, *tandziir*, *tahriim*, *tahjiir*, *tabdiil*, *tahriib*, *taghriib*, *ta'dziib*. but we often find the expression of the word 'rabba' at-tarbiyah is masdar form of *fi'il madhi rabba*, which has the same meaning as the word 'rabb' which means Allah. No “*at-tarbiyah*” word found in the Qur'an, but there are terms similar to, namely; *ar-rabb*, *rabbayani*, *murabbi*, *rabbiyun*, *Rabbani*. The term *rabbani* is preferably used in hadith. All these phonemes have different connotation meaning.

Some tafsir experts have different opinions in interpreting the words above. As quoted from Ahmad Tafsir that education is the meaning of the word 'tarbiyah' the word is derived from three words, namely; *rabba-yarbu* which means growing, and '*rabbiya- yarbua*' means to be great, as well as '*rabba-yarubbu*' which means repairing, master of affairs, lead, maintain. According to al-Qurtubi, the meaning of 'ar-rabb is the owner, master, Supreme fixer, the Supreme regulator, the Supreme changer, and the supreme performer. According to al-Ma'luf louis, ar-rabb means master, owner, repair, maintenance, add and accumulate. According to Fakhrur Razi, al-rabb has the similar phoneme with al-Tarbiyah, which has meaning *at-Tanwiyah* (growth and development). Al-Jauhari gave meaning of Trabiya, Rabban and rabba as feeding, nurturing and caring. Basic word ar-rabb, which has a broad meaning, among others; own, control, manage, maintain, feed, grow, develop, and also means educating. From the above understanding that *tarbiyat* is an activity that brings people bit by bit to perfection embodied in worship to God. *At-Tarbiat* is the process of development, maintenance, delivery of science, giving instructions, guidance, refinement and sense of belonging for students either body, mind, spirit, talent, potential, feelings, in a sustainable manner, gradually, full of affection, caring, tenderness, fun, wise, easily accepted, so they form the perfection of human nature, pleasure, glory, live independently, to achieve the ridha of Allah (broad and formal definition).

In general, *tarbiyah* word comes from three different verbs: *Raba-Yarbu*; which means *yamnu* means expanding. *Rabiya-Yarba* which means *nasya'a*, *tara'ra-a*, means grow. *Rabba-Yurabbu* which means *aslahahu*, *tawalla amrahu*, *sasa-ahu*, *wa qama 'alaihi*, *wa ra'ahu* which means fix, administer, lead, and maintain or educate. Etymologically, the word *tarbiyah* is *masdar* (origin of the word) of *raba-yarbu-rabwan-rabaan*.

a). *At-Tarbiyat in the Quran*

1. *Arbabun*, found in surah Yusuf verse 39:

يَصْنَعِي السِّجْنَءَ رَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

“O my two companions. Of the prison! (I ask you): are many lords differing among themselves better, or the one god, supreme and irresistible?.” (Surah Yusuf verse 39).

Al-Juzi says that *arbabun* in that verse means idol, either small or big.

2. *Arbaban*, found in surah Ali Imran verse 64:

قُلْ يَتَّهَلُّوا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

“Say: “oh people of the book! Come to common terms as between us and you: that we worship none but God; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than God.” If then they turn back, say ye: bear witness that we (at least) are Muslims (bowing to gods).” (Surah Ali Imran verse 64).

Tabari, Al-Jawzi, Al-Maraghi that referred to *arbaban* in the verse are Jews who made the pastor-priest (as scholars in the field of religion).

3. *Ribbiyuna*, found in surah Ali Imran verse 146:

وَكَايِن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِيشُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا أَسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

“How many of the prophets fought (in God’s way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in God’s way, nor did they weaken (in will) nor give in. and God loves those who are firm and steadfast.” (Surah Ali Imran verse 146).

A group of people who worship the Lord, either groups of Fiqh expert, the ulama, teachers, and students.

4. *Rabiyan*, found in surah Ar-Ra’d verse 17:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلَهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا

الزَّبْدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ



“He sends down water from the skies, and the channels flow, each according to its measure: but the torrent bears away the foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth God (by parables) show forth Truth and Vanity. For the scum disappears like froth cast out; while that which is for the good of making remains on the earth. Thus doth God set forth parables.” (Surah Ar-Ra’d verse 17).

God likens the true and the false as water and foam or the metal melting and its froth. The true is the same with water or pure metal and falsehood same with water foam or metal droppings that would disappear and no use for humans.

5. *Rabiyyata*, found in surah Al-Haqqah verse 10:

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾

“And disobeyed (each) the apostle of their lord; so he punished them with an abundant penalty.” (Surah Al-Haqqah verse 10).

6. *Rabwatan*, found in Surah Ghafir verse 50:

قَالُوا أَوْلَمْ تَأْتِكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ۗ قَالُوا بَلَىٰ ۗ قَالُوا فَادْعُوا ۗ وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

“They will say: “did there not come to you your apostles with clear signs?” they will say “yes” they will reply, “then pray (as you like)! But the prayer of those without faith is nothing but (futile wandering) in (mazes of) error!” (Surah Ghafir verse 50).

7. *Rabbat*, found in surah Fushshilat verse 39 and surah Al-Hajj verse 5:

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

“And among his signs in this: thou sees the earth barren and desolate; but when we send down rain to it, it is stirred to life and yields increase. Truly, he who gives life to the (dead) earth can surely give life to (men) who are dead. For he has power over all things.” (Surah Fushshilat verse 39).

يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۗ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ

خُرِجُكُمْ طِفْلًا ثُمَّ لَتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ
الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ
أَهْتَرَّتْ وَرَبَّتْ وَأُنبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

“Mankind! If you have a doubt about the resurrection, (consider) that we created you out of dust, then out of sperm, then out of a leech-like clot, then out of morsel of flesh, partly formed, in order that we may manifest that we may manifest (our power) to you; and we cause whom we will to rest in the wombs for an appointed term, then do we bring you out as babes, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou sees the earth barren and lifeless, but when we pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth.” (Surah Al-Hajj verse 5).

b). At-Tarbiyat in Hadith

Vocabulary in the hadith either in the form of fi'il or in the form of isim. The words are as follows:

1. Tarabbu (establish, maintain, and administer).
2. Yurabbi (maintaining from the very small to big)
3. Yurabbani (word Yurabbani, means yasudani which means lead)
4. Yurabbi (educate with ta'lim element in it).
5. Rabba (owner, refining, enhancer, practice)
6. Rabbi (Hadith of Abu Hurairah Ra, “Do not be a slave said, "Rabbi" to his master).
7. Rabbuha (Rabb means owner, while rabbuha means the lost camel until it is found by its owner)
8. Rabaib (goats are taken care of at home instead of out).
9. Rabbaniyyin (those who educate pupils ranging from the easy science /easy ones before the difficult). Also mentioned, intelligent people, charitable, and teachers. Thus, Rabbani (educator who educates human beings from easy to difficult problems).

At-Ta'lim

Allah's words in surah Al-Baqarah verse 31-32:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

“And he taught Adam the nature of all things; then he placed them before the angels, and said: tell me the nature of this if you are right.”31. They said: glory to thee: of knowledge we have none, save what thou hast taught us: in truth it is thou who are perfect in knowledge and wisdom.” (Surah Al-Baqarah verse 31-32).

At-ta'lim literally means to tell something to someone who does not know about it, includes the content and meaning repeatedly, continuously, gradually, by using the easy way, demanding certain adab, friendly, compassionate, so *muta'alim* will know, understand, and have it, who can generate good works that are useful in the world and the hereafter to achieve *ridha* Allah (broad and formal definition) (Thalib, 1996).

In modern Arabic vocabulary, *ta'lim* used in the sense of teaching. If we consider the Qur'anic verses above it will be easy for us to obtain the understanding that when the angels are reluctant to obey God's command to prostrate to Adam on the grounds that they are the best creatures, while humans are creatures whose righteousness is still questionable, then Allah privileges Adam by telling the names of objects that were in front of Adam. According to , defining *at-ta'lim* synonymous with teaching without the a fundamental introduction, but if *at-ta'lim* is synonymous with *at-tarbiyah*, *at-ta'lim* has the meaning of the introduction of place of everything in a system. According to him, there are things that distinguish between *at-tarbiyah* and *at-ta'lim*, which is scope of *at-ta'lim* is more common than *at-tarbiyah*, because *at-tarbiyah* does not include knowledge and only refers to the existential condition and also *at-tarbiyah* is a translation from the Latin *education*, which both refer to everything that is physical-mental, but the source is not from revelation.

According to Rashid Ridha, *at-ta'lim* is the process of transmitting a variety of knowledge on individual life without certain limitations and conditions. This definition rests on the word of Allah in surah al-Baqarah verse 31 about '*allama* Allah to the Prophet Adam, while the transmission process was carried out gradually as Adam watched and analyzed names that Allah taught him. From this description, it is concluded that the definition of *at-ta'lim* is wider / more general in nature than the term *at-tarbiyah* that is specifically applicable to children. This is because *at-ta'lim* includes infants, children, adolescents, and adults phase, while the *at-tarbiyah*, is only for education and teaching of infant and children phase.

At-ta'lim in the Qur'an uses *fi'il* form (verb) and *isim* (noun), in *fi'il madhi* mentioned as many as 25 verses from 15 surahs, and *fi'il mudhari* '16 times in 8 surahs.

Words *at-ta'lim* in the form *fi'il madhi* (past tense verb) is '*allama* (علم) with different variations, among others are as follows:

1. Surah Al-Baqarah verse 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

“And he taught Adam the nature of all things; then he placed them before the angels, and said: tell me the nature of this if you are right.” (Surah Al-Baqarah verse 31).

Al-Maraghi explains the word '*allama* with *allamahu* (give inspiration), meaning God gave inspiration to the Prophet Adam to determine the types that have been created along with the substance, nature, and their names.

2. Surah Ar-Rahman verse 1–4:

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾

“(God) most gracious! 1. It is he who has taught the Qur'an. 2 He has created man.3(Surah Ar-Rahman verse 1 – 4).

The word 'allama implies inform, explain, give understanding.

3. Surah Al-'Alaq verse 4-5:

الَّذِي عَلَّمَ بِالْقَلَمِ ۖ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

“He who taught (the use of) the pen.4 Taught man that which he knew not.5” (Surah Al-'Alaq verse 4-5).

Means that Allah teaches people by the means of reading and writing.

Ash-Shawi, Al-Maraghi, and Al-Juz'i interpret the meaning of 'allama, as to make known or convey science of writing with Kalam, making kalam as a tool for mutual understanding between people.

Surah Al-Baqarah 31-32 mentions:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا بِهَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

“And he taught Adam the nature of all things; then he placed them before the angels, and said: tell me the nature of this if you are right.”31. They said: glory to thee: of knowledge we have none, save what thou hast taught us: in truth it is thou who are perfect in knowledge and wisdom.” (Surah Al-Baqarah verse 31-32).

And surah Al-Baqarah verse 129 also mentions:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

“Our lord! Send amongst them an apostle of their own, who shall rehearse thy signs to them and instruct them in scripture and wisdom, and sanctify them: for thou art exalted in might, the wise.” (Surah Al-Baqarah verse 129).

ASBABUL NUZUL

Surah Al-Baqarah verse 31-32:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

“And he taught Adam the nature of all things; then he placed them before the angels, and said: tell me the nature of this if you are right.” (Surah Al-Baqarah verse 31).

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

They said: glory to thee: of knowledge we have none, save what thou hast taught us: in truth it is thou who are perfect in knowledge and wisdom.” (Surah Al-Baqarah verse 32).

Actually, the translation of the judge as the Wisest is less precise, because the meaning of the judge is: who has the wisdom. Wisdom is the creation and use something appropriate to its nature, purpose and usefulness. Here it is defined as the Wisest because the meaning is regarded almost similar to the meaning of the Judge.

This verse was down due to the creation of Prophet Adam as a caliph on earth as well as the one that managed this earth. and also events during the Prophet Adam was in heaven. Adam was told to mention objects, the purpose of the objects is everything. Ibn Abbas said: it is the objects that are known by humans: as the (human), reptiles, earth, sea, mountains and so forth. And Torah also mentions that God also taught that on earth there are terrestrial animals, and birds flying in the air. Prophet Adam was shown those names.

Surah Al-Baqarah verse 129:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

“Our lord! Send amongst them an apostle of their own, who shall rehearse thy signs to them and instruct them in scripture and wisdom, and sanctify them: for thou art exalted in might, the wise.” (Surah Al-Baqarah verse 129).

This verse is revealed the news of the end of da’wah of prophet Ibrahim and coincided with that too God sent the messengers from among arab and from Ibrahim's own family and including his son Prophet Ismail .Then God said to Ibrahim about this da’wah that after the prophet Ibrahim would be the prophet Muhammad. As the last of messenger were sent to all mankind on this earth. and Muhammad also said that his da’wah is the same as the da’wah done by Prophet Ibrahim as life guide of Wasail-idhah all over world that there is no doubt whatsoever in it.

WORD ANALYSIS

Of the four surahs that we mentioned, there is a word *ta’lim* (from the word *'alima*). As these words are:

1. In surah al-Baqarah verse 31-32 there is the word *'allama* (علم) which means "to teach" and *'allamtana* (علمتنا) which means "you taught us."
2. Also in this surah there is the word *al-asma'* (الأسماء) which means things/objects.
3. In surah Al-Baqarah verse 129 there is the word *yu'allimuhum* which means “teaching them.”
4. Also the word *al-hikmah* (الحكمة) which means hikmah (sunnah).
5. And also *yuzakki* (يزكّيهم) which means purifying them.

Whole words we mentioned wholly contains the teaching methods in the education concept of wasail-idhah. Altogether it also contains secret why Allah used these words.

CONTENT STUDY FROM VARIOUS ASPECTS

As reflected in Al-Baqarah verse 31-32 that the first time the creation of man on earth, Allah taught a science to the prophet Adam by mentioning the sky objects. This proves that Allah taught Adam (the first man) directly of all shapes and kinds of objects in the sky.

Later, Al-Baqarah verse 129 also reflects an educational concept that is very good indeed. In the view of Dr. Jalal Abdul Fattah This verse is a reference that is more relevant to the term *at-ta'lim*.

In this verse Jalal Abdul Fattah considers that the *ta'lim* process is more universal than *tarbiyah*. Therefore, when teaching the Qur'an to Muslims, the Prophet Muhammad was not just limited to teaching them to memorize, but also it accompanied by *reflection* on the definition, understanding, responsibility and mandating. From memorizing and reading, the Prophet then brought them to *tazkiyah*, which purify and cleanse the human self from all impurities and make self to be in a condition that allows to receive *Al-Hikmah* and learn all unknown and beneficial. *Al-hikmah* cannot be learned partially and simply, but must include the whole science integrally.

TAFSIR STUDIES

In the first surah, firstly Allah taught Adam objects like humans, animals that crawl, earth, sea, mountains and so on. Then God asked the angels to name those objects. The angels could not mention then Allah told the prophet Adam to name the objects. It turned out that prophet Adam mentioned objects smoothly.

Dialogue or events above shows that the concept of *ta'lim* was carried out first when the prophet Adam was in heaven. *Ta'lim* component in the above events were no teachers, pupils and also materials and tools. The teacher was Allah, the pupils were the prophet Adam and the angels, teaching materials were about natural objects and lesson instruments were the natural objects.

In the second surah, as said by *Al-Raqib*: This verse explains about the evidence of the miracles of the Prophet Muhammad. And mentioned that his prophetic evidence relating entirely to the Qur'an. So at the beginning of the revelation of his prophetic revelation, the Prophet Muhammad said about his prophetic verses. Later after that he taught them the holy book by knowing the whole meaning of the verses in the Qur'an, not just a matter of reading them but also connected them with wisdom. And this is the glory of science. From then Allah says:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ

أَنْتَ الْعَزِيزُ الْحَكِيمُ

“Our lord! Send amongst them an apostle of their own, who shall rehearse thy signs to them and instruct them in scripture and wisdom, and sanctify them: for thou art exalted in might, the wise.” (Surah Al-Baqarah verse 129).

After carrying out the wisdom slowly and with profound consequences, then that person will include in the *muzakki* or holy person.

The relationship of this verse is initially human being was taught by God to see all kinds of real objects. This method teaches us about the importance of education and teaching by using the method of memorizing, so the children are trained to be able to memorize and know what

is explained and the purpose of the lesson is clear, and the lessons are not easily forgotten because the students are shown the real world of learning taught at a school. Then after man already know and understand about what he/she knew, then they are required to teach their knowledge to those who do not know or those who still thirst of knowledge.

As for the learning, a teacher should teach well. As in subject of memorize the Qur'an, a student not only can memorize, but must be able to read and know the meaning and also the method of contemplation of everyday behavior. If a student can understand the contents the Qur'an and apply methods encountered in the Qur'an in his/her life, then he/she would be grouped into holy people.

The concept of education by using rote methods in the relationship between Al-Baqarah verse 31-32 with Al-Baqarah verse 129. They mention the concept of education since humans first created by God until they become teachers or in this verse, it was Muhammad obliged to teach and educate and preach to his people. Among the most prominent when these 2 verses combined is the first time a kid is taught to see and understand the real world in order that all matters taught can be memorized and analyzed. For example, when a teacher wants to teach the procedures of shalat or aqidah, a teacher must first teach students by guiding them to memorize the prayers and after that the teacher will show the students how a shalat performed and also in teaching of 'aqidah the teacher will need to show shown to students about evidence of the power of Allah. With this method a student will immediately understand the lessons taught by the teacher and not to forget forever. This method is very well used to such low levels of education level of kindergarten and elementary school. In this stage, they can easily imitate what is said by teacher and their brains are still fresh so it is very easy if we guide them to rote memorization and linked directly with real world as proof of the signs of Allah.

From this method it appears the current method of learning which is Quantum Teaching in which the scope of this study is very broad nature. Quantum Teaching example is the scout (supercamp). Where a student is trained to look at the nature of this vast and ponder who the creator and hold skills that are natural so that they have the skills or the natural skills.

As in the Al-Baqarah verse 129, methods of teaching and training are to be meaningful it means a teacher is required to teach students then they are directed to the application in real life in accordance with learning theory in the book then a student is required to ponder what performed in daily life according to what he learned today. So comes from this verse the curriculum components as follows: books, tool (pen), process (*ta'lim*), and evaluation. The most important thing in this case is the evaluation or in the concept of rote education in surah Al-Baqarah is to create learners who are *muzakki* (holy).

CLOSING REMARKS

Islam embraces various theories while respecting and as well as correcting, improving and refining them. Through this refinement process, Islam recognizes the existence of absolute and universal values that should be instilled by teachers to students, and recognizes also the local relative value that can be selected in order to describe the values that are universal.

From the description above, it appears that in organizing the learning process a lot of theories or concepts that could be used. Each of these theories or concepts is supported by scientific foundation, especially those rooted in the study of human psychology. Islam appreciates the various theories on the concept, because in addition to having weaknesses they also have advantages, each of these theories have been proven successful in influencing the human and shape attitude, mindset and behavior in particular, regardless of whether the result of the influence given to man is good or bad.

Moreover, besides acknowledging aspect of freedom that exist in humans, Islam also notifies any aspect of human limitations. Thus, human freedom in Islam, is not the liberal freedom, but freedom is limited by shari'ah laws that are universal both existing in nature that is physical and that of the society that is non-physical. Further, besides acknowledging the physical aspects whose law of growth is affected by the laws that are mechanistic, there are also laws that are fluctuative that is moral, and it has implications for psychology and sociology. Various views of man in relation the shari'ah laws, should be used as a consideration in formulating the various components of education.

From this it can be inferred about the concept of rote education as follows: (1) the most relevant concepts for the education of memorization is ta'lim not tarbiyah, (2) ta'lim educates and teaches people to see and understand the real world, (3) rote education components include: teachers, students, educational activities, materials, (4) components of the curriculum are the material (content), the process, and evaluation, (5) a teacher is obligated to teach his students well, and (6) teach the good by teaching them with wisdom and to make them muzakki (holy).

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