



The Meaning of the Primacy of Education in the Islamic Education System

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ABSTRACT

There are so many who understand the meaning of Education, see in terms of language, universally and philosophically, even religion also interprets its own Education and interprets various kinds of words that can be described. This study aims to explore the meaning of religious education based on Islamic Education. This research uses qualitative methods through the views of religionists who understand the meaning of education. The results showed the understanding of *Tarbiyah* in Islamic Education, the content and scope of Islamic Education, the tasks and functions of Islamic Education, the methods and processes of Islamic Education. This finding shows the importance of recognizing the meaning of education in the Islamic Education system. This research has implications for humans who carry out education divinely, rububiyah, and uluhiyah based on *the Qur'an* and hadith.

INTRODUCTION

The development of human thought in providing limits on the meaning and understanding of Education, at all times always shows a change. The change is based on various findings and changes in the field related to the increasing components of the existing education system. (Rahman et al., 2022) It is said that God has given reason to man To think that in the end humans have characteristics that are principally different from animals.

Allah Almighty expressly and clearly declares the perfection of man's creation as he says in *Qur'an* Surah At-Tin verse 4: "Truly We have created man in the best possible form". But human perfection can go down, even drop beyond the degree of animals if humans are not able to maintain that perfection. (Hadi, 2013) The characteristic of humans has a very extraordinary nature, it gives an idea of the perfection of humans into human beings al-kamil so that it is not obtained by animals.

Given the situation and conditions in Meccan society at that time, because of the deterioration of human creed and morals, because at that time it was the era of jahiliyah. (Nasution et al., 2022) Then Allah sent a revelation to the Prophet Muhammad Surah Al-Alaq/96:1-5 which equipped the Prophet Muhammad (saw) to educate the people of Mecca both in his piety, personality and morals.

M Qurais sihab interprets there are several aspects related to Education in it. These aspects include First, Educational Values in principle can never be separated from reading. Second, Education in principle can direct Islamic nuances, namely Godhead, Education in principle is supported by various learning models and methods, namely several methods of Islamic approaches. Third, educational values in principle lead to positive things, namely human al-kamil which is applied and actualized in the education. (Dozan, 2020) This means that education has been taught to the Prophet Muhammad to read the situation, conditions and character of society at that time to create a community character based on Islamic law so that every human being brings himself to alkamil people. Therefore Prophet Muhammad (peace be upon him) is one example of an educated human being based on the spiritual lerning system of Islamic Education.

Fazlur Rahman has the view that Islamic higher education is called *Islamic intellectualism*. This Islamic intellectualism, is the use of 'aql (intellectual, ratio), in order to gain knowledge and learning from natural phenomena found in life. (Hamsah & Nurchamidah, 2019) Seeing this view takes it in terms of philosophy, because everything is taken from the ratio related to social life. (Darmadji, 2013)

As done by a popular education figure, Syed Muhammad Naquib Al-Attas, who said the term Islamic religious education is still an interesting topic of study to find the concept of Islamic religious education that is appropriate, comprehensive, ideal and integral. Comprehensively, building a theory to formulate the Education paradigm is a moral responsibility for every Education expert. (Hanifiyah, 2022a) This emphasizes the concept of Islamic Education that is comprehensive, ideal and integral.

Some Islamic Education figures give different opinions about the term or meaning of Islamic Education because it tends to mean double related to the term Islamic Education. The blurring of the concept of Education which is the problem of Islamic Education, it occurs not for a moment both from the terms, content, process, essence and purpose as the terms *ta'lim*, *tarbiyah*, and *ta'dib* are definitions of Islamic Education. Another case if you look at the term education in general, there will be many more opinions that emerge.

In this case, researchers are looking for various relevant opinions about the true meaning of the primacy of education based on the Islamic Education system, which can distinguish from the results of existing research. We can understand that the meaning of the primacy of education is a problem topic in Islamic Education.

THEORETICAL REVIEW

The meaning of Islamic Education etymologically according to Muhammadiyah Naquib Al-Attas is called by the term *Adab* and *Ta'dib*. Definition of *adab* is a discipline both in terms of soul, body and spirit. While *ta'dib* is self-knowledge of the infinite reality of the Creator which then reflects self-discipline in totality. (Hanifiyah, 2022b) In this theory we can clearly understand that education shapes a person's character to become refraction and its application as a whole to shape the soul, body and spirit into discipline and direction.

While in the Qur'an there are verses that clearly contain several sentences that contain educational meanings, such as *Darasa*, *Rabb*, *'Alima*, and *Faqih*. Word *Darasa* show meaning *al-Malik*, *as-Sayyid*, and *al-Mun'im*. Word *Rabb* show meaning *Ar-Rabbah* (Jama'ah or group). While the word *ra-ba-wa-Raba* has the meaning of increasing and expanding and form *Af'al At-Tafdil*. and said *'Alima* where is the word *Al-A'lam* Meaningful *Al-Jibal* (mountains) are indicated in QS. *ash-Shura:32* 'address (Directions). Word *Faqiha* deep shape *mudAri' sReviewi* and *TAFAla*. *Yafqahu: QS. Ta>ha:28. Yafqahulu: QS. Al-An'a:25. Yatafaqqahu: QS. at-Tawbah:122.* (Darmadji, 2013) In this theory we can take it a little from the root word *Rabb-Yurabbi-Tarbiyyatan* which means growing and increasing as well as Muhammad Munir Marisy's opinion that Education is *Tarbiyyah*

According to Ibn Miskawaih the basis of education First, is the Second Shari'a, Psychology. According to him, education and knowledge of the soul are closely related. Therefore he is the one who understands about psychological education. The concept of moral education. According to him, it consists of the purpose of moral education, goodness and happiness, the creation of moral nobility, as an individual social means. (Agama et al., 2016) Ibn Miskawaih's opinion is the same as his opinion Muhammadiyah Naquib Al-Attas who stated based on his etymology regarding the meaning of the word *adab* which means discipline in his spirit, his soul and his body. This means that both theories say about moral education.

According to Ibn Khaldun about Education it is related to the purpose of Education itself. His opinions on the purpose of Education are diverse and universal. Based on his opinion, Samsul Kurniawan and Erwin Mahrus stated

that Ibn Khaldun divided them into three educational goals, namely the purpose of increasing thinking, the purpose of improving society, and the purpose of education in terms of spirituality. (Agama et al., 2016)

In his writing, Abd Rahman et al concluded from the opinions of experts that the understanding of education is an activity to talk to each other about known insights in order to add foundation in life. The foundation applied in life is useful in improving the life system to be more organized and in accordance with religious foundations. (Rahman et al., 2022)

It can be interpreted that the meaning of Islamic Education is from the word *rabb*, *ta'dib*, *'alima*. From the word *rabb* will be known by the term *al-tarbiyah* which means caring to maintain, organize, and maintain its preservation or existence. The word *ta'dib* will be known as *al-ta'dib* which means unlimited knowledge related to discipline. And the last one is related to the word *'alima* known by the term *al-ta'lim* which means mountains. So the meaning of Islamic education is related to establishing an Islamic spiritual learning system and can change human *civilization* based on the Islamic sharia taught.

METHODOLOGY

That way, the authors conducted a study Using a qualitative approach. This approach is usually used for data collection and analysis that relies on understanding, with emphasis on the meanings contained in or behind observed realities. (Zuchri Abdussamad, 2008) That way, the author analyzes his research data by reviewing literature (Library Research) about the meaning of the primacy of education in the Islamic Education system.

RESULTS AND DISCUSSION

Definition of Education

The term Islamic Education in the context of the Qur'anic tram is generally divided into three trams only, namely:

1. *Al-Tarbiyah* Derived from three words namely: first, *rabba-yarbu* which means to increase, grow and develop. Second *Rabiya-Yarba* means to be big. Third *Rabba-Yarubbu* means to repair, master affairs, demand, and maintain. (Dr.Yayat Suharyat, n.d.)
2. *Al-Ta'dib* In Arabic Addaba expresses the verb *ta'dib* form (masdar) which means subtlety of mind, speed, order, education, culture, humanity and literature. Meanwhile, according to classical scholars, it means intelligence and ingenuity and cleverness. The original meaning of the term *adab* in Indonesian is kindness (ethics), subtlety, and politeness. The meaning of the word *addaba* derived is also the word *adabun*, namely knowledge that is systematic and knowledge of existence is orderly hierarchically based on the degree of degree of one's physical and spiritual potential and intellectual potential. (Hanifiyah, 2022b)
3. *Al-Ta'lim* The word *ta'lim* is the origin of the word, is *'allama*, *yu'allimu*, *ta'lim*, 1. In the Qur'an the word *ta'lim* is mentioned in the form of *ism* and *fi'il*. In the form of *ism*, the word with the same root as *ta'lim* is mentioned

only once, namely muallamun, which is found in Q.S. Ad-Dukhaan (44):14. In her quote Farida Daya about The word ta'lim according to Hans Wher d apat means notification of something (information), advice (advice) command (intruction), direction (direction), teaching (teaching), training (training), learning (schooling), education (education), and work as an apprentice, the period of learning a skill (apprenticeship).(Farida Jaya, 2020)

In these three trams, the understanding of Islamic Education is things related to the soul, body and spirit that we can draw into *al-tarbiyah* Education. While everything related to attitudes and behavior or human character can be said *al-ta'dib* the last things related to the running of an education and the process of delivering learning. So the three trams have different meanings.

Content and scope of Islamic Education

The main content of Islamic Education is related to a great goal, namely faith in Allah Almighty and living a clear relationship of individuals, society, and mankind with al-Khaliq on the right path to the pleasure of Allah Almighty.(Dr.Yayat Suharyat, n.d.) In the characteristics of Islamic Education depends on *Robbaniyah* man's relationship to Allah Almighty. According to Shaiful Rahim concluded *Robbaniyah* into three meanings:

1. That Islamic Education is an education that rests on the foundation, objectives, methodologies, principles, main norms of the source of the Islamic religion that comes as a revelation from Allah. Where Allah says in Q.S. An-Nisa [04]174
"O man, Verily there has come unto you the evidence of the truth of your Lord. (Muhammad with his miracles) and We have sent down to you a bright light (Quran)." (QS. An Nisa' [04]: 174)
2. That Islamic Education is subject to the Sharia of Allah Robbaniyah, comprehensive and comprehensive. It's just that it's all subject to Robbaniyah's terms and standards. Allah said in Q.S. Al-Baqoroh [02]: 255
"And they know nothing of God's knowledge but what he wills." (QS. Al-Baqoroh [02]: 255)
3. That Islamic education educates man with all honesty, and in spite of all passions, wills, etc. of material and human forces, and is not subject to anything other than the commandments and sharia of Allah. It departs from the words of Allah Q.S. Al-An'am [06]: 162 "Say: Verily my prayers, my worship, my life and my death are only for Allah, the Lord of hosts." (QS. AlAn'am [06]: 162)(Maya, 2016)

In this we can conclude that the achievement of Islamic Education is directed to Rabbaniyah, namely the relationship of his servant with his god related to one's faith in believing in the miracles of the Prophet Muhammad in straightening and teaching his people to be able to follow him to the straight path. So as to know what he sees becomes a science and practice his knowledge as well as possible based on religious law.

Duties and functions of Islamic Education

In essence, Islamic Education is a process that takes place continuously and continuously. So the duties and functions of Islamic Education must be carried throughout life. In general, the task of Islamic Education is to guide and direct the growth and development of learners from stage to stage. (Dr. Yayat Suharyat, n.d.) This relates to the understanding of Education based on the meaning of al-ta'dib which is the nature of all processes that take place in an Education.

Some descriptions of the function of Islamic Education in Muslims that must be known by a Muslim, among others:

1. Straight Aqidahnya

An important point for the Muslim personality. In this case we can see at the time of the struggle of the Prophet Muhammad (saw) in rectifying the creed of the Arab community at that time from moral depravity, then Allah commanded him to give his teachings based on the sharia of Allah Almighty. (Nasution et al., 2022)

2. True worship

Worship is everything that Allah Almighty loves and loves, whether in the form of words, resignation, and perfect submission and freeing oneself from all that is contrary. Thus, a Muslim must understand that worship of Allah is a human need and interest. Both special worship and public worship. As we have said above, it is related to the 3rd characteristic of Education which relates the word of God whatever we do only to God the creator of the universe.

3. Commendable morals

Islam governs everything from waking up to the next morning. So that the steps of a Muslim are always beautiful because they follow the rhythm of life arranged by Allah Almighty. A Muslim who has morals has an impact not only on himself but also the surrounding environment. So that later a noble moral people will be created. The perfection of a person's faith can be seen from his moral qualities.

4. Insightful

The insight here means always thinking about something constructive, improving not making useless things, and distancing yourself from degrading qualities. Because of the importance of broad-mindedness, every Muslim is required to always study, both religious and other natural sciences.

5. His physical strength

The Prophet said: "A strong believer is better and more loved by Allah than a weak believer in both there is virtue (HR. Muslim)

The Prophet has affirmed the importance of forming a healthy body and guarding against various diseases. The personal obligations and responsibilities of the ideal Muslim will not be carried out properly without a healthy body.

CONCLUSIONS AND RECOMMENDATIONS

The development of human thought in providing limits on the meaning and understanding of Education, at all times always shows a change. The change is based on various findings and changes in the field related to the increasing components of the existing education system. (Rahman et al., 2022) It is said that God has given reason to man To think that in the end humans have characteristics that are principally different from animals.

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FURTHER STUDY

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