
Intellectual Education in the Qur'anic Perspective (Analysis of the Qur'an Surah Ali Imran Verses 190-191)

Sayid Qutub

Jakarta Islamic University, Indonesia

Correspondent: esqie.elfawaz@gmail.com

Received : May 30, 2023

Accepted : August 14, 2023

Published : August 31, 2023

Citation: Qutub, S. (2023). Intellectual Education in the Qur'anic Perspective (Analysis of the Qur'an Surah Ali Imran Verses 190-191). *Sinergi International Journal of Islamic Studies*, 1(2), 85-91.

ABSTRACT: This research is motivated by the importance of using reason as a means of gaining knowledge. Therefore, it is necessary for the mind to get a good sense education for usefulness in accordance with the understanding of the concept of mind education contained in Ali Imran's letter verses 190-191. This research aims to find out the meaning of reason in an Islamic perspective and analyze the concept of reason education in the perspective of the Al-Qur'an Surah Ali Imran verses 190-191. This research is a descriptive qualitative research study of libraries (library research), by collecting data from various related sources and then analyzing it to draw conclusions. Research studies show that the meaning of reason in the Islamic perspective is a tool used for the thinking process. In this context of thinking, reason has a very important role, because it is able to achieve understanding, knowledge and awareness through stages that are scientific, empirical and philosophical. All of these processes are carried out on the basis of the Al-Qur'an and hadith, with the aim of advancing human life in this world. Meanwhile, the concept of intellectual education in the Al-Qur'an, Ali Imran verses 190-191, emphasizes the importance of using reason to reflect on and understand the signs of the greatness of Allah SWT. which is clearly seen in His creation. In this verse, Allah SWT. calls on people who have reason to observe the universe and the changes that occur in it as proof of His existence and power, both in terms of metaphysics, cosmology, ethics and aesthetics using the tafakkur and tazakkur methods. So that through this concept, perfect reason can be realized according to Islamic teachings.

Keywords: Intellectual Education, Al-Qur'an



This is an open access article under the
CC-BY 4.0 license

INTRODUCTION

Humans, through their minds, are able to create changes and dynamics in life from time to time. Therefore, humans are often referred to as "hayawan an nathiq," or thinking animals, because humans will be held accountable for all their actions in the future because Allah SWT has given humans the potential to reason. (Huda & Luthfiah, 2019; Marnewick et al., 2022; Sagen & Ytterhus, 2014; Sousa et al., 2022)

In the Qur'an and hadith, there are calls that encourage humans to develop their intellectual potential, as found in the following hadith:

تَفَكَّرُوا فِي خَلْقِ اللَّهِ ، وَلَا تَفَكَّرُوا فِي اللَّهِ

Meaning: "Think about Allah's creation and do not think about the Essence of Allah" (HR. Abu Nu'aim from Ibn Abbas).

From the hadith above, we can understand that Rasulullah SAW encouraged his people to think deeply about various aspects of life, except about the nature or substance of Allah Ta'ala. This is a form of encouragement for humans to use their reason and intellect well. As proof, there are more than 1,200 questions in the Koran designed to stimulate human thought and curiosity. These questions cover various topics, such as the creation of the universe, the divine laws that govern the world and life, the messages contained in the Koran, self-introspection, and problem solving. (Nasir, 2021)

As also found in the Koran, Surah Ali Imran, verses 190-191 below,

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ فَقِنَا عَذَابَ النَّارِ

Meaning: "Indeed, in the creation of the heavens and the earth and the alternation of night and day there are signs for people of understanding, (namely) those who remember Allah while standing, sitting, or lying down, and they think about the creation of the heavens and the earth (saying): "Our Lord, You did not create this in vain, Glory be to You, So protect us from the torment of hell." (QS. Ali Imran, 190–191) (Departemen Agama Republik Indonesia, 1990)

From the verse above, we understand the importance of using reason as a means of acquiring knowledge. Therefore, intellectual education is needed. Intellectual education is a process to improve intellectual abilities in various fields of science, including natural science, technology, and modern science. The aim is for children to be able to adapt to developments in science and carry out their role as servants of Allah SWT and His caliphs. This aims to build the world according to the concept established by Allah SWT. (Nurmuhyi, 2016)

Intellectual education encourages humans to think about the universe because it contains great potential benefits for human life. The use of reason by humans produces positive impacts, one of which is increasingly sophisticated technological advances such as airplanes, internet access, cellphones, and many more. This is proof of how the use of human reason can produce useful innovations in everyday life. All of this helps humans carry out their role as caliphs on earth, namely maintaining and developing this world in accordance with the wisdom given by Allah SWT. (Muntamah, 2020)

However, the use of reason that is not based on good mental education can cause losses in human life on earth. These losses can produce serious negative impacts, such as cybercrime, the use of nuclear weapons, and many more that have the potential to threaten the survival of life on earth.

This is contrary to the role and responsibility of humans as caliphs on earth, which should aim to protect and advance the world in accordance with the guidelines given by Allah SWT. (Febriyanti et al., 2021)

Therefore, the importance of intellectual education cannot be ignored. Reasonable education can help people develop a good understanding of values, ethics, and responsibility when using their reason. With good intellectual education, humans are expected to be able to avoid misuse of reason, which has the potential to harm themselves and the world around them. (Handayani & Suyadi, 2019)

Intellectual education, from the perspective of the Qur'an, is the process of developing human intelligence through understanding and reflecting on the signs of Allah's greatness in the universe, as well as through learning science that helps humans understand themselves and the purpose of their lives. Reasonable education also teaches people to use their reason wisely in making decisions and acting in accordance with religious teachings (Ahmed et al., 2018; Badi et al., 2017).

Intellectual education in the perspective of the Qur'an is an educational concept that emphasizes the importance of developing human reason (mind) as an important aspect in the search for truth, understanding the world, and service to Allah. The Qur'an teaches that humans were given reason by Allah as a gift that must be used well.

METHOD

"Library research" is a term that refers to the research or investigation process carried out in the library or by using information sources in the library. The purpose of library research is to collect information, data, or other sources needed to support a particular research, project, assignment, or study.

The research method used in this research is library research, namely collecting and analyzing data from library materials, whether in the form of books or other library documents. With a philosophical and linguistic approach. A philosophical approach is used to explain the meaning of intellectual education from the perspective of the Al-Qur'an and related matters in the Al-Qur'an. A linguistic approach is used to understand the meaning contained in the verses of the Qur'an studied. (Tarigan et al., 2023)

The main source of research data is the Al-Qur'an Surah Ali Imran verses 190–191, and it is also reinforced with tafsir books, which include several works such as Tafsir Al-Qurthubi, Tafsir Ibn Katsir, Tafsir Al-Qur'anul Majid An-Nuur, Tafsir al-Azhar, and Tafsir al-Misbah. Data was taken through the library study method by reading, understanding, and reviewing these sources.

The data collection technique used is the documentation method, where data is obtained from books and notes that are relevant to the research. The data analysis technique used is content analysis, where researchers analyze and explore the contents of Ali Imran's letter verses 190–191 based on verses from the Koran, the hadith of the Prophet Muhammad, tafsir books, and other

relevant sources. The analysis process involves collecting data, organizing data, selecting important information, and drawing conclusions to understand the topic of resourcefulness education in depth. (Sugiyono, 2016).

RESULT AND DISCUSSION

1. Characteristics of Ulil Albab Humans

Ulil albab humans are individuals who internalize Allah, the Messenger, and Islamic teachings in the deepest recesses of their hearts, and utilize their minds as tools of thought to achieve useful goals. Ulil albab humans have two main characteristics, namely dhikr and thinking. These two characteristics are able to combine harmoniously. Ulil albab humans maintain harmony between dhikr and thinking activities, and maintain a balance between faith and knowledge. (Padil, 2012)

2. Reason in an Islamic Perspective

Covers several main aspects, namely the understanding of reason, the function of reason, levels of reason, and the scientific stages used by reason to obtain knowledge. Reason, in Islam, is defined as a tool that allows a person to know, understand and think about concrete things. This is based on definitions from the dictionary and also confirmation from the verses of the Koran. Reason is seen as a tool that produces knowledge.

The function of reason in Islam is divided into two: driving reason (*al-aql al-mudrik*) and reaching reason (*al-aql al-wazi'*). These two functions complement each other. The driving mind motivates observation and thought, while the reaching mind enables the formulation of scientific procedures and the verification of theories, ultimately leading to an understanding of the purpose behind natural phenomena. (Jamaruddin, 2015)

Level of Reason, Hayulani Reason: This level refers to the mind which does not yet have knowledge that can be stored as knowledge. This is the initial level where the mind has only a basic understanding of phenomena. Intellectual mind: Intellect at this level has received education and is able to think systematically. Reason has begun observing and investigating related phenomena. Akal bi al-f'li: This level allows the mind to understand natural laws and metaphysical aspects. Mustafad intellect: The highest level where the intellect reaches the degree of ma'rifat and is able to reveal secrets with divine illumination. (Robin Sirait, 2021)

Stages of Reason. There are three stages used by the mind to gain knowledge. Scientific stage: Reason accepts things logically and adheres to scientific procedures such as honesty, systematicity, openness, and truth testing. Empirical stage: After the scientific stage, reason involves repeated trials to ascertain truth through validity and accuracy. Philosophical stage: The final stage in which the mind discovers a deep philosophy about phenomena, allowing an appreciation of science as a blessing from God.

3. The Concept of Intellectual Education in the Al-Qur'an Surah Ali Imran Verses 190-191
The importance of the Qur'an as a source of knowledge and guidance for life. The concept of intellectual education in the perspective of the Qur'an Verses 190-191 includes three main elements: Objectives of Intellectual Education: Intellectual education has several objectives, such as increasing faith, making humans intelligent (Ulil-albab) which is emotionally and spiritually intelligent, makes humans responsible as caliphs on earth, and develops the ability to think critically and be grateful. (Amelia et al., 2023)

Reason Education Material: There are four main areas in reason education material in the Al Qur'an Surah Ali Imran Verses 190-191, namely: Metaphysics: Understanding the concepts of divinity, monotheism, Oneness, and the majesty of Allah SWT. Cosmology: Observing the universe and looking for evidence of Allah's creation. through the natural order. Ethics: Developing good behavior, carrying out God's commands, and staying away from His prohibitions. Aesthetics: Appreciating beauty in language, and the beautiful order of the universe. (Jannah, 2017)

Reason Education Method: There are two main methods, namely: Tafakkur: Contemplating and thinking deeply about concrete objects such as heaven and earth, to create awareness of the greatness of Allah SWT. Tazakkur: Using reason with a specific target to reflect on various events and the uniqueness of Allah SWT's creation, so that reason becomes meaningful and used effectively.

CONCLUSION

The Islamic perspective considers reason as a tool used in the thought process. In this context of thinking, reason has a very important role because it is able to achieve understanding, knowledge, and awareness through stages that are scientific, empirical, and philosophical. All of these processes are carried out on the basis of the Qur'an and hadith, with the aim of advancing human life in this world. The concept of intellectual education in the Qur'an, Ali Imran verses 190–191, emphasizes the importance of using reason to reflect on and understand the signs of Allah SWT's greatness, which are clearly visible in His creation. In this verse, Allah SWT calls on people who have reason to observe the universe and the changes that occur in it as proof of His existence and power, both in terms of metaphysics, cosmology, ethics, and aesthetics, using the tafakkur and tazakkur methods. So that, through this concept, perfect reason can be realized according to Islamic teachings.

REFERENCE

- Ahmed, F., Ul Amin, R., Nawaz, M., & Javed, A. (2018). A qur'anic view of mother tongue as the medium of education. *Trames*, 22(3), 299–309. <https://doi.org/10.3176/tr.2018.3.06>
- Amelia, A., Indrawayanti, R. D., & Soleh, A. K. (2023). Perbandingan Akal, Nafsu, dan Qalbu Dalam Tasawuf. *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 8(1).

- Badi, J. A., Machouche, S., & Bensaid, B. (2017). Questioning styles in the Qur'ān and their impact on human thinking a conceptual analysis. *Intellectual Discourse*, 25, 553–574. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85047651656&partnerID=40&md5=2811e995c5783f8d55fe415b96558e3f>
- Departemen Agama Republik Indonesia. (1990). *Al-Qur'an dan Terjemahan Indonesia*.
- Febriyanti, N., Ihsani, F. A., & Hamdani, Much. S. (2021). Implikasi Akal dan Relevansinya dalam Mencapai Tujuan Pendidikan Islam. *PAKAR Pendidikan*, 19(1). <https://doi.org/10.24036/pakar.v19i1.205>
- Handayani, A. B., & Suyadi, S. (2019). Relevansi konsep akal bertingkat Ibnu Sina dalam pendidikan Islam di era milenial. *Ta'dibuna: Jurnal Pendidikan Islam*, 8(2).
- Huda, M. T., & Luthfiah, L. (2019). TOLERANSI MENURUT SYEKH 'ABDURRAHMAN BIN NASHIR AL-SA'DI DALAM KITAB TAFSIR TAISIR AL-KARIM AL-RAHMAN FI TAFSIR AL-KALAM AL-MANNAN. *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4(01). <https://doi.org/10.30868/at.v4i01.390>
- Jamaruddin, A. (2015). Eksistensi Fungsi Akal Manusia Perspektif Al- Qur'an. *An-Nur*, 4(1).
- Jannah, R. (2017). Pemikiran Pendidikan Islam Hasan Al-Banna. *Analytica Islamica*, 6(1).
- Marnewick, C., Meda, L., Condy, J., & Phillips, H. (2022). Using an intervention programme to empower intellectually disabled learners to use WhatsApp in a special needs unit in Cape Town, South Africa. *Cogent Education*, 9(1). <https://doi.org/10.1080/2331186X.2022.2142447>
- Muntamah, S. (2020). PENGEMBANGAN PENDIDIKAN ISLAM DALAM PENGARUH KONSEP AKAL. *Jurnal Terapung: Ilmu - Ilmu Sosial*, 2(1). <https://doi.org/10.31602/jt.v2i1.2930>
- Nasir, St. M. (2021). Ulul Albab Dalam Tafsir Al-Qur'an (Tafsir Tematik). *Aqlam : Journal of Islam and Plurality*, 6(2).
- Nurmuhyi, M. A. (2016). PENDIDIKAN AKAL BUDI PERSPEKTIF AL-FARABI (Telaah Filosofis atas Pemikiran Pendidikan Al-Farabi). *TARBAWY: Indonesian Journal of Islamic Education*, 3(2). <https://doi.org/10.17509/t.v3i2.4522>
- Padil, Moh. (2012). Ideologi Tarbiyah Ulil Albab. [Http://Repository.Uin-Malang.Ac.Id/1208/](http://Repository.Uin-Malang.Ac.Id/1208/).
- Robin Sirait. (2021). Konsep Metafisika Perspektif Ibnu Sina Dalam Filsafat Pendidikan Islam. *Jurnal Hikmah: Jurnal Pendidikan Islam*, 10(2).
- Sagen, L. M., & Ytterhus, B. (2014). Self-determination of pupils with intellectual disabilities in Norwegian secondary school. *European Journal of Special Needs Education*, 29(3), 344–357. <https://doi.org/10.1080/08856257.2014.909174>
- Sousa, C., Neves, J. C., & Damásio, M. J. (2022). Empowerment and Well-Being Through Participatory Action Research and Accessible Gaming: A Case Study With Adults With Intellectual Disability. *Frontiers in Education*, 7. <https://doi.org/10.3389/feduc.2022.879626>
- Sugiyono. (2016). Memahami Penelitian Kualitatif. *Bandung: Alfabeta*.

Intellectual Education in the Qur'anic Perspective (Analysis of the Qur'an Surah Ali Imran Verses 190-191)

Qutub

Tarigan, M., Audry, F., Tambunan, F. A. S., Pujiati, P., Badariah, N., & Rohani, T. (2023). Sejarah Peradaban Islam dan Metode Kajian Sejarah. *Jurnal Pendidikan Tambusai*, 7(1).