

# The Development Quality of Islamic Education

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#### INTRODUCTION

Islamic Education in the crossroad is impossible because Islam is religious which relegated from Allah to solve all the problems of human life in the world. However, the reality in reveal the deterioration of Islamic Education which still hasn't built character or moral student. Islam as content or education system hasn't given direction which raising quality education national or existence of Islamic Education exactly to be a reinforcing the dichotomy education likes state school and Islamic school, there are knowledge and theology, and so on.

The deterioration of Islamic education making Islamic education stuck on the state. They more proud school in the general institute than Islamic school institute. Like people in junction, they unable to do something, they only depend on helping the other.

That condition shouldn't be allowed, because however we take all responsibility against Islamic self-esteem and Islamic education. As form our glorification and purified with verbal by reading *subhanallah*, *al-hamdulillah* and *Allahu Akbar*, we have been realized in behavior which makes the name of Islamic education institute to be net from bad assumes, making Islamic education likes Islamic school or *pesantren/* Islamic school of Qur'an studies for children and young people, most of whom are boarders, that praised and have been proud by society and enlarge Islamic education institute not only as quantity but also quality.

In Realizing three aspects, they are *tasbih*, *tahmid dan takbir*, Islamic education should provide a true insight about two aspects. First is faith, knowledge, and charity's position the integrity that cannot be separated. True faith very supported by knowledge and realized in charity. Second, how we impart integrity of faith, knowledge, and charity so that we able to guide life's humans safety in the world and hereafter. Imam Ghazali in **Abidin**<sup>414</sup> ever said that Islamic education should be directed to realization of the objective from *dinul haq* (true religious) and *akhlak karimah* (moral's noble) by emphasize to *taqqarub* (approach) to Allah, and not to find high position or procure glory in the world.

Government's wisdom about Islamic education apparently not give significantly positive's influence, likes wisdom of Islamic school's education as general school that breathed Islam. The purpose of secretion this wisdom is very good there is to lift up

<sup>&</sup>lt;sup>414</sup> Abidin, Thinker of al-Ghazali About Education, Yogyakarta: Pustaka Pelajar, page 58



Islamic school's image which marginalized. Nevertheless, in other side, Islamic schools many had lost the soul itself for scored the cadres of mufti who comprehend books of Arabic. So that, output of Islamic school that be expected able to comprehend theology and general science became low from all sides, include theology or general science. This paper tries finding solution to raise the images of Islamic education by theme is development of Islamic education.

Today, the progress of Islamic education can be called more quickly, it signed by establishment basic of Islamic education which based on *tahfidz al-Quran*. Likes *Madrasah Ibtidaiyah/ Islamic school al-Taqwa Cisaranten Bandung, SDIT Fitrah Margahayu Bandung, and SDIT Nurul Rahman Cihanjuang Cimahi*, etc; those all basic of Islamic education prepare the children to have memorized the Qur'an at least 1-5 *juz* / chapters. This phenomenon necessary to get attention from government that formal Islamic school should be able to prepare its graduate, one of them is memorize another *juz*/ chapter from al-Quran; appearing this Islamic elementary school also have to followed up in the high school and Islamic university. It times, Islamic university is giving the huge opportunity for all of memorizer al Quran studying and developing theology and Islamic science. This aspect has been done in the development quality of Islamic education. This is to be main theme of the scientific article whose has title "The Development Quality of Islamic Education."

#### **CRITICISM**

In the global era, the nation has been able to survival, productive, and life quality are the nation have been able to bear the quality of human resources which has independent (quyamuhu bunafsihi) and also ably compete in the local and also global (rahmatan lil 'alamin') Because of it, the deterioration in Islamic education should be addressed so that producing human resources who be expected. The deterioration of Islamic education caused by two aspects, there are internal and external. That internal factor comes from Islamic community who almost orientation to the interest to the world, and underestimate of Islamic values in the human live. This factor also caused by external factor, this is the development of live in the world and live non-Islam (western world), Voll<sup>416</sup> said that western world has ruined, not juz in spiritual terms but in material terms as well", the main cause of ruined this western is consequence from failure of modernity. Disorientation, individual alineation, malaise spiritual, nihilism, and social chaos which have been attacked a western community.

<sup>&</sup>lt;sup>415</sup> Sudjatmoko, *The Human and the world is changing*, in Conny R. Semiwan & Soedjiarto (e.d), *Looking for Development of National Education Strategy around XXI*, (Grasindo:Jakarta,1991) page 17.

<sup>&</sup>lt;sup>416</sup> John O. Voll, "Islamic Renewal and the Failure of the West," in Antoun, Richard T. And Mary Elaine Hegland (Ed.), Religious Resurgence, Contemporary Cases in Islam, Christianity and Judaism, (Syracuse University Pres, 1987), h. 127.



Perceptions of the West's failure has affected the Muslims in two respects: first, encourage Muslim thinkers to return to the Islamic value system that they assume as a excellence's system than all forms of secular ideology, and second, the decline of the West has directly encouraged Muslims do Islamic reform movements, including formal Islamic education based on *tahfidz* / reading.

Thus, the development of quality Islamic education must be oriented to the understanding and practicing about al-Quran as a source of knowledge and human civilization. The Quran teaches people about various things include teaching people to not love the world over, for the love of the world is a source of disaster. In the al Quran's teaching is perfectly worship require all activities to achieve perfection. Perfection in this case, is the quality or qualities in the language of the al Quran by the term (ahsanu 'amala).

In the thought of development the quality of Islamic education, there are a few concepts that need to be understood, as follows:

# 1. The Quality's Concept of Islamic Education a. The Quality's Concept

Quality in the al Quran's language described *ahsanu 'amala*, the activities undertaken with the best plans, the best ways and the best results and perceived kindness by others. Islam as a perfect religious, strongly emphasizes excellence in every activity of a servant so it provides excellent results for the life of all human beings on earth.

The quality's concept according to the experts, such as: Shewart (1931) said that something positive completeness of certainty to a certain standard; Crosby (1979) said that conformance to requirements; Ishikawa (1985) said that development, design, production and service of products the most economical, most useful, and always satisfy customers; Sinha and Willborn (1985) said that relative achievement levels of specification. Groocock (1986) said that the level of conformity of the features and characteristics of the products related to all aspects of customer needs, which is limited by the price and delivery to be received; Deming (1986) said that level similarity and dependence that can be expected in low price with quality according to the market; Imai (1986) said that anything that can be improved; Taguchi (1986) said that minimal losses products arising after delivery to the community; Buzzell and Gale (1987) said that the quality of a particular product or service and any customer views about it; Juran (1988) said that performance products that look at satisfaction of customers; Giltlow, Giltlow, Oppenheim and Oppenheim (1989) said that level where customers and users believe that the product or service meets their needs and expectations; Gronroos (1990) said that maintain services and promises; Feigenabum (1991) said that total



characteristics of products and services marketing, engineering, manufacturing, and maintening of the use of products that meet customer expectations; Bermowski (1992) said that free products and services due to damage;) and Spencer (1994) said that satisfaction or customer delight.

Based on the integration of quality's concepts in Islam and West see the similarities that the concept of quality can provide comfort, satisfaction, usefulness to all customers in this case are educational users or the public.

#### b. Quality of Islamic Education

Islamic education in the Arabic term termed al-Tarbiyah al-Islamiyah. According to Salah bin Ali (2010) in the book of al-Tarbiyah al-Islamiyah al-Mustalah wa-Mafhum said that al-Tarbiyah al-Islamiyah are not specifically in the al-Quran and hadith of prophet, but the nature of al-tarbiyah revealed by another lafazh-lafazh/reading that demonstrate to the meaning of al-Tarbiyah al-Islamiyah. Among that lafazh-lafazh/ reading, they are: al-Tansyiah (grow), al-Islah (change for the better), al-ta'dib aw al-adab (adorn ourself with admirable qualities and distancing himself from the properties reprehensible), al-Tahdzib (adorn ourself with good works), al-tathir (purify ourself from all impurities and humiliation both word and deed), al-tazkiyah (purify ourself from everything that pollute both zhahir/physical and spiritual), al-ta'lim (lafazh / reading most often mentioned in the Qur'an and the Sunnah, which are limited lafazh on teaching of knowledge aspect); al-siyasah (leadership/settings); al-nush wal irsyad (advice and guidance); al-akhlak (character/moral).

Based on the concept of quality above, the quality of Islamic education is quality planning activities, processes and best results for the progress and development of the Muslim society in particular and the beings in general. Because Islamic education is an attempt to realize *khalifah fil ara*<sup>417</sup>. al-Jamali Fadhil<sup>418</sup> said that Islamic education is an effort to develop, encourage, and invite people to be more advanced with values based on a high and noble life, thus forming a more perfect privacy, whether in relation to sense, feel, and act.

Ideally, *al-Attas*<sup>419</sup> wants Islamic education capable to print a good human as universal (*al-insan al-kamil*). A goal that leads to two dimensions at once that, as *Abdullah* (servant of Allah), and as a *Khalifah fi al-Ardl* (Allah's representative on earth). Therefore, the Islamic education system should reflect the knowledge and behavior of the Prophet, and the duty to realize a Muslims that displaying exemplary qualities of the Prophet.

<sup>419</sup> Al-Attas, Filsafah dan Praktik Pendidikan Islam, Bandung: Mizan Pustaka,

<sup>&</sup>lt;sup>417</sup> Caliph is Allah's representative in the world to welfare and reconcile all beings in the world.

<sup>&</sup>lt;sup>418</sup> Fadhil al-Jamali, Krisis Dunia Islam. Jakarta: Golden Terayon Press. 1992: page



## 2. The Development Quality of Primary Islamic Education in Hifzul Quran Program.

Al-Quran is the holy book revealed to the Prophet Muhammad saw, to be a guide for mankind. The content it covers all areas of human life in the world and the hereafter. It contains command and prohibition, good and bad news, the history of mankind long ago to serve as an example for the now *umat*/the members of a religious community and the next *umat*, and a variety of other studies.

In the history of humanity on the Qur'an was first written manuscript that very meritorious to push the progress and enlightening of civilization. The role of Quran in the enlightened civilization related to the point of view about privileges humans position compared with **other creatures**<sup>420</sup>.

The quality directions of Islamic education should be oriented to the understanding and practicing of the al Quran, the orientation is not only the al Quran as ritual reading but as a reading to improve the science and development, so that the al-Quran be a lessons and the science for human life as the Allah SWT's word:

"This al Quran is the (perfect) explanation to humans, so they are warned him/her, in order that they may know that Allah is the God of the One and that *ulu-l'albab* (intelligent person) take heed." (Qs.14/52).

Said Nursi as Renaissan of Islam states, "Islam is the father of all the science and the Qur'an is the book of science", Islam is its father of all science and the al Qur'an is its book of science.

Explanation of the al Quran as a light or *an-nuur*, really shows that the al-Qur'an with science has mutually binding. Malik bin Prophet in his book *Intaj al-Mustasyriqin* wa Atsaruhu fi al-Firy al-Hadits, writes "Science is a set of problems, and a set of methods that are used towards the achievement of the matter." This shows that scientific progress can not be assessed with any were presented to the public, but also measured by its form a climate that can push that scientific progress includes al-Qur'an.

Al Qur'an is the Allah's word that does not contain contradictions. Al-Qur'an is a book revealed by Allah to Allah's delegateas as a guide. The al Qur'an is the last book and preserved by Allah swt. Therefore, science will develop rapidly only when guided by the al Qur'an, and take the truth from its. Because, only then science following the Allah's way. When the road as opposed to religious which taken, scientists wasted time and resources, as well as impede the progress of **science**<sup>421</sup>.

<sup>421</sup> Harun Yahya, *The Our'an Leads the Way to Science*,

<sup>&</sup>lt;sup>420</sup> Menteri Agama, Surya Darma Ali, in the Nuzul al-Quran's day 1433 H in Masjid Istiqlal, Sunday night 5<sup>th</sup> August, 2012.



Dynamics of Muslims scholarly now recorded in the International Agency for Research Data mentions that in fact Israel which believe in Jews in one million people has 1600 expert knowledge, the Americans which believe in Christians in one million inhabitants has 160 expert knowledge. While Indonesia which has largest Moslem majority, in 1 million people has only 65 Moslem scholars were only 6 people who is a moslem. Therefore, in the science's field and technology, we are still far left behind other nations. We are far left behind with the U.S. which is Protestanis, we are far left behind by Korean which is Confucian Taois, bahkan kita jauh tertinggal oleh Jepang yang Budhis Taois. we are even further behind by the Japanese Buddhist Taoist. Yet 14<sup>th</sup> centuries ago, we have been instructed to read and explore science. Please read the al Qur'an so our life can be regular, read natural so birth the noble works, and see ourselves in order to live not takabur/arrogant, because reading in Islam must be accompanied by and offset by:

بِاسْمِ رَبِّكَ الَّذِي خَلْقَ

"With the (call) the name of your God who created"

The Orientation of the knowledge and practice of the al Qur'an makes it a source of knowledge, as well as the words of science in all its forms in the al Qur'an that happen as much as 854 times. In addition, there are many verses in the al Qur'an that advocate for the use of minding, reasoning and so on. For that, there is no better book of religion demanded of concerned disciplines except the suggestion to think, and not set of provisions that limit for increasing knowledge and anywhere it wants except the al Quran.

Among the subjects related to the study of the Qur'an, Tahfizh Qur'an is the easiest lesson for children. Because the Tahfizhul Quran's program is simple learning techniques. Simply by hearing and saying repeatedly, whether hearing the reading or hearing reading's other people. The important thing that be heard is correct reading, so memorizing Al Quran is also true.

Therefore, Tahfizh of the Qur'an can already be programmed as a baby, as long as the hearing's baby has been a good functioning. Only can be evaluated their recitation when they was able to speak.

The more intensive the children ware hearing the reading of the al Quran every day, consistently and continuously, then the recitation of al-Quran will be easier and faster. So it is possible the children could memorize 30 juz al Quran before they grow up. As Muslim scholars and scientists in the glory of Islam, they usually have memorized the Qur'an at the age of the children, and some have already memorized before 10 years old.



Tahfidz al-Quran in affecting children's intelligence include the following:

- a) Tahfizh Qur'an will train the sensitivity of the sense of children hearing. The more sensitive sense of hearing child hears lafazh-lafazh verses of the al Quran were read, so the child can more easily to repeat readings that he heard. This will help to quickly articulate, furthermore easy to learn Arabic or another. If the child is trained sensitive hearing, he will be easily and quickly understand the correct advice / lessons from the teacher / parent. Therefore the speed understand the science teacher described highly correlated significantly with sensitivity and precision to hear sentence by sentence the teacher expressed, including speech intonation.
- b) Tahfizh al Qur'an trains the children to high concentrations. The more verses that can be memorized by children and on occasion is well-maintained, so the concentration of children will be higher. In general, the more verses memorized, will be faster to memorize the other verses. This indicates that there is a process improvement becomes higher concentrations, when the many verses of the Qur'an memorized. High concentrations very influent on the mind think intelligence. The higher concentration so the more complete to think. Further, it will build a high-thinking intelligence. Supreme intelligence is a *mujtahid*. Could solve human problems with God's laws by digging straight from the verses of the al Qur'an and Sunnah.
- Tahfizh al Qur'an helps children easily understand the Qur'an (as a hint of life) and easy to *taqwa*. If the children have memorized the verses of the Qur'an, meaning *lafazh-lafazh*/ reading instructions already in our mind. So that when explaining the meaning of the verses of the al Qur'an and explore the understanding, guidance, and laws will be much easier. Even more important is, if minds of our children have been met by the recitation of the al Qur'an (*Kalamullah*), it will be easy put to the right path. Because when they proceed to memorize the verses of the al Quran by repeatedly hear the verses of the al Quran, they have obtained mercy. As the Word of Allah in Surat al-A'raf verse 204, which means: "And when the Qur'an is read, then listen carefully, and observe quietly, so you get grace."

#### a. Imam Shafi'i (lived from 150-204 H).

He memorized the Qur'an at 7 years old, and at 17 years old has become a mufti / lawyer (referral community to solve their problems based on Islamic law). In its development, he is an absolute mujtahid, and expert *usul fiqh* (the founder of the science of *usul fiqh*). Until now the work of *usul fiqh* and his *fiqh* is still used all over the world Muslims. That is to say, he is a world-class international scholars.



### b. Imam Tabari (lived from 224-310 H).

He memorized the Qur'an at 7 years old. He is an expert commentary. Until now his commentary work is still used by Muslims throughout the world. That is to say he is a world-class interpreters/international.

#### c. Ibnu Sina (live in 370-428 H).

He memorized the Qur'an at 5 years old, and at 17 years old has become a professional doctor. In the development of his medical expert, the foundation stone of the medical sciences. Until now science is still used around the world. Even the West was using the science / theory. He is also a physicist.

#### d. Ibnu Khaldun (lived 732-808 H).

He memorized the al Qur'an at 7 years old. He is a sociologist and expert construction. Today, his think/theory is still in used around the world.

#### e. Umar bin Abdul Aziz.

He memorized the Qur'an as a child. He was an Umayyad Caliph at the time. An economist who is second to none in the world. He is very famous for its ability to prosper the country and the nation in a short time (29 months), to the extent that there are no people who are entitled to receive zakat.

#### 3. The Development Quality of Secondary Education In practice al-Quran

Al-Quran is still loyal with us, we also should show that the loyalty and earnestly to understand Scripture is to be intelligent, honest, sincere, and responsible, so it functions as *hudan li 'innas* (instructions for humans), *syifa'* (antidote), *nur* (light), *rahmah* (mercy), and *furqan* (distinguishing criterion) will be brought down to earth. Long-term goal is the creation of a civilization building a beautiful, tolerant, creative, happiness and peace for all mankind.

Improving the quality of secondary education in the practice of al-Quran is more oriented to do more useful for **human life**<sup>422</sup>. Borrowing a term Armstrong as the first astronaut 'one small step for a man, one giant leap for mankind'. (One small step for the good of man, and one giant leap for the good of all mankind).

Islamic Education (PAI) is not only seen as a *subject matter* but as a system of norms, teachings, instructions for the good of human life. Practice in this regard include the practice in the acquisition of knowledge and practice of individual and social's piety.

<sup>&</sup>lt;sup>422</sup> Rasulullah SAW: Kind's man of you is someone who has usefulness for others. (Al-Hadits).



## a. Pengamalan dalam Menuntut ilmu pengetahuan

Islam is a religion that has a great attention to science. Islam places great emphasis on Muslims to continue their studies.

In a letter of Ar-Rahman, Allah explains that Allah was a master ('Allamahu al-Bayan) for Muslims. In other religious than Islam we will not find that the first revelation was revealed commands to learn.

Allah revealed the first verse is Surah Al-'Alaq, in the verse, Allah commands to read and learn. Allah teaches us with *qalam* that we often mean it with a pen.

However, the actual word *qalam* also can be used to transfer the knowledge to others. The word *qalam* do not put in a narrow sense. So every age word *qalam* can has more meaning. As in the present age, the computer and all the devices including the Internet can be defined as the interpretation of the word *qalam*.

In al-'Alaq verse, Allah commands us to explain science. After that the second obligation is to transfer knowledge to the next generation. In the education's terms, there are two conclusions that we can draw from the words of Allah. First, we learn and gain knowledge as much as possible. Second, with regard to the use of research *qalam* said that we can interpret as a tool to record and examine who will be our legacy to the next generation.

In Islam, both in the Qur'an and the hadith, the highest science value exceeds other things. Even the nature of Allah is that Allah has knowledge Knowing. A great poet of Islam reveals that the strength of a nation is on the science. Currently, the power does not rely on physical strength and wealth, but the strength in terms of science. People who are high in the presence of Allah are those who are knowledgeable.

In a hadith, the Prophet encourages us to seek knowledge to the grave. No other prophet who so much attention and emphasis on the obligation to study as much detail as the prophet Muhammad. It is not strange if the time we hear that Islam holds an important civilization in science. All branches of science at that time was dominated by Islamic built by Islamic scholars of that era that began with the city of Medina, Spain, Cordova and other countries. That era we know as the golden age of Islam, even though Islam after that suffered a setback. In this era, countries in Europe no one has built universities, Islamic countries have a lot to build the knowledge study centers. Now our task to restore the glory of Islam as it used through various scientific institutions in the Islamic countries.

In the Qur'an has explained that a noble person in the sight of Allah is only for two reasons: because of his faith and because of the height of knowledge. Not because of position or wealth. Therefore we can take the conclusions of science must take



juxtaposed with faith. Can not be separated between the two. The combination between science and faith will produce good civilization called *Al-Madinah Al-Fadhilah*.

In the study we do not know time, and do not know the gender. Men and women have equal opportunity to study. So that everyone, both men and women can develop the potential given by Allah to us so that potential was developed and delivered to perfection is expected. Therefore, religious considers that it is included as part of worship. Worship is unlimited to the issue of pray, fasting, pilgrime and alms. Even education was regarded as the primary worship, because the its science we can perform the other rites properly.

Imam Ja'far As-Sadiq ever said that I am very excited and really want to get people who are close to me and love me, they can study of religious, and that was over their heads there a whip ready to whip when he was lazing on demand science of religious.

## b. The experience in the individual and social's piety

**Husein Muhammad**<sup>423</sup> in his book Human Spirituality (2006). According to Husein social worship have a broader social dimension than the dimension of personal worship.

According to Hussein, this is evidence that the content of religious principles basically set in the point of view on social piety in the broadest sense. A simple example we can consider is Islam strongly recommends to pray on congregation than pray alone, about 1 in 27. Why did it happen? With a praying in congregation will awaken harmonious social relations, the creation of strong solidarity, empathy with each other and other social aspects.

Islam is a religious that has always relating between the piety, the piety of the religious individual with piety that has social. In Islam those who have reached the pinnacle the quality of religious, besides having faith consciousness trasenden, also has a social commitment to build a virtuous society, economically, politically and culture (QS. 2: 1-5, 177).

Islam's attention- against piety religious individual and social piety above, also can be found in a number of highly popular history, of which stated that "someone who believes in Allah and the last Day, let he/she eulogize neighbors, guests, and let said good's word or if not, let silence "(HR. Mutafaq Alaih). In a hadith Qudsi also stated that "By Allah, by Allah, it is not faith ...... the neighbor does not feel safe from the bad behavior ...... that is evil and painful manner" (HR. Mutafaq alaih).

<sup>&</sup>lt;sup>423</sup> Husen Muhammad, Spiritualitas Kemanusiaan, 2006.



Both of the history above, explain the teachings of Islam's fundamental that faith should give practical implications for social life. Islam regards even those who do not have the commitment and social sensitivity as religious deception (QS.107:1-3). Here again, the nature of the faith, that gives meaning to their social significance. In other words, faith would lose its significance, if it has no practical implications in social life. That is why, in the al Quran, the faith no less than 36 times has always been associated with good deeds (eg QS. 2: 62, 5: 69, 6: 54, 18: 88, 19: 60, and other verses) Linkage The strongest of the relation Qur'an semantic, binding deeds (righteousness) and faith as an integral unity. As the shadow follows the shape of the object, where there is faith there is *shalihat* (righteous deeds).

Accordingly, social piety in Islam in fact over the actualization or realization of faith praxis of social life. Indicator social piety is a narrowing of the space for growth-harm and social tyranny, whether in the form of political injustice and the distribution of wealth, the rich class and poor gap, as well as the forms of oppression and exploitation of man by man.

# 4. The Development Quality of High Education on the Islamic-Science's application.

At first college only as a community of masters and students, activities focused on teaching moral distinction and humanism, but the subsequent development by Kerr named of the modern university replace philosophy with science, research replace of teaching, supplant generalists and specialists.

In addition, the success of higher education institutions in a situation of full change and challenge are college flexible, autonomous, and has a variety of **specifications**<sup>424</sup>. In this case Veysey cited by **Siroji**<sup>425</sup> suggest:

"In order to operate under these conditions Effectively, the subunits of the university had to be "In order to operate effectively under these conditions, the subunits of the university had to be (a) flexible enough to carry out all the diverse functions of the university as well as to adjust to new ones: (b) autonomous, so as to be able to make changes in course of study, teaching arrangements, and staff recruitments without undue delay; and (c) of sufficient size to perform training and research function effectively in fields requiring many kinds of specialization".

As a modern university, higher Islamic education demanded the application of the Islamic-oriented science in the formation of Muslim scholars who appear in the

<sup>25</sup> <sup>4</sup>Siroji, The agenda of Islamic Education Strategy (Yogyakarta: AK Group 2004); page 39.

<sup>&</sup>lt;sup>424</sup> Keer, The Use of The University, 3rd ed. (Cambridge, Massachusetts: Harvard University Press, 1982), page 4



advancement of education and technology. Therefore, the higher Islamic education system refers to the following:

#### a. integration of faith and science

There is no spiritual value of science when it is not founded on the basis of belief in Allah. Science is based on faith will bear *tawadhu*' and the modest, aware of the purpose for what science was used. Instead, science without faith will be bring pride and arrogance of man, that spawned disasters and threats that can damage human life itself.

The integration of faith and science is often used with the term Islamization of science, the basic concept of Islamization of knowledge according to **al-Attas** <sup>426</sup> stressed the challenges facing the current era, the science that has lost its purpose. According to al-Attas, Islamization of knowledge, understanding clearly that:

....The Human liberation from magical, mythological, animistic, national-culture (as opposed to Islam)'s tradition and from secular to thought and language ... Also the release of the impulse of physical control tend to be secular and not fair to the nature of the self or soul, because human in physical form tend to forget the true nature of self, and did not fair to him/her. Islamization is a process towards an origin that is not as strong as the process of evolution and devolution...

This means the Islamization of knowledge, Muslims will be released from the things that are contrary with Islam, which raised the harmony and peace within themselves, in accordance with nature.

Al-Attas rejects the notion that the knowledge's Islamization can be achieved with the named science and principles of Islam over secular science. Such efforts will only make things worse and there is no benefit for "virus" it is still in the body of

<sup>&</sup>lt;sup>426</sup> Syed Muhammad Naquib bin Ali bin Abdullah bin Muhsin bin Muhammad al-Attas was born on 5 September 1931 in Bogor, West Java, Indonesia. Official Genealogical Naquib al-Attas family contained in the personal collection show that he was the 37th descendant of the Prophet Muhammad. [7]

In general, al-Attas education began in the Sukabumi (Indonesia) and Johor Bahru (Malaysia). After graduating from there al-Attas in the army in England, and then attended the University of Malaya (UM) in Singapore. To further al-Attas pursues his study to earn his MA and Ph.D., each of McGill University, Montreal in Canada and the University of London in the United Kingdom, with a focus of study in theology and metaphysics of nature. When I was taking courses at the University of Malaya S1, al-Attas has written two books. The first book is "The series of Rubaiyat." This book is among the first literary works were printed by the Language and Library, Kuala Lumpur, in 1959. While the second book is now a classic work is "Some Aspects of Sufism as Understood and Practiced among the Malays," published by the research institute of sociology Malaysia in 1963. Such a precious second book, the Canadian government through the "Canada Counsel Fellowship" gives scholarship to study at the Institute of Islamic Studies, McGill University, Montreal, founded by Wilfred Cantwell Smith. At the university, al-Attas is acquainted with several prominent scholars such as Sir Hamilton Gibb (UK), Fazlur Rahman (Pakistan), Toshihiko Izutsu (Japan), and Seyyed Hossein Nasr (Iran).



science itself so that the resulting knowledge became floating, and not Islam nor sekuler. Whereas the goal of Islamization itself is to protect the Muslims of science that have been contaminated are misleading and cause confusion. Islamization of knowledge intended to develop a true Muslim personality that adds to his faith in God, and it will be born with the Islamization of safety, kindness, justice and the power of faith. According to al-Faruqi, Islamization is an attempt "to redefine, reorganize the data, to rethink the arguments and rationalizations associated with the data, reassess the conclusions and interpretations, projecting back goals and do all that in such a way that these disciplines Islam enrich and benefit the cause (ideals).

#### b. Islam emphasizes the development of knowledge (science).

Fadhil al-Jamali said that all kinds of knowledge is derived from the al Quran and everything required to be learned and incorporated into the curriculum of Islamic education. The sciences include: theology, history, astronomy, earth science, life science, medical science, agricultural science, biology, arithmetic, sociology, economics, *Balaghah* and language.

Islam places great emphasis on Muslims to continue their studies. For human beings, especially in his role as *khalifah fil ard* will be very visible when they are integrated with science.

Prophet stimulate his time to study with his saying: 'Seek knowledge since the cradle to the grave ". Even in another hadith it is stated that his education is obligatory for all Muslims: "tholabul ilmi faridhotan 'ala Kulli wal muslimatin Muslims". Obligation to study this, because mastery over science that is the basis for determining Allah chose a man as caliph. When the angels "questioning" Allah's decision took Adam as the Caliph, and compared with themselves as beings who always purify Allah, then Allah showed excess of what Adam has held that Allah had chosen. The Qur'an describes: "And Allah taught Adam the names of all, and then put forward to the angel and said," call it unto Me the names of these, if you are really telling the truth. The angels said, "Glory to Thee, none that we know of but from what Thou hast taught, verily You are the Wisdom to know anymore. And Allah said: 'O Adam, tell them the names of that things "then after mention them the names of that things, Allah says:' did not I say to you that I know the secrets of the heavens on the earth and knows what do you hide? "(Surat al-Baqoroh: 31-33).

Al Quran proven according to modern science. Many scientific facts newly discovered in the modern era and has been mentioned in the Qur'an more than 14 centuries ago. For example, we read of the article titled "Overview of the human embryology in the Qur'an and Hadith" by Prof. Keith L. Moore who a professor of anatomy from the University Toronto, Canada, 1982. The article describes how the



Qur'an is able to describe details of the formation of an embryo with a very precise, when the technology at that time did not reach them.

Examples of evidence of the Quran's compliance with other modern science is about the events of skin human replacement in hell. Skin is the center of heat sensitivity. So, if the skin has been burnt by fire, it will be gone sensitivity. That's why Allah will punish those who do not believe in the Day of Judgment to restore their skin time after time, as Allah words: *Those who disbelieve Our revelations, We shall soon enter them into hell. Whenever their skins are charred, We converted their skin with another skin, so they feel the punishment. Surely Allah is Mighty, Wise.* (Surat an-Nisa '(4): 56). And this verse has prompted Dr. Tagata Tejasen who is chairman of the Department of Anatomy at Chiang Mai University, Thailand for *bersyahadat*.

Another example is the rain's formation, as Allah says "Allah who sends the winds, and the wind was moving the clouds and Allah laid it on the sky by which Allah pleases, and make it lumpy; then you see the rain come out of the cracks; then, if it's raining down on Allah's servants who pleases, suddenly they become excited "(Qur'an, 30:48). The amount of rain that fell down was also very scalable, it's Allah's word "And the lower the water from the sky according to the levels (as necessary) and then we turn the water on the land dead, like that you will be excluded (from the grave)." ( Qur'an, 43:11).

Examples of other evidence of Ibn al-Qayyim in his book Zadul Ma'ad said that al-Qur'an is a perfect healer of all liver disease and body, as well as diseases of the world and the hereafter. And not everyone was given the expertise and *taufiq* to make it as medicine. If someone who pain consistent medication and put in their illness with honesty and faith, perfect reception, ashamed, and perfect conditions, any disease will not necessarily be able to deal with it forever. How could the disease is able to deal with the word of the One who has the sky and the earth. If the mountain downs, it will destroy it. Or sent down to the earth, it will cut him. So none of these types of diseases, whether physical or liver disease, but in Al-Qur'an there way a guide to drugs and cause (healing) it." (Zadul Ma'ad, 4/287).

Al-Imam Bukhari narrated in his Saheeh, from the hadeeth of Abu Sa'id al-Khudri, he said that a group of companions of the Prophet set out on a journey that they take. Stop them in an Arab village. They also requested that entertained as guests, but the villagers are reluctant to entertain them. Some time later, the village leader discharge (scorpion).

The villagers are also trying to find any attempt at healing, but the bit was fruitless. Some of them were saying: 'If you come to a group of people if only it (they are companions), maybe some of them have something.

They came to them and said: "O group, our leader actually stung (scorpion). We have to use all kinds of things, but no avail. Does any one of you have anything? Some companions replied: 'Yes. By Allah, I could be concerned with. But By Allah, we



have asked for dinner to you but you do not entertain us. So I would not be concerned with for you until you give us rewards. "They also agreed to reward the form of 3 goats. Then he (one of their companions) was spat at and read over it to that leader Alhamdulillahi rabbil 'Alamin (Al-Fatiha). The village leaders also feel detached from the bond, and then he walked without any further interruption.

Then they give the wages as agreed. Some companions said: "Divide." While concerned with saying: 'Do not you do guys, until we face the Prophet and we told him what had happened. Then wait to see what he commanded us. "And they overlook Prophet then reported it. Then he said that know where you are that it is (Al-Fatihah) be concerned with? Then he said that you have been correct. Divide (wages) and give me part with you and he laughed."

Similarly, as proof that the Qur'an is the word of Allah which has advantages such as a source of knowledge and a remedy for various diseases. Therefore, memorizing al-Quran and al-Quran as memorizer be impacted by the life and society and the nation. Al-Quran will be able to bring peace, progress and the dignity of this nation above other nations in the world. Insya Allah. Let us develop the quality of Islamic education based Tahfidz al-Quran.

#### **CONCLUSION**

Development of quality Islamic education is the responsibility of the Muslim community in order to bertasbih, bertakbir and bertahmid against Allah, Allah' greatnesses including Islamic educational institutions. Bertasbih is used in order to purify the Islamic teachings, knowledge and technology of ideology dichotomy which states that Islam is not knowledge, and knowledge must be removed from Islamic values. Bertakbir realized to raise educational institutions not only in quantity but rather the quality of both institutional management and process management education. While bertahmid which always mentioning the virtues of the Islamic education system derived from the Qur'an and Sunnah. These three things can be done through the development of quality Islamic education on the following: first, the development of basic Islamic education in hifzul Quran. 9-year basic education program to put learners who have memorized at least 5 juz/chapters. Second, improving the quality of secondary education in the practice of al-Quran. In addition they can continue their rote, they also emphasized the practice of al-Quran in their lives, and third, the development of quality higher Islamic education in the integration of islamic science. Islamic scholars so that they are able to produce technology works which accordance with the principles of Islam, humanity and civilization depicted in the figure of Ulul albab (QS. Ali Imran: 196).



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