



Reason in Education Review (Study of the Philosophy of Education in the Perspective of the Verses of the Qur'an)

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Abstrak

Hakikat manusia ialah makhluk pencari kebenaran. Dalam mencari kebenaran dibutuhkan ilmu pengetahuan yang di dalamnya membutuhkan akal. Akal ialah alat yang sangat penting bagi manusia yang menjadi pembeda dengan makhluk lainnya. Baik akal dan Al qur'an saling berhubungan dalam ilmu keislaman karena Al qur'an selalu memiliki jawaban cemerlang atas persoalan- persoalan yang ada di muka bumi ini. Sejalan dengan perkembangan pengetahuan, kajian terkait akal dan ayat Al qur'an sangat diperlukan terlebih dalam menjawab tantangan pendidikan. Hasil penelitian ini menunjukkan bahwa: pertama, akal ialah daya pikir yang jika dipakai dapat mengantar setiap individu untuk mengerti dan memecahkan persoalan yang ada dibenaknya, kedua, akal berimplikasi besar pada tujuan pendidikan Islam yang menentukan berhasil atau tidaknya pendidik dalam mencapai tujuan pendidikan Islam.

Kata Kunci: *Akal, Alqur'an, Pendidikan Islam*

Abstract

Human nature is a truth-seeking creature. In seeking the truth, knowledge is needed which requires reason. Reason is a very important tool for humans that differentiates them from other creatures. Both reason and the Qur'an are interconnected in Islamic science because the Qur'an always has brilliant answers to problems that exist on this earth. In line with the development of knowledge, studies related to reason and verses of the Qur'an are needed especially in responding to educational challenges. The results of this research show that: first, reason is the power of thought which if used can lead each individual to understand and solve the problems that are in his mind, second, reason has major implications for the goals of Islamic education which determine the success or failure of educators in achieving the goals of Islamic education.

Keywords: *Intellect, Qur'an, Islamic Education*

Introduction

This article deals with two main topics related to human nature. First, the study of 'mind' which represents the greatest potential of humans as God's creatures. Second, to explore the relationship between reason, humans and education. In the following article, the author tries to completely deconstruct these two things by analyzing them through the Qur'anic verses about reason. This paper shows that in terms of education, reason is like two sides of a coin that cannot be separated. When philosophy is crowned as the mother of science or the mother of all sciences, it is certain that reason will be the light of science and the main means of education. Thus even though philosophy begins with doubt, and the Qur'an departs from the truth. But both philosophy, science, and the Qur'an have the same goal, namely truth or wisdom.

God's gift in the form of reason is a very special form, because reason is only bestowed on humans, not on other creatures. For this gift, Allah crowns humanity as a leader with many natural responsibilities and handles prosperity in the life of society. To make reason function as well as possible, every human being needs to exert high thinking power to improve the quality of his life.

The intelligence of reason given to humans sometimes makes them act arrogant, arrogant, and arrogant. There are even those who think that all the things that have been obtained so far without the interference of other people, including God. Everything is seen on the results of their own efforts because the person concerned has above average abilities when compared to other creatures. This is a fact that has been recorded in many places until now. Even though everything we have now comes from nothing but the grace given by God.

The development of science leads to the discovery of new ideas. The discovery of ideas is the precursor of one form of creation of the human mind (philosophy), while the tool of philosophy is reason (ratio). If humans think or use their minds, they must have philosophized. This ratio then becomes the frame of reference for all human actions.

Scientific fundamental change in reaching its end is marked by one of the mottos cogito ergo sum "I think, so I exist". This phrase was uttered

by the philosopher Rene Descartes, who on the essence of man depends on what is in his mind, and only objects that are actually captured can be said to be true. Because the conclusion of the motto cogito ergo sum describes that mind and matter are two different and fundamentally separate things. Therefore, there are two realms that are excluded, namely the realm of thought (res cogitans) and the wide world or universe (res extensa). There are also those who say that with their reason or with empirical research, humans can understand and manage this universe.

Humans are creatures that are both physical and psychological in size. So, the most concrete and true evidence for humanity is that it is endowed with intelligence and reasoning power which is used as a tool in thinking, behaving, and working to create agents of chance with the aim of developing step by step the integrity of individual human values. This ability is not obtained by other creatures besides humans. In the Al-Baqarah verse 170 of the Qur'an which reads:

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
ءَابَاءَنَا ۗ أَوَلَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

"And when it was said to them: Follow what Allah has revealed," they replied: (No) but we only followed what we found in the deeds of our forefathers. "(Will they also follow), even though their ancestors did not know anything and were not guided?"

The verse above contains a content related to a Muslim not being able to blindly follow anyone because blind obedience is the nature of followers of Satan. In the interpretation of as-sa'di it is said: "They believe that following their ancestors is enough and they do not have to believe in the prophets, even though their ancestors were the most ignorant and misguided people. This suspicion is too weak to reject the truth. These are all signs of their deviation from the truth and their hatred of it and their lack of justice towards them, if they are given guidance and a just will, then the truth must be the goal, because it is he who makes the truth the goal and then weighs the truth with people. another, then the truth is clear to him, so he will follow it if he acts fairly."

Method

The research method used in this research is library research or called library research, namely research obtained through data collection or scientific writing that aims at research objects or data collection that is library or research carried out to solve a problem that basically rests on critical and in-depth review of the same or relevant materials. The research method with literature review or literature study is that it contains theories that are relevant to research problems. The problems in this research are as described above with two issues concerning human nature that will be studied. First, the study of 'mind' which represents the greatest potential of humans as God's creatures. Second, to explore the relationship between reason, humans and education.

This paper also uses a philosophical approach in which in tracing a truth, everything starts from something that is logical and empirical. The research was carried out through studies on concepts and theories that were carried out based on existing literature, especially from the commentaries of the Qur'an which were supported by articles published in various scientific journals. The role of philosophy here is as an analytical knife to compare data and facts. Matching facts with dates is part of the first step in reasoning. Because facts are an integral part of right or wrong answers or questions. Philosophy can function as the mother of knowledge, but it is still the Qur'an that occupies the position as a guide or guide in life. Because of the potential of reason that will give birth to philosophy, science, and technology which is the source of knowledge. If someone wants to philosophize, it is religion that must be studied first.

To reveal the verses of God are provided by God's grace in the form of reason (rationalism), feelings (empiricism) and intuition/ inspiration (intuitionism). Thus, these three potentials/powers must be utilized optimally to uncover the mysteries of the universe and the truth of God. And the end of all that is justification and belief that everything that

God has created is not in vain, in other words it is absolutely true. That is the duty of Muslim intellectuals (ulu al-albab). In this study, data collection techniques were carried out through documentation techniques. Documentary data will be analyzed from existing sources in books, journals and research results related to the topic of discussion in order to complete the data needed in completing this article.

Results and Discussion

The only heavenly book that really needs to get a very high appreciation is the Koran, because it not only acts as a source of guidance from human reason and knowledge for every aspect of life in the world, but also remains in its originality until This second. Al-Qur'an from all aspects of its originality will always be a guide for mankind if it is understood in a good and right way. The Qur'an will continue to be the center of human life and curriculum if the context of its verses is explored, studied, studied and criticized with a burning passion, not based on ego subjectivity that indoctrinates a particular group or culture. If the Qur'an is understood and reviewed more deeply, a very fantastic meaning will be found and there will be no comparison. However, it is very regrettable because the very deep meaning of the Qur'an is rarely absorbed and is in line with the spirit of humanity. In its context, the Qur'an cannot only be seen and studied in terms of evidence that is visible to the naked eye, but the spirit of the Qur'an itself whose miraculous value until now has only been able to be absorbed by mankind.

Abdurrahman Shaleh Abdullah wrote in his dissertation: Educational Theory: A Quranic Outlook as cited by Tobroni and Syamsul Arifin, has a special view on education. Therefore, in reviewing the Qur'an, a methodology is needed that is able to thoroughly analyze the text (nas) of the Qur'an from its context, in other words, going beyond the meaning of the text towards contextual interpretation and its historical distortions, or it means that the normative statements of the Qur'an must be analyzed. and translated at an objective level, not at a subjective level, so that an interpretation of the Qur'an must be sought in a modern, constructive, revolutionary form. Then will appear "Qur'anic Theory Building" or a new paradigm of the Qur'an.

1. The Meaning of the Word Intellect Perspective of the Qur'an

It is mentioned repeatedly in the Qur'an to move and encourage human attention in various ways so that humans use reason. There is an explicit command to use reason and there is also a question "why does an individual have to use his mind?". Elsewhere, it is also explained that all things in the heavens and on earth are evidence of the truth about God's power, mercy, and wisdom. Such things can only be understood by people who use their minds. Even so, it cannot be denied that the emergence of divisions between one class and another arises because of reason. In life, humans often get various problems, where these problems must be resolved. Intellect has the ability to solve human problems. So it can be seen that reason is very important so that the Qur'an gives the highest appreciation to reason. In the Qur'an letter Az Zumar verse 9 which reads:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا
رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا
يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

"(Are you polytheists happier) or one who prays at night, bowing and standing, fearing the coming (of doom) and hoping for the mercy of his Lord? Say: "What are those who know and those who do not know?" Indeed, only the wise can receive instructions"

Apart from the Qur'an, there is also much exaltation in the Hadith regarding reason. As the words of Rasulullah SAW which means: "The pen (record of merits and sins) is lifted (freed) from three groups, including people who are crazy until he returns to consciousness (reasoning)."

One of the books by Quraish Shihab entitled the logic of religion, he argues that reason is like the eye, and revelation is the light. So light cannot work and light cannot work to uncover something without eyes. This shows that the function of reason is translator in the sense of thinking, reflecting, seeking to know, and understanding reality in the natural environment. Reason also plays a very important role in the context of Islamic Religious Education.

Al Ghazali emphasized that reason is one of the highest dimensions of human existence, with reason as a thinking tool greatly influencing the course of human life, and regulating life processes essentially. Reason operates according to existing standards, so al-Ghazali divides reason into several strengths. The classification of reason according to al-Ghazali is seen in different ways according to the potential and level of reason, namely practical reason and theoretical reason. Practical reason, namely the channel that diverts the thoughts of theoretical reason to the driving force (almuharrikat) also stimulates it to self-actualize.

There are quite a lot of signs in the Qur'an that describe the use of reason with the emphasis that use of reason is a barometer for human existence. The activity of using reason is termed in the Qur'an as a process of rationalization (التعقل); thinking (التفكير), paying attention (النظر), thinking deeply (التدبير), using one's conscience (التبصر), understanding and learning (التفقه) makes a warning (التذکر) or something like that. When examined further, the total verses that instruct the use of reason in the Qur'an amount to six hundred and twenty-four verses or nearly one-tenth of the total verses of the Qur'an. Humans in thinking must use the mind and heart. The power of human thought reaches to the physical location of relative problems, while the heart has the sharpness of obtaining metaphysical and absolute meanings. Thus the description above leads to the conclusion that reason has many roles, as follows:

- Reason as a strategic thinking tool in discovering and knowing the truth contained in the Qur'an and the Sunnah of the Prophet, both of which are the mainstays of Islamic teachings. In the Qur'an there are many verses that instruct humans to function optimally, properly and correctly. No less than eighteen times the Qur'an repeats the word "fa-ka-ra" which is defined as "using reason in a matter and compiling a known problem in order to find out something that is unclear.
- Reason is the potential and inherent capital in humans to uncover the definitions contained in the explanations of the Qur'an and the sunnah of the Prophet.

- c. Reason acts as a tool to capture messages and contents of the Qur'an and Sunnah which are used as guidelines in overcoming and solving each individual's problems in the form of *ijtihad*.
- d. Reason functions as a tool to describe the contents of the Qur'an and Sunnah in relation to the function of humans as *Khalifatuallah* (people who prosper the earth) in managing and prospering the earth and everything in it.

However, the final result of the attainment of reason remains relative and tentative. Therefore, corrections, changes and continuous improvements are needed. Thus, blind *taqlid* is not recommended in Islamic teachings.

2. Verses of the Qur'an Regarding Reason

As described above, there are many verses that explain reason. These verses describe that humans are the chosen creatures that are the most noble among other creatures because they have an excess of intellectual intelligence. Among the verses that talk about reason are in the Qur'an Surah Al Baqarah verse 219: "*They ask you (Muhammad) about drinking and gambling. Say: 'In both there is a great sin and some benefit for humans. But the sin is greater than the benefits.' And they ask you what they (should) spend.*" In this verse, Allah explains the verse to His servant so that he maximizes the mind to think. It is also mentioned in the Qur'an Al A'raf verse 176: "*And if We will, We will raise him (with dignity) with these (verses), but he submits to the world and follows his (vile) desires, so his appearance is like a dog when you shoo him away. he sticks out his tongue and if you let him stick out his tongue (too)*". In this verse Allah openly gives a parable for those who deny the verse, Allah calls us to tell (to them) the stories stories that have happened to previous people so that they think. In accordance with the verse above, it is also mentioned in the Qur'an letter Yunus verse 24 which means: "*We explain to those who think about (our) signs of strength*" An explanation that is almost similar to the letter Yunus verse 24 also found in the Qur'an letter Ar-Ruum verse 21: "*Surely in that there are signs for people who think*".

Not only in the letters and verses mentioned above, but also in several other verses, Allah invites us to continue to think further, as in the Qur'an letter Az-Zumar verse 42 which describes the signs of Allah's power for people who think. "*Allah preserves the life of (a person) at the time of his death and the life of (a person) who does not die in his sleep; then He (the person) He has ordained death and released the rest of life until a certain time*" Then in the Al-Qur'an letter Al-Jatsiyah verse 13: "*And He has subjected everything in the heavens and what is on earth to you all (as a mercy) from Him. Indeed, in such a case there are truly signs (of Allah's greatness) for people who are willing to think*". In the Qur'an, Al-Hashr verse 21, Allah says: "*If We sent down the Qur'an this on a mountain, you will see it crooked for fear of Allah. And We made this parable so that people think*".

In several other verses, Allah commands mankind to continue to use reason and condemns those who do not use their minds. Among the letters that point in that direction, there is the Qur'an Surah Al Maidah: 58 which reads: "*And when you call (them) to (carry out) prayers, they make it the object of ridicule and games. That is because they are people who do not understand*", Q.S Yasin: 68: "*And whoever We extend his life, We will return him to (his) incident. So do they not think about it?*" and Q.S Ar-Ra'du: 4: "*And in the earth there are adjoining parts, vineyards, plants, palm trees that have branches, and those that do not have branches; watered with the same water, but We give more plants one over the other in terms of taste*".

Another verse that discusses the importance of the function and role of reason is contained in QS. As Syu'ara': 28: "*Musa said: 'God controls the east and west and what is between them: (That is your Lord) if you use reason*", QS Al An'am: 32: "*And the life of the world this is just fun and games. As for the land of the Hereafter, it is indeed better for those who are pious*", QS Al Mu'minun: 80 "*And He is the One who gives life and causes death, and He is the One who (arranges) the change of night and day. Don't you understand?*", QS Al Baqarah: 242 "*Thus Allah explains to you His verses so that you understand?*", QS An-Nahl; 10-11: "*He is the one*

who has sent down water (rain) from the sky for you, some of it for drink and some of it (fertilizing) plants, on it you feed your livestock. With (rainwater) that He grows for you plants, olives, dates, grapes and all kinds of fruit. Indeed, in that there is truly a sign (of Allah's greatness) for people who think". From these verses it is explained that for humans who want to use their minds, then they will reach the wisdom of the universe. Because the wisdom of the universe is a mystery that humans want to solve who want to use their minds through systematic and radical scientific studies for the benefit of mankind. The use of reason ordered by the Qur'an is for those who want to understand and practice it by humans who want to use their common sense optimally.

In Islam, reason occupies a very high position. Much history describes the greatness of civilization owned by a people and everything can be measured by how big the people are in using their minds. Not only that, in upholding Islamic law, brilliant thoughts are also really needed because everything is related to the legal products that are produced. If the legal product is not good, it will have implications for implementation in the field. Likewise in carrying out other obligations such as prayer, fasting, zakat, and pilgrimage, everything is burdened only to people who have reason. Therefore, optimizing the role of reason is very important for the life of individuals to social groups.

Even though the nature of the verses of the Qur'an is the original truth, for the angels as one of the forms of creatures who are always loyal, the question remains: why (ontology), how (epistemology) and for what (axiology) reason in humans was created?

3. Munasabah Verses and Letters Related to Intellect

Munasabah (correlation) between verses and verses is in QS. Al-Baqarah: 219, "*That Allah explains His verses to you so that you think*". In another verse QS. Al-Baqarah: 242 Allah describes to you His verses (His law) so that you use reason. Then the correlation of letters with letters about reason is found in QS. Ali Imran: 118, "*Indeed we have explained to you the verses (our*

if you understand them". Then other letters such as QS. Az-zukhruf: 3. It means "*We made the Koran in Arabic so that you understand it*".

There are quite a lot of correlations between one verse and another, or between one letter and another in the Koran. Each verse, although not in one letter, is related to one another. In general, there are two things that show the importance of studying munasabah in the Qur'an: (a). Knowing the correlation between verses and verses or letters and letters shows that the Koran is a unified whole, arranged systematically and continuously, even though it was revealed gradually over a period of 23 years. This will strengthen the belief that the Koran is a miracle given by Allah SWT (b). Munasabah shows the harmony of the editorial composition of the verses or sentences of the Koran, so that its beauty can be felt as something very extraordinary for people who have dzauq Araby.

4. Between Reason and Science

As explained above, reason is a layer of tools that can make a selection between humans and other creatures. Intellect which is a gift from Allah SWT is none other than to be used as a tool to strengthen the faith of every creature. Several terms of the Qur'an or science are often referred to in the holy book by writing the words 'aqala, faqiha, tadabbara, tafakkara, and tadzakkara.

According to the original, the term isim, namely the science of revelation itself or something derived from revelation or relating to revelation, although later it was used in a wider explanation and included human knowledge. Even in the term 'ilm there are five basic concepts which are the guiding principles of life. Hamid Fahmy Zarkasyi described the centrality of knowledge in Islamic civilization, quoting the words of F. Rosenthal which was written as follows: "'ilm is one of those concepts that have dominated Islam and given Muslim civilization its distinctive shape and complexion. In fact there is no other concept. that has been operative as a determinant of Muslim civilization in all its aspects to the same extent as 'ilm."

Science is a concept that only humans have as architects of future civilizations. This

phenomenon will ultimately encourage people to understand their human values according to how much they understand and practice the knowledge they already have. Therefore, science effectively becomes a determining factor in Islamic civilization in its various aspects. F. Rosenthal's quote above writes that science plays an active role in supporting the progress of the development of Islamic civilization, whose origin is revelation. Without a foundation in the scientific paradigm, it will have implications for the decline of Muslims that occurred several centuries ago. This borrows a term from Ali Nugraha in his writings 'the concept of knowledge in the Qur'an' which includes the category of confusion of knowledge and the decline of maximizing reason for every Muslim in the use of his senses. This incident led to a lot of misuse of knowledge for the group's interests. Therefore, if humans do not optimize and empower the potential of their minds properly and optimally, then in the future there will be many forms of problems, especially humanitarian crises in the political, educational, social, cultural, or economic fields. From various kinds of problems, the confusion of science, of course, can be minimized through reforming science according to its designation and this can only be done through educational institutions. Thus science is very much in touch with the inculcation of human values, so what an Islamic educational institution should pay attention to is how education can be used as the front guard. In order for the paradigm of Islamic education to be in line with Islamic reasoning, the most important thing that must be addressed is related to the institutional curriculum of Islamic education first, especially in management related to community development towards the birth of civil society (Civil Society). Manifestation of divine values can be done through common sense towards the interpretation of revelation as the word of God or in other words how can the values of the Qur'an be optimized. If the concept is explored deeply, it will give rise to what is called a "*scientific conceptual structure*" which becomes a filter for adoptions of external concepts. From the various concepts above, Muslims must provide new innovations for the emergence of the Islamization of contemporary science.

To manifest the function of reason, it is certainly not far from the role of humans as actors who have a role in setting Islamic expectations which include human aspirations. People who have the opportunity to uphold the Islamic mission, namely every individual who belongs to the *muttaqien* category, namely the category of people who believe, have knowledge, and work. Thus, the mission embraced by Islamic education is the mission of Islam itself, namely *rahmatan lil 'alamin*. Simply put, the mission of Islam is how to prosper life in the world or in the hereafter in a harmonious and dynamic manner based on divine and human values. (Abdullah and Khalifatullah). The concept of Abdullah is not only interpreted in an *ansich* manner on individual human tasks as a form of slavery, but this task must also be realized in the form of ritualistic devotion to the *Khaliq* in its various aspects. The Qur'an emphasizes the need for humans to use common sense because he serves as a representative of Allah (*khalifatullah*) besides Abdullah in this world.

5. The Function of Reason in Islamic Education

The Islamic perspective on education is to play an important role as an effort to produce human beings who are reliable and can face the challenges of the times. Human resources is a human investment that can be made into a strategic arrangement to create a glorious generation in the future. The search for a more perfect paradigm of Islamic education will be a shared responsibility, especially for the academic community in today's millennial era. Advanced societal civilization or so-called "civil society" is a society that has knowledge as illustrated in the heyday of Muslims, such as the time of Umar bin Khattab. So it has become a necessity for Islamic society, especially those who are going to take back the glory days. To retrieve these glorious times, education is the only answer that can wake up the sleepers of progress lovers because basically, Islam is a religion of progress and science.

Understanding of the thinking potential of reason as described above has a very close relationship with education. This relationship can be seen, among others, in formulating educational goals. Benjamin Bloom, Cs, in his book

Taxonomy of Educational Objectives (1956) cited by Nasution, divides educational goals into three domains, namely cognitive, affective and psychomotor. Each domain can be further broken down into more specific hierarchical objectives.

The cognitive and affective domains are closely related to the working function of reason. In the cognitive domain, there are functions of knowing, understanding, applying, analyzing, synthesizing and evaluating. These functions are closely related to the function of reason in the aspect of thinking (tafakkur), while in the affective domain there are functions of paying attention, responding, appreciating, organizing values, and characterizing. These functions are closely related to the function of reason in the aspect of remembering (tazakkur). So the formation of personality towards the perfection of human values must always be directed at the innate values of 'nature' by referring to three concepts namely ta'alluq, takhalluq, and tahakkuq. These three concepts are a combination of intellectual, heart and emotional intelligence to achieve the highest degree either as a servant of Allah (Abduallah) or as a representative of Allah (khalifatuallah) on this earth.

Thus reason has implications in confirming whether or not the goals of Islamic education are achieved, bearing in mind that reason in relation to humans is a part that must exist and cannot be separated, because humans are referred to as humans because of the ownership of their minds which is also the difference between humans and other creatures. His another. So, both the goals of the vision and mission of Islamic education as rahmatan lil'alamien can be created, not only created by people who simply say they have faith or are religiously devout when in fact they are not, but also individuals who have knowledge and are committed to maximizing their minds. as a form of strong faith in God, noble, creative and agile and committed to the ideals of human values such as justice, togetherness, compassion, peace, harmony, holiness and so on. So it can be said that people who have the opportunity to uphold both the vision and mission of Islam are people who are pious: namely people who believe, are knowledgeable and do real work.

Conclusion

From the discussion that the researchers describe in this article, it can be concluded that reason is interpreted as the power of thinking that exists in humans. Reason also means to think, understand and understand. Reason is a spiritual potential that exists in humans in sorting out truth and error in every problem that exists. Knowledge is the fruit of education. In the context of Islam, education will involve all dimensions: intellectual, emotional, volitional, and other parts of the five senses, all of which are involved and complement each other. So with that Islamic education is called upon to provide freedom of thought, both through observation, reasoning, and contemplation so that in the future the face of Islamic education can be bright and able to greet the world.

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