

Development of the Potential Senses, Reason, and Heart According to the Qur'an and its Application in Learning

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Submission date: 25-Nov-2022 07:42AM (UTC+0700)

Submission ID: 1962829558

File name: 55917407_1.pdf (2.25M)

Word count: 2796

Character count: 15069

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Abstract—This research is motivated by humans who are equipped with the nature of God which can be filled with various skills and skills, according to their position as noble creatures and the best creation (*ahsani taqwim*). This study aims to find out how the development of potential, Sense, reason, and heart according to the Qur'an and its application in learning. This research is a library research using thematic interpretation method, which is collecting reading that talks about the five senses of man, then determines the topic and conducts an analysis using *tahlii* interpretation analysis, which then draws conclusions. Based on the results of the analysis that the author did, it can be concluded that; Senses potential in the Qur'an is to hear (*al-sam*'), sight (*al-bashr*), touch, and sense of taste (*al-dhuq*); The potential for reason in the Qur'an is in form, understanding (*faqiha*), knowing (*'alima*), remembering (*dzakara*), paying attention to (*tadabbara*) Ulu *al-Abab*, and thinking (*tafakkur*). While the potential of qalb in the Qur'an are, *shadr*, *fu'ad*, *qalb* and *lubb*. Any development is carried out using the method, *Tafakkur*, *Tadabbur*, customs, drill, exemplary, experimental and problem solving.

Keywords—potential: senses; reason; heart; Al-Qur'an learning

I. INTRODUCTION

Humans are perfect beings equipped with the nature of God which can be filled with various skills, according to his position as a noble creature and the best of creation (*ahsani taqwim*). His thoughts, feelings, and abilities are a component of the nature of God which complements the creation of man, as stated in the al-Qur'an letter ar-Rum verse 30. The potential that needs to be developed, so that the child grows into a human being who is human [1].

The nature that God gives to humans in the form of potential will not experience change and development, such as thinking, feeling, acting, and without developing fisheries. Therefore, it is this Fitrah that distinguishes humans from other creatures of God, and this fitrah also makes humans special, which at the same time means that humans are pedagogic beings.

Therefore, fitrah must interact with the external environment. To be able to interact requires a process that is more conducive to the growth and development of its nature [2]. So education is the most strategic process to direct nature according to what is meant by the holy Qur'an through guidance, teaching and training activities [3].

These efforts are carried out to achieve and harmonize the potential of students is to develop the potential of students through the process of education and learning by using the concepts of developing the potential of Sense, Intellect and Heart according to the instructions of the Qur'an.

II. LITERATURE REVIEW

A. Potential of Human Senses

Senses are windows or doors of knowledge for the nafs; without the senses *al-nafs* does not get knowledge from external reality. Because, humans are born not carrying knowledge (*la ya'lamuna shay'a*). Then God provided him with the senses of hearing and sight and *af'idah*. Through these senses, humans can know or have knowledge about something. Here is seen how closely the *al-nafs* is related to the senses; *al-nafs*, which is an immaterial element of man, is an object of *zahir* which is a material element.

The term used by al-Qur'an in mentioning the sense of listening is *al-sam'u*. This word is in the Qur'an, repeated 185 times in various forms of words (*sighat*). In general, al-sam'u in the Qur'an has two meanings. First, the term is used to describe the nature of God, it is one of *asmā' al-husnā*, namely al-sam' (the omniscient). This, for example, is reflected in the word of God fussilat (41) verse 36. The term used by the Qur'an to describe the sense of sight is al-bashr. This word, in the al-Qur'an with various *sighats*, repeats 139 times. Like al-sam'u, the word al-bashr is also expressed in two meanings; first al-bashr in the meaning of the nature of God, namely al-bashr (the omniscient), and the second al-bashr in the sense of the sense that God gives to humans [4].

B. Potential Human Sense

The human structure has one potential which contains several meanings, namely ratio (Latin), reason (English and French), nous (Greek), verstand (Dutch), vernunft (German), al-reason (Arabic), buddhi (Sanskrit) and reason (one word composed of Arabic and Sanskrit) [5].

Louis Ma'luf, in the book *Al-Munjidu fil-Lugati although A'lam* explained, "*aqil*" which comes from Arabic al-rational means rabth (bond, mooring), '*uqul* (*rasa pikiran*), fahm (understand, understand), Kalbu (heart), *al-hijr* (holding), anahy (forbidding), and al-man'u (preventing). Reason can also mean Robbani's light, with which the soul can know something the senses cannot know [6]. While the verb (fi'il) '*aqila* means habasa meaningful or binding.

Meanwhile Taufiq Pasiak explained the meaning of "*aqil*", it was not clear from when to become a vocabulary in Indonesian. What is certain is that he was taken from Arabic, namely '*aqila-ya'qilu-`aqilan* and has been used by Arabs before the arrival of Islam, which means practical intelligence which is shown by someone in a changing situation [7].

Baharuddin explained, that '*aqil* has a broad meaning, including al-hijr or al-nuhā which means intelligence. While the verb (fi'il) '*aqala* means habasa which means binding or charming. Therefore a person who uses '*Aql* is called *āqil*, that is, a person who can bind and captivate his desires [8].

C. Potential of Human Heart

Qalbu is a mashdar form from the root of *qalaba - yaqlibu* - *qalbu* which means reversing or turning away. In many Arabic-Indonesian dictionaries, the word heart, when standing alone, is interpreted as heart, heart and mind. If in the form of an expression, such as the heart of al-jaisy means the army in the middle. The phrase *kulli syai* 'means the heart, starch, center or essence of something.

In Lisān al- 'Arab, Ibn Manzhūr first interpreted the meaning of the verb *qalaba*. The word is interpreted by changing something from the face. The phrase *qalaba al-syai* 'means to change something, the outside becomes a part [9]. Al-Azhariy, in the book *Tahdzīb al-Lughah* explains in detail, that the word *kalbu* (the singel form of *aqlub or qulūb*) which has become a term is defined as a lump of hanging in the chest [10]. The Word of Allah, "the Qur'an was revealed by al-Rūh al-Amīn in your heart", saving Ibn Manzhūr, as said by al-

Zujjāj, has a purpose, Gabriel lowered the Qur'an to you so that you caught it, and the Qur'an is firmly in it so you will never forget it forever [11].

Meanwhile the al-Qur'an uses the term heart to refer to the human heart, but the heart or heart is not a piece of body organ as well as bashirah is a conscience element or subsystem. Therefore the talk about heart is a very broad discussion. One of the Qur'anic ideas about heart is its function and potential for humans. The main function of heart for humans as a tool to understand reality and values [12].

III. METHODOLOGY

This research is designed in the form of library research or library research using various sources of literature as a source of research data. Research Library or Library research is a study related to the thinking of a figure who in a certain time, cultural conditions, society at that time, along with the document, methodologically the approach used is the approach of interpretation [13].

The object of this study is the Qur'an. In line with that, the research method used is the method of interpretation of the Qur'an [14]. Based on the explanation, then the steps undertaken in thematic interpretation method are as follows [15]: a) Determining the topic of discussion or choosing the issue of the Qur'an to be studied; b) Collect and establish the verses that address the issues or problems that have been set; c) Arrange the sequence of verses according to the period of descent, for example Makiyah takes precedence over the verse Madaniyah; d) This study of interpretation requires the help of tahlili commentary on various aspects of the verse concerning asbab al-nuzul, munasabah and verse, knowledge of verse, etc.; e) Arrange the discussion in one frame; f) Complete the discussion with the traditions concerning the issue under discussion; g) Study all selected verses by compiling all the same verses of meaning, or compromise between 'am (general) and distinctive (special), mutlaq with muqayyad, or contradictory, so that all meet in an estuary [16].

IV. RESULTS AND DISCUSSION

Based on the results of research conducted, it can be concluded as follows:

A. Development of Potential Human Senses in Learning

Development of sensory potential, in the form of hearing (as-sam') hearing is the maintenance of knowledge gained from others. Vision is the development of knowledge with the results of observations and research related to it. How to develop sensory potential (hearing and sight), hearing potential is used to listen to the texts of the verses of the Qur'an and Hadith, namely the arguments that can be heard explaining the religious commands, while the potential for developing vision by means of seeing the wonders and uniqueness of God's creatures so that with the potential of hearing and vision that has developed, humans recognize their environment and maintain their lives and can interact with their fellow humans.

This potential needs to be developed psychologically towards the formation of al-karimah morality. The path of

sense / sensory potential needs to be controlled by parents so as not to deviate from the Islamic faith control. The sense potential that exists in every child must be developed through the right educational effort. He was directed to get used to being able to feel or live the signs of God's power. With this, the child's feelings will become smoother [17].

B. Development of Human Intellect Potential in Learning

Development of the potential of reason, in the form of, remembering (*dzakara*), understanding (*faqih*), knowing (*'alima*), paying attention (*tadabbara*), thinking (*tafakkur*) and *Ulu al-'Abab*. The potential to be developed is the potential of mind (brain). The potential of reason is used to understand something and distinguish between good and bad, explaining between what is useful and what is bad, therefore experience and knowledge for humans are increasing and developing towards perfection. This potential of reason distinguishes between God's creatures named humans and other beings. This potential needs to be developed through education, so that the potential is not static. He will develop day by day toward maturity of thinking. He can study, reflect and appreciate everything he faces, including also being able to reflect on all the phenomena of nature. The task of potential reason is finally to do thinking activities, which is thinking to produce real work through language, logic, intuition, creativity. So, the human brain is a source of human strength to produce work through the process of thinking.

C. Development of Potential of Human Hearts in Learning

Development of the potential of heart in the form of *qalb*, *shadr*, *lubb*, and *fu'ad*, the next potential that needs to be developed is the potential of the heart (*qalb*) of children, this potential if developed can destroy the rusts of badness due to the influence of brilliant perspectives or due to extraordinary success or because of the strong defeat by the weak and so forth. The development of this potential can be used to determine all problems, because this potential is created to know the nature of things and the science of confidence. The potential of heart (*qalb*) has a lot to do with ethics (moral, beauty, art, aesthetics). Regarding the potential of heart (*qalb*), every second can change. Is this about motives, traits, goals, needs, feelings, values, instincts of the heart, then it is the faith education that will determine all this, so that it is not easy to change.

From the above description of Sense's education method, *'Aql*, and *Qalb*, it can be stated that Sense's education methods, Sense, and Kalbu in detail and appropriate for the development and formation of Sense, reason, and the Heart of man in order to get instructions to remain faithful to Allah.

Therefore, in the implementation of learning and potential development, Sense, reason and heart in learning by using appropriate materials and methods are needed in the learning process. The development is carried out using the method, *Tafakur*, *Taddabbur*, customs, drill, exemplary, experimental and problem solving. So that students can develop the potential of Sense, Intellect, and Heart in accordance with the instructions of the Qur'an (figure 1).

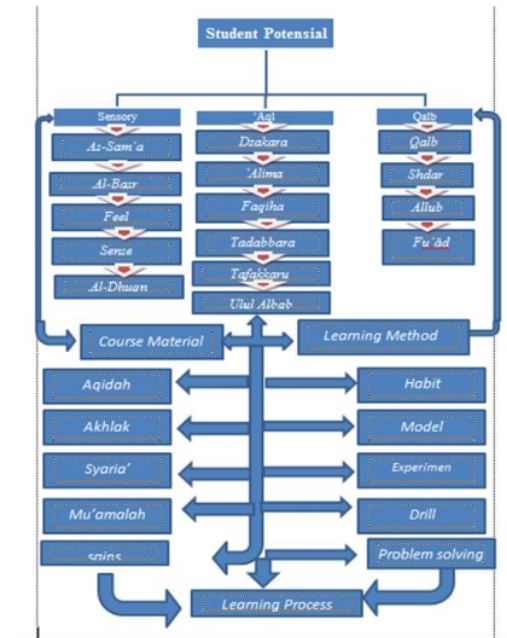


Fig. 1. Design of student's potential development.

V. CONCLUSION AND RECOMMENDATIONS

A. Conclusion

Based on the results of the analysis that the author did, it can be concluded that; sense potential in the Qur'an is to hear (*al-sam'*), sight (*al-bashr*), touch, and sense of taste (*al-dhuq*); The potential for reason in the Qur'an is in form, understanding (*faqih*), knowing (*'alima*), remembering (*dzakara*), paying attention (*tadabbara*) Ulu al-'Abab, and thinking (*tafakkur*). While the potential of *qalb* in the Qur'an are, *shadr*, *fu'ad*, *qalb* and *lubb*. Any development is done using the method, *Tafakur*, *Taddabbur*, customs, drill, exemplary, experimental and problem solving.

B. Recommendations

Based on the research that the author has done, the author gives the following suggestions:

- For the government through the Ministry of Religion and the You have to adjust to the latest terms, it is expected that this research will be taken into consideration in breastfeeding and developing educational curriculum in Indonesia and in particular the curriculum of Islamic education.
- It is expected that policy makers make this research as a reference in developing the potential of students (Indera, Intellect and Heart), at the level of basic education, so that participants develop into quality students with all the potential that is perfectly and balanced.

- For elementary education teachers, this research is expected to be a reference in extending the potential of participants in learning so that students grow into qualified students with all the potential that is perfectly and balanced.
- Need further research to find out the right material and methods in developing the three potentials (senses, reason and heart), in students in learning.

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