

The Urgence Of Islamic Education Against Muslim

Moh Imron Rosadiy¹ *, Kamaruddin Kamaruddin² & Saepudin Mashuri³

¹Faculty of Islamic Education Management

²Universitas Islam Negeri Datokarama Palu

³Universitas Islam Negeri Datokarama Palu

*Corresponding Author: Moh. Imron Rosadiy E-mail: mohimronrosadiy@gmail.com

ARTICLE INFO

Volume: 1
ISSN:

KEYWORDS

Muslim, Islamic Education

ABSTRAK

This paper explains the importance of Islamic religious education as a Muslim. A Muslim certainly knows that worship has certain ways and methods. There are many pillars and conditions that must be met when going to worship. So with the provision of knowledge, a Muslim will be able to practice his worship in accordance with the existing guidance, and make the worship he does worth the reward in the sight of Allah swt.

1. Introduction

As a Muslim, in carrying out worship must be based on the right knowledge. Without proper knowledge, someone can fall into the error of worship. One instance that is often seen by us is related to a fatal mistake that someone makes when worshipping, namely speaking when the preacher is reading the sermon. This act is a futile act that results in countless Salah Ju'mah. As the Prophet pbuh said :

لَعُوتٌ فَقَدْ يَخْطُبُ وَالْإِمَامُ أَنْصَبْتُ الْجُمُعَةَ يَوْمَ لِسَانِيكَ قُلْتُ إِذَا قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ أَنْ

"The Messenger of Allah said, "If you say to your friend on Friday 'be quiet', while the Imam is giving a sermon, then you have indeed done nothing (no reward)." (Narrated by Bukhari).

Another instance that happened at the time of the Messenger of Allah was the mistake made by a company for his ignorance. Every time the company finished praying, the prophet continued to order him to repeat the prayer. This happened several times until the prophet taught him how to pray properly. As narrated in the following hadith :

لَمْ فَإِنَّكَ فَصَلَّ ارْجِعْ إِلَّوَقَ فَرَدُّ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيِّ عَلَى فَسَلَّمَ عَلَى فَصَلَّ رَجُلٌ فَدَخَلَ الْمَسْجِدَ دَخَلَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ أَنْ هُرَيْرَةَ أَبِي عَنْ إِذَا فَقَالَ فَعَلِمَنِي غَيْرَهُ أَحْسِنُ مَا بِالْحَقِّ بَعَثَكَ وَالَّذِي فَقَالَ ثَلَاثًا نَصَلَّ لَمْ فَإِنَّكَ فَصَلَّ ارْجِعْ فَقَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيِّ عَلَى فَسَلَّمَ جَاءَ ثُمَّ صَلَّى كَمَا يُصَلِّي فَارْجِعْ نَصَلَّ جَالِسًا تَطْمَئِنُّ حَتَّى ارْفَعُ ثُمَّ اسْجُدْ تَطْمَئِنُّ حَتَّى اسْجُدْ ثُمَّ قَائِمًا تَعْدِلْ حَتَّى ارْفَعُ ثُمَّ رَاكِعًا تَطْمَئِنُّ حَتَّى ارْكَعَ ثُمَّ الْقُرْآنَ مِنْ مَعَكَ تَيْسَّرَ مَا أَقْرَأَ ثُمَّ فَكَبَّرَ الصَّلَاةَ إِلَى فَمُنْت كُلِّهَا صَلَاتِكَ فِي ذَلِكَ وَأَفْعَلْ

From Abu Hurairah, that the Messenger of Allah entered the mosque, then there was also a man who entered the mosque and immediately prayed and then greeted the Prophet . He answered and said to him, "Go back and repeat your prayer because you have not prayed!" So the man repeated his prayer as he did earlier and then came to the Prophet and greeted him. But he again said, "Go back and repeat your prayer because you have not prayed!" He ordered this person three times

¹ Moh. Imron Rosadiy is a Student at Faculty of islami Education Management Study Program, Universitas Islam Negeri Datokarama Palu, Indonesia. This paper was presented at The 1st International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2022 as a presenter held by the Postgraduate School Universitas Islam Negeri Datokarama Palu, Indonesia.

until finally the man said, "By the One who sent you with the right, I cannot do better than that. So teach me!" He then said, "If you stand up for prayer then start with takbir, then read what is easy for you from the Qur'an then bow until you really bow with thuma'ninah (calm), then rise (from bowing) until you stand up straight, then prostrate until it is completely thuma'ninah, then lift (your head) to sit until it really sits with thuma'ninah. So do it like that in all your prayers (rakaat)." (Narrated by Bukhari)

This is a great loss, and one should have knowledge of it. So this is where the importance of Islamic education for a believer, so that whatever worship he does will be of value in the sight of Allah swt.

2. Literature Review

The study of the urgences of Islamic religious education towards a Muslim, the author has not received the same study with that title. There are several studies on Islamic Religious Education but from different perspectives such as:

1. Journal of At-Turats. Urgensi Pendidikan Agama Islam Dalam Pembentukan Karakter Bangsa.. This journal contains the important role of Islamic religious education as part of efforts to build the character of children/students. In Islamic Religious Education, children/students are not only taught to understand religious teachings, more than that they are educated to appreciate and practice the values of religious teachings that they have mastered in everyday life, both as individuals and as citizens of the community/nation. (View of URGENSI PENDIDIKAN AGAMA DALAM KELUARGA DAN IMPLIKASINYA TERHADAP PEMBENTUKAN KEPERIBADIAN ANAK (staima.ac.id))
2. Hunafa Journal. Urgensi Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak. This study describes the provision of basic capital for religious education to children in the family which then gives birth to several implications, including: a) children have knowledge of the basics of religion, b) children have basic knowledge of morals, c) children have basic social knowledge. These basic knowledges have an important meaning in achieving the main goals of Islamic education, namely the cultivation of faith and morality. (URGENSI PENDIDIKAN AGAMA ISLAM DALAM PEMBENTUKAN KARAKTER BANGSA | Fachri | AT-TURAS: Jurnal Studi Keislaman (unuja.ac.id))
3. Syamsidar's thesis. Urgensi Pendidikan Agama Islam Terhadap Pengamalan Ibadah Šalat Siswa Di Sekolah Dasar Negeri 182 Bulete Kecamatan Kec. Pitumpanua Kab. Wajo. The thesis contains an analysis of the implementation of Islamic religious education learning at SDN 182 Bulete Kec. Pitumpanua Kab. Wajo through several components, including the preparation of learning, curriculum and methods used and the ability of teachers to explain. Also look at the extent of the implementation of the learning on the worship carried out by the students of SDN 182 Bulete Kec. Pitumpanua Kab. Wajo. (<http://repository.iainpalopo.ac.id/id/eprint/2032/1/combinepdf.pdf>)

3. Methodology

The type of research in this journal is a Library Research with the Quran and Hadith as the main source of study to then produce data in qualitative form. The study was conducted with the concept of analysis, supported by sources related to research studies sourced from books, journals and internet media.

This research method uses Tahlili Interpretation method or analytical method. This method, as described by Samsurrohman in his book "Pengantar Ilmu Tafsir", (2014: 120) is to explain the meaning of the verses of the Qur'an from various aspects by prioritizing vocabulary content, relationships between verses, relationships between suras, asbab an-nuzul or occasions of revelation, related hadiths and the opinions of salaf scholars.

4. Result and Discussion

The Urgence Of Islamic Education Against Muslim

Islam obliges the muslim to seek knowledge. It is no exaggeration why Allah commands humans to be knowledgeable. Because it is with knowledge that humans can distinguish between truth and falsehood. It is with knowledge that humans can distinguish between tauhid and shirk.(Al-Hikmah : Dasar Integrasi Ilmu dalam Alquran). And it is with knowledge that humans can worship Allah well and make their worship acceptable. Without knowledge and a good understanding of religion, a person can easily fall into the error of worship and his efforts towards worship are not worth anything. This is because observance in Islam is built on knowledge, based on the Qur'an and also the Sunnah of the prophet Muhammad pbuh and accompanied by intentions for Allah swt. Allah says in Surah Ibrahim Chapter 1-2 :

الرَّكُوبِ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝ ١ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ۝ ٢

“Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy -. Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment”.

Dr Abdurrahman as-Sa'di gave an interpretation regarding the verse, he explained: “Allah informs that He has revealed His book to His Messenger Muhammad pbuh, for the benefit of the creatures. That is to eradicate people from the darkness, ignorance, disbelief, and bad temperaments and various immoralities to the light of knowledge, faith, and good morals. The word of Allah "with the permission of their Lord", means that what they like will not be realized because (seeking the pleasure of) Allah, but with the will and help of Allah. This ayah contains a suggestion for servants to ask Allah for help. This contains a suggestion for servants to seek help from their Lord. Then Allah explains the meaning of 'light' which this book guides them to the light while saying, "(That is) towards the way of the Most Praised Rabb," meaning the path that connects to Him and to His glory, which includes mastering the science of truth and its practice. In the mention of the names of Allah al-'aziz and al-Hamid (The Mighty, the Praiseworthy) after the implicit mention of the path that connects to His glory, there is a sign that whoever follows it (the path), then he will become a person full of glory. with the glory of God, a human being who is strong even without a supporter except Allah, is commendable in all his affairs, and the end of his life is good. All of this proves that Allah's way is one of the strongest evidences of Allah's ownership of perfect and great attributes, and that the One who upholds the bridge is one who has strong power, praiseworthy in every word, action and ruling of the law, and that He is worshiped with various types of worship which are steps to the Sirath al-Mustaqim. And that just as Allah controls the kingdoms of the heavens and the earth, in the aspects of creation, provision of sustenance and regulation, so He also controls the right of ruling over His servants with religious laws. For they are His, and it is not proper for God to let them go in vain. After explaining the arguments and evidence, then Allah threatens those who do not comply with these provisions. Allah says, "And woe to the disbelievers because of a very painful torment," whose level (of pain) cannot be estimated and the nature of His torment cannot be described. (<https://www.tafsirweb.com/4047-surat-ibrahim-ayat-1.html>)

Islamic religious education can be pursued in two ways, namely formal education including schools, madrasas and universities. In addition, Islamic religious education can also be taken non-formally, one of which is the halaqah-halaqah found in the mosque.

Abdul Qadir syas in hes book (2008: 33) the mosque, in addition to its function as a place of worship, is also a place to teach religious teachings to the community. The mosque was the first Islamic school where religious teaching and education began. At the time the Prophet was still alive, he was very influential on his companions. He has educated people in the mosque to be strong humans. These activities continue to this day, as seen in the two mosques in Makkah and Madinah, the Masjidil Haram and Masjid Nabawi.

From teaching through mosques, great Islamic figures were born who were experts in their fields. From the mosque too, were born formidable Muslim warriors, great preachers, qadhis and scientists. Seeing such a large role, it is appropriate for a Muslim to return to their mosque, as a means for him to receive religious teachings, a place to discuss the Koran and a place to study religious law, a place to develop thoughts and literature, and a place to oppose kufr and atheism.

According to Muhammad Abdul Qadir, (2008: 120), in addition to guiding a Muslim to worship properly and correctly, religious education also has other functions, including:

1. Fostering students to believe in Allah, love, obey Him and have a noble personality Because students, especially at the basic level, will have noble character through experience, attitudes, and habits that will build their personality. in the future. Therefore, the field of study of religious education is the most potential pillar in nurturing a good young generation, whose soul is filled with love for goodness for themselves and their society in the future.
2. Develop their religious knowledge and introduce Islamic manners and guide their tendency to develop knowledge until they are accustomed to being obedient in carrying out religious teachings on the basis of love and pleasure.
3. Strengthening the religious sense in a Muslim, getting used to holding on to noble character and hating low morals.
4. Familiarize a Muslim with good manners in themselves. Courtesy of visiting, talking, listening to people talk, discussing, and other public gatherings. Thus they know how to live with commendable behavior in the midst of society and their environment.

5. Conclusion

Knowledge is the basic capital for a Muslim so that his worship can be accepted. A Muslim must know what conditions must be met so that his worship is in accordance with the guidance of Allah and His Messenger. Without knowledge, a person can fall into error and make his worship in vain. So it is fitting for a Muslim to study through existing institutions, both formal and non-formal.

References

- Ahmad, Muhammad Abdul Qadir. *Metodologi Pengajaran Agama Islam*. 2008. Jakarta : Rineka Cipta
- Samsurrohman. *Pengantar Ilmu Tafsir*. 2014. Jakarta : AMZAH
- Jumri H. Tahang. (2010). URGENSI PENDIDIKAN AGAMA DALAM KELUARGA DAN IMPLIKASINYA TERHADAP PEMBENTUKAN KEPERIBADIAN ANAK. *Jurnal Hunafa*. *Online di: staima.ac.id*
- Fachri. URGENSI PENDIDIKAN AGAMA ISLAM DALAM PEMBENTUKAN KARAKTER BANGSA. *AT-TURAS: Jurnal Studi Keislaman*. *Online di: unuja.ac.id*
- Syamsidar. Urgensi Pendidikan Agama Islam Terhadap Pengamalan Ibadah Šalat Siswa Di Sekolah Dasar Negeri 182 Bulete Kecamatan Kec. Pitumpanua Kab.Wajo. *online di: <http://repository.iainpalopo.ac.id/id/eprint/2032/1/combinepdf.pdf>*
- As-Sa'di, Abdurrahman. *Tafsir as-Sa'di*. *Online di: <https://www.tafsirweb.com/4047-surat-ibrahim-ayat-1.html>*
- Kementrian Agama RI, Syaamil Al-Qur'an dan Terjemahan, (Cet.I; Bandung: Syaamil Cipta Media, 2005), 83.
- Kementrian Agama RI, Syaamil Al-Qur'an dan Terjemahan, (Cet.I; Bandung: Syaamil Cipta Media, 2005), 290.
- Hasan Abdul Halim, *Tafsir Al-Ahkam*, (Edisi Revisi, Cet.III; Jakarta: Prenada Media Group, 2008), 21.
<https://lenterakecil.com/pengertian-media-online/> diakses 07 Juli 2019
- Hashim, Rosnani, and Imron Rossidy. "Islamization of Knowledge: A Comparative Analysis of the Conception of Al-Attas and Al-Faruqi." *Intellectual Discours* Vol.8, no. 1 (2000): 19–44.
- Ismail Raji al-Faruqi. *Islamization of Knowledge: General Principles Dan Work Plan*. USA: International Institut of Islamic Thought, 1987.