

INSIGHTS OF QUR'AN ABOUT WORSHIP IN EDUCATIONAL AND MERDEKA BELAJAR REVIEWS IN INDONESIA: AN EFFORT TO REALIZE INDEPENDENT AND PEDAGOGICAL HUMANS

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Abstract

The dehumanization of education changes human worship's orientation to be very materialistic. Therefore, an educational concept is needed to return humans to becoming independent pedagogical beings in globalization. This study dissects the insight of the Qur'an on worship from the education perspective and Merdeka Belajar concept of creating an independent human being. The research type is library research using a semantic approach with the maudhu'i interpretation method. The results are; first, worship is the goal of human creation as pedagogic beings as seen from the prototype of independent humans who use their minds, so they realize the need for self-servitude to Allah swt. Second, lifelong worship is a role model for Rabbani education, which has become one of the educational principles in Merdeka Belajar and is in line with the worship concept in the Qur'an, which requires humans to worship until the end. Next, the benefits gained by people who worship correctly are piety as an educational-moral character which is also the peak of the highest achievement of the worshipping concept. The last point refers to humans as pedagogical beings who undergo education with the aim of worship becoming 'ibad', servants who have the quality of faith which crystallize in their hearts firmly and becoming good people of gratitude to Allah swt.

Keywords: Worship, Education, Independent, Pedagogic Creature, Humans

INTRODUCTION

Advances in science and technology that have resulted in dehumanization manifest not only in the biological dimensions of human life reproduction but also in the intellectual dimensions of civilization and social society and can even be found in human diversity. For example, the pleasure of Allah swt. is no longer the culmination of the highest goal to be achieved. Religion is only oriented to the hedonistic, material, and physical fulfillment of life expectations. It is proven by not a few people uphold worship that focuses on being rich and getting a lot of sustenance.

Today, someone recites the Qur'an, especially the Q.S. al-Waqi'ah, at night to facilitate the arrival of many blessings. The main purpose of interacting with the Qur'an, including by reciting the 56th surah (chapter), is to gain the pleasure of Allah swt. and closeness to Him. Similarly, many people enforce the *Dhuha* prayer as sunnah worship in the morning to gain convenience that is bestowed with many blessings.

Indeed, many narrations mentioned the promise of reciting the 56th surah of the Qur'an and upholding the *Dhuha* prayer would facilitate many blessings. The promise only refers to the benefits, wisdom, and motivation of the movement to read the

Qur'an, especially the 56th *surah* and the implementation of the *Dhuha* prayer. Nevertheless, it is not the main goal. According to the researcher, Allah swt, surely keep His promise, as His Messenger conveyed, without the intention of getting a lot of conveniences when reading the Q.S. al-Waqi'ah at night and establishing prayer.

Human religiosity is a portrait of a merchant worship type who always hopes for profit from his actions. It is contrary to the concept of worship, which lexically means submit and humble oneself to Allah swt. (Ibrahim Anis, 1972: 579-580). Even worship is a concept that contains perfect love, obedience, and worry in the language of religion, perfect love for the Creator accompanied by servant obedience, and fear of the Creator's rejection (Abd. Muin Salim, 1999; 73-74).

This phenomenon mentioned above shows that learning and education have a distorted meaning of worship. Therefore, it is not wrong to question the image and authority of educated people and the branding of intellectuals and scholars related to their roles and functions as teachers and educators. It is possible that the learning and education related to worship they provide to humans in general and students in particular has been wrong and imperfect.

It can be seen from the implementation and students' behavior worship in various schools, universities, and other educational institutions. The undeniable phenomenon is that students at school and on campus can be strongly suspected of not guaranteeing their obligations as religious adherents.

For example, regarding the enforcement of prayer, most students in school and college do not take prayer. If they say a prayer, it should be remembered firmly that some (read: not to say much) of them do not understand the readings' meaning in prayer. In other words, they declare prayer without knowing good and true prayer. Hence, leading them to the essence of worship is very difficult. Various points stated above are related to worship as a reality and a real phenomenon, unlike the purpose of human creation, which is to become a servant of Allah swt. who always upholds the worship of Allah swt., as confirmed in the QS. az-Zariyat/ 51:56.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الدَّارِيت/ 51: 56)
“And I did not create the jinn and mankind except that they should worship Me.” (Kementerian Agama Republik Indonesia, 2019).

This verse clearly explains that worship is a primary human need as a pedagogic creature and has a religious-spiritual dimension. It can even be emphasized that worshipping Allah, the Creator, is the most important human primary need compared to other primary needs, such as food, shelter, clothing, and sex, as the primary needs of the biological-reproductive dimension of humans. Similarly, it applies to other primary needs including knowledge for the intellectual dimension of human beings and community for the social dimension of human society. Therefore, the various primary needs mentioned last are based on the three human dimensions that must have goals in line with the purpose of human creation.

It can be emphasized that studying, knowing, and interpreting the concept of worship properly, correctly, and completely is a primary human need as a pedagogic being, especially for students, teachers, lecturers, and other educators. By fulfilling the need for worship as a primary need, it is hoped that the movement to produce independent students, teachers, and educators can be achieved, as mandated by the “*Merdeka Belajar*” (Independent Learning) movement, as a model of education developed in Indonesia.

Based on the background above, the formulation of the problem, “how is the conception of worship in the Qur'an and its offer to the “*Merdeka Belajar*” (Independent Learning) Education Concept in Indonesia to realize the prototype of humans as independent pedagogical beings?”.

Literature Review

After conducting a search related to this research theme, the researcher considers that it is still rarely done. It shows that this research has novelty. However, below are some related studies:

The article entitled The Concept of Worship in the Perspective of Islamic Education in Surah An-Nahl verse 125 (Study of Tafsir al-Qurtubi). It shows that Surat an-Nahl verse 125 has three keywords in the teaching and learning process: *Bil Hikmah* (deep knowledge), *al Mau'idzoh*

Hasanah (good education), and *Wajadilhum Billati Hiya* (a process of delivering material through discussions or offers) (Khoirul Anam, 2017: 1).

Thus, it can be seen that the novelty of this research is shown in the research focus. Anam's research focused solely on Q.S. an-Nahl verse 125 to examine worship from an educational perspective. In contrast, this study examines the general insight of the Qur'an about worship from an educational perspective, even the worship concept from *Merdeka Belajar* perspective program to create a prototype of an independent human being.

In addition, research on the concept of *Merdeka Belajar* in the study of the Qur'an reveals that this concept promoted by Nadiem Makarim is in line with the Islamic education concept. It can be seen in the Prophet himself, who has applied a similar concept when teaching students by creating a pleasant learning atmosphere (Maharani, 2022 ; 1).

Further, the relevant research is research on the concept of *Merdeka Belajar* from the perspective of Islamic education. The research revealed that this concept is essentially the same as the concept of Islamic education which is *Merdeka Belajar* by students in a pleasant atmosphere (Rosa, 2021: 159).

Such two previous studies looked at the *Merdeka Belajar* program from the perspective of the Qur'an and Islamic education, while this research focused more on the concept of worship from an educational perspective, especially in the *Merdeka Belajar* program.

Conceptual Framework

Below is the theoretical basis related to the research theme to facilitate the researcher in analyzing the research result:

Etymologically worship means obeying, praying, and so on (Depdiknas, 2008: 346). Meanwhile, it is not agreed upon in terms of the meaning and essence of the worship concept. According to Abdul Rahman al-Mahlawi, worship is servitude to Allah swt. and acceptance of Allah swt.'s teachings for worldly affairs and the affairs of the hereafter. He also emphasized that worship is an eternal relationship with Allah swt., as well as worship works as a tamer of lust to be obedient to Allah swt (Shihabuddin, 1995; 63).

A broader understanding of worship was put forward by TM. Hasbi Ash-Shiddieqy. He stated the notion of worship from various perspectives. First, worship from the monotheistic scholars' perspective is to unite Allah swt., praise Him fully, and humiliate ourselves and our souls to Him (worshiping Allah swt. Himself). Second, worship from the moral scholars' perspective is doing everything in *tha'at badaniyah* and carrying out all sharia (Islamic laws). Third, Sufism scholars define worship as a *mukallaf*, doing something that is against his lustful desire to magnify his God. Fourth, the perspective of *fiqh* scholars defines worship as all obedience that is carried out to achieve the pleasure of Allah swt. (Kahar, 2019: 20-35).

The National Education System Law states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, intelligence, noble character, and skills needed by themselves, society, nation, and state (Undang-Undang Sistem Pendidikan Nasional, 2003)

The concept of education in the National Education System is in line with the concept put forward by Yusuf al-Qardhawi. He defines Islamic education as the education of a whole person, mind and soul, spiritual and physical, as well as morals and skills because Islamic education aims to build humans for all their challenges (Bustani A. Gani dan Zainal Abidin Ahmad, 1980: 39.)

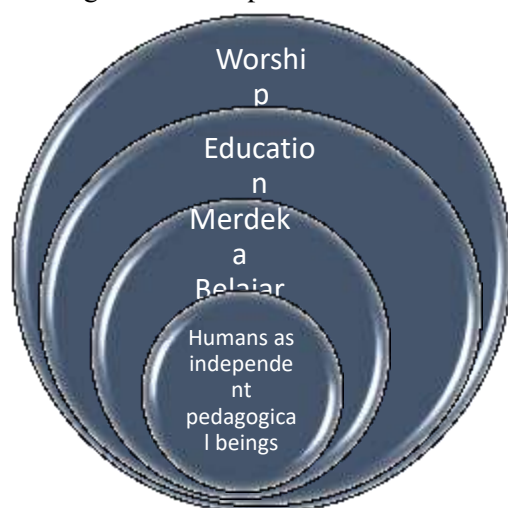
Some of the educational concepts, as quoted above, can conclude that education is all forms of activity whose direction is to develop all aspects of humans physically and psychologically to achieve the goal of life, to serve Allah swt. Meanwhile, *Merdeka Belajar* is a policy breakthrough from the Ministry of Education and Culture of Indonesia (Kemendikbud RI), which was launched by the Minister of Education and Culture, Nadiem Anwar Makarim. This program is expected to achieve national education goals, including qualified, superior, and competitive Indonesian human resources (Dhini Fatmi Nurbani, dkk, 2020).

Merdeka Belajar gives freedom to schools, teachers, and students to move and learn independently and creatively, where the freedom is started with the teacher as the

driver of national education (Sherly et al., 2020: 183). It will have implications for changing the learning system, which was initially only in the classroom, to learning outside the classroom. It aims to foster creativity so that students have certain skills and expertise. Thus, a more pleasant and comfortable learning atmosphere will create and shape the characters of students who are brave, independent, smart in socializing, civilized, polite, competent, and not burdened with certain cultures (Mustagfiroh, 2020). The ranking system will bring up discrimination by labeling the smart and the stupid. It is certainly wrong if applied in the world of education because children have their intelligence or what is often referred to as multiple intelligence. The concept of Multiple intelligences believes that the smallest potential possessed by a child must be appreciated so that a competent person will be formed later and has a character that is embedded in him (Baro'ah, 2020). It is hoped that it will form students who are ready to work and competent but still have virtuousness in the community in the future.

The following is an overview of the conceptual framework of this research:

Figure 1. Conceptual Framework



RESEARCH METHOD

The type of research is library research, with the *Maudhu'iy* interpretation method or thematic interpretation. An approach is a semantic approach that explores the meaning contained in the verses of the Qur'an in Arabic. The semantic approach includes lexical, grammatical, and sentence semantics. From the point of view of analysis practice, the use of a semantic approach

includes various interpretation techniques: textual, linguistic, systematic, socio-historical, interpretive interpretation, and logistics. *Maudhu'iy* interpretation is made by collecting verses of the Qur'an related to particular themes, then arranging them according to chronological order and the reasons for their revelation. Furthermore, the interpreter provides information related to the explanation of the verses and finally concludes the conclusion. In particular, interpreters who use this method conduct research on verses that are relevant to a specific theme by analyzing all of its aspects based on proper knowledge. Thus, an interpreter can discuss and explain the subject matter of the problem well and master it in depth and critically (Al-Farmawi, 1977: 52).

DISCUSSION

The Concept of Worship in the Qur'an

The word worship in various forms of its derivation in the Qur'an is found 277 times. Many verses (224 times) about worship are classified as *Makkiyah* verses, while the *Madaniyyah* verse group is only 53 times (Muhammad Fuad Abd al-Baqi, 1981: 441-445).

The main topic is that the problem of worship is the most fundamental teaching of the Qur'an for science. It should be understood and educated seriously and thoroughly. The issue of worship has been discussed since the beginning of the revelation of the Qur'an. Therefore, from the beginning and early on, the understanding of the true conception of worship has been taught, instilled, and educated to humans as pedagogic beings.

From a linguistic perspective, the word worship is rooted in the letters "*ain-ba and dal*." The main meaning of this rooted word is in the three letters: first, weakness, and humility. Also, it means violence and rudeness (Muhammad Fuad Abd al-Baqi, n.d.: 205). From a lexicological point of view, worship refers to enslaving, submissive, worthy, obedient, deifying, and worshipping Allah swt. (Muharram, 1994: 258).

Furthermore, al-Ashfahani divides *al-'abd* into 4 types: first is slaves according to *syara* law. Legitimate human is being trafficked. The second has the meaning of servant because it was created. The third means a servant because he worships Allah

swt. 1) Servants who sincerely worship Allah swt. truly. 2) The servant of the world and its contents. The hadith referred to it as a servant of the dinar and or servant of the dirham. The type of servant number 2 from the third part is the fourth servant (al-Ashfahaniy Ar-Raghib, 2017: 319-320)

Based on the worship verses in the Qur'an, an interesting discussion to be studied from the perspective of education as an effort to realize humans as independent pedagogical beings are as follows:

Worship is the goal of human creation as an independent pedagogical being

Among the verses that are relevant to this discussion is Q.S. al-Zāriyat/51:56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation:

"And I did not create the jinn and mankind except that they should worship Me."
(Kementerian Agama Republik Indonesia, 2019)

The clause that is the keyword in the discussion of the verse above is the words "*al-Insan*" and "*liya'buduniy*." The word *al-Insan* refers to humans as pedagogical beings. While the second keyword refers to "to worship Me."

The relation between these two keywords is the meaning that humans, as pedagogical beings, are obliged and responsible for worship and servitude to Allah swt. Therefore, as pedagogical, humans are obliged to educate themselves and others to worship Allah swt. as the goal of creation. The following is a further explanation of these two keywords.

The keyword *al-insan* refers to humans as pedagogical beings. However, linguists have different opinions about the root of the word. Some scholars say that the root of the word *al-insan* is *ins*. Others say its root is *nasiya-yansa*. Some argue that the root of the word *al-insan* is "*naasa-yanuusu*". Etymologically, the root word "*naasa*" refers to going back and forth and shaking. Meanwhile, from a lexicological point of view, it means going back and forth, swaying and guiding. This root "*nasiya*" refers to abandoning something or neglecting it. Meanwhile, from a lexicological point of view, it refers to forgetting and not

remembering. The root "*ins*" refers to the visible state or something visible and meaningful. From the root word "*ins*", several lexicological meanings are formed, such as obeying, seeing, hearing, knowing, and feeling something.

Starting from the etymological and lexicological meaning of the word *al-insan*, which means human, especially the meaning of the root word, it can be understood that humans are pedagogic creatures. Humans are creatures who have the potential to learn, know, and of course, be educated. In other words, humans are creatures who have the potential for knowledge, culture, and advanced civilization.

Since the beginning of their birth, humans have been endowed with the potential to manifest themselves as pedagogic beings. Such potentials are the potentials for hearing, sighting, and reasoning, as a positive response from the Qur'an regarding human intellectual potentials as pedagogical and cultural beings. The first revealed verses were relevant to education.

Humans, as pedagogical beings, can receive and provide teaching, learning, and education with their intellectual potential. In other words, humans are the subject and the object of education. With the educational movement carried out by and given to humans, humans can live in an advanced culture and even develop into highly civilized humans. Humans, as pedagogic creatures, can protect themselves from various forms of shock, not unstable and back and forth. Otherwise, humans as pedagogical creatures can live in peace, serenity, tame, friendly, and happy.

The second keyword is "*liya'buduni*". This keyword, grammatically, consists of a verb that means to worship. The worshiper is human, and the object to be worshiped is Allah swt. In addition, this second keyword is preceded by the letter "*lam*" as a conjunction that connotes meaning for, purpose and benefit.

Based on the meaning of the letter "*lam*" which follows the *mudhari* verb "*ya'budu*", it can be understood that the purpose and benefit of humans being created are to worship Allah swt. as the Creator. This connotation of the creation purpose is then strengthened by *al-hasyr* which is indicated by the letter "*maa*" which presents the verb

"*khalaqtu*", then followed by the letter "*illah*" as seen in clause 51 of the structure surah 56. Thus, the clause of this verse means: "Humans are created only to worship Allah swt."

We return to the keyword "*liya'buduni*". The interpretation of scholars differs on the word "*ya'buduuni*". Some scholars, such as Ibn Juraij, stated that its meaning is "so that they know Me". Thus, the purpose of creation is for them to know Allah swt. Meanwhile, Ibn Abbas interprets the word "*liya'buduni*" as "they worship Me", so humans acknowledge their servitude to Me, either by force or voluntarily (Al Imam Abu Fida Isma'il Ibnu Kasir Ad Dimasyqi, 2004: 16). Ali bin Abi Talib argues that the word "*liya'buduni*" connotes being ordered to worship Allah swt. (Ahmad Mustafa al-Maraghi, 1974).

Quraish Shihab interprets this verse as telling about the creation of jinn and humans. Both were created by Allah swt. Furthermore, it was stated firmly that the end of their activity was to worship Allah swt. According to Quraish, the letter "*lam*" in the word "*liya'buduni*" does not connote they worship and or that Allah swt. worshiped. However, he interpreted the letter "*lam*" as the end, impact, and effect. The letter "*lam*" with such meaning is called by language experts by "*lam al-aqibah*". Thus, the Quraish further stated that Muhammad Abduh's worship is not just obedience and submission to Allah swt., but submission and obedience that reaches its peak due to admiration in the worship of the greatness and majesty of Allah swt. who is worshipped. Abduh also said that worship is also the impact of the belief that worship is God who has power that is not reachable (Shihab, 2017; 355-356).

According to the researcher's opinion, from the explanation of the meaning of the word "*liya'buduni*" put forward by the interpreters, even though they look different, they can be related and brought together. By saying that Ibn Abbas's view on the meaning of "*amrun takwini*" which means human nature was created as a true servant who worships Allah swt., while Ali bin Abi Talib's view is as "*amrun taklifi*", humans are given "*taklif*", the burden of duty and work is to worship Allah swt. Alone. Ibn Juraij stated the emphasis on the basis or capital of strength in worshipping Allah swt. properly

and correctly, as *amrun takwini* and *amrun taklifi*, the introduction to Allah swt. (*makrifatullah*). In short, only with *makrifatullah*, knowing Allah swt. as an object to be worshiped, worship Him can reach the essence of worship and servitude.

The conception of worship and the perfection of its enforcement have been described above. If we interact with humans as pedagogical beings, it can be emphasized that only with movements such as education can all be achieved and realized properly and correctly. Thus, the author can also emphasize that the education movement is punished as obligatory to be enforced by humans as pedagogical beings, as it is required for humans to worship Allah swt. The rule of *ushul* emphasizes that what fulfills an obligation is also obligatory.

On the other hand, enforcing the educational movement for humans as pedagogical beings is obligatory, because indeed one of the primary needs of humans based on the spiritual aspect is knowledge and education. The pinnacle of knowledge is *makrifatullah* (knowing Allah swt). If humans have understood Allah swt. based on knowledge and education, then humans as pedagogical creatures will gain wisdom from Allah swt. With this wisdom, humans as pedagogical beings and many virtues are also other humans for all Allah's creatures.

The description above emphasizes that the conception of worship is the goal of reciprocal relations with humans as pedagogical beings. Thus, God can only be known properly and well through teaching and education. On the contrary, teaching and education are enforced to make humans as educators and students who know Allah swt., then with *makrifatullah*, humans' worship and servitude to Allah swt. as goals, duties, and responsibilities as well a result, impact, and outcome of its creation. In other words, all human activities, both in the form of stillness and motion as well as quotes, are worship and servitude to Allah swt.

As independent pedagogical creatures, humans are the prototypes of humans who function in their intellectual minds to dominate and control their passions. On the other hand, humans who are in the power of their passions and invincible and colonized intellectual minds are humans who are colonized and never free. Independent

pedagogical people are those who only serve themselves, harm and humiliate themselves only to Allah swt. and not to others than Him (Usri, 2019).

It should be emphasized that the educational movement enforced by humans as pedagogical beings aims to make humans free from human desires. On the other hand, the education movement does not lead to and does not issue independent humans, who realize the essential purpose of their creation, so that education can be declared as an education that has failed miserably.

Worshipping for life is a role model for Rabbani education

In the Qur'an, no less than 31 verses are relevant to the command of worship. It is found in QS. al-Hijr / 15: 99

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Translation:

"...and worship your Lord until the trusted (death) comes." (Kementrian Agama Republik Indonesia, 2019.)

The content of the closing verse of the 15th surah above is the command of Allah swt. to the Prophet Muhammad. to worship the God who created him until he comes to you. According to the researcher, the commandment in verse 99 is a form and material for Allah's education to him to support the lifelong worship movement. If Muhammad saw. only as a prophet and Allah swt., educated and ordered to ensure lifelong worship, then how do other humans not do it?

Starting from the content of verse 99 and its association with the previous verses, it can be emphasized that worship education is a model, type, form, and material of spiritual education that must be enforced throughout life. Worship education is prophetic and apostolic education that must be grounded, followed, and imitated as a role model of education for all time. Furthermore, if the content of verse 99 is linked with verse 1 of surah al-Hijr, it can be emphasized that lifelong worship education is a model of Qur'anic education. The pagan social groups desire this model, form, and type of education after their death, as understood from the content of the second verse of Surah al-Hijr. Thus, the information can be understood from the linkage of verse 99 with the previous

verses and the verses at the beginning of the surah.

The keywords in verse 99 of chapter 15 that are relevant to the discussion of this section are the words "*u'bud*" and "*al-yaqin*." The first keyword is a command-form verb. In this keyword, the actor who rules is depicted is Allah swt, who is being ruled is the Messenger of Allah., and the object or material ordered is worship. Allah swt. as the giver of orders, the perpetrators of education to the Messenger of Allah. At the same time, Rasulullah saw. is a learning object. The educational material is worship material.

The second keyword is "*al-yaqin*", the root "*ya-qaf and nun*", which refers to doubts (Faris, 1994: 157). al-Ashfahaniy interprets it as certainty. Furthermore, he said that the word *al-yaqin* is an attribute of knowledge. The word *al-yaqin* is above knowledge, intelligence, and the like. Therefore, it is called *al-yaqin* science and not *makrifatul yaqin*. Related to the phrase *al-yaqin* science, the terms '*ain al-yaqin* and *haqq al-yaqin* are also mentioned (al-Ashfahaniy Ar-Raghib, 2017).

The words rooted in these three letters in various forms of derivation are found in the Qur'an 20 times. The word *al-yaqin* itself is found 8 times. The use of words rooted in the letters "*ya-qaf and nun*" in the Qur'an in various forms refers to four meanings: First, it means true, honest, and justify, as in QS. an-Naml/ 27:22 and QS. al-Baqarah/ 2: 4. Second, it means death, as in the QS. al-Hijr/ 15:99 and QS. al-Muddatsir/ 74: 47. Third, it refers to what seems clear and bright, as in the QS. at-Takatsur/102:5 and 7. The fourth connotes the meaning of perfect knowledge, as in the QS. an-Nisa'/ 4:157 (Ad-Damaqqaniy, 1980: 504).

According to Quraish Shihab, interpreters define the word *al-yaqin* in verse 99 of the 15th chapter differently. Some argue that this word means victory, while others interpret it as death. Then Quraish Shihab took and strengthened the meaning of death (Shihab, 2017: 170).

Ibn Kathir also gave a meaningful explanation. He wrote that Salim Ibn Abdullah bin Umar, as narrated by Bukhariy, interpreted the word *al-yaqin* as death or *al-maut*. Similar views were expressed by Mujahid, al-Hasan, Qatada, and others. To strengthen this opinion, they rely on the word

of Allah swt. in QS. Al-Muddatsir [74]: 43-47 when concluding that the experts of hell. They stated:

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ
وَكُنَّا نَخُوضُ مَعَ الْخَاصِصِينَ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ
حَتَّى أَتَانَا الْيَقِينُ

Translation:

"They will say, 'We were not of those who prayed, nor did we used to feed the poor. And we used to enter into vain discourse with those who engaged [in it], And we used to deny the Day of Recompense until there came to us the certainty.'"

Furthermore, Ibn Kathir, narrated the authentic hadith narration through the hadith of Az-Zuhri, from Kharijah ibn Zaid ibn Sabit, from Ummul Ala (a woman from the Ansar) mentioned: when the Messenger of Allah. entering the place of Usman ibn Maz'un who had died, Ummul Ala said, "May Allah's grace be given a choice, O Abus Sa'ib (Uthman ibn Maz'un's nickname). My testimony to you is that Allah swt. has glorified you." Thus, the Messenger of Allah pray, "Who knows that Allah swt. has glorified him?" Ummul Ala said, "My father and mother are your ransom, O Messenger of Allah, so who else can prove (for him)? The Messenger of Allah said: As for him, indeed he has come to the thing (namely death), and I came - useful (for him) (Syaikh, 2019).

Based on this verse, the key is that worships, such as prayer and others, are obligatory. Humans, as long as the mind is healthy and normal, must perform prayers according to their condition, as has been mentioned in the book Sahih Bukhari, from Imran ibn Husayn r.a. who said that the Messenger of Allah prayer:

Pray while standing, and if you are unable (standing), then (pray) sitting. And if you are unable (to sit), then (pray) with problems with the stomach.

At the end of the verse description, Ibn Kathir states that the explanation above can be used as an argument that blames some atheists who say that the meaning of *al-yaqin* in this verse is *makrifat*. They said that when one has reached the level of *makrifat*, *taklif* or the obligation to worship falls. This understanding is *kufur*, misguidance, and bad luck because, indeed, the prophets

and their companions are the most *makrifat* to Allah swt. and most know about the rights of Allah swt. and His attributes and the exaltation that is entitled to Him. However, they are the ones who do the most worship, and it is best to do it until death meets them (Syaikh, 2019).

Based on the description above, it can be emphasized that the movement of goods, both in a special sense (worship of *mahda*) and a general sense (worship of *ghair mahda*), is a role model for Rabbani education and applies in life. This conception is in line with one of the principles of education that requires humans to undergo lifelong education, as stated in the hadith of the Prophet Muhammad saw. which means seeking knowledge from the cradle (baby) to the grave.

Taqwa is the Peak of the Highest Achievement of the Concept of Worship

It has been explained in the first part that devoting or guaranteeing worship to Allah swt. is solely a goal, duty, and responsibility, as well as the consequences and the end of the creation of humans as pedagogical beings. The discussion of the second part has also been confirmed to Allah. It must be upheld throughout life, so for this third part's purpose, the worship movement's highest or peak to Allah will be presented. The verse of the Qur'an that is relevant to the discussion of this third part is QS. al-Baqarah/2:21:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Translation:

"O mankind, worship God who created you and those before you, so that you may become pious." (Kementrian Agama Republik Indonesia, 2019: 4)

If verse 21 of surah al-Baqarah is linked with the previous verses (verses 1-20), it informs three socio-religious groups. First is the group of pious people in verses 1-5 in the 2nd chapter. The second is the infidel social group in verses 6-7 in surah al-Baqarah. The third is the hypocritical social group in verses 8-21 in surah al-Baqarah. Thus, according to the author, verse 21 is an affirmation of Allah to all human beings to make themselves in a pious social group. On

the other hand, humans should be themselves from disbelief and/or infidel social groups and make themselves from hypocrisy and become hypocritical social groups.

Quraish Shihab conveyed interesting information regarding the affinity of verse 21 of the 2nd surah with the previous 20 verses. He said that the appeal addressed to all human beings, as indicated by the use of the phrase “*ya ayyuhan nas*”, hints at the meaning of God's great love for humans in particular. The proof is Allah swt. still invites people who have immersed themselves in disobedience, disbelief, and hypocrisy to return to worship Allah. become a devout social group. Call of Allah. is the manifestation of the *rububiyyah* of Allah swt. to humans, a form of maintenance and education of Allah for humans.

Furthermore, Quraish said that giving offensive threats and even strict punishment were necessary for the education process. However, it does not make students further away from the educational goals to be achieved. Educators have threatened and uttered harsh words and even harsh actions against students. Educators should strive to eliminate the anger of students, which can be realized strongly in the heart. Educators must build harmonious relationships with students, and there is increasing antipathy toward students. Thus the information contained in verse 21 of chapter 2 is related to education (Shihab, 2017: 120-21).

According to Sayyid Qutb, verse 21 of surah al-Baqarah above calls all humans to worship Allah. God is the creator of all humankind. Allah. must be singled out in worship because He alone created man and fulfills the needs of human life. Worship ordered to humans aims for humans to become pious human prototypes (Qutb, 2000: 56).

The keyword in the discussion of verse 22 of surah al-Baqarah above is the clause “*laalakum tattaqun*,” which means may you be pious. The word “*laalla*” in Arabic is referred to as the letter “*tarajji*”, which means given. The word “*tattaqun*” is a *mudhariy* verb that indicates the present and future times. The question now is what and how is the essence of the meaning of piety as the ultimate and highest goal of worshipping Allah commanded by all mankind? The description is as follows:

Etymologically point of view, *Taqwa* refers to being careful and guarding oneself against harm. From the terminology point of view, piety is avoiding the fire of hell by staying away from everything that is forbidden by Allah and doing everything that Allah has commanded. The word *Taqwa*, with its derivational forms, is found 258 times in the Qur'an. From many verses of the Qur'an about *Taqwa*, ad-Damaqqani concludes it into 4 meanings. The first meaning is fear, as in verse “*ittaqu Rabbakum*”. The second meaning is to praise, such as “*inziruu annahu laa ilaha illa anaa fattaquuniy*”. The third meaning is do not disobey Allah. as in verse “*wa atuu al-buyuuta min abwabiha wattaquu Allah.*” The fourth meaning is monotheism and or uniting Allah, as in the sentence of the verse “*ittaqu Allah swt.*” which means “*wahhiduu*” or monotheism (Ad-Damaqqaniy, n.d.: 494).

The word *Taqwa* itself is used 19 times. From the verses of *Taqwa*, the researcher can conclude that; First, *Taqwa* is the capital of strength to obtain a happy afterlife. Second, *Taqwa* is a quality of a pure heart. Third, *Taqwa* is also the highest spiritual goal or ideal in life in this world. Fourth, piety is an award for the world of glory. Fifth, *Taqwa* is the clothes of life and society, *Taqwa* is the foundation of worship and social charity. Thus, the connotation of the conception of *Taqwa* meaning reveals that comfort is the main goal of the education and learning movement for humans as pedagogic beings.

Another significant explanation of the verses of *Taqwa* is the use of isim fail or the word perpetrator of *Taqwa*, *al-muttaquun* or *al-muttaqiin*. It shows that those who are pious are people who Allah swt loves. Those pious in the hereafter are placed in heaven as a place of eternal pleasure. In addition, those who are pious are the group of people who gain victory. The characteristics of those who receive the title of *Al-Muttaquun* include the entire trilogy of Islamic teachings. The first conception of Islam, the second conception of faith, and the third is the conception of *ihsan*. As stated in the hadith narration from Umar bin Khattab about the angel Gabriel as. came to ask the Messenger of Allah. the third thing and about when this day comes.

Based on the explanation stated in the last paragraph, the researcher emphasizes that the goal that should be achieved from the achievement of the educational movement is the spiritual quality of piety as the peak of the highest morality, as also emphasized in the goals of Indonesian national education.

The Formation of Human as Pedagogical Creature to be 'Ibad

The relevant verse is QS. al-Furqan/ 25: 63:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

Translation:

"And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace. (Kementerian Agama Republik Indonesia, 2019).

The keyword in verse 63 surah 25 is the phrase "نمحرل دابع" which means "the servants of *ar-Rahman*". The attached word to the word *ar-Rahman* depicts the creatures with good spiritual sense and quite high on Allah *ar-Rahman*. Among the good spiritual sense is the person who crowned "*ibad ar-Rahman*" must be easygoing and not be arrogant in life, even if the bad social group greets them with insulting words. Therefore, the response which is uttered by the person who is crowned "*ibad ar-Rahman*" is an act contained and gave safety, peace, and serenity, not being returned with the same rudeness and humiliation (Fathani & Setiawan, 2022).

The keyword دابع is found 97 times in Qur'an, either followed by *dhamir muttashil* or not. According to the author's investigation of the use of the keyword دابع, it refers to the submissive and obedient servant to worship Allah.

On the contrary, the use of the word) mrof ralugnis a si دابع (mufrad) of the word drow ehT. دابع 'abd is used 28 times in Qur'an. The author's research of the word stceted دابع that the singular word refers to either an obedient or disobedient servant. In other words, it uses a general form.

The high and noble spiritual qualities which follow the keyword دابع include; Firstly, the word *al-mukhlashin*. This word is the main trait from دابع, as discovered in

QS. al-Hijr/ 15: 40 dan QS. Shad/ 38: 83. It is also founded in 5 verses in QS. as-Shaffat/ 37: 40, 74, 128, 160 dan 169. For example verse 40:

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

Translation:

"But not the chosen servants of Allah".

Secondly, the word *asy-Syakuur* is found only once in QS. Saba/ 34: 13:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ

Translation:

"And few of My servants are grateful".

These above are some spiritual qualities of a servant who establishes worship to Allah full of submission and obedience.

In the author's opinion, those two noble and high spiritual qualities pinned to being a devout servant of Allah can only be achieved and obtained by the person through educational movement. This explanation is pictured from the use of the word "الجاهلون" which means stupid people.

The use الجاهلون, in the context of verse 63 surah 25, is contrasted with phrase عِبَادُ الرَّحْمَنِ. In other words, various noble and high spiritual qualities as the result of worshipping action to Allah cannot be gained by someone unless the establishment of the educational movement in theirs as a human being who are created as a pedagogic creature (Mujahid et al., 2022). The author also emphasizes that these noble and high spiritual qualities are human characteristics as independent pedagogical beings.

Starting from the description above, it can be highlighted that humans as independent pedagogical beings, in fact in the educational process that they uphold both as subjects of education and or objects of education, lead to the realization of high and noble spiritual qualities in the sight of Allah in themselves, as the final result and the culmination of their established worship of Allah.

CLOSING

According to the description above it can be concluded that:

First, human as independent pedagogical being is human prototype who function their intellectual minds to dominate and control their passions. Second, free pedagogical people are those who serve and

humiliate themselves only to Allah swt, not to others.

Next, the educational movement driven by humans as pedagogical beings aims to make humans free from colonization of their passions to achieve the ultimate goal of their creation. Then, *Rabbani's* educational role model with various principles such as the lifelong education as contained in the concept of worship according to the Qur'an includes requiring humans to worship forever till the end. This role model can be used as an educational principle of "*Merdeka Belajar*".

In addition, the benefits obtained by people who worship are given the highest degree, *taqwa*. It is the moral character of education as the peak of worship achievement. This concept is in line with the benefits of education which believes Allah will elevate the degree of those who seek for knowledge. *Taqwa* as the highest achievement in worship can be implemented as the highest achievement in education with the role model of "*Merdeka Belajar*".

At last, humans as pedagogical beings uphold the educational action as subjects and/or objects of education. Such humans can reach a noble spiritual peak in the sight of Allah, be a servant who Allah loves and at the same time love other than themselves; be sincere servant in every activity, especially in the educational movement he upholds; become a servant who has the quality of faith that crystallizes in the heart firmly and becomes a good servant of gratitude to Allah.

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