

LEARNING AKIDAH IN THE QURAN PERSPECTIVE: A MODEL IN IMPLEMENTING LEARNING

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Abstract

This study aims to determine the models of learning aqidah from the perspective of the Koran. The penis research used is library research, with the semi maudhû'i interpretation method, using textual and contextual approaches. The results of this study are that there are several models that can be applied in learning aqidah, namely: 1) Qudwah; 2) Uswah; 3) Tamtsl; 4) Isyarah; 5) Ta'lim; 6) Tadr; 7) Tahfiz; 8) Taksyîf; 9) Ta'raf; 10) Tarshid; 11) Ta'thiyah; 12) Tadzkar; 13) Taslif. The conclusion of this study is that the concept of the aqidah learning model in the perspective of the Qur'an is a continuous learning process that requires well-coordinated tahfidz, it needs cooperation between educational institutions, families, and communities to activate proper and effective supervision and maintenance. Various kinds of creed learning model concepts that can be applied in the educational process, of course, must be adapted to the development of intelligence, social, emotional, physical, and moral in students.

Keywords: Model, Study Faith, Al-Qur'an, Learning, Akidah.

INTRODUCTION

The progress and retreat of a nation, the development, and collapse of the state, happiness, and misery, victory and defeat in wars, do not depend on fate but depend on the faith that is believed and the extent to which there is harmony between behavior and sunnatullâh. Therefore, Muslims must become advanced people, so that they can compete with other peoples and Western nations in various fields of life, such as politics, economics, social, science, and technology (Hisan, 2017).

The creed that is embedded in the heart - has become sunnatullah - greatly influences and dominates a person's behavior, in the form of good and evil deeds. In other words, aqidah is an accurate monitor and guide that can regulate and direct every human movement and step.

Everything that arises from within the human soul in the form of words, actions, movements, steps to the vibrations that beat in the heart is very dependent on the stability and rigidity of the faith. If there are gaps and problems in one's creed, there will be deviations from the straight path (HIDAYAH, 2018).

The impact of deviations in faith can lead the nation to the brink of destruction. This has also been done in the hadith of the Prophet Muhammad about the signs of the end times. If you look closely, the signs of the nation heading for destruction expressed by Thomas Lickona and the signs of the end of time that Muslims are wary of who must star in the hadith of the Prophet Muhammad, have actually happened in the community. All of this occurs as a result of deviations in creed,

starting from the weakness of one's creed, which is the key to a comprehensive disaster in various sectors of human life, both on an individual, family, community, and state scale (Siswanto, 2014).

Therefore, Muslims must make corrections and improvements to the faith, in order to form an understanding of faith according to concepts that are truly in accordance with nature. This is because *aqidah* is the foundation for Allah SWT. With the right faith, the human soul becomes stable in the context of divinity, social interaction, law, behavior, and mentality.

It should be underlined that any reform and improvement of Muslims that are not focused on the aspect of *aqidah*, or does not make a creed as the main footing, it is certain that these reforms and improvements will fail. History has proven it. Therefore, Muslims need to make serious efforts to increase the resilience of the Islamic faith. These efforts can be started by planting the seeds of faith that should be in the minds of Muslims through the process of learning the faith. By learning the right faith, the Islamic community will have the power and divine belief that will lead them to a better and nobler life condition.

Learning faith is an important aspect of shaping the quality of human resources (HR) because the quality of a nation will determine the progress of the nation. A strong faith needs to be formed and nurtured as early as possible. Learning faith is a process that never stops and is needed so that every individual becomes a better person, citizen, servant of Allah, and *khalifatullah*. Therefore, hard work from all parties is needed, especially in programs that have a major contribution to optimal learning of the faith (Yuliana, 2019).

Islamic education requires the concept of a faith learning model that will be an alternative in responding to existing problems and challenges, in accordance with the needs of developments in the global era. Therefore, it is very important to immediately build a learning model of faith based on the Koran to improve education based on Western educational theory,

the way is to emphasize the identity of education based on the Koran (Rofiah, 2016).

The learning model of faith in the context of education is the core of Islamic education itself and is one of the important problems that need to be resolved, in addition to methodological, epistemological, and other problems.

The *aqidah* learning model as a design concept designed to guide the implementation of the creed learning process is one of the most important components of Islamic education and is constantly changing. The learning model of faith that is demanded at this time is centered on the activities of students in a more democratic, fair, humanistic, empowering, fun, encouraging, arousing interest in learning, motivating the emergence of inspiration, imagination, creation, innovation, work ethic, and enthusiasm for life. In this way, all human potential can be explored and actualized in life and in turn can help him to face various challenges of life in the modern era which is full of competition. Such a model of *aqidah* learning is what is needed at this time (Kurniawati, 2015).

Then, in terms of contemporary needs - Muslims in general and Islamic education in particular - more need things that are applicable in accordance with the challenges of modernity. Muslims also crave the birth of theories of education, social and political science, and others from the Koran. Although with a different editorial, Muhammad al-Ghazali made an overview of the possibility of developing the theories in question that departed from the Qur'an.

Epistemologically, the Qur'an is a divine word that was revealed to the Prophet Muhammad SAW. through the angel Gabriel. One of its functions is to be a guide for mankind, *hudan li an-nâs*, and people who are pious, especially to know and distinguish between good and bad.

Historically, the Koran came down to respond to the problems of social life that occurred in Arab society at that time, providing answers to the questions posed to the Prophet SAW. or giving a stipulation of the doctrine of faith that must be believed. Meanwhile, the descent

process goes through two stages: descending simultaneously on Lauh Mahfuz to the heavens of the earth and gradually over a period of approximately 23 years (Darodjat & Zuchdi, 2016).

Normatively, the textual data in the Qur'an shows a learning process that does not only occur sociologically in the natural world but has started since the life of Adam as. in heaven. The life of this heavenly realm provides an initial picture of how the learning process occurs between Allah SWT, the angels, Adam as., and the devil. Adam as. is a representation of human beings, he will later become khalifah on earth, while angels doubt his abilities. This can be understood from Q.S. al-Baqarah, verse 30.

The verse describes the learning process that first occurred between Allah SWT. with angels. In this process, Allah SWT. teach the angels about the creation of the caliph on earth. The angel denied God's plan by giving an argumentative reaction that Adam as. as khalifah will not be able to create a dynamic and humane life (La Iba, 2017). The angel's reaction also leads to his sense of superiority which has shown loyalty and obedience to Allah SWT. compared to other creatures. On the attitude of the angel, Allah SWT. gives one confidence that the knowledge of Allah SWT. wider than the angels predicted (Khaerudin, 2014).

The second learning process, in order to make Adam as caliph on earth, Allah SWT. choose the ta'lim process as a means of transfer of knowledge. The learning process that occurs between Allah SWT. with Adam as. more motivated by the will (irâdah) of Allah SWT. to prepare the caliph himself. This action of God is also to convince the angels that learning through ta'lim is from Allah SWT. to the khalifah is very effective in fostering the character of the caliphate on earth. The specification of such a learning process does not occur in angels. This only happens to the khalifah, because he has the potential (fitrah) to support the learning process. Q.S. al-Baqarah, verses 31-32 (Hardisman, 2017).

According to M. Quraish Shihab, "Allah SWT. taught to Adam. the name of objects," which means giving the potential to know the names or words used to denote objects, or teach the function of objects. This verse states that humans are gifted by Allah SWT. the potential to know the names of functions and characteristics of objects and is also endowed with language potential.

The verse gives an epistemological indication that the learning process from Allah SWT. to Adam as. and angels occur with the process of ta'lim. However, the potential difference between Adam as. and the angels who cause the level of knowledge obtained from Allah SWT. is also different. The difference is seen in the knowledge gained. Adam's knowledge. more complex and universal (al-asmâ kullahâ) is caused by the physical and spiritual specific potential (fitrah) that is drawn. On the other hand, the knowledge of angels is limited (illâmâ'allamtanâ) due to the absence of this specific potential, so it is not possible to receive and develop knowledge as broad as Adam.

Therefore, although the potential of the Qur'an as a holy book leaves no room for debate, the Qur'an is the source of all Islamic knowledge and education, including the learning model of faith, which still needs to be put forward and studied more deeply. This is because Islamic education with its characteristics makes Islam the basis of education, especially the Koran (Tolchah, 2009).

Regarding the model of learning the creed, when examined from the life of the Indonesian Muslim community, most of them adhere to the Asy'ariah school of thought. This creed is so popular in the community because it is taught in formal and informal educational institutions, so many people study the creed (MUSYRIFAH NIM. 04410825, 2009).

According to the author's observations, the implementation of Islamic religious education, especially faith-based learning in schools and colleges, has almost the same problems. Educators, both teachers, and lecturers in general have difficulty in presenting creed learning materials in an attractive and Islamic

presentation. This is because they strongly support the learning model developed in the Western world which is not taught that Islam is still ongoing in their schools. Learning creed is presented in ways that are not based on Islamic values so that the spirit of learning creed is taken from its essence. Therefore, it is not surprising that the learning of faith in schools and universities tends to only develop aspects. Whereas the number of values contained in the Qur'an, which have not been touched and explored in the development of the aqidah learning model (Suyono, 2017).

Based on the various problems above, it is very important to study and look for information and a clear picture of the concept of the aqidah learning model in the Koranic perspective, in connection with the author deems it an urgency to conduct systematic research with the title: The concept of the Aqedah Learning Model in the Koranic Perspective.

METHODS

In accordance with the object of this dissertation study, the type of research used is library research, with the semi-maudhûi interpretation method, using textual and contextual approaches (Raco, 2018). In this case, the author tries to collect primary sources of Quranic verses related to the themes that must be carried out, namely the concept of the Akidah learning model. After conducting a study and classification, as well as analysis in accordance with the procedures for the semi-maudhû'i interpretation research method.

Al-Farmâwi formulated the concept of maudhu'i interpretation or thematic interpretation as an effort to collect verses of the Koran that have the same purpose, arrange them chronologically to support the reasons for their revelation, explain them, relate them to the letter in which they are located, conclude them and draw conclusions. into the discussion framework so that it can be seen from all aspects, and the assessment is based on valid knowledge criteria.

The sources used in this library research consist of primary sources and secondary sources. The primary source is in the form of Qur'anic verses that are relevant to the theme of the aqidah learning model, accompanied by support from the books of interpretation (Sugiyono, 2017). While the secondary sources are books on general education theory and Islamic religious education as well as from the results of previous research, which are relevant to the research theme (Dr. Tjipto Subadi, 2006).

RESULT AND DISCUSSION

Islamic faith is an important thing to learn for a Muslim who wants to explore Islam. Islamic faith is a guarantee for the safety of a Muslim. If someone's creed is good, other aspects will also be perfected. One of the most effective means to improve and deepen the faith is the Koran, hadith, and books that are certain by scholars (Atikah, 2015).

Akidah is defined as the content of basic beliefs, basic beliefs, concerns, faith, creed, and credo. Akidah is to connect two corners so that they meet and connect firmly. This bond is different from the translation of the word ribath which also means, but which is easy to open because it will contain harmful elements. Therefore, aqidah in the language is something that is believed, believed, held firmly, and buried deep in the soul and cannot be turned away from you (Mulia, 2020).

According to Ab Bakar Jâbir al-Jazâiry, the definition of creed in terms (terminology), is a number of truths that are generally accepted by humans based on reason, revelation, and nature, engraved in the heart and believed to be true for sure and everything that contradicts the truth is rejected that.

Therefore, aqidah is a firm and definite belief, there is no doubt for those who believe in it, as an opinion and thought or model that affects the human soul, then becomes a part of humans themselves, is defended, maintained and confirmed that it is truly there is. Akidah is a matter that must be justified by the heart, with which the soul can be calm, and steady, not

influenced by doubts and doubts (Rofiah, 2016).

From the explanation above, it can be believed that *aqidah* is a belief, a firm and sure belief, deep down, trustworthy, convincing, convincing, and convincing, and not being doubted by doubts and doubts.

Learning faith is an activity (process) that is systematic and systematic on several components. Each component is not partial (separate) but must run regularly, support each other, complement each other and be sustainable. For this reason, the concept of a good faith learning model is needed (Muhammad Imanulloh, 2015).

Aqidah learning is learning about the Islamic creed which includes faith, beliefs, or basic Islamic beliefs that every Muslim must believe in, and becomes the basis for all activities. On the basis of this thought, what is meant by the concept of the *aqidah* learning model is an example, example, design, pattern, or design of the learning process which is a brief description of an explanation with the aim of describing the real creed learning process (Che Kob, 1985).

In general, there are several elements of the learning model that characterize the learning model. Specifically, among others: (1) logical theoretical rationale compiled by the makers or developers. (2) rationale about what and how students learn. (3) the behavior required for the model to be implemented successfully. (4) the learning environment needed so that the learning objectives can be achieved.

Learning faith is an activity (process) that is systematic and systematic on several components. Each component is not partial (separate), but must run regularly, support each other, complement each other and be sustainable.

There are several concepts of learning models that can be applied in the learning process of faith, of course, they must be adapted to the development of intelligence, social, emotional, physical, and moral in students, such as:

a. Qudwah

Based on the Word of Allah SWT. in Q.S. al-An'âm [6]/55:90 can be understood, first: The purpose of the *qudwah* learning model is to imitate or imitate the previous apostles, especially in providing *aqidah* and sincere learning, namely not asking for an imbalance in the learning provided. Second: The *qudwah* learning model assumes a. One needs an example, role model or something to follow in creativity, initiative, idea, and innovation from a potential life learner. B. The *qudwah* learning model is suitable for adult learning, focusing on educators based on andragogy principles.

b. Uswah

With the concept of the *qudwah* learning model which tends not to meet directly with students, on the concept of the *uswah* learning model, the character who is exemplified, especially the Prophet Muhammad. dealing directly with students, so that the presence and direct involvement of exemplary figures can motivate and provide examples of how to respond and pay attention to certain conditions.

c. Tamtsîl

Assumptions of applying the *tamtsl* learning model: a) *tamtsl* explaining abstract meanings through concrete things. b) a very strong psychological impact, so that it can affect a person's emotional and social condition and even spiritually. c) *tamtsîl* is used in accordance with the conditions and situations of the community and nation and can preserve local cultural values, by utilizing the media that is around.

The concept of the *tamtsîl* learning model is one of the concepts of the Qur'anic learning model in expressing various explanations and aspects of its miracles. The concept of this learning model contains high essences in terms of meaning and purpose, describing an interesting picture in a beautiful rhetorical framework. *Tamtsîl* is a framework that displays meanings in a form that lives in the mind. Usually done by personifying something unseen with the present, abstract with the concrete, or by analogizing something with

something similar. With tamtsîl, many meanings that are originally good, become more beautiful, attractive, and enchanting. Therefore, tamtsîl can encourage the soul to accept bad meanings, and make the mind feel satisfied.

d. Isyârah

The concept of this learning model presses at a certain time to apply a stronger influence than words.

e. Ta'lîm

This learning concept emphasizes that the learning process of faith is a transfer of knowledge as well as actions that can increase the IQ, EQ, and SQ of students.

f. Tadrîs

The assumption of children's learning is to be able to understand a problem, students need to learn something well, through reading attentively and repeatedly, both aiming to understand a topic.

In this learning concept, in order to understand a problem, it is necessary to learn something well, through full reading and repeated repetition aimed at memorizing and understanding a topic.

g. Tahfîzh

The process of learning aqidah requires tahfidz such as guarding, supervision and maintenance.

h. Taksyîf

The assumptions of the taksyîf learning model are: Learning is a process to take advantage of adversity with love from the Supreme Educator and reveal the truth by sharpening conscience so that it can improve the quality of students.

The concept of this learning is that the learning process is a useful learning process with the love of educators and revealing the truth by sharpening conscience can improve the quality of students.

i. Ta'rîf

The concept of this learning model emphasizes that the beginning of mastery of knowledge is the introduction of something.

j. Tarsyîd

Assumptions of learning are instructions from Râsyid / educators to lead students to take the straight path so as to achieve happiness and perfection.

The concept of the tarsyd learning model emphasizes that in the learning process it requires instructions from the rasyid / educator to lead students to take the straight path so as to achieve happiness and perfection.

k. Ta'thiyah

Learning Assumptions: Continuous giving both externally and mentally is one of the processes of learning aqidah.

The concept of the ta'thiyah learning model emphasizes continuous giving both in the form of zhahir and in the heart, which is a process of learning faith.

l. Tadzkîr

Assume this tadzkîr learning is: Learning is a process to take lessons or lessons from all events with strong faith and extraordinary intelligence with a clean heart.

m. Taslîf

The concept of the taslf learning model is a learning process by taking lessons from past people or objects. One thing that cannot be denied is that currently rapidly developing learning models are models based on educational theories from the West, such as the Problem Posing learning model, Life Skills, Active Learning, Quantum Teaching, Humanistic learning models. , Class Meetings, Cooperative Learning, Integrated Learning, and more. However, based on the research findings, the concept of aqidah learning model in the perspective of the Koran is actually much more diverse. When compared with other theories, various concepts of aqidah learning model have

been applied by the apostles and prophets, rich with spiritual, humanist, and contextual values.

Various kinds of aqidah learning model concepts that can be applied in the educational process, of course, must be adapted to the development of intelligence, social, emotional, physical, and moral in students.

CONCLUSION

The concept of the aqidah learning model in the perspective of the Qur'an is a continuous learning process that requires good training, it needs cooperation between educational institutions, families, and communities to activate proper and effective maintenance and care. So it is recommended to involve the active role of the community to supervise the learning process of faith in both formal, informal, and formal environments, activate the filling of liaison books between educators and parents, activate school committees, while for universities to activate the role of academic lecturers and other processes so that learning of faith is not only focused on cognitive aspects but also spiritual and social/affective aspects that can be seen in the results of a continuous learning process.

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