

THE INTELLIGENT MEANING IN THE QUR'AN: Nalysis Of The Sure Potential In The Al-Qur'an As A Dimension Of Human Psychic Insaniah

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Abstract: Guru adalah sumber pengetahuan bagi anak didiknya. Dalam konteks persoalan manajemen kelas, yang dapat dilakukan oleh guru adalah pelaksanaan mengatur pembelajaran secara baik. Penelitian ini berupaya mengungkapkan Peran Guru Dalam Pelaksanaan dan peran dalam mengatasi kendala-kendala manajemen kelas SDIT Al Kautsar Madani Kota Batam. Penelitian menggunakan metode kualitatif yang bersifat deskriptif. Pengumpulan data dengan teknik observasi dan wawancara, adapun yang menjadi informan ialah enam orang guru kelas. Teknik analisis data dengan tahapan: mereduksi data, penyajian data, dan kesimpulan. Hasil penelitian peran guru dalam mengatur manajemen siswa dengan selalu memberi motivasi kepada siswa untuk belajar dengan baik, dan memberikan nasihat. Siswa yang berbuat tidak baik guru memberi teguran, sehingga perilaku siswa yang tidak baik tersebut tidak berkelanjutan, guru kelas di SDIT Al Kautsar Madani Kota Batam sangat berperan dalam merencanakan, mengorganisasikan dll, dengan cara guru membina dan membimbing peserta didik sesuai dengan berbagai latar belakang sosial, ekonomi, budaya serta sifat-sifat individunya, membantu peserta didik belajar dan bekerja sesuai dengan potensi dan kemampuan yang dimilikinya, dan mengatasi hambatan-hambatan yang menghalangi terwujudnya interaksi dalam kegiatan belajar mengajar.

Kata Kunci: *Pengetahuan, Manajemen Guru, Mengelola Kelas*

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INTRODUCTION

The introduction of the paper should explain the nature of the problem, previous work, purpose, and the contribution of the paper. The contents of each section may be provided to understand easily about the paper. Humans are creatures on the face of the earth, who were given the task as caliphs. In addition, humans are also referred to as pedagogic beings, namely the creatures of God who were born carrying the potential to be educated and educate as in the Qur'anic letter-Nahl verse 78.¹ In the verse al-Allah implies that the potential possessed by humans consists of hearing, sight, and heart. This potential needs to be developed optimally and integratedly, in order to be able to become a good person or to become a human being.²

An-Nahlawi added a comment on the explanation of the verse that if the potential for hearing, sight, and heart are mutually sustainable, then the knowledge that God has bestowed on humans will bring humanity to the happiness of the world and the hereafter. He focuses more on optimizing the functions of these three potentials on science by stating that hearing functions as a science preserver that has been discovered by others, vision has a function to develop knowledge by adding research

¹ Sainab Sawaluddin, Munzir Hitami, Zikri Darussamin, 'The Potential of the Senses in Al-Quran as the Basic Elements of the Human Physic and Its Application in Learning, I', *nternational Conference on Islamic Education (ICIE 2018)Advances in Social Science, Education and Humanities Research*, vol. 261 (2018), p. 158.

² Sawaluddin, *Potensi Indra, Akal dan Kalbu Menurut Al-Qur'an dan Aplikasinya Dalam Pengembangan Pendidikan Dasar* (Pekanbaru: UIN Suska Riau).

and study results to it, and the heart in charge of members set aside knowledge from all the stains and dirt.³

Of the three human potentials, the potential of reason is the most important aspect which is owned by humans, as a form of the struggle of humans as creatures of Allah (ahsani taqwim)⁴. The potential of mind possessed by man will be able to provide a lasting influence on the actions taken by his limbs. In learning, too, if intelligence (Intellect) and develops well, it will affect the absorption of the student towards the material taught by the teacher, thus affecting the results obtained.⁵

Humans are unique creatures, the uniqueness of which can be seen from several terms used in terms of human potential, such as ratios (Latin), reason (English and French), nous (Greek), verstand (Dutch), vernunft (German), al-akal (Arabic), buddhi (Sanskrit), and reason (one word composed of Arabic and Sanskrit).⁶

The term "aql" is indeed a controversy in its mention, because it is not clear when to become a vocabulary in Indonesian. The term a is taken from the Arabic language, namely 'aqla-ya'qilu-'aqlan and has been used by Arabs before the coming of the religion of Islam, which means practical intelligence shown by a person in a changing situation.

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.⁷ The object of this study is the Qur'an. In line with that, the research method used is the method of interpretation of the (2005). Based on the explanation, then the steps undertaken in thematic

³ An-Nahlawi, *Pendidikan Islam di Rumah Sekolah dan Masyarakat* (Jakarta: Gema Insani Press, 1995).

⁴ Miftahuddin Miftahuddin, 'PEMBENTUKAN KEPERIBADIAN MELALUI PEMAHAMAN AL-QUR'AN PADA MAHASISWA PRODI BPI FAK. DAKWAH DAN ILMU KOMUNIKASI UIN SULTAN SYARIF KASIM RIAU', *Al-Ihda'*, vol. 13, no. 2 (2018), pp. 1–16.

⁵ Muhaimin, *Paradigma Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2008).

⁶ Jusuf Mudzakkir Mujib Abdul, *Ilmu Pendidikan Islam* (Jakarta: Kencana Perdana Media, 2010).

⁷ M.A. Suryadilaga, *Metodologi Ilmu Tafsir* (Yogyakarta: Terad, 2005).

interpretation method are as follows:⁸ 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.⁹

Results And Discussion

In the Dictionary of the Sciences of the Qur'an it is stated that the word *akalsearti* with 'aql, wisdom or reason, which has the task of thinking or thinking or living and seeing or understanding the universe.¹⁰ Most commentators interpret *akalt* not only with the mere meaning of the mind, but also feelings.¹¹

In words 'aql has various meanings, including *al-hijr* or *al-nuhā* which means intelligence. While the verb (*fi'il*) 'aqala means *habasa* which means binding or captivating. Therefore a person who uses 'Aql is called *āqil* which is a person who can bind and captivate his desires.¹² In the al-Qur'an there are approximately 49 words of words varied in 30 letters. Except for one, all of them are 'mud mudori'. The details can be explained as follows:

- a) The word *عقلواه* is found once in the Qur'an, al-Baqarah / 2: 75.
- b) The word *انعقل* is very common in the Qur'an, Al-Mulk / 67: 10.
- c) The word *ييعقلها* is very common in the Qur'an, Al-Ankabut / 29: 43

⁸ Abd al-Hayy Al-Farmawi, *Al-Bidayah fi al-Tafsir al-Mawdu'i* (al-Qahirah: Dirasah Manhajiyah Mawdu'iyah, 1977).

⁹ M.Q. Shihab, *Metode-metode Penafsiran Al-Qur'an*, 2nd edition (Jakarta: Pustaka Firdaus, 2000).

¹⁰ Ahsin W. Al-Hafidz, *Kamus Ilmu Al-Qur'an* (Jakarta: Amzah, 2006).

¹¹ Kaelany HD, *Islam dan Aspek-aspek Kemasyarakatan* (Jakarta: Bumi Aksara, 2005).

¹² Baharuddin, *Paradigma Psikologi Islam (Studi tentang Eelemen Psikologi dari Al-Qur'an)* (Yogyakarta: Pustaka Pelajar, 2007).

- d) The word **تعقلون** is 24 times and packaged in different editors, namely:
1. The word **لعلكم تعقلون** is 8 times (Surah Al-Baqarah / 2: 73 and 242, Surah Al-An'am / 6: 151, QS. Yusuf / 12: QS. An-Nur / 24: 61, QS. Al-Mu'min / 40: 67, QS. Az-Zukhruf / 43: 3 and QS. Al-Hadid / 57: 17).
 2. The word **ان كنتم تعقلون** 2 times, namely in the Al-Qur'an, Ali Imran / 3: 118 and the Qur'an, Ash-Syu'ara ' / 26: 28.
 3. The word **افلا تعقلون** 13 times (QS. Al-Baqarah / 2: 44 and 76, QS. Ali Imran / 3: 65, QS. Al-An'am / 6: 32, QS. Al-A'raf / 7 : 169, QS. Jonah / 10: 16, QS. Hud / 11: 51, QS. Yusuf / 12: 109, QS. Al-Anbiya ' / 21: 10 and 67, QS. Al-Mu'minun / 23: 80, QS. Al-Qasas / 28: 60 and QS. Ash-Shaffat / 37: 138).
 4. The word **افلم تكونوا تعقلون** is only once, namely in the Qur'an,. Yasin / 36: 62.
- e) The word **يعقلون** is called 22 times in different editors.
1. The word **يعقلون** 10 times (Surah Al-Baqarah / 2: 164, Surah Ar-Ra'd / 13: 4, QS. An-Nahl / 16: 12 and 67, QS. Al-Hajj / 22: 46, QS. Al-Furqan / 25: 44, QS. Al-Ankabut / 29: 35, QS. Ar-Rum / 30: 24 and 28, QS. Al-Jatsiyah / 45: 5).
 2. The word **لا يعقلون** is 11 times (QS. Al-Baqarah / 2: 170 and 171, QS. Al-Maidah / 5: 58 and 103, QS. Al-Anfal / 8: 22, QS. Yunus / 10: 42 and 100, QS. Al-Ankabut / 29: 63, QS. Az-Zumar / 39: 43, QS. Al-Hujurat / 49: 4 and QS. Al-Hashr / 59: 14).
 3. The word **افا يعقلون** is only once, namely in the Qur'an,. Yasin / 36: 68. According to Yusuf Qardhawi, the term **تعقلون** is used by the Qur'an to be able to think of verses that Allah SWT has explained, and the term **يعقلون** has the character of determining and denying. Whereas the use of negative editorials (istifham inkari) aims to provide encouragement and uplift, and the use of the **لا يعقلون** editorial is a slur against those who do not use reason or deny it so that they are static, taqlid blind and deny.¹³

According to Al-Biq'a'i, albab is a mind that benefits its owner by sorting out the substantial side of his skin. It is the deepest side that functions to capture the commands of Allah SWT in things that can be sensed and can witness Him through His verses. In the Qur'an can find

¹³ Yusuf Qardhawi, *Al-Qur'an Berbicara tentang Akal dan Ilmu Pengetahuan*, terj. AbdulHayyie Al-Kattani, (Jakarta: Gema Insani Press, 1996).

the term *albab* which is arranged with the term *ulu* (plural forms of *dzu* which means to have), so that it becomes *ulul albab*. So *ulul albab* is often interpreted as someone who has reason. In addition to using the term *ulul albab* to represent people with reason, the Qur'an also uses the term *ulin nuha*. *Nuha* is a form of *jama'* from *nuhyah*, namely prohibition, intelligence, 'Aql. *Ulin nuha* is referred to in the Qur'an two times, namely in the Qur'an, *Thaha* / 20: 54 and 128. In this connection, Sayyid Husain Nashr stated, the idea of education in Islam (especially the Arabs) and its ultimate goal, including someone who studied physics, was not to dominate Nature and to obtain external power and power, but how to control yourself. The education system has never separated between academic education and spirit and the whole aspect of humanity. The said system has never considered the transmission of knowledge and ownership legal without having proper morality and without having spiritual characteristics.¹⁴

The above makes it possible to say that "Arabic reasoning" is directed by a normative view of everything. A normative view is the tendency to think to find the position and location of something in a value system that is used as a reference and center by that thought. This is in contrast to the objective view, which in discussing something means finding the subjective forming elements and trying to dismantle the substance that is in it. The normative perspective is a reductive perspective, limiting everything only to the aspect of value. The objective perspective is a structural analytical perspective, analyzing something to its basic elements, in order to reconstruct it in a form that can display its substance.

A reductive perspective that limits something only to those aspects of value will be found in common words spread throughout the Qur'an. Reason terms that appear in the Qur'an are never separated from Divine values, where the use of reason will always lead to the power of God which then as the ultimate goal is how humans want to believe in Him. The point of activity of thinking (*ta'aqqul*) in the Qur'an is really in the verses that discuss the universe and all its laws are not for interests mundane in order to improve science and technology, but how humans can understand the unlimited power of God, and then will improve the quality of devotion and faith in Him. That way, in line with al-Syarqawi's

¹⁴ Azhar Arsyad, *Islam dan Perdamaian Global* (Yogyakarta: Madyan Press, 2012).

opinion, every last word in the verses that discuss the problem of natural law, will move from particular meaning (juziyiy) to universal meaning (kulliy). Likewise, when reason is in a verse related to the story of the past, then what is targeted there is news from the past about the development of Shari'a (tasyri'), aqidah and tauhid.¹⁵

People with reason in the Qur'an are not people who have high intellectual intelligence, but people who can understand the verses of Allah, both verses in the form of revelation texts and verses of kauniyah (universe), as a great gift originating from the One and the Power. Therefore believing in the existence of other powers and following them, in the Qur'an is referred to as people who have no sense and cannot understand. The hypocrites and infidels are not people who do not have intelligence. They are born by a group of intelligent people and have a high position in society. This was seen when the unbelievers tried to reject the truth of what was said by Muhammad SAW, they expressed logical reasons that departed from their life experience. But because they are not able to understand God's power and trust Him, they are considered unable to use their potential. And more than that, the inability to use the potential of the mind then makes them occupy a lower position than animals. The above understanding is in line with what Sayyid Husain Nashr said, that when Muslim scientists study natural phenomena that are so rich, they do so not only to pay off mere curiosity, but to observe closely the traces of the Divine (Vestigia Dei). Natural phenomena are not independent realities, but the signs (signs / ayāt) of Allah, with which they are guided by the existence of God, love, wisdom, and intelligence.¹⁶

The meaning of such a mind, then affects the concept of m ilm, namely knowledge that can be achieved by the ta'aqqul process. In the time of Jahiliyah, "ilm means a kind of knowledge about something, which comes from someone's experience with a particular problem." It is contrary to zhann, which means the result of mere subjective thinking that does not have a strong foundation so it cannot be trusted. In the Qur'an, the word m ilm is placed in the conceptual field of new divine revelations and is associated with different concepts. Now that great knowledge comes from God's revelation, which is information that is only given by

¹⁵ Muhammad 'Abdullāh Al-Syarqawi, *Sufisme dan Akal* (Bandung: Pustaka Hidayah, 2003).

¹⁶ Mulyadhi Kartanegara, *Integrasi Ilmu Sebuah Rekonstruksi Holistik* (Jakarta: Arasy Mizan, 2005).

God himself. Such knowledge has absolute objective validity because it is based on the "truth" of the Divine haqq as the only reality in the true sense of the word. Compared to the absolute reliability of this source, other sources are essentially unreliable. And if we look at this framework, the old word, that is, the form of knowledge that is considered liberal and has a strong foundation in the era of ignorance because it comes from one's personal experience, of course, has to be lowered, zhann.

There are so many parts which at first are seen as knowledge that have a strong foundation in the jahiliyyah period then must be seen as something that does not have the basis, in essence, in terms of mere predictions and predictions. In Surat al-Jātsiyah: 24, it is described how the unbelievers stubbornly refused to believe in Allah and later in the day. They said firmly, "There is no life except life on this earth. We die, we live, then it's done! ", As if they really had knowledge of human goals. In fact according to the Qur'an, what they have is not 'ilm, but solely just an assumption," and they sometimes have no knowledge of it, they are nothing but guessing (zhann) only. "

Furthermore zhann is often referred to in the Qur'an as ittibā 'al-hawā, which literally means "to follow his own personal mind", so that in this form it is contrary to' ilm, which in such context is nothing but revelation guidance Divine. Only Allah and His Messenger have absolute authority to be trusted and absolutely true, besides that they are followers of "thoughts" of Ahwā'a itself. So any statement which is based on ahwā 'called ra'yu "prabadi opinion", which means opinions that do not follow the rules, are inconsequential and have no basis. It should be noted that the word ra'yu at that time contained a greater weight than simply translated "opinion", because it was associated with kufr which was too strong. Thus, there is no doubt that the word akaldan 'ilm if the position is used as a term in the Qur'an, then the meaning is an understanding of the truth of the Prophet's treatise, and knowledge originating from a source that is absolutely trustworthy, which is nothing but divine revelation . Because that is the term in the Qur'an al-rāsikhūna fī al-'ilm (People who are very knowledgeable), who show those who have true faith, can only be understood in this sense.

Actually, if traced, changes in the meaning of reason and m ilm in the Qur'an above may very well occur due to the reference to these two things to the Heart. The perspective on heart is very different from the perspective on dimagh (brain). The heart is identical to feelings that are

bound by value, whereas dimagh has a tendency for rational thinking which is loaded with critical analysis. Heart is not discussing the accuracy of the calculations represented by right or wrong answers, but rather leads to moral norms that are represented by the word good or bad. This can be seen from the answers of the Prophet SAW. against the Wāshibah question. He said: "Ask your heart. Goodness is what makes the soul and heart calm, while sin is anything that makes the heart dirty and makes hesitant shadr (chest).¹⁷

That is why, people who cannot understand the truth of Divine revelation are not damaged by the nerves of their brains, but people who are closed and locked dead by their heart (Surah al-An'am: 25; QS. Tawbah: 87, 93; QS al-Isra': 46; Surah al-Kahf: 57; and Surah al-Munabaqūn: 3). The closing of this heart when referring to the words of the Prophet SAW, will understand because there is an accumulation of sins committed by someone, not because of physical events that damage the intelligence system. Rasulullah SAW said: "A believer when he commits a sin there is a black dot on his heart. If he repents, does not do it again and istighfār then the heart will be shiny again. But if the sinful action increases, the black dots will also increase so that the Heart will be locked.¹⁸

The Key The heart of the hadith above by the Prophet is equated with "rān in the Qur'an, al-Muthaffifin: 14," Sometimes not (thus), Actually what they always try to cover up their Heart ". In rān language it has "ghalaba" (defeat), so that "bal rāna' alā qulūbihim" can be interpreted as "what they have done has defeated their Heart so that it is closed".

The word rān in this verse by Ibn 'Abbās means the same as thaba'a (closed/ closed), then "bal rāna' alā qulūbihim" can be equated with "Thubi 'alā qulūbihim" in the Qur'an, Al-Munāfiqūn: 3, where it is stated that the closing of the heart is what results in a person not being able to understand everything that is right from Allah.

This is in line with the hadith of the Prophet SAW. narrated from Hudzaifah, "There will be a slander against the heart, then which heart will deny it there will be a white dot, and which heart will not deny it there will be a black dot. Then another slander occurs. So if the heart that

¹⁷ 'Abdillāh Ahmad bin Muhammad bin Hanbal, *Musnad Ahmad bin Hanbal* (1998).

¹⁸ Muhammad bin 'Isā Abū 'Isā al- Tirmidziy, *al-Jāmi' al-Shahih Sunan al-Tirmidziy* (Beirut: Dār al-Kutub al-'Ilmiyah, 1987).

breaks the first slander menging karinya, there will be a white spot again there. And if the heart that does not deny the first slander does not deny it, there will be a black spot again there, then he will not know the ma'rūf (in other versions that are haq / correct) and will not deny the munkar.¹⁹ Departing from information above, as the word sense that undergoes a change in meaning, the heart as an organ where the mind rests also experiences the same thing. The heart as a means of ta'aqqul is inseparable from the values of monotheism that surround it. Those who do not believe in God and the message that is brought by His Messenger, and those who associate with Him are considered to have closed their hearts (Surah al-Nisā: 155; Surah al-Jātsiyah: 23; QS. Junus: 74; QS. QS. al-Baqarah: 7; QS. al-Anfāl: 25; QS. al-Tawbah: 87, 93; and QS. al-Nahl: 108). In this connection, Ibn Sirīn as quoted by al-Syarqawiy, states that the heart is something that tells Allah to be righteous, the day of vengeance is true, and indeed Allah will raise up humans from the grave world.²⁰

Intellect in the Qur'an never appears in the form of isim (noun) but is always present as fi'il (verb)²¹ with various forms of derivation. The word sense, of its 49 occurrences, all of them are fi'il mudlāri 'except one time in the Qur'an, al-Baqarah: 75 in the form of fi'il mādhi. This form of mudhari - the word sense gives an indication that ta'aqqul activities are activities that take place repeatedly.²²

Every fi'il is ensured to have a fāil which is generally in the form of isim, both in the form of zhāhir im which is clearly visible and isim dhāmīr is stored. In the Qur'anic letter, al-Hajj: 46, fi'il mudhāri 'the word ya'qilūn has fā'il in the form of estimated dhamīr (taqdiruhu) is the infidel of Mecca (kuffār makkah).²³

From a little description of the above, it can be concluded that what is meant in the Qur'an is the potential for thinking that binds or prevents

¹⁹ Muhammad bin 'Abdillāh Abū 'Abdillāh al-Hakim Al-Naisābūriy, *al-Mustadrak 'alā al-Shahihain* (Beirut: Dār al-Kutub al-'Ilmiyah, 1990).

²⁰ Al-Syarqawiy, *Sufisme dan Akal*.

²¹ Abd al-Rahman Al-Akhdhariy, *Taqrīrāt al-Jauhar al-Maknūn fī Tsalāstah Funūn* (Kediri: Madrasah Hidayatul Mubtadi'in).

²² Mohammad Nor Ichwan, *Memahami Bahasa al-Quran Refleksi atas Persoalan Linguistik* (Yogyakarta: Pustaka Pelajar, 2002).

²³ Jalāl al-Dīn al-Suyūthiy dan Jalāl al-Dīn Al-Mahalliyy, *Tafsīr al-Qur'ān al-Karīm li al-Imām al-Jalālain* (Semarang: Toha Putra).

someone from falling into sin or violation and error. Therefore, it is possible for a person to have a very bright mind, but he is considered to have no reason, because he committed various sins and violations. In line with this meaning, as when Al-Qurthubi interpreted the Koran letter, Ath-Thur / 52: 32, please say that one of the companions of the Prophet Muhammad SAW said to him: "How wicked is the Christian A." The Prophet Muhammad replied: "No! An infidel is not understanding. Don't you hear the word of Allah SWT in the Qur'an Surat Al-Mulk / 67: 10

Someone who does not use his potential to avoid falling prey to sins, violations and mistakes, the Qur'an does not name people who have reason. That is what is also recognized by the inhabitants of hell as read in the Qur'an Al-Mulk / 67: 10 above. Nevertheless, the Qur'an never mentions "people who have reason" by using the form fa'il of the word 'aql. however, the Qur'an uses the term ulul albab and ulin nuha.

As the potential to think, reach is very broad. Not only in the empirical domain. But also abstract ones, including metaphysics. However, the way of thinking between empirical and abstract or metaphysical is not the same. Then the potential that exists in the child that must be developed is the potential of the mind (brain). The final potential is used to understand something and distinguish between good and bad, explaining what is beneficial and what is bad,²⁴ therefore experience and knowledge for humans are increasing and developing towards perfection. The potential will differentiate between God's creatures named humans and other creatures. This potential needs to be developed through education, so that the potential is not static. He will develop from day to day toward maturity of thinking. He can study, contemplate and live all things that are faced, including also can reflect on all natural phenomena.²⁵ The task of the potential of the brain is finally to do thinking activities, namely 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.²⁶

The gift of reason should be used to think. Here, there is instinct 'aql, which is wanting to know which must be supported by the ability to ask, have creativity and innovation in developing questions, also have frames

²⁴ Wahbah al Zuhaili, *al-Taḥsīn al-Munīr fī al-'Aqīdah wa al-Syarī'ah aw al-Manhaj* (Beirut: Dār al-Fikr al-Mu'āshir).

²⁵ M. Niphan Abdul Halim, *Anak Shaleh Dambaan Keluarga* (Yogyakarta: Mitra Pustaka, 2000).

²⁶ Slamet Wiyono, *Manajemen Potensi Diri* (Jakarta: Grasindo, 2004).

in developing questions. By developing the questions will be obtained various knowledge, technology, ability to regulate and law both from God and those compiled by humans. Talking about reason has a lot to do with analytical and systemic logic (not included in logic or not), increasing the ability of logic as well as increasing intellectual ability.²⁷

With the potential of the human mind, God tells humans to think. Thinking is the activity of passion processing brain energy, or connecting human capacity with everything that humans want to know. Thinking is a dialectical process. This means that during thinking in the mind itself there is a question and answer in an effort to put the relationship between being caught with objects that want to know clearly. This question and answer will develop the mind and always think to look for an answer to the question. I'll not stop thinking before he finds an answer. In general, the object of thought is something that is empirical based on experience, especially those obtained from discoveries, experiments and observations. Even so, thinking is not only a tool to increase intellectual content, but is a trap of the education of all human personalities.²⁸

Humans in their lives often face various problems that require solving. All life problems faced by humans and unknown answers are seen as problems. This happens when humans have certain goals that they want to realize. But do not know how and finally fail which then gave birth to a problem in his life. To be able to solve problems faced, there are certain steps (thinking) in solving problems.²⁹

Various potential human reason

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Humans in their lives often face various problems that require solving. All life problems faced by humans and unknown answers are seen as problems. This happens when humans have certain goals that they want to realize.

²⁷ M. Dawam Rahardjo, *Keluar dari Kemelut Pendidikan Nasional: Menjawab Tantangan Kualitas Sumber Daya Manusia Abad 21* (Jakarta: Intermesa, 1997).

²⁸ Sukanto, *Dinamika Islam dan Humaniora* (Solo: Indika Press, 1964).

²⁹ Muhammad Utsman Najati, *al-Qur'an wa Ilmu al-Nafs*, terj. *Al-Qur'an dan Ilmu Jiwa* (Bandung: Pustaka, 1985).

First, awareness of problems. In order for humans to arrive at the goals or desires to be achieved, the awareness of the existence of this problem is the first step in the thought process. Second, collecting data about the problem at hand. In order for humans to be easy to collect data, then the data and information in accordance with the problem is taken and data or information that is not relevant (appropriate) must be abandoned. Collecting data that is relevant to human problems, will make it easier to help in clarifying, understanding and limiting the problem carefully. Third, the preparation of hypotheses. As long as data and information are being collected, in the minds of those concerned there are several possible solutions or hypotheses for the problem. Fourth, research on hypotheses. Interim opinion (hypothesis) is done several times in order to get a good answer with the program. Fifth, testing the truth of the hypothesis. After the hypotheses that are not feasible are kept away and the hypothesis that is feasible is obtained, usually humans will collect various other data. Hold new observations to find out how far the truth of the hypothesis is.

These are the steps of thinking that are usually followed in solving a problem. These steps themselves follow in solving all problems in everyday life. These steps are also used by scientists who carry out scientific experiments in the laboratory. According to the study of psychologists, people who are creative with their thoughts will get inspiration. The type of inspiration in creative thinking actually arises from someone's mind when he engages in intense activity. That is, when someone is thinking and abstracting a problem in a long time and has not found a way to solve it, then usually someone will precipitate the feeling of the *lahaan* in some time. This is intended to rest the mind and mind with the intention that at other times he will again complain about the problem that has not been divided. This period of rest by psychologists is called the incubation period, where at this time there will be important changes in the scope of one's thinking.³⁰

First, the mind will be separated from some of the inhibiting burdens that are felt to block and become the barrier. Second, the mind will be free (temporarily) of the feeling of failure that is over and felt blocked, so that it cannot continue its thinking for that, after resting and returning to thinking about the problems faced, then the mind will be

³⁰ M. Amin Syukur, *Intelektualisme Tasawuf Sufi: Studi Intelektualisme Tasawuf al- Ghazali* (Semarang: Lembkota, 2002).

clearer and so that after previously experiencing relaxation Third, in the mind there will be organizing information that makes clearer the relationship of concepts or ideas that were previously invisible.

Likewise new thoughts will emerge that can lead to the solution of the problems at hand. From the statement above, the author captures that human reason can develop well, if humans always think, be creative and find solutions to problems. From that thought, humans will find an idea, ideas will be abstracted or realized in life, so that humans will get satisfaction in life.

The development of the child's thinking potential must be based on the values of Islamic nature that have been born since birth. Do not let the development of children's thinking actually uproot the values of faith that have been pledged before God before he was born into the world. Thinking potential needs to be continuously developed. But the objects that are considered are only things that are outside the essence of God. Don't think about how and what kind of God is. Because by thinking about all these natural occurrences, the faith will increasingly stick deeply in the heart and by trying to think of the essence of God will damage one's self and faith.³¹ NIPANN Thus, parents and educators are obliged to guide and develop children's thinking in the right direction. According to Harun Nasution, in his book *Rational Islam*, said that to describe the act of thinking, the Qur'an not only uses the word 'aqla, but also other words,³² such as:

- a. The word *dabbara*, meaning meditating, like the word of God in Q.S. Muhammad: 24
- b. The word *faqih*, (comprehending earnestly) is used by the Qur'an in various verses. *Faqih* shows the quality and process of human understanding, for example in the Qur'an, al-Afraf: 179:
- c. The word *tafakkara*, its meaning is almost the same as " aqla which refers to the understanding of all human abilities to understand, including intuition, inspiration and appreciation. In the Qur'an it is mentioned in the Qur'an, Ali Imran: 191
- d. Said *nadzara*, interpreted to pay attention, "designating functions as well as *akalsebagai* capacity as a tool to obtain data that is the material

³¹ Halim, *Anak Shaleh Dambaan Keluarga*.

³² Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya*, jilid 1 edition (Jakarta: UI Press, 2005).

rationale". Used by the Qur'an for example in the verses in the Qur'an Surat al-Ghasiyah: 17:

From the study of various lafadz used by the Qur'an, meaning can be made, that humans are creatures of God who are given a device by Allah in order to be able to think and give guidance on the role of reason for human thought activities.

By the time, humans understand, understand and know and can find the basic laws of nature and master the overall view of them. Knowledge obtained by humans by using their aql is a way to reach the future both in the world and in the hereafter. Because "the aspect of rational understanding is one of the most sophisticated mechanisms in human existence in this world. If this mechanism is developed correctly, it will help humans recognize themselves as well as other aspects of the universe that cannot be reached directly by the senses of the body.³³ The human soul has the power of thinking called reason.³⁴ Then akalt is divided into two, namely:

- 1) practical reason ('amaliyah) related to things that are concrete, and
- 2) theoretical reasoning related to things that are abstract in nature.

According to Al-Ghazali's conception, reason is part of the insaniyah soul (nafs nathiqah) which is the power to know, which consists of:

1. Hayulani (reason bi'l – Quwwah, this Intellect is a power of the soul has a willingness (isti'dad) to accept the essence of something that is free from matter. With this power, a human being is hidden from an animal child.
2. Instinctive reason (reason bi'l-m'aqlah), this reason occurs after man knows a number of a priori basic sciences, as seen in children when he knows that two are more than one, and one cannot be in two places in time the same time.
3. Active reason ('aql bi'l-fi'li), reason can know some theoretical knowledge, so that he is able to display the rational forms that he already knows.

³³ Murtadha Muthahhari, *Falsafah Akhlak, Kritik atas Konsep Moralitas Barat* (Bandung: Pustaka Hidayah, 1992).

³⁴ Istifani, 'Sejarah Pemikiran Ibnu Sina Tentang Jiwa', *Jurnal Ilmiah Mamba'ul, STAIMUS Surakarta*, vol. nomor 1 Ta (2001), p. 21.

4. Mustafad reason, this mind has been able to know the knowledge of things that are 'aqli (Ma'qulat) and have been able to relate to the tenth (reason).³⁵

The power of reason to know, according to Muhammad 'Abduh, to everyone have different strengths. This difference is divided into two, namely akalkhawwash and akalashawwam. akalkhawwash is a mind that can attain knowledge about God, whereas reason'wawam is a mind that cannot achieve what Akalkhawwash achieved.

With the existence of two kinds of reason, the function of revelation, if accepted by reason, has the function of information, whereas what is received by the mind of khawwash serves as confirmation. The point is that if the khawwash mind investigates things that it wants to know, then revelation serves as a tool to justify the investigation. Unlike the wawwam when looking at revelation, revelation was the first information he knew.³⁶ According to Ibn Rushd, reason is divided into three: First demonstrative reason (burhaniy) which has the ability to understand convincing and precise propositions, produce clear and important things and give birth to philosophy. The second is logic (manthiqiy) which is only capable of understanding argumentative facts. The third is the logical (khithabiy) which is able to capture things that are advisory and rhetorical, because they are not prepared to understand the rules of systematic thinking.³⁷

Whereas according to Al-Kindi, akalsebagai human thinking power is divided into two, namely practical reason and theoretical reason.³⁸ Practical reason is a mind that accepts meanings derived from matter. Whereas theoretical reason is a mind that captures pure meanings, namely meanings that never existed in matter, such as God, spirit and angels. Practical reason focuses on the material realm, while theoretical reasoning is instead metaphysical, devoting attention to the immaterial realm.³⁹

Similar to the above opinion, Ruhullah Shams gave the following account, namely:

³⁵ Muhaimin, *Paradigma Pendidikan Islam*.

³⁶ Yudian Wahyudi Asmin, *Aliran dan Teori Filsafat Islam* (Jakarta, 1995).

³⁷ Poerwantana, *Seluk Beluk Filsafat Islam* (Bandung: Rosdakarya, 1994).

³⁸ Herbert Mercuse, *Rasio dan Revolusi; Menyuguhkan Kembali Doktrin Hegel untuk Umum*, Terj. Imam Baehaqie (Yogyakarta: Pustaka Pelajar, 2004).

³⁹ Sirajuddin Zar, *Filsafat Islam* (Jakarta: Raja Grafindo Persada, 2004).

- a. Instinctive reason, that is human reason at the beginning of its creation, that is the mind that is still potential in thinking and arguing.
- b. Theoretical reason, that is the mind which has the ability to know something that exists and is not (ontological).
- c. Practical reason, namely the ability of the human soul to act, do charity and ethics in accordance with the knowledge and theoretical knowledge that has been obtained.

From some of the meanings above it can be concluded that what is meant by reason is a potential or power contained in the human soul as a tool to understand and understand everything, both theological, cosmological and ethical, and can practically change and influence it.

Function of reason in Life

In their lives, humans often face various problems. Where the problem must be solved. Without a healthy and clear mind, humans will not solve these problems. Humans have a mind that is made to think to prosper their lives. it will greatly function in this life, including as a Divine Caliph who governs life and life in the world.⁴⁰ Human well-being will only be realized if he uses his qql.

Intellect is a gift from God that is only given to humans. Therefore, reason must be used so that it does not lose its usefulness. Intellect that does not function causes man to fall into the power of lust and means the fall of man, which is described in the Qur'an as more perverted than an animal.⁴¹ Al-Qur'an Surat Al Furqan: 43-44

Intellect is al-hijr or an-nuha meaning intelligence, while the verb 'aqla means it is empty, ie binding or captivating. Therefore, a person who uses his aql, al-'aql, is a person who captures or ties his passions.⁴² People who use their wits are basically people who are able to bind their desires, so that their passions cannot control themselves, they are able to control themselves, and they will be able to understand the truth, because someone who is possessed of lust will be prevented from understanding the truth.

Thus, akal dapat also interpreted as a spiritual potential to distinguish

⁴⁰ A. Sadali Dkk, *Islam untuk Disiplin Ilmu Hukum, Sosial dan Politik* (Jakarta: Bulan Bintang, 1989).

⁴¹ Harun Nasution, *Islam Regional Gagasan dan Pemikiran* (Bandung: Mizan, 1994).

⁴² Musa Asyarie, *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* (Yogyakarta: Lembaga Studi Filsafat Islam, 1992).

between the haq and which are vanity, which is true and what is wrong. Intellect is the deterrent of lust to know the mandate and the burden of its obligations, it is understanding and thinking that always changes according to the problem at hand, it is a clue that distinguishes the guidance and error, it is an inner awareness that is more powerful than the eyes. Therefore, in the Qur'an it is explained that reason has a function to understand truths that are physical and metaphysical.⁴³

In connection with the explanation above, the potential of reason gives the ability to humans to understand the symbols of things that are abstract, analyze, compare and make conclusions and ultimately choose or separate between right and wrong.⁴⁴ The potential of reason as an organ that exists in humans is to distinguish between humans and other creatures.⁴⁴ akal sebagai human potential in the view of Islam is different from the brain. akal here is interpreted as the thinking power contained in the human soul. akal dalam Islam is a bond of three elements, namely thoughts, feelings and volition. If the bond does not exist, then there is no sense.⁴⁵ it is also interpreted as a trait to understand and discover knowledge and as an element of understanding in man who knows the nature of things. Sometimes reason is called the physical heart, which is in the chest, the cause between physical heart and latifah 'amaliyah has a unique relationship. Because the relationship with the whole body must go through the physical heart. It is the physical heart which is the body's instinct as well as the center for all gestures.⁴⁶

In the context of the verses of the Qur'an the word sense can be understood as the power to understand and describe something. Moral and power drive to take lessons and conclusions and wisdom.⁴⁷ In addition, reason is an understanding and thinking that changes in dealing with everything, both clearly and unclear.⁴⁸ With the potential of reason, humans will be able to think and create to explore and discover knowledge as part of the facilities provided to humans for the function of the Caliphate. And the potential of akal inilah in human beings as a source of

⁴³ Jalaluddin, *Teologi Pendidikan* (Jakarta: Raja Grafindo Persada, 2001).

⁴⁴ Umary Barmawie, *Material Akhlak* (Solo: Ramadhani, 1995).

⁴⁵ Djamaluddin Ancok dan Fuad Nashori Suroso, (1994).

⁴⁶ Abu Hamid Al-Ghazali, *Ihya' Ulūm al-Dīn* (Beirut: Dār al-Kitāb al-Islāmīy, 1995).

⁴⁷ M. Quraish Shihab, *Logika Agama; Kedudukan Wahyu dan Batas-Batas Akal dalam Islam* (Bandung: Mizan, 1994).

⁴⁸ Abbas Mahmud Al-Aqqad, *Manusia Diungkap Qur'an* (Jakarta: Pustaka Firdaus, 1991).

extraordinary and tremendous power that is not possessed by other beings.⁴⁹

According to Muhammad Fuad Abd Al-Baqi, as quoted by Imam Syafi'ie, in reality, it is not a form that stands alone, but is inherent in human identity. Therefore, reason is a pre-requisite for essential human beings. That is, humans have not been seen as human beings if they are not perfect minds.⁵⁰ Because, reason is a distinctive human ability that can potentially be used to describe and think about phenomena and do reasoning that ultimately leads people to make decisions and take actions. Strictly speaking, humans have not been considered as humans if they have not used their intellectual potential functionally or to think. Mind potential used for thinking has strategic functions located in fields⁵¹:

- a) Collection of knowledge (collecting knowledge).
- b) Solve the problems we face (problem solving).
- c) Looking for more efficient roads to fulfill our purposes (looking for the way).

For more details on how the final function in growing human beings can be seen in the gamar below:

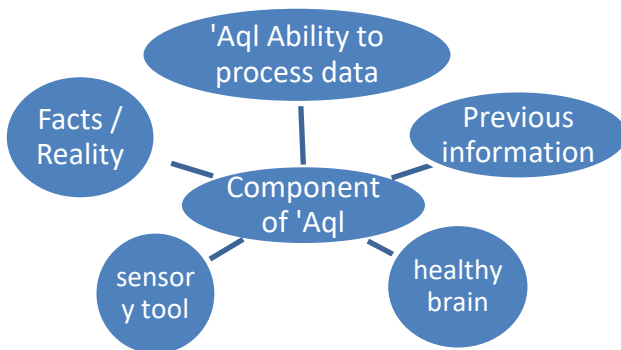


Figure 1: Function of reason

From figure 1 above, we can clearly see the logical flow of reason in response to data and information obtained from the human senses.

⁴⁹ Choiruddin Hadhiri, *Klasifikasi Kandungan al-Qur'an* (Jakarta: Gema Insani press, 1996).

⁵⁰ Imam Syafi'ie, *Konsep Ilmu Pengetahuan dalam Al-Qur'an; Telaah dan Pendekatan Filsafat Ilmu* (Yogyakarta: UII Press, 2000).

⁵¹ Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam* (Bandung: Al-Ma'arif, 1980).

Conclusion

Intellect is a potential or power contained in the human soul as a tool to understand and understand everything, both theological, cosmological and ethical, and can practically change and influence it. Intellect in the Qur'an is the potential for thinking that binds or prevents someone from falling into sin or transgression and error. Therefore, it is possible for a person to have a very bright mind, but he is considered to have no reason, because he committed various sins and violations. Someone who uses his intellectual potential to prevent him from falling prey to sins, violations and mistakes, the Qur'an does not name people who have reason. That is also recognized by the inhabitants of hell.

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