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## MUTTAQIN AND IMAM CONCEPT IN AL-QUR’AN SURAT AL-FURQON VERSE 74 PERSPECTIVE

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**Abstract.** The first goal of Islamic education is started by family’s choice (education). In this case, Islam lines the goal of Islamic education by hadis Rasulullah SAW.,

تَنكِحُوا الْمُرَاةَ لِأَرْبَعٍ لَمَالِهَا وَجَمَالِهَا وَلِنَسَابِهَا وَلِدِينِهَا فِظَفَرِ فِي ذَاتِ الدِّينِ

if it is taken to the education field, selected education are: (1) لَمَالِهَا (full facility), (2) لَجَمَالِهَا (vision and mission), (3) لِنَسَابِهَا (al-Qur’an and sunnah, ect). and (4) لِدِينِهَا (exact aqidah). Then, the education is directed to create (ذَرِيَّةَ قَرَّةٍ أَعْيُنَ) which can be done by pra, basic and middle education. Then, (مُنْتَقِينَ), it is directed to achieve (مُنْتَقِينَ) degree. And it is completed by bachelor education (S-1/Sarjana), and also graduate education (S-2/Magister) and the highest position is (إِمَامَ) which can be completed by postgraduate education (S-3/Doktor). Finaly (إِمَامَ) status is completed by Profesor degree in each profession. There are so many arguments about Muttaqin and Imam, in this research, the author tries to discover and analyze by perspective of al-Qur’an especially surah al-Furqon verse 74.

**Keywords:** Muttaqin concept; Imam concept; Perspective; al-Furqon verse 74

### A. INTRODUCTION

Al Qur’an surah ar-Ra’du verse 11 mentions:

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوهُمَا بِأَنفُسِهِمْ

“Indeed, Allah will not change the condition of people until they change what is in themselves”

This verse explains that in Islam alteration must be something manage and tried accurately, so it will brings an improvement in the life of human. Designing and creating an alteration are not a simple thing. But it need an effort and swot to get a result. At this verse it is explained about the importance of paradigm alteration in seeing reality in frame of future building. Then, in al-Qur’an surah Al Hasyr verse 18 mentioned:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

This verse explains about the importance of new paradigm in managing future. Future with its dynamics of its alteration must be able to be anticipated by this generation by preparing ability of reading and futuristic thinking. All of alteration which happen and which will happen must be followed by ability of holistic and appropriate viewing method so that will create alternative solution which is suitable with vision and belief that Islam is always able to answer friendliness problems wherever and whenever.

Therefore, education as one of main pillar for anticipating future, because education is always oriented on preparing student (university student) to play a role in the future, so that all of citizen will be pioneer of:

1. Enhancement of basic, middle and higher education quality
2. Etabilished educated society who is able to study to be independent continuesly (life long education)

To apply idea with alteration strategy as what is explained above, in the alteration management at least there are some steps which must be done:

1. *Envisioning*; manager gives inspiration and idea about alteration to staff. Therefore alteration is something realized since the beginning and planned.
2. *Activating*; socialization of alteration idea process to all of organization division.
3. *Supporting*; doing identification resource needed.
4. *Installing*; decision-making about alteration which will be done.
5. *Ensuring*; ensuring that all of alteration plan and process are be able to proceed well.
6. *Recognizing*; identifying of what is not yet done and not yet achieved by the alteration which has been done.

So that in constructing generation by a culture quality as the implementation that Islam as teachings which is believed has a characteristic "*sholihun likulli zamaan wa makan*" is needed 3 things, that are:

1. العُدوة (will).
2. الإستطاعة (ability).
3. الأسوة (model). (Fahim, 2016: 150/ Fahim, 2008, Kuliah Kapita)

In constructing generation by a culture quality, one of them is confirmed in al-Qur'an surah al-Furqon verse 74, especially by *Muttaqin* and *Imam* concept. There are many opinion about concept of *Muttaqin* and *Imam*, in this explanation, writer tries to discover and review it in perspective of al-Qur'an surah al-Furqon verse 74 deeply and particularly.

## B. DISCUSSION

### 1. Competencies of educator in Islamic Education

Being professional educator is not easy, because she or he must have various of competencies of teacher. Basic competency of educator is determined by his or her sensitivity level of basic potential level and her or his tendency. That matter, because that potency is place and material to proceed all of view as material to answer all of stimulation comes from it. The basic competency belongs to individual as result of process that grows because of gift and *inayah* from Allah SWT., Personification of a mother when she is pregnant and situation which affects it and its heredity. This is the thing that is used as footing of individual in performing its function as servant and *khilafah* of Allah SWT.

W. Robert Houston defines that competency is "*competence ordinarily is defined as aduquancy for task or as possessi on of require knowledge, skill, an abilities*". This definition contains meaning that educator candidate need prepare his or her self to master some special knowledges, skills and abilities related with his or her teacher profession, so he or she can perform his or her task well, and be able to fulfill his or hes student desire and hope.

In performing Islamic education, we can assume that every people muslim is obligated to preach his or her religious theacings. It can be understood by us from the word of Allah SWT in Q.S an-Nahl: 125, QS. as-Syura': 15, QS. Ali-Imran: 104, QS. al-Asyr: 1-3, and hadith of prophet SAW.: "convey my teachings even if only a word (a verse)". (HR. al-Bukhari) based on the verses and hadith can be understood that everyone can be educator in Islamic education. With notes she or he has more knowledge and ability. Besides that, she or he can implement his or theacings values. As adherent of the Islamic religion which is exemplary in Islamic teachings and ready to transmit knowledge and Islamic value to the other side. How ever, to become professional Islamic educator, still needed more than professionalism aspect. Intentionally writer pressures professionalism aspect in this study and not much offensives professionalism

aspect. This matter, because personality-religious problem should already merges at self of educator, and writer believe that this problem has been understood, remain how she or he realize and actualize it in daily life. As Islamic educator, it has been sure that she or he must be able to imply relevant value and also show that values.

To know position of professional educator, can be understood that professional Islamic educator must have comprehensive competencies involve: (1) mastery of comprehensive al-Islam material and insight and enrichment material, especially at the field which is his or task; (2) mastery of strategy (involving approach, method, and technique) Islamic education, involved his or her evaluation ability; (3) mastery of knowledge and education insight; (4) understanding principles in interpreting result of education research; (5) having sensitivity to direct or indirect information support concerns of his or her task.

To answer problem of professional educator, we can refer to the guidance of prophet SAW., because he is the only one of educator who succeed in very short time, so it is hoped that can juxtapose reality (educator) with which is ideal (prophet SAW). Prophet SAW success as educator is preceded by superior quality of provision of personality, his concern to social religious problems, and his spirit and sharpness in *iqra' bi ismi rabbika* (reading, analysing, researching, and implementing various of life phenomenon by mentioning the name of God), then he is able to defend and develop the quality of faith, sholeh charity, struggling, and cooperating to uphold the right (QS. al-Ashr, al-Kahfi: 20), be able to cooperate of patience (QS. al-Ashr: 3, QS. al-Ahqaf: 35, and QS. Ali-Imran: 200).

From the result of that study, can be formulated the assumption which is underlie the educator success that are: "educator will succeed performing his or her task, if she or he has personal-religious, social-religious, and professional-religious competency". The word of religious is always related with every competency, because it shows existence of educator commitment with Islamic teachings as main criteria, so every education problem is faced, considered, and solved, and also placed in an Islamic perspective.

- a. **Personal-Religious Competency.** The first basic competency for educator is concerning religious personality, it means at his or her self attached more values which will be internalized to her or his student, for example value of honesty, trust, justice, intelligence, responsibility, discussion, cleanliness, beauty, discipline, orderliness etc. that value needs to be had by educator so it will develop transinternalization (removal of values appreciation) between educator and student, either directly or indirectly or at least developing transaction (over action) between the two.
- b. **Social-Religious Competency.** The second basic competency for educator is concerning his or her concern to the social problem aligned to Islamic da'wah teachings. Mutual cooperation attitude, mutual help, egalitarian (equality of degree among the humans), tolerance, in order to social transinternalization or social transaction between educator and student.
- c. **Professional-Religious Competency.** The third basic competency for performing her or his teacher task professionally, in the sense he or she is able to be responsible depend on theory and insight of his or her skill in Islamic perspective.

In different version, educator competency can be translated in to some competencies following: (1) knowing points that need to be taught; (2) mastering all of material which will be delivered to the student; (3) having competency of analyzing material which will be taught and relating it to the context of the other components overall by the pattern given by Islam, about how to think (way of thinking) and how to life (way of life) which need to be developed by education process. (4) practice the information previously obtained before it is presented to the learners (QS. as-Shaf: 2-3; (5) evaluate the process and outcomes of education that is being and has been implemented (QS. al-Baqarah: 31); (6) giving rewards (tabayir / reward) and punishment (tadzir / punishment) in accordance with the efforts and efforts achieved by learners in order to provide persuasion and motivation in the learning process (QS. al-Baqarah: 119).

The competence of educators is not less important is to give *uswah hasanah* and improve the quality and professionalism that refers to the future without forgetting the improvement of welfare, such as salary, rank, health, housing, so that educators really high-ability in transfer of heart, transfer of head, and transfer of hand to learners and their environment, and prevent the proverbial "Teacher pee standing, pupils pissing running" which in turn will be more ironic again with the saying: "Teachers urinate standing and pupils pissing teachers". (Abdul Mujib, 2006: 93-97).

## 2. The direction of Islamic Education

The direction of Islamic education is in accordance with the Qur'an Surat al-Furqon verse 74 and hadith of Prophet SAW. "74. ... "O Lord, grant us Our wives and Our descendants as Our hearts, and make Us a priest to the righteous". (QS. al-Furqon: 74).

The direction of Islamic education is started from choosing a mate (education). In this case Islam lays down the hadith of the Prophet.

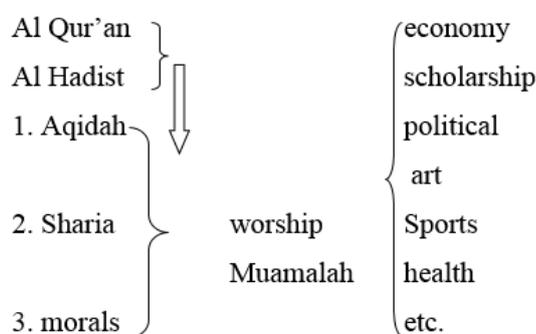
تنكحوا المرأة لأربع لمالها ولجمالها ولنسبها ولدينها فظفر في ذات الدين

When translated into education, the selected education is the one with the following criteria:

1. لمالها (complete facilities)
2. لجمالها (interesting mission vision)
3. لنسبها (clear reference to the Qur'an and sunnah, etc.)
4. لدينها (the foundation of the aqidah is appropriate)

Furthermore, the education is directed in order to print (ذرية قرة اعين), in this case, is pre, basic and secondary education. To further *diarahan* in reaching the degree (متقين), and this is achieved perfectly through undergraduate education (S-1 / Bachelor), even degree (متقين) refined through graduate secondary education (S-2 / Masters) and the peak is (امام) earned by education in strata three (S-3 / Doctorate). And the highest degree (امام) enhanced by a Professor Degree in any field / profession. (Fahim, 2016)

Can be described in the picture below, how to print generations to professional with the basis of the Qur'an and hadith, especially between with the concept of Muttaqin and Imam,



Picture B.1 Picture of Basic Scheme and Direction of Islamic Education

## 3. Islamic Education Function

The function of Islamic education is to provide all the facilities that can enable these Islamic educational tasks to be achieved and running smoothly. The provision of this facility contains structural and institutional meanings and objectives.

The meaning and purpose of the structure is to demand the realization of the organizational structure of education that governs the process of education, both in terms of vertical and in terms of horizontal. Educational factors can function interactional (mutual influence) which leads to the desired educational goals. On the contrary, the meaning of institutional objectives implies that the educational process that takes place within the organizational structure is institutionalized to ensure a consistent and continuous education

process that follows human needs and development and tends towards an optimal level of capability. Therefore, there are formal and informal, and non-formal types of education and education in the community.

According to Kurshid Ahmad, quoted by Ramaylis, the function of Islamic education is as follows:

- a. Tools for maintaining, expanding and linking cultural, traditional and social values, and community and nation ideas
- b. Tools for making changes, innovations and developments outline through newly discovered knowledge and skills. And to train productive human forces to find the balance of socio-economic change. (Abdul Mujib, 2006: 68-69)

Anies Baswedan revealed that Islamic education has two functions, which he calls orientation, that is

- a. Planting and preserving (inheritance) values, so enough with doctrines, and so on.
- b. Responding to the changes and developments of the times, thus requiring renewal thinking. (Anis Baswedan, Guest Lecture 2010)

Reflected in a rule,

المحافظة على القديم الصالح والأخذ بالجديد الأصالح

*"Keep the former pious, and take the better ones later".*

In more detail, Hasal Langgulang revealed, Islamic education has four functions, namely;

- a. Preparing the young generation to hold certain roles in society in the future.
- b. Moving science from the older generation to the younger generation.
- c. Move values that aim to maintain the unity and unity of society.
- d. Educate children to charity in this world and reap the rewards in the afterlife. (Sudiyono, 2009:8)

#### **4. Concept of Muttaqin and Imam in Building Generation With Quality Culture, Qur'anic Perspective Surat Al-Furqon Clause 74**

The concept of Muttaqin and Imam in the perspective of the Qur'an Surat al-Furqon verse 74, as discussed above in the direction of Islamic education, that the direction of Islamic education is started from choosing a mate (education). In this case Islam outlines the hadith of the Prophet SAW. above, which, when translated into education, the education chosen is the one with the criteria (1) لَمَالِهَا (complete facilities), (2) لِحَمَالِهَا (interesting mission vision), (3) لِنَسَابِهَا (clear reference to the Qur'an and sunnah, etc.), (4) لِدِينِهَا (the foundation of the aqidah is appropriate), and (5) Furthermore, education is directed in order to print (ذرية قرة اعين), in this case, is pre, basic and secondary education. For the next directed to achieve the degree (متقنين), and this is achieved perfectly through undergraduate education (S-1 / Bachelor), even degree (متقنين) refined through graduate secondary education (S-2 / Masters) and the peak is (امام) earned by education in strata three (S-3 / Doctorate). And the highest degree (امام) enhanced by a Professor Degree in any field / profession. Also illustrated in the picture above, how to print generations to professionals based on the Qur'an and hadith, especially in relation to the concept of Muttaqin and Imam.

The concept of Muttaqin and Imam, then becomes a special concern. The concept of Muttaqin, when compared with numbers, is the first muttaqin number 1. What does this mean? the one digit in the mathematical concept, whatever it takes, will remain one. Therefore, if new to degrees, new to muttaqin, so if you become a priest, still need additional strata, so, there is added power from the results of its role. Try after the numbers one, two, three, etc. the more its rank, the greater its value, so the degree of Imama (Imama concept) must pass after scholar to give greater value; master and even doctorate. However, this despite the great value of its role, has not been able to produce a perfect policy (*berijtihad*), so mujtahid. Mujtahid is achieved when above all strata, become a professor. Therefore, the concept of Muttaqin in the perspective of the Qur'an Surat al-Furqon verse 74 is the whole concept, so the number one,

the new perfect one, needs to be used again with the master stratum, then complete perfectly with the doctor, to give added value and use more and extraordinary role. As a peak, the concept of mujtahid (professor) that transcends the strata, so as to produce a new creation (discovery) that always up to date "*sholihun likulli zamaan wa makan*" in organizing the future life with all the dynamics of the changes that must be anticipated by the generation now through the preparation of the ability to read and think futuristic.

### C. CONCLUSIUN

The concept of *Muttaqin* and *Imam* in the perspective of the Qur'an Surat al-Furqon verse 74, starting from choosing a mate (education). In this case Islam outlines the hadith of the Prophet SAW., Which, when translated in education, the selected education is the one who has the criteria (1) لمالها (complete facilities), (2) لجمالها (interesting mission vision), (3) لنساجها (clear reference to the Qur'an and sunnah, etc.), (4) لدينها (the foundation of the aqidah is appropriate), and (5) Furthermore, the education is directed in order to print (ذرية قرآنية اعين), in this case, is pre, basic and secondary education. For the next directed to achieve the degree (متقنين), and this is achieved perfectly through undergraduate education (S-1 / Bachelor), even degree and this is achieved perfectly through undergraduate education (S-1 / Bachelor), even degree (متقنين) refined through graduate secondary education (S-2 / Masters) and the peak is (امام) earned by education in strata three (S-3 / Doctorate). And the highest degree (امام) enhanced by a Professor Degree in any field / profession. Thus, the concept of *Muttaqin* in the perspective of the Qur'an Surat al-Furqon verse 74 is the whole concept, so the number one, the new perfect one, needs to be used again with the master stratum, then complete with the doctor, to give added value and the role more and extraordinary. As a peak, the concept of mujtahid (professor) that transcends the strata, so as to produce a new creation (discovery) that always up to date "*sholihun likulli zamaan wa makan*" in organizing the future life with all the dynamics of the changes that must be anticipated by the generation now through the preparation of the ability to read and think futuristic.

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