

Humans in the Perspective of Tarbawi's Hadith and Interpretation



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ABSTRACT: In living a human life, the Al-Qur'an must always guide Muslims. Therefore, humans in carrying out the educational process are always guided by the Al-Qur'an. In the Al-Qur'an, it is revealed that humans are present on this earth not for nothing and not only as companions to other creatures. Supporters of strengthening the contents of the Al-Qur'an are the Hadiths. Regarding this hadith, there are several interpretations to support and strengthen the contents of the Qur'an. This article aims to examine what humans are like in the world of education as creatures of Allah SWT listed in the Al-Qur'an using the perspective of Tarbawi's Hadith and interpretation. The study method used in this article is library research using content analysis. The study's results are that armed with the potential bestowed by Allah SWT, humans have the potential as educators and learners. Humans as learners can, of course, have an equal position and even be above educators. In Islam, learning does not recognize this position. Humans, as educators, have several memorable performances, including intelligence, insight, morals, convincing appearance, and humility. In addition to good performance, it also needs to be paid attention to methods and techniques in educating. Likewise, spiritual aspects such as morals need to be considered.

KEYWORDS: Humans, Educators, Tarbawi, Interpretation, Hadith

I. INTRODUCTION

Education in Indonesia and worldwide has a vital role in implementing human life (Fatimah et al., 2022) so that humans can progress and develop (Rochmat et al., 2022; Supriatin et al., 2022; Sutisno et al., 2023), both Muslims and non-Muslims. Who has control of education is none other than the human himself (Agustin, 2022; Pratomo, 2022). Both those who educate and those who educate are humans. In other words, the educational process is by humans and for humans. So significant is the role of humans in education that it is essential to study this human being.

For Muslims, life must always be guided by the Al-Qur'an (Madakir et al., 2022; Rosmalina et al., 2023; Zakiyah, 2023). Supporters of strengthening the contents of the Al-Qur'an are the Hadiths. Therefore, humans in carrying out the educational process are always guided by the Al-Qur'an with strengthened by hadith. In the Al-Qur'an, it is revealed that humans are present on this earth not for nothing and not only as companions to other creatures. However, humans have a very special position because God created them to be leaders on this earth (Gazi, 2020; Pratomo & Kuswati, 2022; Rosowulan, 2019; Sumarna et al., 2021). Therefore, it is necessary to study this human being because of the enormous role of humans on this earth.

In carrying out this study, one of them can be done with a certain interpretive knife. Al-Zarkashi (Bisri, 2000) states that Hadith interpretation is a medium that aims to discuss and understand the meaning of its contents following human capabilities (Zulaiha, 2017). In this article, the study is carried out related to education, so the study is carried out by looking at the Tarbawi interpretation approach. By using this Tarbawi interpretation, we will understand human in the contents of Al-Qur'an strengthening by Hadiths from an educational point of view (M. Yunus, 2016).

The purpose of this article is to see what humans are like in the field of education as creatures of Allah SWT listed in the Al-Qur'an strengthening by Hadiths using the perspective of Tarbawi's Hadith and interpretation.

II. METHOD

This article uses the method of library research (Zed, 2008) by way of content analysis. In conducting the analysis of the content study, the interpretation uses the Bayani or descriptive method (Ridlo, 2020). The data used in this article are texts derived from the Al-Qur'an, Hadith, books, journals, and scientific works (thesis).

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III. RESULTS AND DISCUSSION

A. Human Concept

Humans are endowed with a very special position on this earth because humans are the caliphs of Allah SWT on earth (Abdullah et al., 2019; Tambak et al., 2021); this is expressed in the Al-Qur'an. This is strengthened by Hadith of Shahih Bukhari, No. 6611. Sunan Tirmidzi, No. 2474.

The word Khalifah is the origin of the word Khalifah which means replacing or continuing. This meaning means that the Khalifah (Caliph) is a person who replaces someone. For example, Rasulullah SAW was replaced by Abu Bakr, so that Abu Bakr obtained the title of Caliph of the Prophet.

Interpretation according to Abu Bakr B. Muhammad Ibn Jarir Al-Tabari (Bisri, 2000), in the definition of the caliph, there are several opinions, namely as follows.

Table 1. The Opinions of Definition of the caliph

Number of Opinion	Contents
The first opinion	The first opinion is that humans replaced jinn creatures that once lived on Earth.
The second opinion	The second opinion is in the Al-Quran, An Naml verse 62, which means, "And who replaced me as caliph on earth," which shows that those whom the children and grandchildren of Adam replace are other human groups.
The third opinion	In interpreting this opinion, the third opinion is that the caliph shows the understanding of someone teaching to follow others, but what is meant by the caliph here is the caliph of Allah SWT. The interpretation of this third opinion is the most appropriate as a human concept from an educational perspective.

The Al-Qur'an also mentions other human duties, namely with the theme of the mandate in Al-Ahzab verse 72 (Maqbullah, 2018). In this verse, the meaning of the mandate is religion, the task or order of Allah SWT, and humans' role. Based on this verse, is the same or not different when compared to the caliph? This role makes humans obliged to work hard and serve many tests, as mentioned in Surah Al-Ankabut verse 2 (Ali Firdausi, 2023).

In addition to humans being caliphs, Allah SWT gives humans something different from other creatures, namely in the form of nature. This trait is called "Fitrah". Fitrah is closely related to the word "Fatara" which means to create (M. S. Hasyim, 2012; Purnama & Ulfah, 2020). Islamic teachings emphasize that Fitrah is a form that is bestowed upon the creation of whatever human beings have that leads them to believe in Allah. According to this opinion, a newborn man knows nothing about Islam. Nevertheless, he is equipped with potential that shows him to be a Muslim.

The opinion of Quraish Shihab in Hadith interpretation Al-Misbah underlines that human nature is equipped with potential (Rohmah, 2008). First is the potential to know the properties, functions, and uses of various kinds of objects following Al-Baqarah verse 31. Second, He submitted to humans the universe and all its contents, following Al-Baqarah verse 14. Third, humans are endowed with reason, taste, and senses.

Concerning the field of education, these natural (Fitrah) potentials are especially endowed with reason. Hence, humans are naturally able to develop their intellect in the world of education so that they can improve the quality of themselves.

However, in addition to the positive potentials above, humans also have negative potentials, including lust. Lust many mentioned in the Al-Qur'an with the word "nafs", for example, in the Al-Imron verse 61, the Yusuf verse 54, the Al-An'am verses 12, 54, and 93, the Al-Furqon verse 3, the As-Sham verse 7, the Al-Maidah verse 32 and the Ar-Rad verse 11. The word "nafs" in the examples of the verses above generally refers to the inner side of a human being as opposed to the outer side of a human being.

This is a challenge for humans as caliphs with all the natural (Fitrah) potentials bestowed by Allah SWT. The challenge in reducing negative potentials and maximizing the positive potentials possessed by humans given by Allah SWT.

B. Humans as Learners

It has been explained above that humans are Allah SWT's caliph on this earth. Therefore, humans must prosper on this earth as a form of the caliph's duties. Armed with the human nature of reason, humans have special qualities, namely knowledge (Kemenag, 2009). To acquire knowledge, humans must go through a learning process as a recipient of knowledge or learner.

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In the interpretation of Al-Qur'anul Majid An-Nur juz 1 p. 75-77 (Khairudin, 2015; Teuku Muhammad Habshi Ash Siddieqy, 2000) that the process of receiving Prophet Adam's lessons by Allah SWT is explained in Al-Baqarah verse 31. It describes Prophet Adam as a learner or student from Allah SWT.

In the interpretation Al-Azhar p. 40-41 (Hamka, 1999), Maryam verse 42 describes the learner as a father who becomes a learner, even though the educator is his own child. This indicates that in Islam's teachings, anyone may give advice as long as the advice is valuable and faithful.

From this description, in the perspective of Tarbawi's Hadith and Interpretation, humans as learners can have an equal position with those who educate or positions below them, such as the prophet Abraham who taught his father, then the prophet Musa who studied with the prophet Khaidir.

C. Humans as Educators

One form of human realization as caliph on this earth is as an educator. Educators in the Al-Qur'an and Hadith are mentioned a lot, including through the word Al 'Alim which means a person who knows (M. Hasyim, 2015), Al-Mudarris which means a person who gives lessons (Yani, 2021), Al-Mu'adib which means a teacher who teaches in the palace (Rahman, 2022), and Ustadz which means a teacher who teaches religion explicitly (Nata, 2001).

In the interpretation of Al-Munir Fi Al-Aqidah Wal Syari'ah Wa Al-manhaj, volume 27 p. 197 (Al-Zuahili, 1991) in Al-Rahman verses 1-4, that verse explains that Allah SWT sent down the Al-Qur'an to the prophet Muhammad SAW to teach the people and then made the Al-Qur'an as evidence or argument for humans. This verse appears as an educator in the Al-Qur'an. The Prophet Muhammad SAW and humans as his students. In addition to its relation to humans, this verse also appears in educational methods and techniques, namely Al-bayan.

In the interpretation of Al-Munir Fi Al-Aqidah Wal Syari'ah Wa Al-manhaj, volume 27 p. 100 (Al-Zuahili, 1991) in Al-Najm verses 5-6, shows that the performance of the angel Gabriel when teaching Allah's revelation to the prophet Muhammad SAW. This performance is seen from educators' intelligence, scientific insight, high morals that are seen in behavior, and the appearance of convincing educators. The verses give instructions that an educator must have excellent performance.

In the interpretation of Jalalain, page 1084 (Al-Mahalli & Al-Sayuthi, 1990) in surah al-Nahl verses 43-44, concerning education, it shows that the prophet Muhammad and the Ulama (Ahl Al-dzikr) played the role of educators who provided guidance and explanations to people who need explanations or guidance, as an educator fulfilling a mandate from Allah SWT by conveying what is known.

In the interpretation of Al-Munir Fi Al-Aqidah Wal Syari'ah Wa Al-manhaj, volume 27 p. 288 and 289 (Al-Zuahili, 1991) in Al-Kahfi verse 66 describes that the prophet Musa studied with the prophet Khaidir, even so, the prophet Musa kept himself low profile and was always humble so that the prophet Khaidir continued to teach the prophet Musa about science. The values in this verse are that an educator must be humble and always increase knowledge, a Muslim must respect each other, and a student seeks the pleasure of his teacher.

In the interpretation of Al-Azhar, p. 252, in the Al-An'am verse 75 (Hamka, 1999) describes that the prophet Abraham studied independently or self-taught. Learning like this is possible because of the potential of human nature given by reason. It is just that only people with a clean heart can maximize this self-taught learning.

Human nature is endowed with reason, making humans capable of carrying out the process of learning and teaching. The human mind always supports the development of scientific transformation.

In the process of education, it cannot be denied that humans, besides having a body, also have a spirit. Like water and soil, the human body and spirit interact with each other. The Al-Saffat verse 102-107 describes that education is not only physical but spiritual aspects also need to be considered (Sri, 2018).

Therefore, as learners and educators, humans must pay attention to the spiritual aspect, which aims to form a clean heart from reprehensible traits.

Educators, in carrying out teaching, pay attention to the spiritual aspects of the educator, in accordance with the interpretation of the verses above that educators are humble, have good morals, and respect each other. Likewise, the spiritual aspect of the learner must be considered by educators. In addition, educators pay attention to aspects of the learner's body, for example, skills. Spiritual aspects such as morals also need to be considered by an educator.

V. CONCLUSIONS

Based on the above study, humans are equipped with potential, as revealed by Quraish Shihab; negative potential needs to be considered so that negative potential does not overpower the positive potential that Allah SWT naturally bestows. This is a challenge for humans as caliphs with all the potential bestowed by Allah SWT.

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The hadith interpretation of Al-Qur'anul Majid An-Nur, in Al-Baqarah verse 31, explains human beings as learners (Lestari & Hidayat, 2022; Ramadhani, 2018). It is clarified again by the Tafsir of Al-Azhar in Maryam verse 42 that humans as learners can have an equal position (Mimpaokina, 2023; Mubarakah & Bakri, 2022); it is even possible that the learner is above the educator; in this case, Islamic learning does not recognize this position.

Humans, as educators, have several characteristics, including intelligence, insight, morals, convincing appearance, and humility. In addition to good performance, paying attention to methods and techniques in education is necessary. Likewise, spiritual aspects such as morals need to be considered.

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