

## Transcendental Transformative of Islamic Pedagogy (The Implications of the Prophet Ibrahim a.s. Story in a Transformative Pedagogy Perspective)

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### ABSTRACT

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This research is motivated by the human need for education which is a reflection of the characteristics of humans as pedagogical beings, namely creatures who are born with potential that can be educated and can educate. This characteristic is because humans have a ratio or mind. With their intellect, humans can process what they see, hear and feel into knowledge that accumulates into an experience to serve as a guide for acting, working, and creating in the future. The results of this study are human nature, the world of life, and future orientation. This pedagogy is continuous and perennial. Continuity means that human nature in the course of his life is influenced by the world of life, and this pedagogy is future-oriented directed at future generations. Because future generations are human, this pedagogy examines human nature, and so on.

### Keywords:

Islamic Pedagogy, Transformative, Transcendental

### I. PRELIMINARY

Education is something that is needed throughout the ages because, through education, humans can become real humans. The human need for education is a reflection of human characteristics as homo educable and homo educandum, namely beings who can be educated and can educate. This characteristic is because humans have a ratio or mind. With their intellect, humans can process what they see, hear and feel into knowledge that accumulates into the experience to serve as the basis for working, acting, and working in the future.

In addition to the mind, humans are also equipped with firah, namely the potential human tendency to the good<sup>1</sup>. This gives an understanding that what is meant by firah is a good potential that leads to Islamic teachings, because the notion of making Jews, Christians, or Pagans means deviating from Islamic teachings.

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<sup>1</sup>AbūDāwūd ibn Asy'ath al-Sijistāny, *SunanAbīDāwūd*(Riyad: Maktabat al-Ma'ārif li al-Nasyrwa al-Tawzī', t.th.), 852

Parents or a destructive environment that is originally holy and should be in a good direction.

Islamic education seeks the above potentials towards the desired goal, which according to 'Aṭīyyah al-Abrāsyiy is the formation of a Muslim personality, which in its realization is the formation of noble character.<sup>2</sup>A similar opinion was expressed by Khālidibn Hāmid al-Hāzimiy, namely in the form of the formation of noble morals.<sup>3</sup>Ahmad Fu'ād Al-Aḥwāniy revealed that Islamic education from the beginning of Islam included mental education, spiritual cleansing, intellectual intelligence, body strength, and this is what is meant by religious education and moral education.<sup>4</sup>Meanwhile, Hasan Langgulung stated that it is the formation of human beings who act as caliphs whose characteristics are contained in the concept of worship and trust is the purpose of Islamic

<sup>2</sup>Muḥammad 'Aṭīyyah al-Abrāsyiy, *Al-Tarbiyyatfi al-Islām*(T.tp.: Al-Majlis al-A'lā li al-Syu'ūniyyat al-DīniyyatWizārat al-Awqāf, 1961), 9

<sup>3</sup>Khālid ibn Hāmid al-Hāzimiy, *Ushūl al-Tarbiyyat al-Islāmiyyah*(Madīnah: Dār 'Alam al-Kutub, 2000 M/1420 H), Cet. ke 1, 33.

<sup>4</sup>AḥmadFu'ād al-Aḥwāniy, *Al-Tabiyyahfi al-Islām*(Kairo: Dār al-Ma'ārif, t.th.), 9.

education.<sup>5</sup> Meanwhile, 'Abd al-Rahmān al-Nahlāwī explained that the ultimate goal of Islamic education is to realize 'ubūdiyyah to Allah SWT. in human life, both individually and in society.<sup>6</sup>

The Qur'an is explained about the laws that govern dealing with fellow human beings (mu'āmalah), the procedure of how human beings should carry out all the rules about the Supreme Creator ('ibādah), and also explained about the true beliefs and not associating Allah SWT. ('Aqīdah). With that privilege, Manna 'al-Qaṭṭān states that the Qur'an solves the problems of humanity in various aspects of life, whether spiritual, physical, social, economic, and political with wise solutions because it was revealed by the Wisest.<sup>7</sup>

The story in the Qur'an is related to the concept of Islamic education, as a good example is the story of Luqmān Al-Ḥakīm. In the Qur'an, it is stated that Luqmān Al-Ḥakīm is a person who acquires wisdom. With the wisdom bestowed by Allah on him, making his name immortalized in the Qur'an, even made as a name of the letter of the Qur'an. Al-Quran Surat Luqmān in verses 12 to 19 states how he educated his son, the material given, the method used, and so on. All this should be a concern for Muslim educators.

In addition to the story of Luqmān, the story of Prophet Ibrāhīm a.s. is also worthy of gaining attention in Islamic education. Researchers have studied a lot about the story of Prophet Ibrāhīm a.s. in the Qur'an, particularly with the study of Islamic education. Among the research related to the study of education is that conducted by Ismail Ansari entitled *Methodology of Education al-'Ibrah in the Qur'an: A Historical-Pedagogical Study of the Story of the Prophet Ibrāhīm in Surat Maryam 42-48*. In this study it is revealed that 'Ibrah is a state that allows a person to rise from concrete knowledge to abstract knowledge. The revelation of 'Ibrah in the Qur'an varies, according to the difference of the object of 'ibrah itself, it is in the form of a story, the story of Allah's creatures and His favors, and Ibrah from historical events.<sup>8</sup>

Zaenol Hasan entitled *Values of Islamic Education in the Story of Prophet Ibrāhīm*. In this study, the values of Islamic education contained in the story of Prophet Ibrahim US consist of ulūhiyah values, insāniyah values.<sup>9</sup>

Another study was conducted by Sari Kumala with the title *The Story of the Prophet Ibrahim in the Al-Qur'an (Islamic Education Perspective)*. Aspects of Islamic education contained in the story of the Prophet Ibrahim a.s. found that a). The educational goals of Prophet Ibrahim a.s. which is to be a leader for the pious. b). Students are close relatives and people. c). The teacher is Prophet Ibrahim a.s. d). Educational materials are monotheism, worship, purification of the soul and morals. e). The method of preaching the Prophet Ibrahim a.s. namely the method of wisdom, maw'izatulasanah and mujādalabbillatī hiya ahsan.<sup>10</sup>

Sri Suyanta examines the story of Prophet Ibrahim a.s. with the title *Ibrāhīm's Story of Seeking God and Educational Values*. In this study it was revealed that in the story of the Prophet Ibrahim a.s. Seeking God can be related to three domains, namely the physical aspect (psychomotor domain), the mind aspect (cognitive realm) and the heart aspect (affective realm).<sup>11</sup>

Research on Prophet Ibrahim a.s. another with the title *Education of the Prophet Ibrahim and His Children in the Perspective of the Qur'an*, which was written by Budiardjo. The results showed that the education of Prophet Ibrahim a.s. in the context of children's education, namely the existence of inner strength that the success of education is in addition to the efforts of the child, there is also guidance from God, so the child must pray for the best.<sup>12</sup>

Meanwhile, another researcher, namely Syihabuddin Qalyubi who examined the story of the Prophet Ibrahim a.s. in language review. The research entitled *Stylistics of the Story of the Prophet Ibrahim a.s. in the Qur'an* is a dissertation at UIN Yogyakarta. This dissertation has been published in a book entitled *Stylistics of the Qur'an, The Meaning Behind the Story of Ibrahim*. The results of this study indicate that the story of Prophet Ibrahim in the Qur'an

<sup>5</sup> Hasan Langgulung, *Manusia dan Pendidikan, Suatu Analisa Psikologi, Filsafat dan Pendidikan* (Jakarta: PT Al-HusnaZikra, 1995), Cet. ke 3, 46.

<sup>6</sup> 'Abd al-Rahmān al-Nahlāwī, *Ushūl al-Tarbiyyat al-Islāmiyyat wa Asālibihafī al-Bayt wa al-Madrasat wa al-Mujtama'* (Damaskus: Dār al-Fikr, 2010 M/1431 H.), 90.

<sup>7</sup> Manna 'al-Qaṭṭān, *Mabāḥithifī 'Ulūm al-Qur'ān* (Kairo: MaktabatWahbah, t.th), 14

<sup>8</sup> Ismail Ansari, "Metodologi Pendidikan al-'Ibrahdalam Al-Qur'an: Kajian Historis-PaedagogisterhadapKisah Nabi Ibrāhīmdalam Surat Maryam 42-48". *JurnalIlmiah "Didaktika"*, Agustus 2011, Vol. XII, No. I, 43-58.

<sup>9</sup> Zaenol Hasan, "Nilai-nilai Pendidikan Islam pada Kisah Nabi Ibrāhīm" *JurnalNuansa*, Vol. 14 No. 2 Juli – Desember 2017, 424-450.

<sup>10</sup> Sari Kumala, "Kisah Nabi Ibrāhīmdalam Al-Qur'an (Perspektif Pendidikan Islam)", *JurnalIlmiah AL-MADRASAH*, Vol. 2, No. 2, Januari-Juni 2018, 43-64.

<sup>11</sup> Sri Suyanta, "KisahIbrāhīmMencariTuhan dan Nilai-Nilai Pendidikan", *Jurnal Islam Futura*, Vol. VI, No. 2, Tahun 2007, 101-118.

<sup>12</sup> Budiardjo, "Pendidikan Nabi Ibrāhīm dan AnaknyadalamPerspektif Al-Qur'an (Q.S. al-Shaffat/37: 102-107)". *JurnalMillah* Vol IX No 2 Februari 2010, 192-206.

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as in other Arabic literary works, uses synonyms, polysemy, distinctive words, and foreign words.<sup>13</sup>

Another researcher who reveals the story in the Qur'an is Muhammad A. Khalafullāh. This research is a dissertation at al-Azhar University, Egypt. This dissertation was later recorded and translated by Zuhairi Misrawi into Indonesian with the title "The Qur'an is not a Book of History: Art, Literature, and Morality in the Stories of the Qur'an". In his dissertation, he said that the interpreters in giving an interpretation of the verse of the Qur'an which reads: *Inna hādżālahuwa al-qaşaş al-ḥaqq*" (Indeed this is a true story) say that every time the Qur'an tells a story, always based on the principle that the story is said to be *al-ḥaqq*, because he is able to explain and convince the truth. This is not because the story is a real event and has happened. Strong evidence of this opinion is the story of *aşḥāb al-Kahf*. In the story, the Qur'an does not show the slightest that the events in this story are a historical reality. In fact, the Qur'an tells what the Jews and the people of the book know when it mentions the number of youths and the year of their occurrence.<sup>14</sup>

As it is known that Prophet Ibrahim a.s. is the Prophet who received the title *khalīlullāh* (beloved of Allah),<sup>15</sup> father of the prophets (*abū al-anbiyā'*), as well as including the prophet who received the title of *ulū al-'azm* (having patience and fortitude to uphold the teachings of monotheism). Therefore, Allah commanded the Prophet Muhammad s.a.w. to read the news about the story of Prophet Ibrāhīma.s. (Q.S. al-Syu'arā'/26:69). This shows the story of Prophet Ibrāhīma.s. gained great attention in the Qur'an so that Prophet Muhammad was commanded by God to recite the story of Prophet Ibrāhīma.s. to his people.

Based on the search conducted, the revelation of the Prophet Ibrāhīma.s. in lafadz and the meaning is stated 185 times. In Q.S. al-An'ām/6 verses 74-79 describes how the Prophet Ibrāhīma.s. seeking his Lord. In Q.S. al-Anbiyā'/21 verses 51-69 describes how he was given by God extraordinary intelligence and thinking, so that he dared to argue with his father and his people about the teachings of monotheism which resulted in him being burned. In Q.S. Maryam/19 verses 41-45 narrated how Prophet Ibrāhīma.s. called his father to worship God and abandon idolatry, which society at the time worshiped idols. In Q.S. al-Baqarah/2 verse 260 describes how the Prophet Ibrāhīma.s. pray to God to show you how God raises the dead.

The story of Prophet Ibrāhīma.s. which is quite long stated in Q.S. al-Şāffāt/37 verses 100-111. In this story there is a dialogue between the Prophet Ibrahim a.s. with her son. As for in Q.S. al-An'ām/6 verses 74-79 describes how the Prophet Ibrāhīma.s. seeking his Lord. All that the Prophet Ibrāhīma.s. to seek God is a process of becoming, seeking the existence of God. In this case, the existence of the Prophet Ibrāhīma.s. has potential, but potential that does not yet have direction. But by dialogue or interacting with others, then its existence has a directness towards a goal,<sup>16</sup> namely the search for God.

Dialogue conducted by Prophet Ibrahim a.s. and his son, the dialogue of the Prophet Ibrahim a.s. with his father and people to the teachings of monotheism, and the process of searching for its existence, namely the search for God, is one of the transformative pedagogy concepts. Transformative pedagogy departs from the view that social change affects the educational process, and conversely, social change is caused by human creativity itself. In the reciprocal process of these strengths, giving birth to transformative pedagogy.<sup>17</sup> In the concept of transformative pedagogy, human existence is not in a solitary or isolated state that stands alone. Human existence as in reality is me. The me in its existence is the autonomous me, which has energy, and its dialogical existence. I who dialogue means that I am always in the process of becoming.

Transformative pedagogy emphasizes the importance of participation with fellow human beings. Participation with fellow human beings requires actions or behaviors that are willing to accept what is. Responsibility, tolerance, cooperation, mutual help, mutual respect for others, and various human attitudes and behaviors that strengthen human cooperation, get values that get priority in the transformative education process. Thus, transformative pedagogy is pedagogy that places respect for human rights, peace pedagogy, non-violence pedagogy, humanistic pedagogy, and at the same time pedagogics that create peaceful relations between humans and the Creator.<sup>18</sup>

However, the description of the story of the Prophet Ibrahim a.s. as described earlier is different from the transformative pedagogy concept. Prophet Ibrahim a.s. when inviting his father and his people to the teachings of monotheism which resulted in him being burned alive, it is contrary to the transformative pedagogy concept that places respect for human rights that respects each other and different people. Likewise, when the Prophet Ibrahim a.s. destroying the idols worshiped by his father and his people, is contrary to this pedagogic concept. Another thing that is

<sup>13</sup>Syihabuddin Qalyubi, *Stilistika Al-Qur'an, Makna Dibalik Kisah Ibrahim* (Yogyakarta: LKiS, 2008).

<sup>14</sup>Muḥammad A. Khalāfullāh, *Al-Qur'an Bukan Kitab Sejarah: Seni, Sastra, dan Moralitas dalam Kisah-Kisah Al-Qur'an*, (Jakarta: Paramadina, 2002), cet. ke 1, 6

<sup>15</sup>Abū Muḥammad 'Abdullāh ibn 'Abd al-Raḥmān al-Dārimi, *Kitāb al-Musnad al-Jāmi'* (Beirut: Dār al-Busayr al-Islāmiyyah, 2013 M/1434 H), cet. ke 1, 110

<sup>16</sup>H.A.R. Tilaar, *Perubahan Sosial dan Pendidikan, Pengantar Pedagogik Transformatif untuk Indonesia* (Jakarta: Rineka Cipta, 2012), 258

<sup>17</sup>*Ibid.*, 4.

<sup>18</sup>*Ibid.*, 155-156.

different is the slaughter carried out by the Prophet Ibrahim a.s. towards his son. Of course this also contradicts this pedagogic concept. For this reason, further research is needed.

## **II. RESEARCH METHODS**

This research is part of the study of tafsir, so the research method used is tafsīrmawḍū'iy. Tafsīrmawḍū'iy is to interpret the verses of the Qur'an by collecting the verses of the Qur'an that have the same meaning, that is, both discuss a topic of the problem and arrange it based on the chronology and the reason for the descent of the verse. Researchers collect verses related to the story of Prophet Ibrāhīma.s. and group them according to sub -themes. Then the interpreter began to give evidence and explanations and draw conclusions.<sup>19</sup> Furthermore, this story is examined from a transformative pedagogic point of view.

Because the study of interpretation has links with other disciplines, in addition to the mawḍū'iytafsr method, the researcher also uses other relevant methods. The method relevant to this research is the hermeneutical method. Hermeneutic practice is an activity of interpreting a text to find its meaning, a process that is guided by certain principles or methods, but these principles are assumed, because what matters in this case is the result.<sup>20</sup>

Regarding hermeneutics, this study uses the hermeneutic theory of liberation proposed by Hassan Hanafi. Hassan Hanafi's Qur'anic hermeneutics is in three domains of analysis: historical criticism, eidetic criticism, and practical criticism.<sup>21</sup> Historical criticism functions to guarantee the authenticity of texts in history; eidetic critique describes the work of interpretive theory; and praxis criticism is the application of interpretation results in the formulation of thoughts on actions, plans, law-making, system development, and so on.

## **III. DISCUSSION**

### **III.1. Transcendental Transformative Islamic Pedagogy**

The story of the Prophet Ibrahim a.s. In the Qur'an, from a transformative pedagogic point of view, there are differences. These differences give rise to a new view of pedagogy. This pedagogy is hereinafter referred to as transcendental transformative Islamic pedagogy.

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<sup>19</sup>Abd al-Hayyi al-Farmāwy, *Al-Bidāyatfi al-Tafsīr al-Mawḍū'iy*(Tk.p:www.hadielislam.com, 2005), cet. ke 7, 42.

<sup>20</sup> F. Budiman Hardiman, *SeniMemahamiHermeneutikdari Schleiermacher sampai Derrida* (Yogyakarta: PenerbitKanisius, 2015), 18

<sup>21</sup>Ilham Saenong, *HermeneutikaPembebasan, Metodologi Tafsir Al-Quran Menurut Hasan Hanafi*, (Jakarta: Teraju, 2002), cet. ke 1, 112-122.

The term "pedagogic" comes from the Ancient Greek, namely "paidagogos" which consists of "pais", "paidos" which means child (boy) and "agogos", leader, guide (leader), or "agos", leading, guiding. (to lead); namely leading or guiding children in learning (boy leader, child leader).<sup>22</sup>This term appeared in the time of Socrates (470-399 B.C.). Historically, this word has generally been used more in German than in the United States or Great Britain. In these two countries, the term used is education or instruction.<sup>23</sup>

Pedagogy is an educational science, both theoretical and practical at the same time. The term pedagogic is different from education (education). In Lectures on Pedagogy it is stated that pedagogy or the science of education has a method, namely observing all the facts of human physical and moral life, or rather using general laws built on inductive reflection of these facts. Meanwhile, education tends to lead man to his proper destination, and that is ethics by determining man's real purpose of human action, an essential trait of all that is good and desirable. This is as stated by Plato that the purpose of education is to give the body and soul all the beauty and perfection that they are capable of.<sup>24</sup>In India, the aim of education in the past was to preserve ancient castes, and prepare for absorption into Nirvana. In Persia and Sparta, the goal was to prepare for war, give physical strength, and encourage moral honesty. For the early Jews, that goal meant training to honor the law and honor Jehovah. In Athens, the goal was to have a beautiful soul in a beautiful body. In Rome, the aim was to make a person fit to perform justly, skillfully, and generously all the duties, public and private, of peace and war. The purpose of education according to Socrates is to eliminate mistakes and find the truth.<sup>25</sup>

As a science, the first study developed in pedagogy was about human nature. The study of human nature in question is in the view of Islam. Since Islam is based on two main sources, namely the Qur'an and Hadith, the study of human nature is based on these two main sources. In

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<sup>22</sup>Anonim, *The Encyclopedia Britannica*, vol 21, (New York: Cambridge University Press, 1911), edisike 6, 36. C. Hewett, *A Treatise on Pedagogy*, (Chicago: Van Antwerp, Bragg & Co., 1884), ix. Ed. Claparede, *Experimental Pedagogy and The Psychology of Child*, (London: Edward Arnold, 1911), 14.

<sup>23</sup>Henry Kiddle dan A.J. Schem, *The Dictionary of Education and Instruction*, (New York: E. Steiger& Co., 1882), edisike 3, 230.

<sup>24</sup>Gabriel Compaire, *Lectures on Pedagogy, Theoretical and Practical*, translated with an introduction, notes, and an appendix by W.H. Payne, A.M. (Boston: D.C. Heath & Co. Publisher, 1890), 9-10.

<sup>25</sup>Levy Seeley, *Elementary Pedagogy*, (New York: Hinds, Noble, & Elderderge, 1906), 8-9.



addition, the study of pedagogy is also based on the values of Islamic teachings.

With regard to the use of Islamic pedagogical terms, what needs to be formulated first is about the philosophy of Islamic education. This philosophy discusses the nature of man according to Islam, the purpose of Islamic education, educational media, educational environment and so on. This includes examining the process of achieving educational goals. Thus, Islamic pedagogy is a science of educating with the main study of human beings based on the principles or values contained in the teachings of Islam which are sourced from the Qur'an and the Hadith of the Prophet.

Meanwhile, the term transformative is meant to be a change that occurs, either in itself or that occurs in the surrounding world that includes education, social, cultural, economic, and science. Transformative as a form of change in human beings with their participation in the life of a society that is constantly changing. While the term transcendental that is meant is man's dependence on things related to his life on the provisions that have been outlined by God through the verses of the Qur'an and the Hadith of the Prophet. Thus, transcendental transformative Islamic pedagogy is a science of education by emphasizing the study of human nature in its role in social life which is always in change in various fields limited to the provisions set by God in the values contained in the Qur'an and the Hadith of the Prophet.

In accordance with the above explanation, the transcendental transformative Islamic pedagogy presented is based on three main topics, namely human nature according to Islam, the world of life according to Islam, and future orientation according to Islam. These three discussions the author names a trilogy or three series that are not separated from each other. A discussion of these three is described below.

The tendency to the teachings of monotheism brought from birth in further development is determined by the environment. The environment affects the tendency of monotheism as a potential nature. Parents who have monotheistic beliefs, of course the child will follow it, so they follow the monotheistic beliefs of their parents naturally or naturally. Similarly, with a child born of parents with non-monotheistic beliefs, then he will follow the beliefs of his parents. However, it is not only the factors of parents or the environment alone that affect the development of that tendency, but also the factors of guidance or direction from Allah SWT. This is based on the verse of the Qur'an Surat Al-Qaṣaṣ/28 verse 56 which states that one cannot give guidance, it is Allah who gives guidance to those who are wanted. This is also stated in Q.S. al-An'ām/6 verse 125 which means: *Whomever Allah wills to guide him, He will open his chest to Islam. And whosoever Allah wills to go astray, He will make his chest constrict and narrow, as if he were ascending to heaven.*

In the story of Prophet Ibrāhīma.s., Prophet Ibrāhīma.s. invited his father (Āzar) and his people, as well as Namrūd to worship Allah SWT. and did not associate anything with Him. Nabi Ibrāhīma.s. inviting them to the belief of monotheism. In this case, the Prophet Ibrāhīma.s. act as a pedagogue. Nabi Ibrāhīma.s. leading to the fact that human beings tend to be monotheistic. This instruction met with strong rejection. The potential of monotheistic tendencies cannot be optimally developed even though it has been directed by Prophet Ibrāhīma.s. They still do not accept the belief of monotheism, because they do not get guidance or direction from Allah SWT.

On the other hand, Prophet Ibrāhīma.s. who were in an idolatrous environment, were not affected by the situation. The father of Prophet Ibrāhīma.s., Āzar as an idolater tried to invite Prophet Ibrāhīma.s. to follow that worship; so did his people and King Namrūd. This condition does not affect the oneness of Prophet Ibrāhīma.s. Allah has ordained Prophet Ibrāhīma.s. as the beginning of human oneness or as the first monotheism.

Faith or monotheism is God's right to determine. To maintain faith in human beings, there is always a group of human beings who struggle to uphold this monotheistic belief. In a hadith narrated by Imām Aḥmad that Rasulullah.s.a.w. said what it means: *"There will still be a group of people from my people who always uphold God's command, do not harm those who humiliate them or discriminate against them until God's decision comes, they always win against other human beings."*<sup>26</sup> Thus, based on this hadith shows that there is always a group of human beings who strive to uphold the teachings of monotheism as a teaching that is brought by nature in human beings.

The above explanation is reinforced in a hadith narrated by Abū Dāwūd. In this hadith, Rasulullah.s.a.w. said which means: *"Indeed, Allah sent to this ummah at the beginning of every hundred years someone who will renew this religion."*<sup>27</sup> This hadith reveals that at the beginning of every turn of the century there will always be people who improve and maintain the teachings of this monotheistic religion. Thus, the teachings of monotheism or faith will always exist in humans as long as human life exists.

In addition to nature, another important element for humans is the existence of reason. With the intellect possessed, humans are commanded by Allah to use this potential in the search and development of science; pay attention to the world around you. Through the verses of the Qur'an, Allah commands people to think, as to whether you are unreasonable (afālāta'qilūn), as in Q.S. al-Baqarah/2:76, Q.S. al-An'ām/6:32, Q.S. al-A'rāf/7:169, Q.S. Yūnus/10:16, Q.S.; have you not noticed (afātataz-zakkārūn,

<sup>26</sup> Ibn Ḥanbal, *Musnad al-Imām ibn Ḥanbal* (Riyaḍ: Dār al-Salām, 2013 M/1434 H), 1175.

<sup>27</sup> Abū Dāwūd, *Sunan Abi Dāwūd...*, hal. 768.

afalātadzakkārūn), as in Q.S. as-Sajdah/32:4, Q.S. Yūnus/10:3, Q.S. Hūd/11:24. Based on this ability of reason, humans are also given the freedom to make choices according to their will (Q.S. al-Kahf/18 verse 29). However, in the end, humans are also responsible for their choices (Q.S. al-Baqarah/2:286).

The human element in the form of reason above has a relationship with intelligence. Regarding intelligence, there is a hadith which reveals that the Prophet s.a.w. said: *"Everything is according to his destiny, down to weakness [al-'ajz] and intelligence [al-kays] (or intelligence [al-kays] and weakness [al-'ajz])."*<sup>28</sup> This hadith shows that human intelligence as a strength and weakness as a weakness has been determined by Allah SWT.

The development of humans with their intelligence and abilities and of course including their weaknesses will determine the direction of their lives. With this potential and efforts to develop its potential will determine the direction in the next life. Developing potential in humans as a form of demands in Islamic teachings that will determine the direction of their lives.<sup>29</sup>

The potential in humans is diverse and multi-level. There is potential that tends to be in the fields of social science or humanities, exact sciences, sports, religious studies, and so on. There is a hadith which means: *whoever God desires goodness, then he will be understood in matters of religion.*<sup>30</sup> With the potential that exists in humans, then he is required to develop that potential. The development of this potential leads to the direction of a predetermined life journey. Furthermore, the journey of life for all humans has been determined by Allah SWT, including the journey of the first human life, namely Prophet Adam a.s.<sup>31</sup>

The explanation above shows that the nature of human beings according to Islam is that humans basically have a tendency to monotheism. Humans who do not believe in the existence of monotheism are contrary to their nature. In the next process, the acceptance of monotheism is influenced by the environment or the world of life, and is

determined by Allah SWT. because Allah determines the guidance or guidance to the desired person.

In addition, the journey of human life has been determined by Allah SWT. Nevertheless, humans are still ordered to act and try to get something they want, namely happiness in this world and in the hereafter.<sup>32</sup> By trying and doing it will be made easier by God towards the determination determined for him. However, to do or act is not to harm oneself or to put oneself in harm's way (Q.S. al-Baqarah/2: 195, Q.S. al-Nisā'/4: 29). This is reinforced by the hadith about the prohibition of suicide.<sup>33</sup> In addition, doing or acting to get a good life in the world by not harming others, because this is not according to Allah's provisions or prohibited in Islamic teachings.<sup>34</sup>

On the other hand, humans were created by Allah to serve Him (Q.S. al-Dzāriyāt/51: 56). This service is the ultimate goal of its creation and at the same time it is the goal of Islamic education. Devotion to God is not only aimed at the relationship between humans and God (vertical), but also at the level of the relationship between humans and each other, and humans and their natural surroundings (horizontal). In the vertical relationship, it is carried out by carrying out various worships that are required or recommended to carry it out, such as prayer, zakat and so on. While worship in horizontal relationships is carried out by complying with all the provisions that have been set by God in khidmah and maintaining the life of the world. That way, all good human actions are directed in full devotion to Allah SWT. Human actions in devotion to God are influenced by the environment or the world of life. The world of life affects the actions or actions of humans.

### **III.2. Living World**

The word "world" as an absorption word comes from Arabic, namely dunyā which is composed of the letters dāl, nūn, and urfmu'tal, which means closeness (al-muqārabah). It is named "world" because of its proximity.<sup>35</sup>

Closeness is meant to be close to humans or being around humans.

The world of life is part of the study that is inseparable from this pedagogy, because the world of life affects the journey of human life. The journey of human life, as has been explained, cannot be separated from human nature. Human nature is the main study of pedagogy, because it is related to the study of philosophy. Philosophy as a scientific study was first advanced in pedagogy. In addition, the term pedagogic also emphasizes the discussion

<sup>28</sup> Al-Imām Mālik, *Muwatṭa' al-Imām Mālik*, taḥqīq: Muḥammad Muṣṭafā al-A'zamīy, jilid 2, (Abū Dābi: Muassasat Zayd ibn Sulṭān, 1425 H/2004 M), 1324.

<sup>29</sup> Muḥammad Abū Zahrah, *Uṣūl al-Fiqh*, (T.k.p: Dār al-Fikr al-'Arabiyy, 1377 H/1958 M), 38.

<sup>30</sup> Al-Ḥafīz Abū 'Abdillāh Muḥammad ibn Yazīd al-Qazwīnīy, *Sunan Ibn Mājah*, juz 1, (T.tp.: Dār Iḥyā' al-Kutub al-'Arabiyyah, t.t.), hal. 80. Muḥammad ibn 'Isā ibn Sawrat al-Turmudzi, *Sunan al-Tirmudzi*, jilid 3, (Kairo: Dār al-Ta'ṣīl, 1437 H/2016 M), cet. ke 2, 529.

<sup>31</sup> Abū 'Abdullāh Muḥammad ibn Ismā'il al-Bukhārīy, *Al-Jāmi' al-Ṣaḥīḥ*, taḥqīq: Muḥib al-Dīn al-Khaṭīb, juz 3 (Kayro: al-Makatabat al-Salafiyyah, 1400 H), cet. ke 1, 260.

<sup>32</sup> Q.S. al-Baqarah/2:201

<sup>33</sup> Al-Bukhārīy, *Al-Jāmi' al-Ṣaḥīḥ*..., jilid 2, 494.

<sup>34</sup> *Ibid.*, juz 3, 375-376.

<sup>35</sup> Abū al-Ḥusayn Aḥmad ibn Fāris Zakariyyā, *Al-Mu'jam al-Maqāyīsī al-Lughah*, (Beirut: Dār al-Fikr, 1415 H/1994 M), cet. ke 1, 366.

on human nature. Thus, the world of life is part of pedagogy.

The living world is constantly in change or transformation. Changes that occur in the world of life are related to social life, culture, society, science and technology, and so on. Humans live in a world of life that is constantly changing. The world of life affects the journey of human life towards the desired better life.

At first glance, changes that occur in the world of life are caused by human efforts, but in substance, changes in the world of life have been determined by Allah SWT. Changes in culture, science and technology; changes in the condition of a group and so on have become God's provisions, even though the changes are human efforts. The verse of the Qur'an al-Ra'd / 13 verse 11 which means: "Indeed, Allah does not change the condition of a people (qawm) until they change the situation that is in themselves. And if Allah wills evil for a people, then no one can reject it." This verse shows that the essence that changes in a community or a society is Allah SWT, even though the change occurs due to human efforts or efforts.

With regard to the world of life, during the COVID-19 (Coronavirus Disease 2019) pandemic which hit almost all countries in the world, this affected human life. Humans cannot carry out an activity that should be carried out as in normal conditions leading to change or transformation. In general, the existence of this epidemic has hampered human activities. All human activities in various fields of life cannot run properly; economics, social and political fields, including education.

The world of life affects human life. Outbreaks of infectious diseases as part of the world of life. COVID-19, which has hit more than two hundred countries in the world due to the virus, has become a provision of Allah SWT. In addition to the COVID-19 pandemic, other disasters such as floods, volcanic eruptions, fires and various other events are also according to the provisions of Allah SWT, even though they are seen as a result of human actions or in accordance with the development of science and technology. This is stated in Q.S. al-Ḥadīd/57 verse 22 which means: *There is no hat that happens on earth and (not) to yourself but has been written in the book (lawḥ al-maḥfūz) before we created it.* The same is stated in Q.S. al-An'ām/6 verse 59. Thus, the disaster of the COVID-19 outbreak, floods, volcanic eruptions and various other events on this earth as a provision or destiny of Allah that cannot be prevented by humans.

Regarding the destiny of Allah SWT, it is explained in a hadith that Allah has determined things according to destiny since fifty thousand years before the heavens and the earth were created. *Rasulullahs.a.w. said: "Allah has determined the places of destiny (al-maqādir), fifty thousand*

*years before creating the heavens and the earth."*<sup>36</sup> This hadith shows that various events that occur in this world have been ordained by Allah SWT long before the creation of the heavens and the earth and their contents.

The world of life, including disease outbreaks, floods, volcanic eruptions, and so on, exists in space and time or time. Time or time is divided into three things, namely the time that has passed (mādy), the present time (hāl), and the time to come (mustaqbal). Time or time was created by Allah SWT. In a hadith it is stated which means that *Rasulullahs.a.w. said: "Allah AzzawaJalla said: The son of Adam hurt Me (yu'dzīnī), he reproached the time. But I have time. In My hands are all matters. I am the one who flips the day and night."*<sup>37</sup> This hadith shows that time and everything that happens to it was created by Allah SWT. The period with various events that occur related to policies or regulations determined by rulers, presidents, kings and the like.<sup>38</sup> Policies made by the authorities, in substance also on the provisions of Allah SWT. Various events that have happened, are happening, and will happen are in the power of Allah SWT. Humans should not criticize the time for various events or events that are not good in the view of humans, because by criticizing the time it will hurt Allah SWT.

### **III.3. Future Orientation**

Future-oriented transcendental transformative Islamic pedagogy. Future orientation in this pedagogy is directed at human life for the present and future generations. The orientation of human life is directed so that the journey of the next human life or the life of the next generation is prepared to face the future with various changes; changes in science and technology, culture, social and so on. With that self-preparedness, humans can adapt to follow developments to the changes that occur.

With regard to self-readiness, the Messenger of Allah s.a.w. remind Muslims to prepare their generation to face an era that is different from the times they are facing.<sup>39</sup> This shows that Muslims should prepare for future generations to face a different era. Although humans can

<sup>36</sup> Abū 'Īsa Muḥammad ibn 'Īsa ibn Sawrah al-Turmudzy, *Sunan al-Turmudzi*, Taḥqīq: Markaz al-Buḥūth wa Taqniyyah al-Ma'lūmāt, jilid 3 (Beyrut: Dār al-Ta'ṣīl, 2016 M/1437 H), cet. ke 2, 269.

<sup>37</sup> Al-Bukhārīy, *Al-Jāmi' al-Ṣaḥīḥ...*, juz 3, 291.

<sup>38</sup> An example is Indonesia during the Dutch East Indies era, state leaders and scholars called for fighters to keep fighting for independence. This resulted in many of them being killed. The death or death of a person is the destiny of Allah.

<sup>39</sup> Muḥammad 'Aṭīyyah al-Abrāsīy, *Al-Tarbiyyah fi al-Islām*, (T.K.P: Al-Majlis al-A'lā li al-Syū'ūniyyah al-Islāmiyyah Wizārah al-Awqāf, 1961), 14

predict changes that will occur in the future, humans cannot know for sure what will actually happen in the future, ten years, fifty years, one hundred years, a thousand years, and so on. In Q.S. Luqmān/31 verse 34 is stated which means: *And no one can know (with certainty) what he will strive for tomorrow, and no one can know on which earth he will die. Verily Allah is All-Knowing, All-Knowing.* Humans can only predict various possible changes in the uncertain future. Future changes are in the power of Allah SWT. As Allah says in Q.S. al-Raḥmān/55 verse 29 which means: *All the time, He is in His busyness (kullayawminhuwafīsyā'n).*

Future orientation in this pedagogy is aimed at human life in this world and the hereafter. This is as future orientation in the story of Prophet Ibrahim a.s. In the story of Prophet Ibrahim as, the future orientation of life in the world is that he asks Allah to make the land of Mecca a safe country, its inhabitants are given sustenance in the form of fruits (Surah Ibrahim/14:35, QS al-Baqarah/2:126). This pedagogy also follows the future orientation in the footsteps of this father of monotheism. The intended orientation is so that humans and their offspring have sufficient life provisions to meet the needs of the world (Q.S. al-Nisa/4:9). This shows that the lives of their descendants must be prepared to have provisions to meet their needs in the world.

In achieving life in the world, knowledge is needed. Knowledge is a means of achieving a good life in this world and happiness in the hereafter. This is as stated by Imam al-Syafi'i which means: *"Whoever desires (a good life) in this world, then he has knowledge; Whoever desires (a good life) in the hereafter, then he has knowledge."*<sup>40</sup> This expression shows that the attainment of a good life in this world and a good life in the hereafter can be obtained by knowledge. Thus, knowledge is a means to achieve a good life in this world and in the hereafter.

Science in general can be classified into two major groups, namely knowledge related to the laws of shari'a (science of shari'a) and science that is not related to the laws of shari'a (non-shari'a science). First, the science of sharia. This science is related to syara' law such as fiqh which contains the laws that regulate human life in terms of religious law. Shari'ah science is used as a guide or basis in order to achieve a good life in the hereafter. A good life or happiness in the hereafter can be achieved by referring to the Qur'an and Hadith. The Qur'an and Hadith contain laws that govern all human life. Therefore, these two principles are used as the main source for Shari'ah knowledge. Thus, the main source of shari'ah knowledge is the Qur'an and the Hadith of the Prophet Muhammad s.a.w.

Second, knowledge is not sharia. This science is not related to sharia laws, such as medical science, agricultural science, mining science, social sciences and so on. This knowledge is related as a means to obtain happiness or a good life in the world. This knowledge can be obtained through formal education, non-formal education and informal education. In addition, sciences like this can also be obtained through careful and systematic observation of humans, objects, objects that can be captured by the five senses, or things that exist in social life. That way, humans, objects and so on become the main source of knowledge, not sharia. Mastery of this knowledge as a means to obtain happiness or a good life in the world.

The two classifications above cannot be separated diametrically or even contradict each other. Perhaps the two intersect and need each other. Knowledge related to the Shari'ah one day requires knowledge that is not Shari'ah. Vice versa, knowledge that is not Shari'ah requires Shari'ah knowledge. These two sciences are needed as a means to achieve a good life in this world and in the hereafter.

The law of studying the two sciences above is farḍu. The law of studying shari'a science is farḍu 'ayn, every Muslim is required to study it. This is based on a hadith which means: *"Seeking knowledge is farḍu [farīḍāt] for every Muslim"*<sup>41</sup> Meanwhile, the law of studying non-shari'a knowledge is farḍu kifāyāt; a group of Muslims are required to learn this science. This is based on a hadith which means: *"Seek knowledge even in China"* (uṭlūbū al-ʿilm walaw bi al-ṣīn)<sup>42</sup> The search for knowledge in this country is related to science, not sharia. Thus, the search for these two sciences is a demand that must be met, either individually as in Shari'ah science, or in groups, as in non-Sharia science.

With the achievement of these two sciences will make a person achieve a good life in this world and in the hereafter. However, mastery of science is not the main factor in achieving the desired happiness in life. There is the most important factor that determines the achievement, namely the provision of happiness or misery that has been determined by Allah SWT. as in the hadith that has been described previously. The achievement of a good life in this world and in the hereafter as well as the orientation of this pedagogic future (Q.S. al-Baqarah/2:201).

The future orientation of human life in the hereafter is for their offspring to remain in a state of fitrah, namely the religion of Islam with full obedience to its provisions. The orientation of life in the hereafter as willed by the Prophet Ibrahim a.s. to their descendants. This pedagogy also follows in the footsteps of this abu al-anbiyā'. Prophet Ibrahim's will to his children and descendants is to remain in

<sup>40</sup>Fakhr al-Dīn al-Rāzy, *Manāqib al-Imām al-Syāfi'i*, taḥqīq: Aḥmad al-Ḥijāzy al-Saqā, (Kairo: Maktabat al-Kulliyāt al-Azhariyyah, 1406 H/1986 M), cet. ke 1, 357.

<sup>41</sup> Al-Qazwiniy, *Sunan Ibn Mājah...*, juz 1, 268.

<sup>42</sup> Abu Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqy, *Al-Jāmi' li Syu'ab al-Īmān*, juz 3, (Riyad: Maktabat al-Rusydwa al-Nasyr li al-Tawzī', 1423 H/2003 M), 194.



this religion of Islam until death (Q.S. al-Baqarah/2:132), making the sentence of monotheism eternal in his descendants (Q.S. al-Zukhruf/43:28). In addition, Prophet Ibrahim a.s. also asked Allah for his descendants to establish prayer (Q.S. Ibrahim/14:40). Thus, the orientation of this pedagogical future on the life in the hereafter is so that their offspring are in a state of Islam as nature that is brought from birth and completely submissively and obediently obeys all the provisions of its teachings (Q.S. al-Bayyinah/98:5).

#### IV. CONCLUSION

This pedagogy is based on a trilogy or a triad, namely human nature, the world of life and future orientation. This pedagogy is continuous and perennial. Continuity means that human nature in the course of his life is influenced by the world of life; and this pedagogic is future-oriented directed at future generations. Because future generations are humans, this pedagogy examines human nature, and so on. This is what is meant by continuity here which is continuous and unceasing. While the perennial nature means that this pedagogy is based on the verses of the Qur'an and the Prophet's Hadith; because these two sources are perennial, the pedagogy is the same.

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