



The Message of Science and Technology in Surah Al-Imran Verse 190 - 191

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ABSTRACT

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Quality education is education that considers the potential of the intellect. Education should encourage and develop the cognitive potential of human minds so that they become adept at problem-solving, possess a broad understanding of concepts in science and technology, and have critical thinking skills. Humans have the ability to utilize their senses in the process of observation, and through education, they can cultivate intelligent thinking to investigate and analyze the wonders of Allah's creation in the universe. By harnessing the knowledge they discover, humans can apply that scientific knowledge into advanced technologies. In this context, effective and efficient education and training are of great importance for humans to fulfill their roles optimally. Such education and training should align with the guidance and requirements of Islam. The article has explored the role of reason in Islamic education, using an approach of interpretation that strives to examine the application of reason in Islamic education based on the verses in the Qur'an, particularly QS. Ali Imran: 190-191.

KEYWORDS:

Education, Potential human mind, Al-Quran, Science, Technology

I. INTRODUCTION

Humans are the most perfect creatures created by Allah, with the potential for reason as the main feature. Reason allows humans to distinguish between good and bad, and to create things that are beneficial to fellow humans and other creatures.

Using reason is a way for humans to be grateful for the gifts given by God, both in a real and spiritual context. The Qur'an describes the virtues of a person of faith and knowledge as a servant of Allah who has a high position. Those who have this position are referred to as Ulûl Albâb

Allah SWT created humans as creatures that are in the middle between angels and animals. Angels are given reason to worship Him, while animals are only given lust.

Humans are given by Allah SWT the ability in the form of reason and lust. With the potential of this mind, Allah SWT commands humans to think, manage the universe, and make

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the best use of it for the benefit and welfare of human life. The existence of reason allows humans to distinguish between right and wrong.

II. DISCUSSION

1. Relationship QS. Ali Imran: 190-191 By Education

Humans have the ability to use their five Senses in the process of observation, and through education, they can develop intelligent reasoning to investigate and analyze the wonders of Allah's creation in the universe. By harnessing the knowledge they discover, humans can apply this scientific knowledge into advanced forms of technology. In this context, effective and efficient education and training are of utmost importance for humans to fulfill their roles optimally. This education and training must align with the guidance and demands of Islam. This article will examine the role of intellect in Islamic education, using an interpretative approach to explore the application of intellect in Islamic education based on the verses in the Qur'an, particularly in Surah Ali Imran: 190-191. The formulation of the objectives of Islamic education should be oriented towards the essence of education, encompassing various aspects, such as the purpose and duties of human life. Human life is not a result of coincidence and futility; individuals are created with

specific purposes and responsibilities. As Allah says in the Qur'an, in Surah Ali Imran verses 190-191:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for those who possess intellect."

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَفُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"Those who remember Allah while standing, sitting, or lying on their sides, and contemplate the creation of the heavens and the earth, saying, 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.'"

This verse explains that the formulation of the objective of Islamic education is the formation of individuals or generations known as "Ulul Albab," which refers to people who possess perfect intellect in contemplating the signs of Allah's greatness. Al-Qurthubi (2009/2: 486) interprets the term "Ulul Albab" as "those who utilize their intellectual capabilities in contemplating the evidence (signs of Allah's greatness)." Meanwhile, M. Ali al-Shabuni (1999/1: 252) interprets it as "those who observe the universe (al-Kaun) through deep reflection and gather evidence."

Ibn Kathir (1992: 539) interprets it as "those who possess perfect intellect and intelligence, capable of uncovering the essence of various matters according to their characteristics." Based on the opinions of these commentators, the term "Ulul Albab" refers to individuals who possess perfect intellect and effectively apply it to contemplate various forms of Allah's creation and His signs, especially evident in the universe (al-Kaun).

2. The Role of Human Intellect in QS. Ali Imran:190-191

Muslim philosophers state that the general purpose of humans is to know God through knowledge. Humans can attain knowledge through intellect or intelligence. If education is considered a means to achieve the purpose of human life, then education must be the path to acquiring knowledge. In line with this view, the main objective of education is the development of human intellect or intelligence. This statement is relevant to the power of Allah, who created humans with the potential of intellect and the ability to learn. This is emphasized in His words in Surah al-Baqarah verses 30-32.

Intellect is one of Allah's most beloved creations because it is the factor that shapes humans into perfection. Humans will reach perfection if they can utilize their intellect. However, if humans neglect or reject the most beloved creation of Allah, they will experience destruction.

Humans have inclinations in their minds to do both negative and positive actions, thus, there is conflict within human thoughts between negative and positive directions. Although it is just an inclination in the mind, either towards positivity or negativity, Allah SWT still pays attention to the signals from human thoughts. This shows that human thoughts can still be tempted by Satan, making human thoughts imperfect. The perfection of human thoughts is achieved when thoughts can no longer be reached or tempted by Satan. Such thoughts belong to the minds of prophets and pure leaders. These thoughts are of a mystical nature, while the brain is visible to human eyes. These thoughts are subtle, so they can easily traverse various places and serve as a means for humans to connect with Allah, provided that the soul and mind must be pure and preserved.

Human thoughts never cease to function, whether during the day or night, when awake or asleep. During sleep, thoughts work slowly, so sometimes a person will suddenly answer a question when spoken to in their sleep, even though the direction of the conversation is unclear, or they experience a dream about something they later remember after waking up. This shows that thoughts are never still but always active. In the Qur'an itself, it is mentioned that most of its verses are composed in the form of verses that require strong thinking (dzann) to understand and apply, and only a few verses are directly understood without deep thinking. Those who have faith and knowledge are elevated in rank by Allah SWT beyond the rank of angels. Spiritual intelligence is not as easy as imagined. Its pursuit is a lifelong journey with continuous effort to cleanse the mind and heart. Understanding the meaning of the verses in Surah Ali Imran: 190-191 is the main capital to achieve spiritual intelligence.

3. The Role of Reason in QS. Ali Imran: 190-191 in Education

Education involves the process of transforming knowledge so that it can be understood by students. In addition to teachers, the learning methods and curriculum used are important factors that need to be considered in transforming knowledge. Moreover, various tools and media are also needed so that students can absorb and comprehend the knowledge, both in physical and non-physical forms. Physical tools include objects that can be seen and touched, such as whiteboards, projectors, and writing tools. Meanwhile, non-physical tools encompass delivery methods such as lectures, discussions, and Q&A sessions. Apart from these factors, the intellectual ability of students to comprehend and analyze the received knowledge is crucial

a. Its relationship in education

When interpreting Surah Ali Imran: 190-191, it explains that the order of the heavens and the earth, the beauty of creation, and the regular alternation of day and night throughout the year, which directly influence the human body and way of thinking due to the impact of the sun's heat, the coolness of the night, and their effects on the world of flora

and fauna, among others, are signs and evidence that demonstrate the oneness of Allah (SWT) and the perfection of His knowledge and power. This interpretation implies that the main purpose of Islamic education is to focus on educating the intellect as a goal in Islamic education. According to Imron Fauzi, this opinion emphasizes the purpose of educating the intellect, which is to direct intelligence towards the power of Allah (SWT) and to discover the messages in His verses that lead to an increase in faith and devotion to Him.

This interpretation encourages the notion that the primary goal of the educational process is to increase faith and devotion. This is because the knowledge of the universe can be directed towards various branches of education. For instance, the study and research of inanimate objects on Earth led to the emergence of physics, the study of plants, animals, and living beings resulted in biology, research and studies on celestial objects gave birth to astronomy, studying mountains contributed to the development of geology, examining the natural conditions and diversity led to the formation of geography, and so on. All these branches of knowledge must be transformed into the hearts of students with the purpose of leading them to recognize their Creator through various creations. From this perspective, it can be concluded that the ultimate goal achieved by education is for students to have faith and devotion to Allah (SWT). This goal aligns with the mandate of the National Education System Law (Sisdiknas) and the primary purpose of human creation, which is to be Allah's (SWT) vicegerent on Earth and to worship and serve Him.

Based on the explanation above, it can be understood that intellect is a spiritual potential within humans that has the ability to think, know, remember, and understand. Intellect is also capable of seeing with the heart, imagining, evaluating, and observing cosmic reality and potential changes. Intellect is considered a creation highly beloved by Allah SWT, as it plays a significant role in shaping humans into perfection.

Islamic education involves all aspects of humans, including the intellect, heart, spiritual, and physical aspects, as well as ethics and skills. Islamic education aims to prepare individuals to face various life situations, whether in peace or war, and to build a good society with all its complexities. In this context, intellect has a crucial role as a motivator, as it is always active, whether humans are awake or asleep.

The interpretation of Surah Ali Imran: 190-191 emphasizes that the human intellect is always active regardless of time, as it continuously thinks and remembers to acquire knowledge. Knowledge requires the intelligence of the human intellect, and humans need Islamic education to create a good life. Therefore, the role of human intellect is to apply, contemplate, and plan for desired goals.

Intellect is a great gift from Allah SWT to humans, and its role is vital in determining the goals and curriculum of education. Surah Ali Imran: 190-191 illustrates that intellect has functions in thinking (tafakkur) and remembering Him

(tadzakur). Tafakkur involves knowledge, understanding, application, analysis, synthesis, and evaluation in educational activities, while tadzakur involves attention, response, appreciation, organizing values, and characterizing education. Therefore, intellect must be the guide in setting the goals and curriculum of education. The implication in the world of education is the importance of considering the potential of intellect in education. Education should nurture, direct, and develop the human intellect's potential, making them skillful in problem-solving, proficient in science and technology, and having good and accurate understanding.

III. CONCLUSION

Based on the explanation above, it can be understood that reason is a spiritual potential in humans who have the ability to think, know, remember, and understand. The mind is also capable of seeing with the eyes of the heart, imagining, evaluating and observing cosmic reality and the changes that may occur. Reason is considered a creature that is loved by Allah SWT, because reason plays a role in shaping humans to be perfect.

Islamic education involves all human aspects, including the mind, heart, spiritual and physical, and includes morals and skills. Islamic education aims to prepare people to face various life situations, both in peace and war, and to build a good society with all its complexities. In this context, reason has an important role as a mover, because reason is always active, both when humans are awake and sleeping.

QS interpretation Ali Imran: 190-191 emphasizes that the human mind is always active regardless of time, because reason always thinks and dhikr to gain knowledge. Science requires human intelligence, and humans need Islamic education in order to create a good life. Therefore, the role of the human mind is to apply, think, and plan the things you want.

Reason is a great gift from Allah SWT to humans, and the role of reason is very important in determining educational goals and curricula. QS. Ali Imran: 190-191 describes that reason has a function in thinking (tafakkur) and remembering Him (tadzakur). Tafakkur involves knowledge, understanding, application, analysis, synthesis, and evaluation in educational activities, while tadzakur involves attention, response, appreciation, organizing values, and educational characterization. Therefore, reason must be a guide in setting goals and educational curricula. The implication in the world of education is the importance of considering the potential of reason in education. Education must foster, direct, and develop the potential of the human mind, so that they are skilled at solving problems, have expertise in science and technology, and have good and correct understanding.

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