

THE RELEVANCE OF AL-QABISY'S IDEAS ON QUR'ANIC EDUCATION AMONG CHILDREN

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Abstract: *Islam has a great significance to education. In Islam, Qur'anic education is view as an important element in educating the children. Without it, the future of Muslim generation will be jeopardised. This paper intends to provide an analysis of al-Qabisy's ideas and the implications of his ideas on enhancing the Qur'anic teaching among children. A content analysis method was used to obtain the research objectives. This paper has discovered the relevance of Al'Qabisy ideas on eight components of Qur'anic education; learner's level, educators, intention, educator's responsibility, syllabus, schedule, learning stages, and assessment. The entire components presented in his book are significantly beneficial in enhancing the Qur'anic teaching among children. It is hoped that the ideas presented in this article will be helpful in upgrading the level of the Qur'anic teaching among children.*

Keywords: *Education, Islamic Education, Quran.*

Introduction

Islam has a great concern about the important of education among children. This is the fact that child is the beginning stages of learning. They are born to follow their instinct and moulded by imitating their parent behaviour. Prophet Muhammad (pbuh) said, "Every child is born on Al-Fitrah, and his parents convert him to Judaism or Christianity or Magianism. As an animal delivers a perfect baby animal, do you find it mutilated?" [al-Bukhari].

Obviously, from the above hadith every human being is born in fitrah (clean, pure state), thus parents play a role to educate their children. All children can be exemplified as white fabric, so parent plays a role to draw and design this fabric. Yet, not all designs suit with the patterns drawn on a white fabric; the erroneous pattern will later on affect the cloths and permanently become the fabric design. This anaphora is same as children; parents cannot simply teach their

children whatever they want, but rather a valuable and truth knowledge. Hence, Islam has stipulated, for the early childhood education, that children have to recognize religion using the guidelines provided in the Holy the Quran. Qur'anic education able to develop the potentially spiritual disposition of an individual. When someone is spiritually healthy, they will have a better life; able to shape powerful mind, create stable emotions and nurture healthy physical nature (Amiruddin, Hussin & Rohana , 2010).

From this argument, it is a need for the parents to enhance Qur'anic teaching for their children. Each person has a right to know his religion since childhood. Quoting from the International Islamic Centre for Population Studies and Research (2005): "All Children have the right to be trained by their parents to perform the rituals of his or her religion. The importance of early training is that it allows religious practice to become an easy and acceptable habit that children will maintain and preserve. Parents should endeavour to be a role model for their children in terms of adhering to best conduct. They also have the obligation to provide their children with love, kindness and mercy and to avoid harshness and cruelty" (p. 8). Thus, Qur'anic education is important element in educating the child, without this it will jeopardize the future Muslim generation. Hence Muslim must work hard to enhance Qur'anic education. Despite of the importance of Qur'anic teaching emphasized clearly in Islam, there still many children who are left behind in term of their Qur'anic reading and understanding (Hasan, 2018; Mohd Zainul Arifien, 2011; Yusoff, 2008). Therefore, it is important to explore the previous experiences way in enhancing the Quranic teaching which later on can improve children understanding towards Quran.

Literature Review

Qur'anic Education

Islam emphasize a great importance to knowledge, learning and education (Centre for Peace and Spirituality International, n.d). Learning the words of the Quran was the first educational experience of our beloved Prophet Muhammad (pbuh). The revelation of the first Qur'anic verse, (al 'Alaq, 1) "Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, Teacheth man that which he knew not.," is a clear indication that teaching the Quran be the first education for Muslims. Therefore, it is compulsory for all Muslims as a whole to read, learn and comprehend the the Quran in order to develop themselves as well quality Muslims (Md. Sawari & Awang Mat, 2013). This circumstance displayed by the first generation of Muslims in the years of the Prophet (pbuh) and his Companions.

The importance of education is clearly emphasised in Islam. This process includes the Quranic education which focuses on the teaching and learning of the Quran. In this study, the Quranic Education will be limited to the progress of teaching methods for Quranic recitation with correct Tajweed among children.

Al-Qabisy

Al-Qabisy is the epithet for "Abu al-Hasan Ali Ibn Muhammad Khalaf Al-Maarif al-Qabisy. Al-Qabisy born in Tunisia located at North Africa, on 13 May 936. He passed away at 23 October 1012 (Himmah, 2003). Since childhood until adulthood, al-Qabisy lived in his hometown at Kairawan, Tunisia. During this era Tunisia well known as the center for scientific knowledge activity. After that, al-Qabisy spent five years travelling in the Middle East countries for futher his paper, then he studied in Egypt with one of the Alexandrian scholars. After completing his studies in Egypt, he then travelled to North Africa. In North Africa, he

studied hadith and religious knowledge with numerous scholars such as Abu Abbas al-Ibyani bin Masruf al-Dibaghi and Abu Abdillah bin al-Assa'ali Masrur. After that he went back to his hometown in Kairawan and studied Islamic Jurisprudence with Malikiyah scholars, of which he then also became an expert in the field Fiqh. Since he was an expert in Fiqh and studied a lot on Hadith (Al-ahwani, 1978), therefore it can be seen that most of his thoughts were based on these two sources.

Al-Qabisy was among the productive scholars during his ages and he wrote numerous books. Al-Mufassalah li Ahwal al-Mutha'alamin Ahkam al-Maulimmin wa al-Muta'allamin is among his famous scriptures (al-ahwani, 1978). Historically, this book explains about child education in the fourth century AH. This book has a significant impact towards enhancing Qur'anic teaching, whereby it gives the niceties about the students' circumstances, classroom management as well as the rules that govern the teachers and students. This book has three chapters and consists of 80 pages. The first chapter concerns the interpretation of the faith, Islam and Ihsan, while the second chapter explains on students and the last chapter is the discussion about teachers.

Objectives of the Paper

The objective of this paper is to explore the relevance of al-Qabisy's ideas on enhancing Qur'anic education among children.

Methodology

This study is exploratory research where researchers employed content analysis design to discover the answers for all research questions. According to Titscher (2000) defined content analysis as: "methods that concentrate on directly and clearly quantifiable aspects of text content, and as a rule on absolute and relative frequencies of words per text or surface unit. Subsequently, the concept was extended to include all those procedures which operate with syntactic, semantic and pragmatic categories, but which seek at least to quantify these categories by means of a frequency, survey of classifications". (p. 55). It can be valued that content analysis helped the researchers to discover the scripture and come out with a specific theme. Hence for the text of paper, all information is collected from the archetypal book "Ar Risalatul Mufassalah Liahwali Al Mutaalimin Wa Ahkam AlMuaalimin Wa Mutaalimin" (Detail letter to the conditions of learners and rules of educators and learners) by al-Qabisy. This book is written in Arabic. For the purpose of analysis, the researchers had selected chapters two and three.

Findings and Discussion

The relevance of Al-Qabisy's Ideas for Qur'anic education.

In order to answer the question about the relevance of al-Qabisy's ideas in enhancing Qur'anic education, the analysis found as follows; Al-Qabisy mentioned, Qur'anic education is mainly emphasizing during childhood stages (age of seven). His ideas were followed by Prophet saying, "Order your children to pray at the age of seven. And beat them [lightly] if they do not do so by the age of ten. And separate them in their bedding. (al-Bukhari 3:734).

With reference to the psychological aspect of development, in the age of seven, children start coping with academic needs. This age considers as the Industry vs. Inferiority (Erik Erikson's theory of development) stages, children will start to upgrade numerous skills during this period (Cherry, 2013).

Second, in relations to the roles of educators, al-Qabisy mentioned that teaching the Quran is an important job. However, the priority in terms of responsibility comes to the parents first. Even though the parent wants to assign an educator they must make sure that the educator can treat the children like their own. It shows that the priority in term of responsibility of teaching the Quran comes to the parents first. Numerous studies show the significant relationship between parental involvement and the students achievement (Abouchaar, Desforjes, 2003; Patrikakou, 2008). In 2010, Center for Real-world Learning at University of Winchester run study on the impact of a parent engagement on learner success found that:

“Parents are a major influence on a child’s success in life. While the quality of schools and the nature of the child’s peer group matter significantly, it is from the home that young people derive lasting effects on their character, mindset and attainment. Parent engagement in the educational development of their children improves attainment more than any other single factor. Parents can help their child most by having regular and meaningful conversations with them, by setting high aspirations and by demonstrating their own interest in and support of learning at home and at school” (p. 1).

Third component in teaching the Quran is focus on the intentions, it is narrated on the authority of Amir al-Mu'minin (Leader of the Believers), Abu Hafs 'Umar bin al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him), saying:

"Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for." (Bukhari & Muslim).

Each actions of Muslim must be guided by their intentions. Their intentions will influence their actions. As prophet mentioned, result of the actions is depending on the intentions, if the intentions are good, the result will be fruitful. Hence for teaching the Quran, the intention is clear mentions to give understanding about Islam.

In order to fulfil the intentions, educator have to work hard for it, therefore Al-Qabisy mentions a comprehensive guideline for educator; instructing students, guiding the recitation, training their skills in writing, checking their Qur’anic memorizations, mould their personality and monitoring the whole process accordingly. The first role is to give students instructions, what they have to read, and the right way to read the verses. This role important to develop students’ understanding, because Silver Strong & Association (2011) found that, a wide body of research shows, the single greatest factor affecting student achievement is classroom instruction. Second role of educator’s mentions by al-Qabisy is guiding, educator have to guide the student for reading, writing and understanding the verses. According to Arbuckle (1954), numerous past studies revealed that teacher also known as guidance worker. Next role is training students skills in reading and writing. It is important for educators to train student’s mastery the reading and writing skills, because the first revelations command human being to Read, (al ‘Alaq, 1) “Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen,” is a clear indication that the Qur’anic Curriculum should be the first education for Muslims. Later role of educator is to asses or check Qur’anic memorizations of students. Educator cannot just let the students free from any assessment, this part important in education (Md, Sawari & Mustaffa, 2014). The significant will further explain in the last component assessment.

Besides that, educator also responsible to mould student's personality, this progress which occurs during the process of teaching Qur'an. Educators have to further explain the command stated in the verses Qur'an. It's important for students to behave well when learning the Quran because as mentioned by Imam As-Syafie mentions that "Knowledge is light and will not enter the dark heart". Last but not list, is monitoring whole progress; educators are responsible to do this job because it is importance part in educational process, Glasgow (2013, (p.2). mention that "The monitoring of the effectiveness of learning is therefore an essential element of the overall management practice within all educational establishments. It is aimed very clearly at improving teaching and learning and the sharing of good practice is an important consequence of the process".

If the educator is able to follow the guideline, undoubtedly the aims of "Ma'rifatul Ad-din" will be achieve. Therefore, all these roles are significant in helping students achieve goals of Qur'anic educational.

Six al-Qabisy mentioned about the topic of syllabus. In this part he explained that the syllabus must have followed systematic step. Even though the syllabus covers the whole the Quran, but students must follow the step. Students must master each one verses before they can change to another verses. Hence this thing helps children to fully understand each verses clearly. The idea supported by Bloom (1985) "The students are helped to master each learning unit before proceeding to a more advanced learning task" cited in Naturalistic Education Theory (2004-2013). The syllabus of teaching the Quran will follow a systematic schedule. Children must follow a systematic rules run by their parents or educator. It is important to set up a permanent time for teaching the Quran because time management have significant influence towards learners' achievement, (Baharin, Haliza, Othman & Syed Mohd Shafeq, 2007).

Seven, in this book al-Qabisy also presented stages for learning the Quran. The five stages of learning the Quran cover the process of reading, exploring, understanding, memorizing and writing. This five stages cover all the three domain in learning actives as presented by Bloom (1956), reading and writing can cover the psychomotor domain, why exploring and memorizing activates the cognitive domain and lastly understanding will develop the affective domain. Thus the produce of comprehensive learning of the Quran will be achieve.

Finally, the eight component of teaching the Quran is assessment, this component important for teaching the Quran, because we can measure the learning outcome of the process, (Mikre, 2011). Hence when parents teach Quran to their children they can measure their children ability and improve it for the next periods of times. From this study, it can be concluded that there is eight components of teaching the Quran. All the ideas presented in al-Qabisy book significantly able to enhance the Qur'anic teaching among children. As summary the detail of implications al-Qabisy ideas presented in Table 1:

Table 1: Implications of al-Qabisy's view in enhancing Qur'anic Teaching

Component	Al-Qabisy	Implications
Learner	Children age 7 until puberty	With refer to the psychological aspect of development, in the age of seven children start coping with academic demand, this age consider as the Industry vs. Inferiority (Erik Eriksons theory of development),
Educator	Parent is the priority	There are positive significant relationship between parental involvements and the students achievement (Abouchaar, Desforjes, 2003; Patrikakou, 2008).
Intention	<p><i>"Maarifatul Ad-din"</i></p> <p>(Understanding Religious)</p>	"Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger." (Bukhari & Muslim).
Educator's Responsibility	Instructing students, guiding the recitation, training their skills in writing, checking their Qur'anic memorizations, mould their personality and monitoring the whole process accordingly	Monitoring all the progress, teachers responsible to do this job. If the teacher able to follow the guideline, there is no doubt the aims of <i>"Ma'rifatul Ad-din"</i> will be achieve.
Syllabus	<i>"Khatam the Quran"</i> Step by step each verses	"the students are helped to master each learning unit before proceeding to a more advanced learning task" (Bloom 1985)
Schedule	Al-Qabisy mentioned, the schedule for teaching the Quran is divided into three divisions; 1) time for reciting, discussing, 2) writing, 3) memorizing and revising	time management have significant influence towards learners achievement,(Baharin, Haliza, Othman & Syed Mohd Shafeq, 2007).
Stages in learning	The five method of learning the Quran cover the process of reading, exploring, understanding, memorizing and writing	<ul style="list-style-type: none"> • Cognitive: mental skills (<i>Knowledge</i>) • Affective: growth in feelings or emotional areas (<i>Attitude or self</i>) • Psychomotor: manual or physical skills (<i>Skills</i>)
Assessment	"Once the child finishes learning the books, it is possible to have an exam to check what he memorized from Qur'an and learned from writing.	(Bloom, 1956) measure the learning outcome of the process,(Mikre, 2011

Conclusion

As a result, this paper discovers eight main components of teaching the Quran; a learner, educator, intention, educator's responsibility, syllabus, schedule, stages of learning, and assessment. All the component presented in this book, are significantly beneficial in enhancing Qur'anic teaching among children. It is hoped that the ideas presented in this article will be helpful in upgrading the levels of Qur'anic teaching among children. Further study need to use other type of research design and analysis in term of generalize the findings.

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