

Community Education in The Perspective of The Quran and Hadith

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Submission	Abstract
<p>Track: Received: 28 februari 2022 Final Revision: 20 Maret 2022 Available online: 30 Maret 2022 Corresponding Author: Name & E-mail Address Nadia Nur nadianur6897@gmail.com Muhammad Munadi munadimahdiputra@gmail.com</p>	<p>The educational process occurs not only in the school environment but also in the family and community environment. As a religion that prioritizes knowledge, Islam also supports these various educational paths, including education in society. So, this research will discuss how the Islamic perspective on community education when viewed from the arguments in the Qur'an and Hadith. The method used in this paper is a literature study, namely research that uses data from library sources for further review and analysis to produce an objective conception. After the data is collected, then analyzed using content analysis techniques The results of this study are that in the Qur'an and hadith, it has been implicitly explained about community education, where the purpose of community education is ultimately to want people who are faithful and pious.</p> <p>Keywords: Community Education, Al-Qur'an Perspective, Hadith Perspective</p>

INTRODUCTION

Education occupies a very important position, especially in the current era. Without realizing it, every step in human life is an educational process. A child in his family has undergone this educational process. From initially unable to do anything until finally able to walk, run, talk, and so on. Not only in the family environment, but he can also get this educational process from the surrounding environment.

The natural and community

environment can be an informal education pathway for a child and function complementary to formal and non-formal education channels as Law Number 20 of 2003 concerning the National Education System in Article 13. That's why that the community has an important role in education.

Today, religion-oriented education is more in demand. Academic Units such as madrasas are increasingly superior to public schools. This increase in interest is because

madrasas provide two educational focuses simultaneously, namely science and religious education. Through science, it is hoped that children will be successful in the world's life, and religious education will direct children to achieve happiness in the hereafter. So with these considerations, parents choose madrasas as places for their children to gain knowledge. (Yusuf, 2019).

Such thinking is true, but many people forget that there are three education paths as described above. When discussing education, people only focus on school education. In fact, there are other topics besides school education, namely family education and community education (Darlis, 2017).

As a religion that prioritizes knowledge, Islam also supports these various educational paths, including education in society. So here is the purpose of this research, to find out how the Islamic perspective on community education when viewed from the arguments in the Qur'an and Hadith.

RESEARCH METHOD

This study uses a library research approach, which is the data collection methods are through library sources such as books and journals related to this research topic, then the researchers read and record

and process the research materials (Zed, 2014: 3). After the data is collected, then analyzed using content analysis techniques by comprehensively reviewing various library sources that are in line with the object of research.

RESULTS and DISCUSSION

Community Education Concept

According to the KBBI, the word education means actions taken to maintain and provide training or teaching in morals and intelligence of the mind (Tim Penyusun, 2008: 353). While the definition of education in law number 20 of 2003 is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills that needed by himself, the people of the nation and the state (UU No. 20 Tahun 2003, 2003).

From the above understanding, we can draw a common thread that educational activities are carried out in schools, can be carried out anywhere as long as these activities can develop human potential. In this case, the educational process can also occur in the family or the natural/social environment of the community.

The community itself has an understanding, a group of people who live in the same area, interact with each other, depend on each other, and are bound by shared values and norms (Tirtahardja&Sulo, 2011: 98).

So it can conclude that what is meant by public education is an effort to provide training or teaching to develop personality, morals, or intelligence of the mind which is carried out from, by, and for the community. Definition put forward by Umberto Sihombing can also inspire this understanding. He explains that community-based education is designed, implemented, assessed, and developed by the community, to answer the challenges in society with a future-oriented orientation (Suharto, 2013: 40).

Community participation in education in Indonesia is not an instant phenomenon. Especially among the Indonesian Muslim community, community participation has existed since the development of Islam itself in the archipelago. Many educational institutions in various regions were built and developed by the Muslim community, such as *rangrang*, *dayah*, and *meunasah* in Aceh, *surau* in Minangkabau, *pesantren* in Java, etc. Even today, this kind of community-based education is still growing quite fertile in Indonesia with the emergence of PKBM

(Pusat Kegiatan Belajar Mengajar/Teaching and Learning Activity Centers) such as TKA/TPA. The phenomenon of TKA/TPA that has emerged since the 1980s and continues to grow until now is due to the community's needs. (Suharto, 2013: 41-42).

This need is based on the fact that every individual in society has a potential that must develop to support and launch development activities in the community. However, humans as individuals have good and bad natures. They are modified to give birth to good qualities. The process of change and coaching is called education (Azra, 2012: 50).

From this, it is clear that community education is not something that can underestimate. It occupies an important position in realizing education goals, namely developing children's potential to have spiritual power, self-control, personality, intelligence, noble character, and the skills needed by himself, the community, nation, and state.

Communities as Educators and Educational Facilities

The community's position in education occupies an important position, namely as educators and educational facilities. Educators are responsible for the development of students with efforts to

develop all competencies possessed by their students, such as affective, cognitive, and psychomotor potential (Tafsir, 2011: 74-75). In the sense of Islamic education, an educator is someone responsible for assisting students in terms of physical and spiritual development to reach a maturity level and be able to be independent in fulfilling their duties as servants and caliphs of Allah SWT, as well as their duties as social beings and individual creatures (Nata, 2010: 159).

From the above understanding, it is clear that the definition of an educator is broader than a teacher. The title of teacher is assigned to professionals who educate students in the formal path, and teachers are certainly educators (Surtikanti&Santoso, 2008: 2).

But, the title of educator can be assigned to anyone who can assist someone (student) in developing their potential. If parents are educators in the first educational path of a child in the family and teachers are educators in the school environment. The community is educators within the community itself (Imron, 1995: 58). It is confirmed by the inclusion in Article 54 Paragraph 1 of the National Education System Law that "Community participation in education includes the participation of individuals, groups, families, professional organizations, entrepreneurs, and community

organizations in implementing and controlling quality educational services"

From these rules, it is clear that the community as educators can be carried out by individuals, groups, or community organizations. An individual, for example, is a community leader who advises the recitation. The community as educators in the form of groups, for example, TPA, several community members qualified in the field of reading and writing the Qur'an, then given the mandate to teach. Meanwhile, through the organization, it can take the form of community organizations such as PKK women who do counseling to the community about cleanliness, food self-sufficiency, health, etc. (Imron, 2012)

In addition, the natural form of society as educators can be seen from language teaching. Every child in a society learns the language of the community environment, how to say it even to whom to say it; the community environment plays a role in this development. Another example is the matter of dress. A child learns how to use certain clothes, in what event was the dress worn, etc. Teaching acceptable behavior and then a child can apply it following the norms that apply in society is a form of community success as educators (Tirtahardja&Sulo, 2011: 101).

Apart from being an educator, the community also acts as an education facility. In the KBBI, the word facility is defined as a tool used to achieve a purpose or goal. (Tim Penyusun, 2008: 1336). So it can conclude that the community as an education facility is a tool used to achieve the aims or objectives of education. The role of the community as an education facility can be done by contributing to improving the quality of education in formal schools by serving as school committees.

Article 56, paragraph 2 of the National Education System Law explains that "School/madrasah committees, as independent institutions, are formed and play a role in improving the quality of services by providing consideration, direction, and support for personnel, facilities, and infrastructure, as well as education supervision at the level of the education unit." The role of the community as an educational facility that is accommodated in this school/madrasah committee, including:

- a. As a giver of consideration, the community participates in negotiating school problems and provides rational and persuasive views (Sumijo, 2002: 342).
- b. As a supporter, in this case, the community supports increasing knowledge and equity in education. This support can

be in the form of financial support, energy, or thoughts (Hadiyanto, 2004: 87).

- c. As a supervisor, in this case, the community evaluates and supervises policies, programs, implementation, and educational outputs in schools (Hadiyanto, 2012: 57).

Community as Education Laboratory

The environment is one of the learning resources that can optimize a child's education. It is because the environment provides everything that children can learn (Ihsan, 2010: 100-101). In Indonesia itself, the role of the community as an educational laboratory is also regulated in one of the articles of the Law on the National Education System, namely that "the community can participate as a source, implementer, and user of educational results."

According to the KBBI, the laboratory is a room for conducting experiments and investigations (Tim Penyusun, 2008: 851). So it can conclude that a place can be categorized as a laboratory if it can be a land for students to practice, demonstrate, or investigate to gain knowledge. The laboratory is very necessary as a place of learning to provide a real experience to students as one of the supporting factors for learning. The laboratory activities not only aim to improve

theory, but students can find knowledge on their own.

There are various learning resources in the community, both designed (by design) and utilized (utility). Humans working in everyday life will always benefit from their life experiences to further improve themselves from these experiences. In other words, humans try to educate themselves by utilizing learning resources available in the community, whether in work, socializing, or others (Tirtahardja&Sulo, 2011: 179).

Instructions of the Qur'an and Hadith Regarding Community Education

Explicitly the Qur'an does not mention this community education. However, if studied further, in the Qur'an, it has been explained about this, although only implicitly. Allah SWT says in Al-Hujurat: 13,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ
عَلِيمٌ حَبِيرٌ (١٣)

"O humankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable among you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Knowing."

The verse above explains that Allah SWT has created them (humans) from a male and female pair, namely Adam and Hawa. From them (Adam and Hawa), humans then developed into nations and tribes, thus achieving *ta'aruf*, namely knowing each other (Ibnu Katsir, 1992: 321). Thus it can be said that, according to the Qur'an, humans are by nature social creatures, and living in society is a necessity for them.

In another verse, Allah SWT says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦)

"And I did not create the jinn and humankind except that they might worship Me." (Adz-Dzariyat: 56)

In verse, it is explained that Allah SWT created the jinn and humans to worship Him, and whoever follows Allah's commands will be rewarded with a perfect reward, and whoever disobeys Him will receive a painful torment. Allah does not ask for anything from His servants, but His servants need Allah's help because He is the creator and provider of sustenance (Ibnu Katsir, 2012: 350). From this, it can be seen that, in essence, humans were created to worship. In every step, there is a charge of worship. Including seeking knowledge/education.

Apart from the perspective of the Qur'an, community education from the

perspective of hadith is in line with the following hadith,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا - (وشبك

أَصَابِعُهُ) - رواه البخاري

"A believer to another believer is like a building that strengthens each other, and he crosses (joins) his fingers." (Narrated by Bukhari).

From the hadith, it can be seen that a group of individuals who have the same homeland, culture, and religion are an inseparable unit. In today's terms, it is called society or community. Furthermore, the community must create a conducive and mutually supportive situation, including creating an educated atmosphere, because as members of the community, they must work together to realize common goals. Therefore, in addition to being a student, the community can also become an educator.

Furthermore, in another hadith, the Prophet gave an overview of the contents of public education. his words:

حدثنا عبد الرزاق, أخبرنا داود بن قيس, عن أبي سعيد,

مولى عبد الله بن عامر, قال: قال رسول الله صلى الله

عليه وسلم: "لا تحاسدوا, ولا تناجشوا, ولا تباغضوا, ولا

تدابروا, ولا

يبع أحدكم على بيع أخيه, وكونوا عباد الله إخوانا,

المسلم أخو المسلم, لا يظلمه ولا يخذله ولا يحقره, التَّقْوَى
ههنا - (وأشار بيده إلى صدره ثلاث مرات) - .

حسب امرئ

مسلم من الشر أن يحقر أخاه المسلم, كل المسلم على

المسلم حرام: دمه, وماله, وعرضه" - رواه أحمد

"Do not incite one another, do not find fault with one another, do not hate one another, do not turn your back on one another, neither one of you sells his brother's merchandise. Be you, servants of Allah who are brothers, a Muslim is another Muslim brother, let him not oppress him, do not humiliate him, do not insult him. Indeed taqwa is here (as the Prophet signaled by placing his hand on his chest three times). It is bad enough for a Muslim to insult his Muslim brother. Every Muslim is forbidden to another Muslim, his blood, his wealth, and his dignity." (Narrated by Ahmad)

From the hadith, it is explained that: (Imarah, 2012: 231).

- a. The situation in a society is very dynamic, and humans have flexibility in nature and are always changing, so there are often social dynamics that need to be considered. It is because of the awareness of individual differences between humans.
- b. The need to uphold the unity and integrity between individuals and several groups

and social strata and try to avoid conflicts and instability.

- c. To create a good community education environment, it is necessary to have a good character from each individual. It is indicated by the words of the Prophet Muhammad **التقوى ههنا**. Every individual should respect other individuals by trying to maintain good relationships. So one must avoid envy (envy, envy), mutual suspicion, turning away from each other, and interfering with the rights of others.
- d. On the other hand, Islamic society should have its characteristics: love each other, respect each other, and respect the rights of others—especially those concerning human rights, namely property, life, and good name.

The Urgency of Community Education

The urgency of public education in education includes the following (Tirtahardja&Sulo, 2011: 179):

- a. As an education provider, both on the school track and outside of school.
- b. As a social institution or social group that directly and indirectly has educational roles.

From the study of community education in the perspective of the Qur'an and Hadith, the purpose of community education is ultimately to want people who

have faith and piety. This concept is also relevant to the national education goals formulated in Article 3 of the Law on the National Education System, namely to the development of the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

It illustrates the formation of a complete human being as an educational goal. Education pays attention to the unity of physical and spiritual aspects, aspects of self (individuality) and social aspects, cognitive, affective, and psychomotor aspects, as well as aspects of the relationship between humans and themselves (concentric), with the social environment of society and nature (horizontal) and with God (vertical).

CONCLUSION

In the Qur'an and hadith, it has also been implicitly explained about community education. According to the Qur'an, humans are by nature social creatures, and living in society is a necessity for them. Furthermore, the community must create a conducive and mutually supportive situation, including an educated atmosphere, because community members must work hand in hand to realize their ideas together.

From the study of community education in the perspective of the Qur'an and Hadith, the purpose of public education is ultimately to want people who are faithful and pious.

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