

SYIHABUDDIN

Prophetic Approach: Initiating an Alternative Pedagogic Theory

ABSTRACT: Allah is the ultimate educator of this world (*rabbu al-'alamin*), including human beings. The results of His theistic education are in the forms of knowledge and various resources contained in humans' souls. Then, He sent the Prophet to externalize the knowledge and resources into behaviors through Prophetic approach (*al-Nubuwwah*). This approach involves the following stages: *tilawah*, *tazkiyah*, and *ta'lim*. "*Tilawah*" is practiced through reading, examining, and studying the verses of Allah revealed in this world, as summarized in "*Sunnatullah*", thus producing conclusions, theories, and knowledge. The process and results of the data (the verses) are then developed, internalized, and corrected through "*tazkiyah*". This second stage prepares human beings to be ready to study life by combining dogmatic knowledge (*al-Kitab*) and the abstraction of their lives (*al-Hikmah*). This is the result of the third stage of the Prophetic approach, namely "*ta'limu al-kitabi wa al-bikmah*". This article examines on those Prophetic approaches. Although the Prophetic approach is still in a conceptual stage, however, I invite teachers and educators to present this idea in the classrooms. We do not have to wait until this idea is elaborated in an operational lesson plan, but we can start from ourselves and from now. If we start learning activities, for example, we should present the intent only for worshipping Allah SWT. If we want to educate in that way, in fact, we have commenced a Prophetic approach.

KEY WORD: Prophetic Approach; *Tilawah*; *Tazkiyah*; *Ta'lim*; Theory and Implementation.

ABSTRAKSI: "Pendekatan Profetik: Perbincangan Awal Ihwal Teori Pedagogik Alternatif". Allah SWT (*Subhanahu Wa-Ta'ala*) adalah pendidik hakiki atas alam semesta (*rabbu al-'alamin*), termasuk manusia. Hasil pendidikan theistik ini ialah tersimpannya ilmu pengetahuan pada berbagai makhluk dan pada jiwa manusia. Kemudian Allah SWT mengiriskan Rasul untuk mengesternalisasi ilmu pengetahuan tersebut, menjelaskannya dalam berbagai konteks, dan mencontohkannya dalam kehidupan nyata. Inilah yang disebut pendekatan Profetik, yang berlangsung dalam tiga tahap: *tilawah*, *tazkiyah*, and *ta'lim*. "*Tilawah*" dilakukan melalui kegiatan membaca, menelaah, dan mempelajari ayat-ayat yang dibentangkan Allah SWT pada alam semesta. Ayat-ayat tersebut disimpulkan dalam konsep *Sunnatullah*, yang merupakan serangkaian rumusan kesimpulan, teori, dan ilmu pengetahuan. Selanjutnya, hasil pengolahan data berupa ayat-ayat Tuhan itu dikembangkan, diinternalisasikan, dan dikoreksi melalui proses "*tazkiyah*". Tahap Profetik yang kedua ini bertujuan menyiapkan manusia agar dia berkesiapan untuk mempelajari kehidupan dengan memadukan antara pengetahuan dogmatik (*al-Kitab*) dengan nilai-nilai dan pengalaman kehidupan (*al-Hikmah*). Ini adalah hasil ketiga dari pendekatan Profetik, yaitu "*ta'limu al-kitabi wa al-bikmah*". Artikel ini mengkaji tentang pendekatan Profetik. Walaupun pendekatan Profetik ini masih dalam tahapan konseptual, walau bagaimanapun, saya mengajak para guru dan pendidik untuk menyajikan gagasan ini didalam kelas. Kita tidak harus menunggu sampai gagasan ini dielaborasi dalam bentuk rencana pembelajaran yang operasional, namun kita dapat melalui diri kita sendiri dan memulainya sekarang. Jika kita memulai kegiatan pembelajaran, misalnya, kita hendaknya bertujuan semata-mata untuk beribadah kepada Allah SWT. Jika kita mau mendidik dengan cara seperti itu, pada kenyataannya, kita telah memulai pendekatan Profetik ini.

KATA KUNCI: Pendekatan Profetik; *Tilawah*; *Tazkiyah*; *Ta'lim*; Teori dan Implementasi.

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INTRODUCTION

The existence of human beings on earth can be viewed from various perspectives, one of them is the religious perspective, especially that of Islam. Islam views the existence of human beings as being based on God's will. Their existence is destined to be God's representation (*khalifah*) on earth, with the main aim of dedicating themselves sincerely to God (*'ibadah*) through various activities of keeping the earth prosper (*cf* Christomy, 2008; and Ali, Hammer & Silvers eds., 2012).

When human beings fulfill their predestined roles in order to worship Allah, they are posed with various challenges, problems, and ordeals. Therefore, Allah equips them with various tools and resources, such as mind, perfect body, lust, and conscience. He also provides human beings with the universe along with its resources to be used for their benefits as well as to make possible the fulfillment of their predestined roles. In addition, Allah provides human beings with the Holy Scripture as a reference, reading resource, and guidelines as explained by the Prophet, both orally and through examples (Rahman, 1982; and Ealy, 2012).

However, when the Prophet and his generation passed away, human beings lost their examples and models of ideal behaviors. Hence, there emerge various problems and challenges faced by Muslim; one of them is the overwhelming development of information and communication technology. One of the instances is the shift in the roles of parents, teachers, and educators; they are "replaced" now by the internet and electronic devices. In this context, P. Knight & S. Brown (1994), once explained as follows:

In the early twenty-first century, people will be able to study what they want, when they want, where they want, and in the language they prefer, electronically (Knight & Brown, 1994).

In reality, the aforementioned challenges emerged as signs and phenomena of the working ideologies of colonialism, imperialism, and liberalism in dominating other nations in the pursuit of as many benefits as possible (Said, 1979; Burke, 2000; and Young, 2001). The ideologies are realized through the control over world economy, world security, geo-cultural domain, and through the creation of an image that one country is the ultimate hero of this world under the mask of globalization, internationalization, and even democracy.

When those colonizing ideologies were once easily driven out from our country, they are now penetrating all aspects of our lives, even invading some people as evil spirits, making it impossible to distinguish between friends and enemies. In the scriptural terminology, "evil spirits" can take the forms of human beings and genies (Ibn Taimiya, 1993; and Syihabuddin, 1998).

Accordingly, I. Shogar (2004) has delineated the successes of the above ideologies through the machination of economic globalization as a system that liberates and unites the world market simultaneously (Shogar, 2004). The strategies employed in this field are: (1) liberating the distribution of goods, services, and capital to various regions and countries without limits and unchallenged by any nation; (2) liberating currency trading and granting the absolute freedom to the market mechanism; (3) dividing the world into two parts, instead of three, namely the main and peripheral parts, in which the main parts, or developed

countries, occupied by the rich and the peripheral part, or underdeveloped countries, occupied by the poor; and (4) imposing reversed logics, multiplying profits, and granting glory for the powerful (cf Shogar, 2004; and Kok Wah & Öjendal eds., 2005).

When a developed country occupies another country that is “in ordeals”, then it is not a military invasion, but is called an attempt of keeping world peace (Akbar, 1992; and Krajco, 2007). So, challenges from globalization need to be simultaneously answered and taken advantages of to improve the quality of Islamic education, to display sublime values of Islam to the international society, and to solve the international problems left by other nations (Abdalla *et al.*, 2006; and Ishomuddin, 2014). What follows are theoretical efforts to take advantage of the opportunities given and answer the challenges.

The explanations above demonstrate the importance of studies and formulations of a pedagogic theory that is expected to be an alternative for educating human beings to be a whole and solid figure in facing various global challenges. Such a pedagogic theory is formulated from the best practices of the Prophet Muhammad, when he educated his followers (Kazmi, 2000; Memon & Ajem, 2011; Gilani-Williams, 2014). These best practices are what I name “Prophetic approach”, covering *tilawah*, *tazkiyah*, and *ta’lim*.

The three components reflect activities demanding the existence of actors, processes, materials, and education infrastructure. Thus, the research was focused on the attempts of looking for the answers of a few questions. What are *tilawah*, *tazkiyah*, and *ta’lim*? Who conduct

tilawah, *tazkiyah*, and *ta’lim*? How are *tilawah*, *tazkiyah*, and *ta’lim* conducted? What are topics/teaching materials taught in the activities of *tilawah*, *tazkiyah*, and *ta’lim*? Who are the targets of the *tilawah*, *tazkiyah*, and *ta’lim* activities?

METHODS

To answer the above questions, the researcher used qualitative approach by applying content analysis method (Gall, Gall & Borg, 2003; and Fraenkel, Wallen & Hyun, 2012). The method was implemented by identifying various data sources that would be used, selecting relevant materials for the objectives of the research using data collection format, grouping data based on the focus of the research, making meaning of data tendency, interpreting the tendency according to the educational context in the actual environment, and formulating conclusions as hypothesis formulations (Gall, Gall & Borg, 2003:282-284; and Fraenkel, Wallen & Hyun, 2012:477).

The stages of the research were implemented in examining and analyzing the foci of the research, including actors, processes, materials, and targets contained in each component of the Prophetic approach. The components of the approach consist of *tilawah*, *tazkiyah*, and *ta’lim* as revealed in *Al-Qur’an*, *surah Al-Baqarah*, verse 129; *surah Al-Baqarah*, verse 151; *surah Ali ‘Imran*, verse 164; and *surah Al-Jum’ah*, verse 2 (Syihabuddin, 1999; Ali, 2006; and Asy-Syaukani, 2009).

The data and information on the actors, processes, materials, and targets of each component of the Prophetic approach were collected from the sources in the forms of classical and modern interpretations of *Al-Qur’an* found in *Al-Maktabah al-Shamilah*,

version 7 (Syihabuddin, 1998 and 1999; and Ali, 2006). Data collection was also conducted using the available software for the program. Then, the data were selected, categorized, compared, contextualized, made into meanings, and formulated into hypothetical questions on Prophetic approach.

The aforementioned data sources were: *Tanwiru al-Qulubi fi Mu'amalati 'Alami al-Ghuyub* by Muhammad al-Kurdi al-Irbili al-Syafi'i Amin (1332 AH); *Ma'anil Qur'an wa I'rabuhu* by I.S. Sahl (1988); *Kitab an-Nukat wa al-Uyun: Tafsir Al-Mawardi* by Abu Al-Hasan bin Muhammad bin Habib al-Mawardi al-Basri al-Syafi'i (1412 AH/1992 AD); *Al-Wasit fi Tafsiri al-Qur'ani al-Majid* by A.H. al-Wahidi (1994); *Al-Hidayah Ila Bulughi al-Nihayah* by Ahmad bin Muhammad al-Qissi (2008); *Tafsir Al-Tustari: Great Commentaries of the Holy Qur'an* by Abu Muhammad Sahl bin Abdullah al-Tustari (2009); *Jami'u al-Bayan: Muhammad ibn Jarir al-Tabari* by Muhammad bin Jarir al-Tabari (n.y.); *Tafsiru al-Qur'ani al-'Azim Abu Muhammad ibnu Abi Hatim* by Abu Muhammad ibnu Abi Hatim (n.y.); *Al-Kashfu wa al-Bayan 'an Tafsiril Quran* by A.A.H.M. Abu Ishak (n.y.); and *Tafsir Muqatil bin Sulaiman: Abu al-Hasan al-Muqatil bin Sulaiman* by Abu al-Hasan al-Muqatil bin Sulaiman (n.y.).

RESULTS AND DISCUSSION

Prophetic Approach as a Solution.

The various global challenges that education is posed with and the solution of strengthening *aqidah* and intelligence, moral and values, a synergy of knowledge and religion, and sociological factors need to be formulated into an appropriate pedagogic theory, namely one that is able to be above the comprehensive vision of

Muslims, who should then be capable to apply religious values as a system of belief and understand the culture of other countries, receiving them, swallowing them as if they were nutrition for the life of Muslim people.

Such a theory should be able to encourage Muslim people to take a role in the globalization era by offering dignified principles and values of life to other countries, so that they can proudly raise the flag of Islam in the future (Kazmi, 2000; and Gilani-Williams, 2014). This is the time for Islam to demonstrate its global character, without having to feel low self-esteem with the current deterioration.

Such a theory was once practiced by the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him). He was proved to succeed in educating the first generation of Muslims by uniting their hearts in appreciating Islamic *aqidah* and practicing Islamic preaching (Kazmi, 2000; Memon & Ajem, 2011; and Gilani-Williams, 2014). The Prophet's theory was well-established, because it was based on the revelations. The united vision in responding to the theory deployed by the Prophet is the main factor in achieving success.

The united vision of Muslim people is the main principle for the success of pedagogic theory, because when human beings fight on behalf of religion, due to various instant profits and secular interests, the vision of faith will be uprooted from their hearts, and humanity will lose its values, meanings, and roles in educating the people, causing intercommunity chaos and conflict.

Then, what kind of pedagogic theory did the Prophet Muhammad SAW employ? It was an educating theory manifested in three-staged approaches, namely: *tilawah ayat*, *tazkiyatu al-nafs*, and *ta'lim al-kitab*

wa al-hikmah. The education process on the first stage is through reading Allah's revelations recorded in the Holy Scriptures, the revelations in the world, and the revelations in human beings themselves as summarized in *Sunnatullah*. This stage is followed by a continuous practice and application of reading gains. The reading is done by Allah, the Prophet Muhammad SAW, and Muslims.

The second stage is *tazkiyatu al-nafs*, a process of purifying and removing aspects capable of tainting human nature along with their various impacts, and a development of truth and potentials in human nature as well as their good effects, advancement, and happiness in life both individually and socially.

The last stage is *ta'lim al-kitab wa al-hikmah*, which is learning the Holy Scripture and *Al-hikmah* done by Allah, Prophet or Apostles through teaching, teaching for, teaching things, making human beings learn, explaining, demonstrating, disseminating, teaching while considering children's intellectual potentials, teaching using media, and encouraging learning among the Arabs who were *ummi*, Muslims, and other human beings, both those who have not been born and those who live until the Judgment day.

The Concepts of Prophetic Approach.

The concepts, principles, and ideas on Prophetic education: *tarbiyah*, *ta'lim*, *ta'dib*, and *tazkiyah*, put forward by educators and Islamic religious leaders have some similarities in terms of aims, materials, and methods to pedagogy of love and spiritual pedagogy proposed by experts of Western education (*cf* Harlos, 2000; and Lissovoy, 2010).

The differences are found with regard to principles, resources, and final goals.

Islamic education is based on faith in Allah SWT (*Subhanahu Wa-Ta'ala* or Most Glorified and Exalted) with *Al-Qur'an*, *Al-Sunnah*, and *Ijtihad* as sources; and aimed at worshipping Allah SWT (Ali, 2006; and Memon & Ajem, 2011). Meanwhile, Western education is preferably inclined to worldly and provisional interests and humanity (Burke, 2000; and Carolan, 2006). This is sensible, because the references and orientations are disparate. Nevertheless, I see Western education as beneficial, especially in terms of its methodology and critical views, to consolidate ideas on prophetic approach.

In my point of view, Prophetic approach needs to be developed in an education framework as exemplified by the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), according to Allah's commands. It means God commands Prophet Muhammad SAW to educate human beings through a sequence of activities, goal formulation materials, and certain principles. It is the processes and stages of educational activities practiced by the Prophet in educating human beings that I term "Prophetic approach", namely the administration of education as practiced by Prophet Muhammad SAW by referencing the revelations.

Prophetic education is actually a theistic education, but because the one who implemented the theistic education was the Prophet Muhammad SAW, I preferably term it as Prophetic approach. Therefore, if a teacher takes the Prophet as an example in planning activities, setting aims, expectations, education goals, he or she owns a Prophetic vision. When he or she educates students using ways as exemplified by the Prophet, he or she has employed a Prophetic approach.

Why is that so? In my view, the relationship of teachers with students is likened to the relationship of Prophets with their followers. Both teachers and Prophets learn, examine, and educate human beings. If a teacher fulfills his or her profession, this means she/he owns a Prophetic spirit; if she/he educates students using thought principles and ways employed by the Prophets, she/he has employed Prophetic education. In this context, teachers are supposed to take the Prophets as examples according to the religions they believe.

Then, how was the approach implemented by the Prophets in educating human beings? Actually, my interests have long been focused on a couple of *Al-Qura'nic* verses, namely *Al-Baqarah*, verses 129 and 151; *Ali 'Imran*, verse 164; and *Al-Jumu'ah*, verse 2 (Syihabuddin, 1998 and 1999; Ali, 2006; and Asy-Syaukani, 2009).

In the four verses above, it is clear that there are three stages of educational activities as commanded by Allah: (1) reading Allah's revelations to them; (2) purifying them; and (3) teaching them *al-kitab* and *al-hikmah*. The three stages are what I termed "Prophetic approach", an educational activity realized in three main stages: *tilawah*, *tazkiyah*, and *ta'lim*.

My understanding on the above verses is getting increasingly crystallized, when reading *Manahiju al-Tarbiyah al-Islamiyah wa al-Murabbu al-'Amiluna Fiha* by Majid 'Arsan al-Kailani, published by Mu'assasah al-Rayan, in 1998. The author views the three stages as *manhaj* or curriculum (al-Kailani, 1998); whereas I view each of the stages as an approach that needs to be interpreted into a learning method. Hence, in this context, I position a more philosophical-meaning-based approach than an operational one.

Viewed from the aspect of goals, as reflected by the four verses, Prophetic approach attempts at bringing students to the peak of sagacity (*al-hakim*) and the peak of scholarship (*al-'alim*) through three stages: firstly, guiding students with the knowledge on verses (*tilawah ayat*) — both in the forms of revelations and microcosmic and macrocosmic verses as collected into *Sunnatullah* — logically, empirically, realistically, and contextually through audio, visual, and conscientious means; secondly, purifying (*tazkiyah*) the three forms of power in human beings from deplorable attributes (*al-akhlaq al-madhmumah*), so that they can achieve virtue and humility of a scientist; and thirdly, making human beings learn with *al-kitab* and *al-hikmah*. The third stage is the peak of Prophetic approach with more emphasis on dogmatic and philosophical learning materials (al-Kailani, 1998).

Such an approach is in line with the approach implemented by a *Sufi* religious leader in competing to gain Allah's love (cf Nicholson, 1921; Nagel, 2000; and Wiktorowicz, 2006). He begins his *suluk* through a means or *tariqah* in the form of a *Sufi* life. In this stage, he attempts at emptying himself from bad attributes, habits, and behaviors. Finished with the emptying (*takhalli*) of sinful behaviors, it is time for him to adorn himself with good attributes (*tahalli*). This process is perpetuated until one reaches *mukashafah* or illumination, known as *tajalli*. It is *tajalli* that is the highest *maqam* of a *sufi* (Nicholson, 1921; Schimmel, 1975; and Sells, 1996).

The dissimilarities between the two approaches can be found in their views of students. *Sufistic* approach views students as have been contaminated

with various poisons and diseases; while Prophetic approach views human beings as *fitrah* (human norm); thereby, they can be adorned directly with praiseworthy behaviors. Where he to be contaminated or suffer from a “disease”, he could be healed with *tazkiyah*.

In this explanation, I position Prophetic approach in an Islamic educational framework with a philosophical nuance as an effort of making meaning from Prophetic approach in the structure of Islamic pedagogy. Another position in this framework is viewing the Prophetic concept in a more comprehensive conceptual framework. In other words, Prophetic approach is viewed as an approach of Prophecy. If this concept is implemented, it can be found in the whole Islamic educational system.

To understand the three stages of the Prophetic approach, what follows are brief explanations:

The Stages of Prophetic Approach.

In guiding the community, there needs to be a pedagogic approach that views human beings as a whole, creatures with provisional and futuristic dimensions — whether smart or not — and with various potentials. Such an approach can be traced from the practice of Prophetic education that has been proven to create the best generation Islam has given birth to, namely the generation of the companions of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) and the generation of his companions (Kazmi, 2000; Memon & Ajem, 2011; and Gilani-Williams, 2014).

It is that kind of approach that I call “Prophetic approach” or *al-Nubuwwah*. It consists of three stages: *tilawah ayat*, *tazkiyah*, and *ta’lim al-kitab wa al-hikmah*.

The three types of approaches depict a sequence to follow, various stages of activities or processes, different objective and goals of activities, and different educational materials.

Understanding of this approach is based on several references, among them are: M. al-Maraghi (1365 AH); A.A. al-Zamaksyari (1407 AH:114); M.A. al-Baghawi (1420 AH); W.M. al-Zuhaili (1422 AH:215); A.B. al-Jaza’iri (1424 AH:115); I.S. Sahl (1988); A.H. al-Wahidi (1994:212); M.A. al-Kailani (1998:88-90); A.M. al-Maturidi (2005); A.M. al-Qissi (2008:449); A.A.H.M. al-Asfahani (n.y.:71); A.H. al-Mawardi (n.y.:191); A.H.M. Sulaiman (n.y.:139); A.M.I.A. Hatim (n.y.:136); and M.J. al-Tabari (n.y.:82).

An examination of this approach demonstrates that every stage of the activities consists of concepts, processes, learning materials, and targets, as delineated below:

Firstly, ***Tilawah***. Generally, interpreting experts use the word *tilawah* for their own interests, reading texts to others, writing messages with pens, reading as a miracle, and explaining religion. All these reading activities are followed by implementing what they gain from their readings. Based on its means, reading is supposed to be done through *tartil*, which means letter by letter, word per word, and sentence per sentence, consistently and regularly. If a person who cannot read and never learns to read is asked to read, the ability of the person is a miracle.

Reading materials take the forms of *ayat* (verses), which means *Al-Qur’an*, verses of *Al-Qur’an*, Allah’s revelations, stipulations, arguments, miracles, signs, a group of letters, Allah’s Scripture, *Hujjah*, religion, Allah’s guidance, verses showing

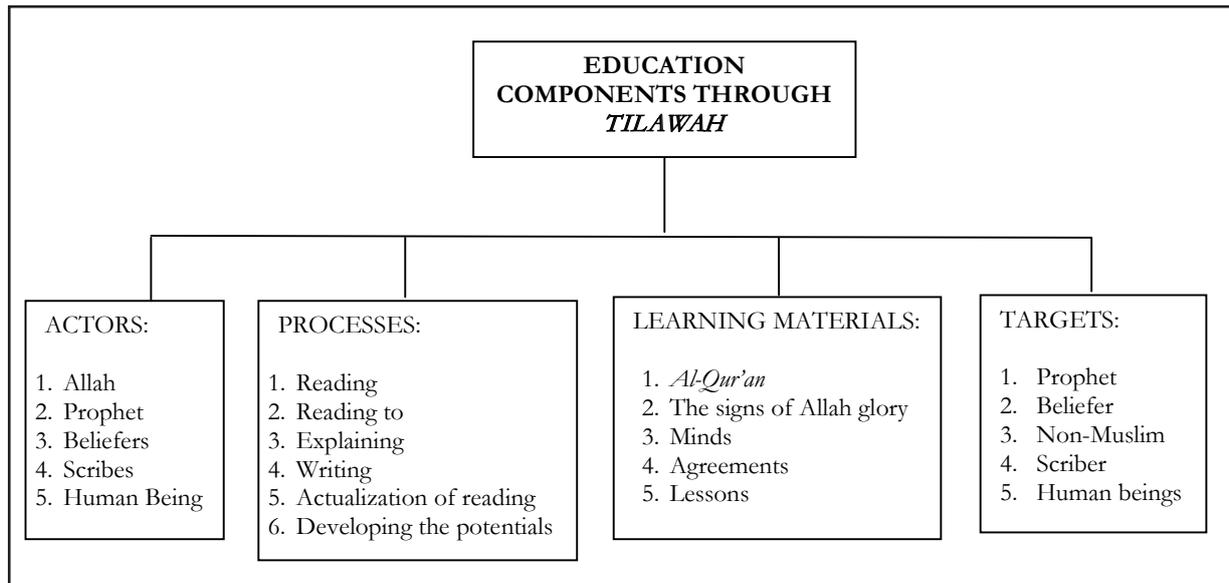


Figure 1:
Education Components Through *Tilawah*

the miracles granted to the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), anything shows and proves the monotheism of Allah, any truth delivered by the Prophet, and postulations on monotheism and prophecy.

Hence, the definition of *ayat* (verse) is very overarching, namely anything exhibiting the monotheism of Allah and the Prophecy of Prophet Muhammad SAW. The signs showing Allah's monotheism is spread all over the earth and is in the human beings themselves as summarized in *Sunnatullah*, Allah's laws applicable in this life. This overarching definition (verses as *Sunnatullah*) is a material or object of *tilawah* activities.

The activity of *tilawah ayat* is presented in a verb of *tala* with various derivative and inflected forms mentioned 62 times in *Al-Qur'an*. The word shows the activity of *tilawah* done by a variety of actors. The one practiced by the Prophet Muhammad SAW is mentioned 38 times, by Allah SWT (*Subhanahu Wa-Ta'ala* or Most Glorified

and Exalted) as many as 8 times, by the Apostles 8 times, by Scribes three times, by the Jews one time, by human beings one time, by Satan one time, by the Moon 1 time, and by the Faithful three times. It should be notified that the *tala* practiced by the moon pertains to *tilawah* in the meaning of following, which means the moon following the circulation of the sun. As for the other practices of *tala*, they are related to the meanings of reading, reading for others, explaining, and giving guidelines (Syihabuddin, 1998 and 1999; Ali, 2006; and Asy-Syaukani, 2009).

From the 62 uses of the word *tilawah*, as many as 50 were in the forms of verbs *mudari'*, depicting an action that is and will always be happening. As a verb, of course, it needs the presence of an actor (*fa'il*) consisting of Allah, the Prophet Muhammad SAW, the faithful, scribes, and people in general. The components involved in this process of *tilawah* activity are described in figure 1.

Secondly, ***Tazkiyah***. The stage of

tazkiyah is an effort of developing human beings' knowledge, correcting misleading views, and purifying humans' souls from any spiritual stain. This stage functions as an attempt of facilitating the movement of students from the previous stage to the next, or improving students' capability in absorbing knowledge, lesson, and information attempted at through the stage of *tilawah* as the first stage.

This stage is done to help adults and students with troubles in gaining knowledge and messages from reading materials or for those who are read by others that they hardly gain any knowledge if they do, or take a relatively long time to obtain the little knowledge. Muslim educators predict that the low absorptiveness, learning difficulties, and obstacles in gaining learning experiences are caused by spiritual stains for sinning against God. The more violations towards God's laws, the thicker the stain; hence, it is difficult to gain and absorb knowledge.

Therefore, students' souls and spirits need to be perpetually cleaned by certain means as explained in the Islamic pedagogic theories (cf Kazmi, 2000; and Memon & Ajem, 2011). Presented in the following are the concepts of self-purification (*tazkiyah*), content, actors, targets, and the process of *tazkiyah*.

Conceptually, the word *tazkiyah* in *Al-Qur'an al-Karim*, at least, covers two meanings. Firstly, *tazkiyah* in a sense of purifying the self from infidelity, polytheism, hypocrisy, and arrogance; purifying the self from various evil thoughts; purifying the self from sins, either small or big; purifying the self from stupidity, mistakes, lust, and *bid'ah*; and purifying the self from wrong deeds. Secondly, *tazkiyah* is a sense of

improving oneself in terms of faith and belief, by means of honest conscience; beneficial knowledge; good deeds, both the obligatory and the *sunnah* ones; and the predetermined *mu'amalah*.

Seen from its processes and objects, the activity of *tazkiyah* covers efforts of purifying the soul, heart, mind, and conscience of the *ummi* Arabs, a Muslim, and people in general until the Judgment day. They are purified from the stains of polytheism, wrong deeds, bad *aqidah*, bad behaviors, sins, *jahiliyah* (a pre-Islamic period) stains, blasphemy, spiritual stains, and other inappropriate actions.

Al-Nafs, which consists of heart, mind, and spirit, is not only targets of *tazkiyah*, but also its media. It is as if the self has two sides: the examining and the examined sides; the purifying and the purified sides; the tainting and the cleaning sides. This two-sidedness demonstrates that the sides that purify human beings are different from the sides that are purified.

The working mechanisms of both sides involve the whole components of *al-Nafs*, namely conscience, mind, and body (Schimmel, 1975; Frager, 1999; and Deuraseh & Talib, 2005). When a person taints him/herself, this is done by the bad sides of the conscience, mind, and body. The same applies to a situation, when a person purifies him/herself.

Tazkiyah is done by cleaning humans' spirituality through paying *zakah*, taking *sadaqah*, believing, abiding Allah, guiding students when practicing prayers to God, refining their minds, guiding their morals (*akhlaq*), developing their goodness, teaching them scriptures and history, and improving their conditions. For understanding the components of *tazkiyah* approach, see figure 2.

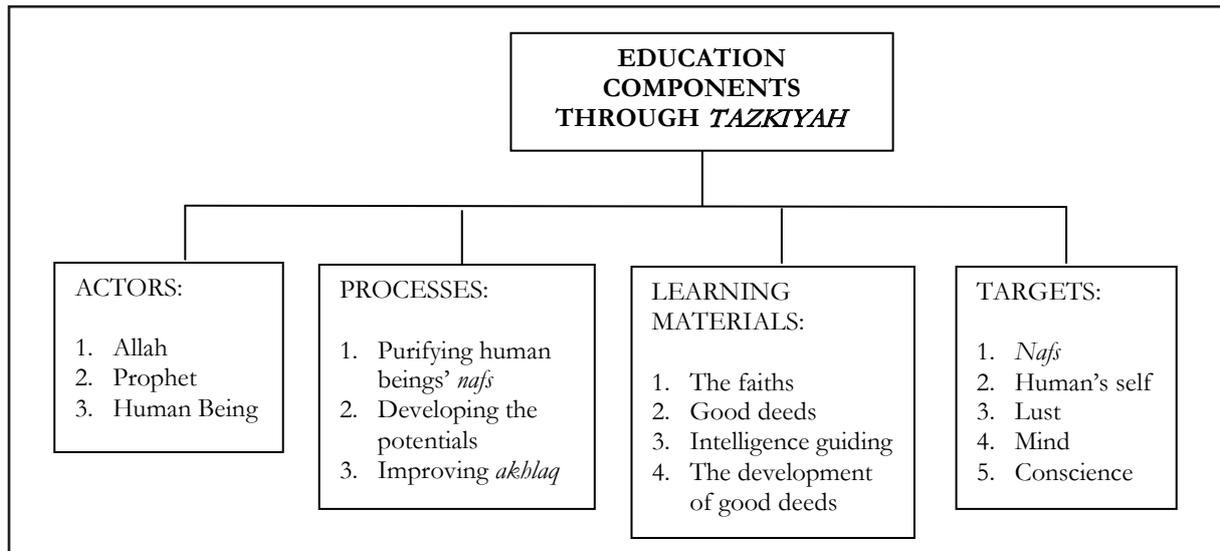


Figure 2:
The Components of *Tazkiyah* Approach

Thirdly, *Ta'lim al-Kitab wa al-Hikmah*. As the last stage in teaching using Prophetic approach, the activity of *ta'lim* has been explained clearly and comprehensively, ultimately in *surah Al-Jumu'ah*, verse 2. In this stage, it is explained the activities, first objects and second objects in order for readers to easily understand the contents (Syihabuddin, 1998 and 1999; Ali, 2006; and Asy-Syaukani, 2009).

Conceptually, the activity of *ta'lim* covers the acts of teaching, teaching for, teaching things, learning, explaining, demonstrating, disseminating, inviting, teaching while considering children's intellectual potentials, teaching using media, and making the Arabs who are *ummi*, Muslims, and other people until the Judgment Day learn. In conducting these learning activities, learning materials are given, whose essences cover two aspects: *al-Kitab* and *al-Hikmah*.

According to the *Mufassir*, what is meant by *al-Kitab* in *surahs* of *Al-Baqarah*, verse 129; *Ali 'Imran*, verse 164; and *Al-Jumu'ah*, verse 2, is *Al-Qur'an*, revelation, Allah's

Scripture, and all its contents as revealed to the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), not the Scriptures revealed to the previous Prophets, such as *Zabur*, *Taurat*, and *Injil* (Abdullah, n.y.; and Nagel, 2000). Even though the three Scriptures were not the ones addressed to in the three verses above, their contents are covered in *Al-Qur'an* (Ali, 2006). On the other hand, *al-Hikmah* is *al-Sunnah*, which is explained in the forms of laws, morale, ethics, advice, and knowledge beneficial to human beings.

The expected personal profile of the process of *ta'lim* of *al-Kitab* and *al-Hikmah* as practiced by Allah, Prophets or Apostles, and human beings is *al-Hakim*, namely a figure who is able to run his life and manage his life well without getting contaminated by wrong deeds and mistakes. That human figure called *al-Hakim* is a person with shrewdness, with the ability to decide a problem justly and to control his behaviors as well as his creations successfully. Furthermore, the expected figure is one who is *'alim*, which means an

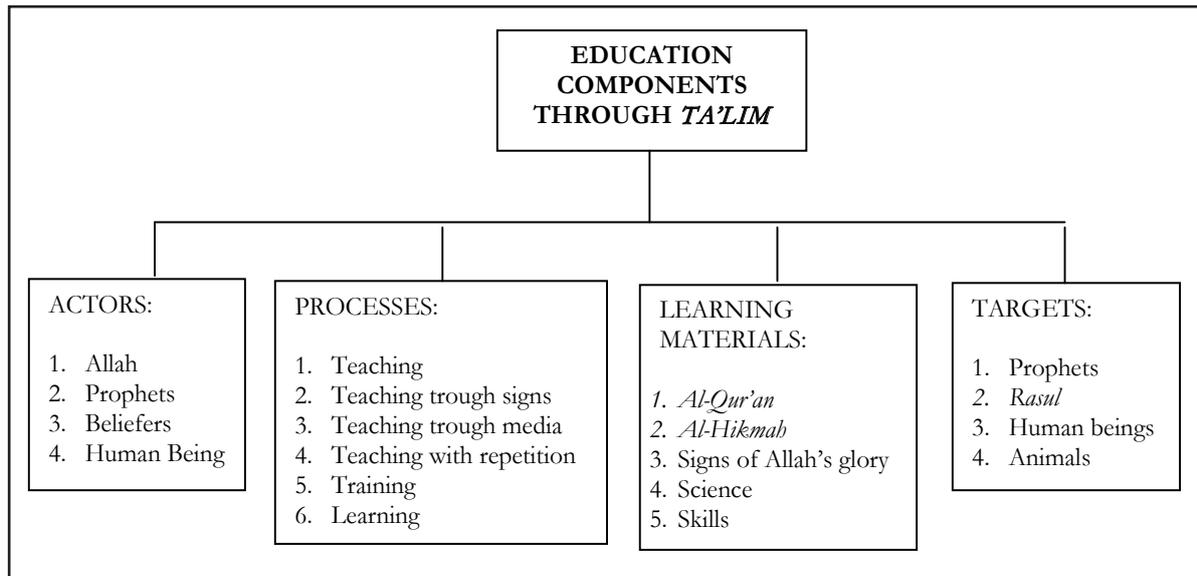


Figure 3:
Education Components Through *Ta'lim*

intelligent scientist and perfect in his/her science (al-Faruqi, 1982; Nasr, 1992; and Harlos, 2000).

The process of *ta'lim* involves actors, processes, materials, and targets, creating shrewd and intelligent human beings as described in figure 3.

CONCLUSION

Tilawah, *tazkiyah*, and *ta'lim* approaches attempt at building a wholesome awareness among Muslim people that we are one, the best civilization, and a community with the best teachings and sublime values. Such characteristics are invaluable opportunities in this era of globalization to exhibit the figure of Islam as a blessing for the whole universe, and they are also attempts at facing global challenges. Showing ourselves to the world as a blessing, of course, needs to be accompanied with openness to the world, responsiveness to global issues, and responsibility for our own actions.

Prophetic approach is still in a conceptual stage. Therefore, I invite teachers and educators to present this

idea in the classrooms. We do not have to wait until this idea is elaborated in an operational lesson plan, but we can start from ourselves and from now. If we start learning activities, we should present the intent of worshipping Allah, starting with reading *basmalah*, praying for our students that they will be pious children and gain beneficial knowledge, and loving them just like how we would like others to love us. If we want to educate in that way, in fact, we have commenced a Prophetic approach.¹

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¹**Statement:** Herewith, I declare that this paper is my own original work; it is not product of plagiarism and not yet also be reviewed as well as be published by other scholarly journals.

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