

## RELEVANCE OF EDUCATION VIEWED FROM THE TAWHIDI PERSPECTIVE TO IMPROVING ISLAM ECONOMIC

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**Abstract:** *The purpose of this article is to share about the important of education and education system. With good education which is supported by good education system, the society of the state will be able to manage the better state. In Indonesia the education is still a luxury and expensive goods for most of Indonesia society, especially for them who live in the villages. The lack of, especially in input, fund, infrastructures and culture. Islam is a rahmatan lil 'alamin religion. Generally, education definition from Islam side is a comprehensive relation between human and Allah, human and human, human and nature according to Islamic values. Education in Islamic perspective relations to the tawhidi concept. Tawhidi concept explains every factor which influence the education is evolutionary and pervasive complementary. In other words, no factors substitutes other. Tawhidi concept is beginning from process one and through some process until the end of the world. The sources of every process are Al Quran and Sunnah. Moving to process two, process three, and the next, there are an interaction, integration and evolutionary process, to form a circular causation between education and economy.*

**Keywords:** Education, Islamic Education, Tawhidi Concept.

### I. Introduction

Education is a system which is used to improve the quality of human life in all aspects of life. Based on the history of mankind, no human being who do not use education as a tool cultured and tool to improve their quality. Education sector is needed to prepare every human being in the supporting their role in the future. According to the Act No.20 of 2003 on National Education System, The meaning of National Education is education based on Pancasila and Constitution of Indonesia Republic 1945 which is based on religious values, national culture of Indonesia and responsive to the changing demands era. In the Act, one of the discussions is relating with educational path. The meaning of educational path is a vehicle which is passed through the learners to develop their potential in an educational process in accordance with the purpose of education. In the Act, educational path is divided into three parts, namely: 1) Formal Education, is a structured educational path and tiered consisting of primary education, secondary education and higher education; 2) Non-formal Education, is the path of education outside formal education which can be implemented by structured and tiered; 3) Informal education, is the path of family education and environment in the form of self-directed learning activities.

In Indonesia, the education sector is still a relatively expensive product. The problems of education in Indonesia are generally identified four fundamental crisis, which involves problems of quality, relevance, elitism and management (Sanaky, 2008). In other words, this time not all Indonesian people are able to obtain the opportunity to get an education, especially higher education. The number of people getting an education is not comparable to the population of Indonesia. Information of school participation level can be seen from the table below:

**Table 1.**School Participation Level

Age/Year	2009	2010	2011	2012
7-12	97,95%	97,97%	97,49%	97,88%
13-15	85,43%	86,11%	87,58%	89,52%
16-18	55,05%	55,83%	57,57%	60,87%
19-24	12,66%	13,67%	13,91%	15,73%

Source: bps.go.id (2014).

From research of Hakim (2012), with a naturalistic qualitative approach, and the main subject is the vice-headmaster, teacher/homeroom, students and parents showed that the internalization process of Islamic values on students' attitudes and behavioral using approaches to persuade and accustom, grow awareness and show discipline and uphold the rules of school. In

addition the results of research also indicate the use of a curriculum model and internalize the values shown to form the students' attitudes and behaviors of obedience to God, both to fellow beings and nature, a good personality, responsibility, braveman, critical thinking.

Clarke, Gray and Mearman (2006), proposed, If we are to consider the process of marketing education, we should begin with a careful consideration of the aims of education itself. The starting point for this is the philosophy of education, as an educator's aims will flow from that philosophy. There is a danger that this philosophy is buried deep in the subconscious, or once established is pushed to the back of the mind as something which is immutable. A successful process of education though, requires that the educator is aware of, but more importantly, re-examines and re-affirms that philosophy.

## II. Literature Riview

### 2.1 Education in Islam

Islam is a rahmatan lil' alamin religion. That is, Islam does not only apply to people who converted to Islam itself, but also for all beings in the universe. All the teachings contained in the Qur'an and Hadith. It is mentioned in Surah Sad (38): 87, "Qur'an is but a reminder to the worlds". Likewise, the same thing is mentioned in Surah At Takwir (81): 27, "Qur'an is not except a reminder to the worlds". Meanwhile, in Surah Al-Anbiya (21): 107 says, "And We have not sent you, [O Muhammad], except as a mercy to the worlds". The three Surahs above clearly state that everything that applies to the entire universe of nature is written in the Qur'an, and the Prophet Muhammad SAW is an example and a reflection of what is explained in the Qur'an for all that there are in the universe.

As a successive authority on earth, humans do a lot of activities. One of them is trying to find sustenance. Some Surahs in the Qur'an that mention about the opportunity given by Allah to man to try include: Surah Yunus (10): 67, Surah Al Furqaan (25): 47, Surah Al-Qasas (28): 73, Surah Al-Mukmin (40): 61, Surah Al-Jumu'a (62): 10. Allah SWT gives the widest opportunity for all people to strive in order to satisfy what they need. To achieve the results of these efforts, every human being requires the knowledge gained from education. Islam encourages every person to acquire education as possible and in order to avoid the outrages, whether by themselves or performed by others.

Islamic education is basically education guided by the values of Islam. In epistemology, Islamic education is associated with cognitive measures in the cultural process, namely iktisab al-ma'rifah actions (acquisition of knowledge) and intaj al-ma'rifah (production of knowledge) (Arif: 2008). Education in Islam can be obtained in two ways: active education and passive education. Islam recommends to acquire education actively by referring to the Qur'an and taking example to what is done by Rasulullah SAW in his daily live.

### 2.2 The Understanding of Islam Economic

As religion that is a blessing for the entire universe, Islam has always been closely associated with the life that promotes well-being that includes the social, political and economic. From an economic perspective, Muslims believe that the rules contained in Islam, both generally and specifically, being intended to lead human life in achieving social justice, prosperity and development of the overall economy (Hasan et. Al., 2013).

By the number of verses in the Qur'an that explained the importance of business activities for every human being, it shows the concern of Islam on people's lives for the better. The business done with regard to activities in this period is called the economic activity. Islamic Economic science as a modern science have just recognized in the 1970s, but the idea of Islamic economic has emerged since Islam was revealed through the Prophet Muhammad SAW. Because the main reference of Islamic economic thought is the Qur'an and the Hadith, so the economic thought appears to coincide with the revelation of the Qur'an and lifetime of Rasulullah SAW, at the end of the 6M century until the early of 7M century 6M. After the period, many Muslim scholars who contributed to the work of economic thought, which has the basic arguments of religious and strong intellectual, and mostly supported by empirical facts at that time and futuristic view (P3EI, 2012).

The word economy comes from the Greek (Greek), which consists of the word Oikos, which means households (household), and word Nomos, which means the rules, norm or management. Meanwhile, in Arabic, economics is often translated with al-Iqtishad, which means economical, with the tally, which also contains the meaning of rationality and value implicitly. According to Aziz (2008), in outline, the definition of Islamic economic can be simplified into three terms, namely: 1) Islamic Economic is the knowledge of how to explore and implementing the material resources to meet the need and welfare of human beings, where exploring and use of it must be in accordance with the Shari'a Islam, 2) Islam Economic is a part of worldly effort form that has worship valuable, is also a amanah, that is amanah in implementing the obligations to Allah SWT (Hablumminallah) and obligations to fellow human beings (hablumminannas), 3) Islamic Economic is a system of rules relating by means of production, distribution and consumption as well as other activities within the framework of seeking ma'isyah (livelihood of individuals and groups/countries) in accordance with the teaching of Islam (Qur'an and Hadith).

Islamic economic term comes from two words, namely the economy and Islam. Based on Big Indonesian Dictionary (2014), economic is the science of the principles of production, distribution, and consumption of goods and property (such as finance, industry, and trade). While understanding of Islam is religion taught by Prophet Muhammad SAW guided by the Holy Qur'an were revealed to the world through the revelation of Allah SWT. According Sholihin (2010), Islamic economic is an economic concept that is based on the Qur'an and Sunnah. According Mannan (1997), Islamic economic science is defined as a

social science that studies the economic problems of the people inspired by the values of Islam. Islamic economic science is the study of man, not as isolated individuals, but as social individuals who believe in life values of Islam. This is reflected in the chart below.

### 2.3 Basic Concepts of Islamic Economy

In Islam, the objective of the first and foremost is reached *falah*, the happiness of mankind in the world and in the hereafter. Islamic concept about *falah* refers to the spiritual happiness, moral and social economy in the world and the hereafter. On the micro level, *Falah* is a situation where a person's basic needs fulfilled properly, and enjoy the freedom and the free time necessary to improve the quality of spiritual and moral. While the macro, *falah* describes people who are equal and happy with their environment (Chaudhry, 2012). Thus, any human being on this earth have the same right to achieve *falah*, by way and their respective effort based on the Qur'an and Hadith.

## III. DISCUSSION

### 3.1 Education in Tawhidi Perspective

To improve the society ability to acquire education, one way is beforehand to know the factors that can support the implementation of activities of educational achievement. There are two main factors, which consists of exogenous factor and endogenous factor.

#### a. Exogenous factor.

Exogenous factor is contributing factor that is outside the education sector itself, which encourage for the implementation of activities by educational attainment. Exogenous factor referred to in this case is suggestions about the importance of education, which is contained in the Qur'an and Hadith.

The foundation of the whole roots of knowledge is Tawhidi, (derived from the Qur'an), explained about the oneness of Allah. Intrinsically the understanding of Tawhidi covers all matters relating to the deity, with diverse opinions on the unitary system of knowledge gained by following the guidance of Rasulullah (Sunnah) in all activities in the entire world system (Choudhury, 2011). The source of all knowledge is derived from the Qur'an ( ), which is a guidance for mankind all-encompassing overall both that is in the heavens and on earth. The guidance implemented in human life by referring to what has been done by the Prophet Muhammad SAW, called Sunnah (S). This illustrates the existence of a concept called the concept of Tawhidi String Relation.

Tawhidi String Relation is a methodology of science development, where the entire source of that knowledge is derived from the Quran and Sunnah. In other words, the concept of Tawhidi String Relation derived from the Qur'an and Sunnah ( , S), describes the unity of science ( ), activity that continuous, ongoing activity, learning process, social interaction system, integration, cooperation, sincerity to complement each other, and meeting the need of life (Choudhury, 2013). The source of the whole of science is the Qur'an, which is notated omega ( ), which is revealed for all people in the world as a way of life. In the application of life based on the Qur'an, all the sciences are notated tetha ( ), which are the goodness values of the elements of the ethical, moral and social.

Some common understandings in implementing the concept of Tawhidi String Relation are: 1) No system maximization or optimization, there is a simulation system, 2) presence of Interaction, Integration and Evolution (IIE) at a variable which is part of a set, where in it occurs interaction on the smallest member, and then forming a integrarasi between parts, and ultimately change as an evolution, 3) process of IIE continues until the end of the world, which it is forming a circular causation (causality interrelated to form a circle rotation or circular), 4) Every event is a dynamic (evolutionary) and complementary (pervasive complementary), 5) In making decision on changes that occur, always put deliberation (shuratic process) (Choudhury, 2013).

The importance of having knowledge for every human being is described in several Surahs in the Qur'an, which include: 1) Surah Ar-Rahman verses 1-4, which means: "(God) The Most Merciful, Taught the Qur'an, He created man, [And] taught him eloquence", 2) Surat al-Kahf verse 66, which means: "Moses said to Khidr, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?", 3) Surah Al 'Ankaboot verses 19-20, which means: "And Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah, is easy. Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent" , 4) Surah Al 'Alaq verses 1-5, which means: "Recite in the name of your Lord who created, He Created man from a clinging substance. Recite, and your Lord is the most Generous, Who taught by the pen, He taught man that which he knew not", 5) QS An Nahl verse 125, which means: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided", 6) QS Al Baqarah verse 31, which means: "And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful".

In addition, in Surah Al A'raf verse 180, which among other things means is: "And to Allah belong the *asmaulhusna*", and Surah Ar Ra'd, which means: "Those who have believed and whose hearts are assured by the

remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured". Both this Surah describe how great a name owned by God. One of the names of Allah in Asmaul husna is Ar-Rashid (Asmaul husna the 98<sup>th</sup>), which means that Allah almighty right His actions.

b. Endogenous factor.

Endogenous factor is contributing factor that is in the world of education itself, which directly affect the implementation of educational attainment activity. The factors include: 1) input, 2) financial, 3) infrastructure, 4) culture.

The meaning of input factor in this case is society who would receive an education, in accordance with the age and level of education that will be followed. When viewed in the countryside, there is input that is not in accordance school age with the level of education followed. This is due to the delay in entering the world of education. In addition, the input obtained has less ability, not because the brain is not capable, but more due to the other activities to be done other than to follow the world of education, such as farming, selling, being a fisherman. This activity drains the energy so that the input is less focus on education followed. As a result, the tendency to prefer activities that will keep the pot boiling of the family at the time, took precedence over education activities.

Financial factor is a factor that almost must be owned by the society who want to follow the education. Because almost all of the implementation of the educational charge to people who follow it. Fund required to pay dues of education every month, the fund of buying a means of supporting learning and teaching, such as books, practicum tools. It is burdensome education participants, so there are times when a family has three children of school age, have to choose which child to be schooled in advance.

Infrastructure factor describes supporting infrastructure needed by input so that it can follow the world of education itself. In the countryside, the infrastructure is still less supporting for societies to deliver education of their families. The distance between the hamlet of residence with school is relatively distant, inadequate public transportation, the streets are still not meet the standard. In addition, the infrastructure that supports learning activity itself, such as the number of schools are still a few, schools state that do not meet the minimum standard, the number and expertise of teachers who have not been appropriate, tools supporting teaching and learning in schools are still very minimal. As a result, learning and teaching are not applied effectively.

Cultural factor, especially in countryside shows that boys are preferred to obtain a higher education than girls. With a certain age according to the prevailing custom, for both men and women are preferred to form households compared to higher education. This habit is done with the intention to ease the burden on the family, where every child who have formed their own families, can ease the burden on their parents to pay for them. The impact of this activity is directly reduces the number of people who get an education.

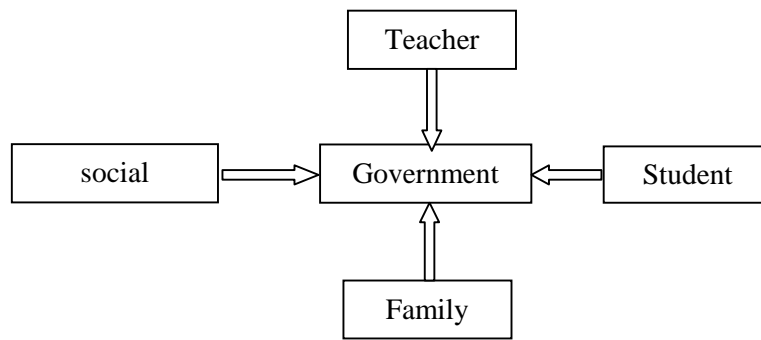
In Islam, education is very important. Surah Al Baqarah verse 268 says: "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing". By having education, someone will get a good domino effect, especially for himself. If reviews logically, with education that a someone has, then someone is expected to be going to be able to think more clearly. With a clear mind, then someone would be better anyway in doing the task that belongs to him. With a good work of someone in doing one's stuff, is expected to earn a good income anyway. And in the end, with a good income, it will be fulfilled physical and spiritual needs of the person. Physical and spiritual needs are very broad in scope, and ultimately, the person's presence is expected to provide the good for the whole universe, both for humans in the vicinity and other living things that exist on this earth.

Although described separately, but in Tawhidi concept, there is no factor that is real exogenous and there is also no factor that is a real endogenous. Each factor is an endogenous factor and endogenous factor. Because one of the principles of Tawhidi concept is that each factor is dynamic (evolutionary) and complementary (complementary pervasive). In other words, each factor is a complement of the other factors, is not a factor replacement (substitution).

### 3.2 The Activity of Supporting Shura.

In the activity in the world, activities of interaction, integration and evolution will always be subject to change. In Islam, to take a decision on any changes that occur, we need a deliberation, which in this case called the activities of Shura (shuratic process). According to Choudhury (2013), the shuratic process is a methodology associated with the meaning of an embryonic shura as a discursive medium that spans across all domains of the socio-scientific order. In simple terms shuratic process can be defined as a process of deliberation to make a new decision, which the process across the entire all of the domain of social science.

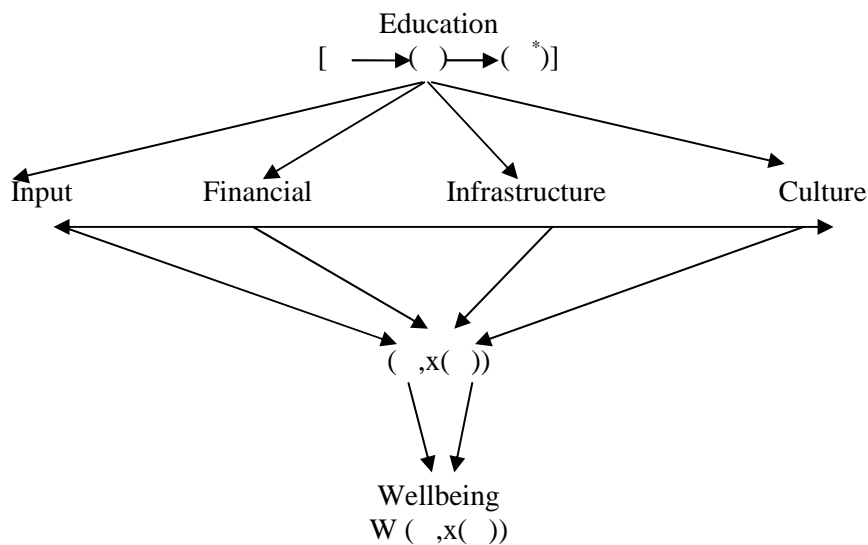
In the sector of education, the parts that participate in the shuratic process include the government, teachers, students, families and social institutions. Shuratic process can be described as follows:



**Figure 1.** Shuratic Process  
Source: Adapted (2015)

Government is maker the regulatory and law, as well as the giver of sanctions for irregularities that occurred in the world of education, which must be understood and followed by teacher, student, family and social institution. Teacher is the spearhead for education, such as the party that initiated the transfer of knowledge. With good knowledge and patterns owned by the teachers in the transfer of knowledge, it is expected that knowledge is transferred in accordance with the provisions expected. As for student, is the party receiving knowledge transferred. With good acceptance and understanding of the students to the knowledge obtained, is expected to broaden the mindset of every student for doing things better for their life.

The family is part of the supporter party for the implementation of the shuratic process, especially between teacher and student. The family party gives facilities for student to be able to follow the learning activities and communicate with teacher to go well the teaching activity. Lastly, the party that has also an interest in the shuratic process is a social institution. Social institutions in this case play role to monitor the teaching and learning activities that take place, monitor the conformity of regulations, policies and laws issued by the government, as well as monitoring the presence of the society after following the education.



**Figure 2.** Tawhidi Model  
Source: Adapted (2015).

From Figure 2 it can be established a mathematical model as follows:

Tawhidi Model

Equation of Circular Causiation

Once attached with ( ):

$$X ( ) = (I,K,IS,B) ( ) , \text{ where:}$$

$$\text{Education} = f_1(I,K,IS,B)( )$$

$$I = f_2(P,F,IS,B)( )$$

$$F = f_3(P,I,IS,B)( )$$

$$IS = f_4(P,I,F,B)( )$$

$$B = f_5(P,I,F,IS)(\theta)$$

$$= f_6(P,I,F,IS,B)(\theta)$$

From Figure 2 can be explained that the implementation of education, which comes from the resource of knowledge that is Quran ( $\Omega, S$ ), which always has a good ( $\theta$ ), influenced by factors of input, finance, infrastructure and culture. These four factors are attached with tetha ( $\theta$ ), namely quality value in the form of qualified input, financial fulfilled, adequate infrastructure and a culture that positively supports. These four factors are going through interaction, integration and evolution repeated, forming a circular causation, which at last can be expected to produce a wellbeing in education world (success obtained in good ways).

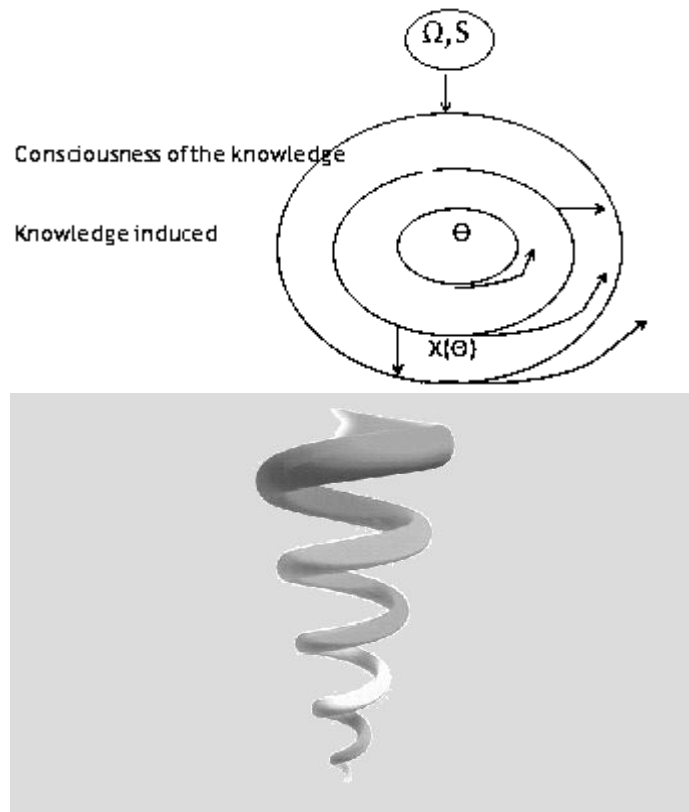


Figure 3. Circular Causation

These two pictures above show circular causation of education in the Islamic perspective on the economy. With the implementation of education obtained by the Islamic perspective, which the heart of it is all factors attached with good things, will appear good effects of the simplest, namely interaction. Incurred interaction between education of Islamic perspective with good input, interaction between education of Islamic perspective with adequate financial, interaction between education of Islamic perspective with the supporting infrastructure and the interaction between educational of Islamic perspective with the culture of the society that want to go to school. With the good interaction, which is the foundation of circular causation will form an Integration. Integration occurs with fitted together between each of the mentioned interactions above. And finally, the integration will experience turnover (evolution) to make things better and bigger and wider, which in each evolution to continue to the next stage will be evaluated. With the intention to reduce the infirmities and add any strength.

**IV. Conclusions**

- a. If the input which is obtained to carry out learning activity is met, then the output is expected to be fulfilled as well, so it will reduce the number of society who do not go to school. With the number of society who go to school will be more people who donated their thought to improving the economy and standard of society living.
- b. If the fund invested for an education is adequate, then input that establishes the teaching and learning activities will be able to feel better facilities. Thus, it is expected to produce a good output and be able to contribute their thoughts on improving the economy and standard of society living.

- c. If the available infrastructure is adequate to support the teaching and learning activities, expected that more input and will be able to increase their intelligence, so that it will produce result, which is able to contribute their thoughts on improving the economy and standard of society living.
- d. If the school culture is something that is made compulsory, does not distinguish between female and male, then the input will be more and more and will reduce the number of people who do not go to school.

#### V. Recommendations

- a. Each of the Society have equal rights to obtain education in order to improve human quality.
- b. Culture as a contributing factor is intended to strengthen the integrity as the basis for the development of human progress.
- c. Environment, which is supported by human resources, culture, infrastructure, technology, the economy, which is expected to support education.
- d. Welfare achieved in good ways, is expected to increase, with increasing society participation in school, which is then able to improve thinking skills of society and improve the welfare. Some things that annoy acquisition of equitable education for the society are:
  - 1) Financial of inadequate family.
  - 2) Remoteness of place distance to obtain an education from the residence.
  - 3) Infrastructure which is not adequate.
  - 4) School funds which are still high.
  - 5) The pattern of education which is more concerned with technological knowledge as compared to the morals.

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