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Teacher's Efforts to Improve Elementary Students' Understanding of the Value of Truth in the Qur'an

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Abstrak

Pengajaran kebenaran merupakan perihal prinsipil yang harus diberikan kepada anak sejak usia dasar. Sebab, anak akan mudah mengaktualisasikan nilai kebenaran bila terpatri sejak dasar. Penelitian ini bertujuan untuk mendeskripsikan upaya guru dalam meningkatkan pemahaman siswa usia dasar 6-12 tahun tentang konsep ajaran Islam meliputi *bayani, 'irfani,* dan *burhani.* Tentu, teori kebenaran ini akan dikomparasikan antara kebenaran perspektif Barat dan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Pemerolehan dan analisa data bersumber dari bahan kajian literatur berupa buku, artikel ilmiah, prosiding, dan tugas akhir (skripsi, tesis, disertasi). Bahan analisa data penelitian diperoleh dari laman kredibel seperti *google cendekia* dan *Sinta.* Hasil penelitian ini menyimpulkan bahwa upaya guru dalam meningkatkan pemahaman siswa usia dasar tentang *bayani, 'irfani* dan *burhani* sebagai konsep dasar kebenaran perspektif Islam terlaksana dengan baik. Hal ini didasarkan pada pengarusutamaan kebenaran berbasis wahyu/al-Qur'an (firman Allah swt.) sebagai otoritas tertinggi dalam mengukur kebenaran. Sedangkan logika berupa akal, empiris dan intuisi menjadi faktor pendukung bagi siswa dalam memahami kebenaran kalam Ilahi.

Kata Kunci: Anak Usia Dasar, Nilai Kebenaran.

Abstract

Teaching the truth is a principal matter that must be given to children from an elementary age. Because, children will easily actualize the value of truth if it is imprinted from the foundation. This study aims to describe the teacher's efforts in increasing the understanding of elementary students aged 6-12 years about the concepts of Islamic teachings including bayani, 'irfani, and burhani. Of course, this theory of truth will be compared between the truth from Western and Islamic perspectives. This research uses a qualitative approach with the method of literature study. Obtaining and analyzing data comes from literature review materials in the form of books, scientific articles, proceedings, and final assignments (thesis, thesis, dissertation). Research data analysis materials were obtained from credible websites such as Google Scholar and Sinta. The results of this study concluded that the teacher's efforts to increase elementary-age students' understanding of bayani, 'irfani and burhani as basic concepts of truth from an Islamic perspective were carried out well. This is based on mainstreaming truth based on revelation/al-Qur'an (the word of Allah swt.) as the highest authority in measuring truth. Meanwhile, logic in the form of reason, empirical and intuition is a supporting factor for students in understanding the truth of the divine word.

Keywords: *Elementary Age Children, Truth Value.*

PRELIMINARY

The fundamental nature of human beings makes the personality unique in wading through life. One of the unique traits in humans is high curiosity. This has been proven since birth. Curiosity in humans leads individuals to find their own answers to questions that arise according to the age development phase. Supporting curiosity in humans, after being born on earth, Allah the Creator gives basic potential in the form of hearing, sight, and feeling or appreciation to every human being (Salasiah, 2011).

Humans and their curiosity are inseparable, because humans are creatures that desire novelty, so that they continue to create innovation or novelty. Responding to human curiosity, objective efforts are needed in discovering and utilizing science, knowledge, and truth. Scientifically, Western scientists put forward 4 classifications of truth, namely metaphysical, ethical, logical, and empirical truth (Fauziah & Abdurakhman, 2013).

In general, truth is the main goal of seeking and finding answers to human curiosity. Where, people with an Islamic understanding will prioritize transcendental truths sourced from the Qur'an and hadith without

denying truths based on reason, as the belief that true truth originates from Allah swt. as the Creator of the universe. Meanwhile, Western society views truth as relative and derived from reason. As the high level of human discovery in his life is assisted by reason or reason (Anwar, 2021: 44-50).

The true potential of reason will help humans find answers to problems in the search for truth after reaching the maturity level of critical thinking. While the initial potential in humans in the form of hearing, sight and appreciation will be the main accommodation and compass in seeking the truth. Likewise, it needs to be understood that reason or reason is unable to reach the truth of a reality that appears as a whole. Because, it needs another dimension in understanding and interpreting a truth (Purwatiningsih, 2016).

Elementary-aged children are an age that is vulnerable to seeking answers to curiosity. In fact, in this phase the child or individual tries hard to find the truth based on his curiosity, without thinking about the risks or impacts that will be obtained after searching for the truth. For this reason, in this phase, children need adult guidance in interpreting the search for truth in the right way or method, as well as the right behavior. If not, the child will penetrate the boundaries of other people's privacy in order to realize his curiosity (Nurbayani, 2017: 59-72).

In this context, the role of adults with various names in the form of teachers, parents, and society is needed in directing and guiding children to find the truth or answer their curiosity. Then, this is where the educational process becomes very meaningful, where children cannot be superior individuals in finding and answering all existing problems, but still need the help of others (Islami & Rosyad, 2020: 34-38).

Relevant research as a literature review in this study has reviewed various efforts to increase children's understanding of the truth and answer their curiosity. Among them discusses the aspect of communication between children and parents (Zainab, 2017: 48-58), habituation of children learning the Qur'an (Mawaddah, 2017), understand the stages of child development (Hanita, 2020: 28-43), children in the insight of the Qur'an (Fakhrurrazi, 2020: 40-49), parenting style on child development (Mahmud, 2020: 95-108), developing a child's attitude of love for Allah and the Messenger (Sit, 2016), and family education for children (Labaso, 2018: 52-69).

Referring to the various literature above, it appears that previous research focused on efforts to polarize parenting as a form of communication to children and insights into the Qur'an as primary education for children. Likewise, special studies that discuss increasing children's understanding of the value of truth based on the Qur'an from an elementary age. For this reason, further research was carried out which was summarized in the title, "*Teacher's Efforts in Improving Elementary Students' Understanding of Truth Values in the Qur'an*".

METHOD
This research uses a qualitative approach with the method of literature study. The presentation of the data in this study is focused on showing the form of the teacher's efforts in increasing students' understanding of the value of truth based on the Qur'an from an elementary age. The theory presented includes the theory of truth from Western and Islamic perspectives. Data collection uses literature studies or searches of scientific works relevant to this theme, ranging from books, scientific articles, proceedings, to final assignments (thesis, dissertation). The scientific work search page is sourced from Google Scholar and Sinta (Assingkily, 2021). Testing the validity of research data by cross-checking research data materials.

RESULTS AND DISCUSSION
Truth is an absolute thing that is accepted by everyone. Truth can be found by various methods or approaches. As Islam in its teachings offers a method based on the experiences of other people who live in the present or the past and use reason or reason as an endeavor to find the truth (Nuryanto, 2016). In other words, this method is a concrete form of seeking guidance or guidance from Allah SWT.

In Islam, the ultimate truth does not deny the presence of reason or reason. Because, reason is seen as a tool that can help humans seek the truth. Likewise, the use of reason in humans is limited and cannot be blindly accepted or completely accepted without filtering. This is even prohibited in Islam because it can lead to a fanatical attitude towards something and ignore other components that are opposite (Budiono, 2019: 313-336).

Debates about a truth are also often deceived by human reason. How come? Truth that prioritizes reason will present a debate on the pretext of a scientific point of view or each other's experience. In fact, truth is not a relative thing so that considerations can be found according to individual will, because truth is absolute which has compatibility between a certain object and knowledge about that object. In fact, humans themselves are always limited in their search for truth towards goals, for fear of being contaminated with individual targets, so it is believed that humans will never reach self-perfection facing the truth (Herawati & Kamisah, 2019).

In Islamic literature, there are two terms that have the same definition of truth, namely al-Haqq and al-Sawab. The term al-Haqq is a mention of absolute truth with the opposite word al-batil. While the term al-Sawwab is used to mention the truth in aspects of branches or fur'iyyah in Islam, with the opposite word al-Khata'. Thus, it will be seen that Western theories of truth are in the form of correspondence, coherence and pragmatism as well as Islamic theories of truth in the form of *bayani, 'irfani, and burhani* (Noormalasarie, 2017).

Western Perspective Truth Concepts (Correspondence, Coherence, Pragmatism)

The theory of truth from the Western perspective is divided into 3 (three), namely correspondence, coherence and pragmatism. The first is correspondence, namely truth based on suitability between statements and existing facts or reality. That is, something will be considered true if there is a match between the initial opinion or statement and the reality that occurs. This theory is commonly used by society because it is in accordance with the truth understood by traditionalist society (Atabik, 2014).

Thus it can be concluded that the correspondence theory is the suitability between statements or conjectures about something in accordance with the reality of the thing itself. For example, the capital city of West Sumatra is Padang. This statement is said to be true if in reality Padang is the capital of West Sumatra. Because the truth of the statement lies in the fact itself.

The second is coherence, namely the theory of truth based on consistency. That is, something will be seen as truth if the components or elements have a logical and consistent relationship. Furthermore, the truth in this theory should not be generated from unbroken (consistent) concepts. A proposition is considered true if the proposition is related (coherent) with other true propositions or the statement is coherent or consistent with previous statements that are considered true (Faradi, 2019: 97-114).

That's what makes this theory considered to have many weaknesses and began to be abandoned. For example, astrology has a very coherent system but is not considered to be true. Because truth is not only formed by the relationship between facts and reality, but is also influenced by the relationship between the statements themselves. In other words, the truth about a statement, if it has consistency with the previously accepted statement, is known to be true.

The third is pragmatism, namely the truth of a statement is measured by the criterion of whether the statement is functional in practical life. The right or wrong of a proposition or theory depends on whether or not the proposition or theory is useful for human life. In other words that a statement must have a functional nature in practical life. This theory holds that truth is measured by its usefulness (utility), can be implemented (workability) and has a satisfying effect (satisfactory consequences) (Hasan, 2019). According to this theory, truth refers to the extent to which something that is considered true is useful and functions in human life.

The Concept of Truth from an Islamic Perspective (Bayani, 'Irfani, Burhani)

The theory of truth from an Islamic perspective is divided into 3 (three), namely bayani, 'irfani and buhani. The first is bayani, namely text-based truth. That is, all truth must be in accordance with the text of the Koran, because Divine revelation is the best way to measure truth. In fact, reasoning about the text of the Koran is also limited by the textual texts of the Koran. Bayani is a theory that makes textual understanding the standard for measuring truth, so bayani is based on and relies on several scientific disciplines, namely nahwu, fiqh, uṣul fiqh, kalam and balaghah. Because each scientific discipline has a language system in binding its reasoning bases (Dewi, 2022: 254-260).

The bayani theory is one of the theories in seeking the truth which makes the revealed text (Al-Qur'an and Hadith) the main benchmark. In bayani the main theory used in exploring the truth in the text of revelation is the theory of istinbaṭ and qiyās from the verses in the text of the Al-Qur'an and Hadith by using the science of Arabic language rules as a tool of analysis. The second is 'irfani, namely knowledge-based truth that God directly gives to the recipient without going through a process known as learning, reasoning and so on. It's just that not everyone is able to reach this level because it requires cleanliness and sincerity from the person concerned (Yasin, 2016).

According to adherents of this view, the truth (in this case the essence of God) cannot be proven through limited rationality and human senses. The truth from the perspective of 'irfaniyyun can only be proven through one's "spiritual" experience. Therefore a person who wants to walk this path must let go of "excessive worldly love" in order to achieve it all.

The third is burhani, namely the theory that bases truth on the power of reason and logic. The Burhani method is an activity of thinking in an effort to seek the truth of both questions and statements through a coherent way of thinking and producing arguments that are firm, clear and contain certainty, not just conjecture. The principles in the burhani method include (a) rationalism (al-'aqliyyah), (b) causality (al-sababiyyah) and (c) essentialism (al-mahiyyah). Then it was developed through two methods, namely deduction and induction through the intermediary of the senses and ratios (Tamrin, 2019: 71-96). Burhani stipulates that the process of seeking truth begins with drafting concepts based on information received by the senses, then the data or information received is proven through a process of proof using rationality analysis.

Teacher's Efforts to Improve Elementary Students' Understanding of the Value of Truth in the Qur'an

Basically the basis used by the West in measuring truth is only on logic and the five senses. Furthermore, logic is given the widest possible freedom to determine a truth without any restrictions. In addition, the use of reason or rationality becomes a very dominant thing in exploring the intended truth. While Islam makes logic and senses the main basis for measuring truth on the one hand, the use of reason is limited by revelation (Al-Qur'an and Hadith) on the other. Because in the view of Islam truth and knowledge only comes from Allah SWT.

To facilitate understanding of the comparison of Western and Islamic theories, please see the following table:

Table 1. Comparison of Western and Islamic Theories

No	Western Perspective	Islamic Perspective
1	Sources (logic and empirical)	Sources (revelation, empirical, intuition and logic)
2	Logic is given freedom without any restrictions	Logic has freedom in reasoning, but the freedom of logic is limited by the text of revelation (Al-Qur'an and Hadith)
3	The main truth comes from human logic	The ultimate truth comes from God
4	Under certain conditions truth is subjective	Truth is always objective
5	The spiritual elements in it are few	The spiritual element that is in it is very broad

Referring to table (1) above, it is understood that elementary age children should be taught the value of the truth of the Qur'an through a gradual method, namely starting from textual-based teaching or texts of the Qur'an to children. Then, the teaching of the texts of the Qur'an must also be increased to burhani, namely the teaching of reasoning or logic to children, especially to hone critical thinking skills in elementary age children.

Based on the description above, it can be interpreted that elementary age children should be directed from the start to teaching the value of truth through hierarchical sources, starting from the Qur'an and hadith, empirical, intuition and logic. Then, truth must be directed to the belief that it is solely sourced from Allah SWT, is absolute, objective and beneficial. Then the spiritual element in the search for truth has a very broad value for elementary age children.

CONCLUSION

Based on the description of the findings and discussion above, it can be concluded that the teacher's efforts to increase elementary-age students' understanding of bayani, 'irfani and burhani as the basic concepts of truth

from an Islamic perspective have been carried out well. This is based on mainstreaming truth based on revelation/al-Qur'an (the word of Allah swt.) as the highest authority in measuring truth. Meanwhile, logic in the form of reason, empirical and intuition is a supporting factor for students in understanding the truth of the divine word.

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