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Elementary School Teachers' Efforts to Raise Students' Understanding of the Importance 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 terpatrit 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 (1) pengarusutamaan kebenaran berbasis wahyu/al-Qur'an (firman Allah swt.) sebagai otoritas tertinggi dalam mengukur kebenaran. Kemudian (2) logika berupa akal, empiris dan intuisi menjadi faktor pendukung bagi siswa dalam memahami kebenaran kalam Ilahi.

Kata Kunci: Anak Usia Dasar, Nilai Kebenaran.

Abstract

From an early age, children must be taught the importance of telling the truth because if the truth is ingrained from the start, youngsters will easily recognize its value. This study intends to examine the efforts made by teachers to improve the comprehension of Islamic doctrines such as bayani, 'irfani, and burhani among elementary children aged 6 to 12 years. Of course, the reality as seen from Western and Islamic views will be compared to this notion of truth. With the help of the method of literature study, this study takes a qualitative approach. Data is gathered and analyzed via literature review sources, which include books, journal articles, proceedings, and finished projects (thesis, thesis, and dissertation). Materials for the research data analysis were sourced from reliable websites including Google Scholar and Sinta. According to the study's findings, the teacher did a good job of helping primary school children grasp bayani, 'irfani, and burhani as fundamental Islamic ideas of truth. This is founded on the idea that revelation and the Qur'an are the ultimate standards by which to measure truth. The truth of Divine words is then understood by pupils with the use of logic in the form of reason, empirical data, and intuition.

Keywords: Elementary Age Children, Truth Rating.

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INTRODUCTION

The personality's way of navigating life is unique due to the fundamental nature of people. Only humans possess this unique characteristic among all creatures. This has been proven from infancy. Depending on their developmental level, people are naturally curious and use their curiosity to discover original answers to challenges. When a person is born on earth, Allah, the Creator gives them the fundamental capacity for hearing, seeing, and emotion or appreciation, arousing their interest (Salasiah, 2011).

Since humans are beings that want novelty and hence continuously produce innovation or novelty, curiosity, and people go hand in hand. To satisfy human curiosity, objective efforts are required in learning about and applying truth, knowledge, and science. Western scientists have proposed four categories of truth: metaphysical, ethical, logical, and empirical truth (Fauziah & Abdurakhman, 2013).

Truth is typically the fundamental objective while looking for and obtaining solutions to human questions. The notion that true truth comes from Allah SWT. as the Creator of the universe causes persons with an Islamic understanding to emphasize transcendental truths coming from the Qur'an and hadith without dismissing truths based on reason. Western culture, on the other hand, sees truth as a relative concept formed from reason. Due to the assistance of reason or reason, the human discovery has reached a high level in his life (Anwar, 2021: 44-50).

Humans will use reason's full capacity to help them in their quest for truth after they have developed critical thinking skills. While the primary accommodation and compass in the pursuit of truth will be the initial potential of humans in the form of hearing, sight, and appreciation. Furthermore, it must be remembered that neither reason nor reason can arrive at the actuality of an apparent whole. Because it requires an additional dimension to comprehend and interpret a fact (Purwatiningsih, 2016).

Children in the first grade are particularly prone to searching for answers out of curiosity. In fact, at this stage, the child or person makes a concerted effort to learn the truth out of curiosity rather than considering the dangers or effects that may result from learning the truth. Children need parental direction throughout this stage to interpret the pursuit of truth in the proper way or technique and to behave appropriately. If not, to satisfy his curiosity, the youngster will cross the lines of others' private (Nurbayani, 2017: 59-72).

In this situation, the guidance and direction of adults with diverse names, such as teachers, parents, and society, is necessary for youngsters to discover the truth or satisfy their curiosities. The educational process, therefore, takes on a very significant meaning because youngsters cannot solve every difficulty on their own and still require assistance from others (Islami & Rosyad, 2020: 34-38).

A relevant literature review in this study looked at several initiatives to better children's knowledge of the truth and satisfy their curiosity. Among them discusses the aspect of communication between children and parents (Zainab, 2017: 48-58), Children's learning of the Qur'an habitually (Mawaddah, 2017), understanding the stages of child development (Hanita, 2020: 28-43), children's insight into the Qur'an (Fakhrurrazi, 2020: 40-49), the impact of parenting style on child development (Mahmud, 2020: 95-108), cultivating a child's attitude of love for Allah and the Messenger (Sit, 2016), and family education for children are some of (Labaso, 2018: 52-69).

Referring to the aforementioned literature, it appears that earlier studies concentrated on initiatives to polarize parenting as a means of communicating with children and understandings the Qur'an as the foundation of children's education. Additionally, there are specialized studies that address raising kids' awareness of the importance of truth based on the Qur'an from an early age. Because of this, an additional investigation was made, the results of which were compiled in the article "*Teacher's Efforts in Improving Elementary Students' Understanding of Truth Values in the Qur'an*". The efforts to forbid the idea of children and the practice of truth based on Islamic teachings are the main subject of this research topic.

METHOD

With the help of the method of literature study, this study takes a qualitative approach. The way the data are presented in this study focuses on demonstrating how teachers work to improve pupils' awareness of the importance of truth based on the Qur'an from an early age. The thesis put out incorporates both Western and Islamic conceptions of truth. Studies of the literature or research of scientific works pertinent to this issue, including books, scientific articles, proceedings, and final assignments, are used to collect data (thesis, dissertation). There are 20 studies based on scientific papers, 1 thesis, 1 conference, and 2 scientific books that were used as data sources. The most recent year (the previous 10 years) is used to classify articles, and trustworthy pages with at least Google Scholar indexing are used as the source. To compare the analysis of these data with other studies, researchers also attempt to elaborate on various theories or viewpoints from earlier researchers (Assingily, 2021). The research process has thus been completed by the researcher, starting with problem identification, information extraction from relevant and conflicting sources based on scientific literature, analysis using study materials, and testing the reliability of the data through a second review of the manuscript's content and research findings. Verifying the accuracy of study data by cross-referencing data sources.

RESULTS AND DISCUSSION

Truth is an unchangeable concept that everyone accepts. There are several ways to search for the truth. That Islam gives a strategy based on the accounts of other individuals who have lived in the past or the present and have used reason or reason to reach the truth (Nuryanto, 2016). In other words, this approach is a practical way to ask Allah SWT for direction or guidance.

According to Islam, the existence of reason and reason is not denied. Since reason is regarded as a tool that can aid mankind in their search for the truth. Similar to how humans' use of reason is constrained, it cannot be taken fully or naively without filtration. This is even against the law in Islam since it might foster fanaticism and force people to disregard opposing factors (Budiono, 2019: 313-336).

Arguments on truth are frequently misled by human reason. Why is that? The truth that stresses logic will present a discussion in the guise of a scientific viewpoint or one another's personal experiences. In reality, truth is an absolute that has compatibility between a certain object and knowledge about that object. Truth is not relative in the sense that considerations can be found according to the individual will. It is considered that because humans themselves are constantly constrained in their pursuit of truth by objectives because of a fear of becoming tainted by personal objectives, they will never achieve self-perfection when confronted with the truth (Herawati & Kamisah, 2019).

Al-Haqq and al-Sawab are two concepts that have the same meaning as truth in Islamic literature. Al-Haqq is a reference to the unchanging truth, while al-batil is its antithesis. Al-Sawwab is used to refer to the truth in Islamic branches or fur'iyah, while al-Khata' is used to refer to the contrary. Thus, it will become clear that both Western and Islamic views of truth—Bayani, 'Irfani, and Burhani—take the forms of correspondence, coherence, and pragmatism (Noormalasarie, 2017).

Western Truth Concepts: Perspective (Correspondence, Coherence, Pragmatism)

From a Western perspective, the philosophy of truth is separated into three categories: correspondence, coherence, and pragmatism. The first is correspondence, or truth based on how well assertions fit with reality or existent facts. That is, something will be regarded as true if the original view or statement and the actual reality match. This hypothesis is widely accepted because it is consistent with how orthodox society understands the truth (Atabik, 2014).

As a result, it may be said that the correspondence theory describes how claims or hypotheses about something fit with the reality of the object itself. For instance, Padang serves as West Sumatra's capital. If

Padang truly serves as West Sumatra's capital, then this claim is deemed to be accurate. Because the fact itself contains the truth of the assertion.

Coherence, or the notion of truth based on consistency, is the second. In other words, anything will be considered to be true if the parts or elements are related in a way that makes sense and is consistent. 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 if the statement is coherent or consistent with previous statements that are considered true (Faradi, 2019: 97-114).

That is why this hypothesis is seen to have numerous flaws and has started to be disproved. One system that is quite cohesive is astrology, yet it is not accepted as being true. Because the relationship between the claims themselves and the facts and reality also has an impact on what constitutes truth. In other words, it is understood that a proposition is true if it is consistent with another that has already been accepted.

The third is pragmatism, which holds that a statement's truth is determined by whether it is useful in real-world situations. The applicability of a proposition or theory to human existence determines whether it is right or erroneous. In other words, a statement ought to be useful in real-world situations. According to this idea, the usefulness (utility), workability (workability), and satisfaction (consequences) of something constitute its truth (Hasan, 2019). The amount to which something is beneficial and functioning in human life, according to this theory, is what constitutes truth.

Islamic Perspective on the Idea of Truth (Bayani, 'Irfani, Burhani)

From an Islamic perspective, the theory of truth is separated into three parts: bayani, 'irfani, and buhani. Bayani, or text-based truth, is the first. That is since Divine revelation is the most accurate standard of truth, all truth must conform to the wording of the Koran. The textual passages of the Koran also constrain one's ability to reason about it. Bayani is a doctrine that bases and relies on various scientific disciplines, including nahwu, fiqh, ul fiqh, kalam, and balaghah. Bayani holds that textual understanding should be the benchmark for determining truth. Because each scientific field has a linguistic system that links its theoretical underpinnings (Dewi, 2022: 254-260).

One method for discovering the truth that uses the revealed text (Al-Qur'an and Hadith) as the primary standard is the bayani theory. The theory of isinba and qiys from the verses in the text of the Al-Qur'an and Hadith is the fundamental theory utilized in bayani to explore the truth in the text of revelation by employing the science of Arabic language rules as a tool of analysis. The second is called "irfani," which refers to knowledge-based truth that God directly imparts to the recipient without going through a process such as learning, reasoning, and other similar processes. Just because it demands a person's cleanliness and sincerity, not everyone can attain this level (Yasin, 2016).

Supporters of this view contend that human senses and finite reasoning cannot establish reality (in this case, the essence of God). From the viewpoint of 'irfaniyyun, the only way to know the truth is to have a "spiritual" experience. So to achieve it all, someone who desires to follow this road must let rid of "extreme worldly love."

The third is burhani, or the idea that the power of reason and logic is what establishes truth. The Burhani approach is a technique of thinking that involves developing arguments that are firm, unambiguous, and contain certainty rather than just guesswork to discover the truth of both questions and statements. The Burhani method is based on three principles: essentialism, causality, and rationalism. Then it was constructed using two techniques, namely deduction, and induction, via the senses and ratios as an intermediary (Tamrin, 2019: 71-96). According to Burhani, the process of discovering the truth begins with formulating theories based on information gathered through the senses, after which the collected data or information is proved by a process of proof through logical analysis.

Elementary School Teachers' Efforts to Raise Students' Understanding of the Importance of Truth in the Qur'an

In essence, the West relies solely on logic and the five senses to determine what is true. Additionally, logic is allowed the most latitude possible to arrive at a fact without any limitations. Additionally, while examining the intended truth, the application of reason or logic becomes a very dominant factor. Islam uses reason and logic as its primary standards for determining what is true, while on the other hand, revelation (the Al-Qur'an and Hadith) places restrictions on the application of reason. Because according to Islam, Allah SWT is the only source of truth and knowledge.

Please refer to the following table to better understand how Western and Islamic beliefs are compared:

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 freely 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

Regarding table (1) above, it is clear that teaching the value of the Qur'anic truth to elementary-aged children should be done gradually, beginning with the teaching of the Qur'anic verses to youngsters. Then, the teaching of the Qur'anic texts must also be expanded to include burhani, or the instruction of logic or reasoning to kids, especially to develop their critical thinking abilities.

Based on the preceding description, it may be concluded that teaching the importance of truth to elementary-aged children from the beginning should be based on a hierarchy of sources, commencing with the Qur'an and hadith, empirical evidence, intuition, and reasoning. Then truth must be understood to be absolute, objective, and beneficial, deriving entirely from Allah SWT. So for kids of elementary school age, the spiritual component of the pursuit of truth has very broad importance.

Citing study by Assingkily, *et.al.* (2020), who found that teaching youngsters the truth involves more than just knowledge; it also calls for setting an example for them so that they may readily mimic what adults do. Furthermore, Puspitasari (2016) argues that as young children want to mimic their parents, the growth of truth should involve setting good examples for them to follow. This demonstrates how crucial it is for parents and teachers to help kids comprehend the truth.

Additionally, it appears that this research differs from the renewal done by Haryadi & Ihya'ulumuddin (2016), which said that youngsters must be helped in comprehending the truth by actual items, not simply exemplary. Children, for instance, don't believe in a hot fire unless they've touched it, and the same is true of cold water or ice. D's research, on the other hand, argues that the instructor must present the truth to the pupils in a thoughtful way. Therefore, not all kids are provided tangible evidence to support their claims, but they still need guidance from teachers of elementary-aged kids.

CONCLUSION

The teacher's efforts to improve elementary-age pupils' comprehension of bayani, 'irfani, and burhani as the fundamental ideas of truth from an Islamic perspective have been successfully carried out, according to the presentation of the findings and discussion above. This is founded on the mainstreaming of truth and using revelation and the Qur'an—the divine word of Allah—as the yardstick for assessing truth. Meanwhile, pupils' ability to comprehend the accuracy of the divine word is supported by logic in the forms of reason, empirical data, and intuition.

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- 697 *Elementary School Teachers' Efforts to Raise Students' Understanding of the Importance of Truth in the Qur'an – Didi Maslan, Salminawati, Parentah Lubis, Zulham Lubis, Nelly Rahmita*
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