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Jurnal Studia Islamika



DIALOGUE OF THE QUR'AN AND SCIENCE:
Tracing the Integration-Interconnection of the Verses of the Qur'an
with Health Sciences at the Faculty of Health Sciences
University of 'Aisyiyah
M. Nurdin Zuhdi

UNMISSED FEMALE BABY IN THE QUR'AN:
Critical Study of the Story of Maryam
from A Literary Psychology's Perspective
Fathurrosyid

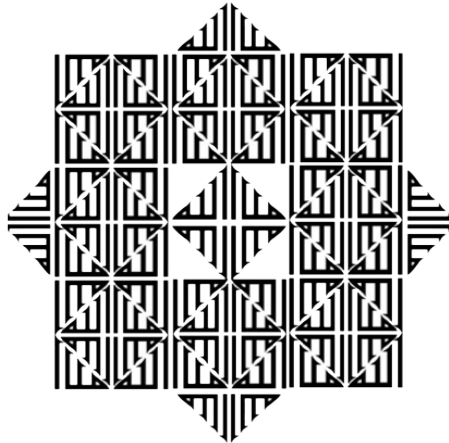
Al-Wāqī 'Al-Ijtīmā'īyah in the Review of the Qur'an
(ISLAMIC LAW)
Abidin

State Institute for Islamic Studies (IAIN) Palu
Central Sulawesi

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Editorial Preface

This issue (Vol. 15 Issues 1) of HUNafa: Jurnal Studia Islamika offers eight articles covering topics from Qur'an studies. The issues cover economic, education, science, law, and health from Qur'an perspectives.

The first article is by Abidin Abidin at Institut Agama Islam Negeri Palu and this article is titled *Al-Wāqī' Al-Ijtimā'iyah in the Review of the Qur'an (Islamic law)*. This article discusses about *al-Wāqī' al-Ijtimā'iyah* review of Islamic law. The author addresses the problem of how *al-Wāqī' al-Ijtimā'iyah* views Islamic law. The study found that the nature of *al-Wāqī' al-Ijtimā'iyah* is a social fact that contains real events that actually exist or occur as a result of human interaction with other human beings, good or bad, empirical or idea, written (text) or habits (contextual), both that happened in the past and now associated with Islamic law in the sense of jurisprudence is not a worship whose *nasal* passages *zannī al-dalālah* and *qaṭ'ī al-dalālah*.

The second article in the issue is titled *The Philosophy Of Iqra` on Islamic Education*. The article is by Ahmad Wahyu Hidayat Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. This article examines the meaning of *iqra`*, any verses about *iqra`*, and how philosophy *iqra`* in Qur'an.

The third article is by Dwi Noviatul Zahra and Muhammad Iqbal Fasa from Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. The article discusses the concept of *ta'awun* (cooperative learning) in the Qur'an. The concept is discussed based on the verses of al-Mā'idah verse 2, al-Naḥl verse 125, al-Anfāl verse 73, al-'Aṣr verses 1-3, and al-Taubah paragraph 71.

The fourth article is by Fathurrosyid from Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk. The article is titled *Unmissed Female Baby In The Qur'an: Critical Study Of The Story Of Maryam from A Literary Psychology's Perspective*. The article discusses the psychological construction of Maryam in the Qur'an from the perspective of literary psychology.

The fifth article is titled *A Thematic Analysis of al-Ẓanb in Qur'an* by M. Ilham Muchtar Universitas Muhammadiyah Makassar. The article discusses the concept of *al-Ẓanb* in Qur'an which presents *al-Ẓanb* as an act which can harm oneself or others and to call sin against God and fellow human beings. *Al-Ẓanb* also means sin as the result of an act that violates the teachings of religion and will follow the perpetrator until the Day of Judgment.

The sixth article is titled *Dialogue of the Qur'an and Science: Tracing the Integration-Interconnection of the Verses of the Qur'an with Health Sciences at the Faculty of Health Sciences University of 'Aisyiyah*. The article investigated the forms of integration-interconnection of Qur'anic verses and health sciences at Faculty of Health Sciences of Universitas 'Aisyiyah Yogyakarta. The article found that there are two forms of integration-interconnection of Qur'anic verses and health sciences at Faculty of Health Sciences, namely: Formal integration and Non-Formal Integration.

The seventh article is titled *Contextual Analysis of Qur'an Verses in Entrepreneurs* by Suharto Suharto from Universitas Islam Negeri (UIN) Raden Intan Lampung. The article presents the contextual analysis of Qur'anic verses related to entrepreneurship concept. This article offers the characteristics of business in Islam, namely intentions based on worship, the foundation of Qur'an, sunnah on the basis of belief (*tauḥīd*), purpose of the balance of profit world and hereafter (*falāḥ*), orientation maximization *maṣlahah*, high working ethos, character business performer honest (*ṣidq*), be responsible, trustworthy, *tabligh*, professional (*faṭānah*).

The last article is titled *Munāsabah: Understanding, Postulate, Method of Discovery, Distribution and Application in the Interpretation of Qur'an* by Sumanto from STAI Ma'arif Kota Jambi. The explains *munāsabah* which is also *musyākah* (likeness). It means between verses with other verses have relationships and likenesses, which means the terms are closely related to the science of causality. This cannot stand alone without the help of understanding of the verse before or after the terms.

I hope the articles presented in this issue adds further empirical evidence to the growing body of research that examines topics such as the role of Qur'an and the implementation of its verse within economic, education, health, law and other aspects of human life contexts.

Nurdin Nurdin

Editor-in-Chief

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THE COOPERATIVE LEARNING CONCEPT ON QUR'AN

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Abstract. Humans are social beings, that means beings who can not live without the help of others. Man as a creature of God, nothing is perfect and could not match his creator. No one man can live alone without the help of others, as rich as any property held. Based on this background, the researchers will present the concept definition *ta'āwun*? How *ta'āwun* concepts (cooperatif learning) in the Qur'an? *Ta'āwun* concept (cooperative learning) in the Koran that the researchers found were in al-Mā'idah verse 2, al-Naḥl verse 125, al-Anfāl verse 73, Al-'Aṣr verses 1-3, and al-Taubah paragraph 71 which in these verses explain the urgency cooperate in goodness, in this case trying to connect with Islamic education. *Ta'āwun* (cooperative learning) when applied in the classroom will have some benefits, which can make students to be independent, creative, honing his abilities, cultivate social aspects, which in this case there are three aspects of the cognitive, affective and psychomotor.

Abstrak. Manusia adalah makhluk sosial, artinya makhluk yang tidak bisa hidup tanpa bantuan orang lain. Manusia sebagai makhluk Tuhan, tidak ada yang sempurna dan tidak bisa menyamai sang pencipta-Nya. Tidak ada seorang pun manusia yang dapat hidup sendiri tanpa bantuan orang lain, sekaya apapun harta yang dimilikinya. Berdasarkan latar belakang tersebut maka Peneliti akan memaparkan mengenai pengertian konsep *ta'āwun*? bagaimana konsep *ta'āwun* (*cooperative learning*) dalam Qur'an? Konsep *ta'āwun* (*cooperative learning*) dalam Qur'an yang peneliti temukan berada di dalam al-Mā'idah ayat 2, al-Naḥl ayat 125, al-Anfāl ayat 73, al-Aṣr ayat 1-3, dan al-Taubah ayat 71 yang mana di dalam ayat-ayat tersebut menjelaskan tentang urgensi bekerja sama dalam kebaikan yang dalam hal ini mencoba dihubungkan dengan pendidikan Islam. *Ta'āwun* (*cooperative learning*) jika diterapkan di dalam kelas maka akan memiliki beberapa manfaat, yakni dapat membuat peserta didik menjadi mandiri, kreatif, mengasah kemampuannya, mengolah aspek sosial, yang dalam hal ini terdapat 3 aspek yakni kognitif, afektif, dan psikomotorik.

Keywords: concepts, *ta'āwun*, cooperative learning, Qur'an

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Introduction

The main element in the personality of Indonesia is mutual cooperation, reflecting the philosophy of Pancasila. It is obvious in all fields of life, such as marriage, make a home, building bridges, working the fields, harvesting rice, and so on. School is an institution that aims to prepare children for life as members of society who can think for themselves and act effectively. Hence the lessons in school must be in accordance with the state of society, and the nature of mutual cooperation let be made a principle that characterizes the practice of teaching for our children.¹

According to Wrightsman and Deaux, helping behavior is any action that is more profitable to others than to ourselves.² While helping behavior in Islam is known as *ta'āwun*. *Ta'āwun* itself comes from the Arabic language which means doing good while according to the terms is a task or action based on conscience and simply seek the blessing of Allah. *Ta'āwun* can be done with just about anything without any rule requirements, all can do, whether they are small, young or old, in doing goodness and virtue. *Ta'āwun* can also be interpreted as a gesture of togetherness and sense of belonging and mutual need between one another, so as to realize a harmonious and harmonious relationships.

When students work together to complete the task group, they often try to provide information, encouragement, or advice on a friend of the group who need help. Moreover, students in general tend to be more aware of the problems that are not understood by other students, thus helping them to focus on things that are relevant to the issue. They often can explain the problem in a way that they are already familiar.³

Tasks and role of the teacher as a professional educator in fact very complex, not limited to the time of the educational

¹ Nasution, *Didaktik Asas-Asas Mengajar* (Bandung: Jemmars, 1986), 147.

² Wrightsman and Deaux, *Social Psychology in the 80's*. Monterey (California: Brooks, 1981), 91.

³ Miftahul Huda, *Cooperative Learning* (Yogyakarta: Pustaka Pelajar, 2014), 25.

interaction in the classroom, which is commonly called the learning process. The process of learning is at the core of the educational activities in schools.⁴

In the learning process required a learning model. The learning model where students can be more active in the classroom and will be able to improve the quality of student learning. A teacher who served as a facilitator must be clever to choose the learning model that matches the characteristics of the students.

Understanding the Concept of *Ta'āwun* (Cooperative Learning)

Ta'āwun derived from the Arabic *ta'āwana-yata'awunu-ta'āwun*, which means mutual help, mutual help, mutual assistance with fellow human beings. In essence, the instinct of human life *ta'āwun* has owned since he was the age of the children. However, this attitude needs to get continuous guidance from adults. With adult guidance this attitude can thrive.⁵

Ta'āwun or helping a commendable practice, because of the attitude of helping each human being taught to live with each other to help each other and feel the suffering of others. This attitude is basically to be possessed by all human beings because human beings are created not only as individuals but as social beings who need the help of others. Helping recommended by Allah is helping in the good and not helping in the injustice that can harm others. Because cooperation helping each other is the first principle of any civilized society.⁶

It can be concluded *ta'āwun* concept will be able to reduce and curb the rapid flow of disobedience and hostility were also built with solid principles and sustainable *ta'awun*.

Cooperative learning derived from the cooperative, which means doing something together to help each other as a group or team. Parker defines small groups as a cooperative learning

⁴ B. Suryosubroto, *Proses Belajar Mengajar* (Jakarta: Rineka Cipta, 2009), 2.

⁵ <https://iahsolikah.wordpress.com/2011/04/12/ta%E2%80%99awun-dan-israf/>, accessed on 20 Desember 2017.

⁶ Husain Syahatah, *Asuransi dalam Perspektif Syariah* (Jakarta: Amzah, 2006), 161.

atmosphere where students interact in small groups to work on academic tasks in order to achieve a common goal.⁷

Johnson argued in cooperative learning model there are five elements, namely: positive interdependence, individual responsibility, face to face, communication between members, and the evaluation process of the group.⁸

Nurhadi defines cooperative learning as learning consciously and deliberately develop a succession of foster interaction to avoid offense and misunderstandings that can lead to problems.⁹

According Trimurtini learning Cooperative Learning is a strategy of learning success using small groups are heterogeneous in order to achieve maximum results with the application of the five basic elements, namely: (a) positive interdependence, (b) the responsibility of the individual, (c) personal interactions, (d) expertise to work together, and (e) the group process.¹⁰

This model has proven to be used in a variety of subjects and different ages. Slavin suggests two reasons, First, some studies show that the use of cooperative learning can improve student learning outcomes as well as to improve social relationships, fostering acceptance of other people's shortcomings, and can improve self-esteem. Second, cooperative learning can realize the need for students to learn to think, solve problems, and integrating knowledge with skill.¹¹

⁷ Miftahul Huda, *Cooperative Learning*, 29.

⁸ Anita Lie, *Cooperative Learning, Mempraktikkan Cooperative Learning di Ruang-ruang Kelas* (Jakarta: Grasindo, 2007), 30.

⁹ M. Nafiur Rofiq, "Pembelajaran Kooperatif (Cooperative Learning) Dalam Pengajaran Pendidikan Agama Islam", *Jurnal Falasifa*, I, no. 1, 2010, 1-14.

¹⁰ Rizka Dhini Kurnia, "Endang Lestari Ruskan, Ali Ibrahim, Pengembangan Model Pembelajaran Berbasis *Cooperative Learning* dalam Meningkatkan Motivasi Belajar Mahasiswa dan Peningkatan Mutu Lulusan Alumni Fasilkom Unsri Berbasis E-Learning (Studi Kasus: Matakuliah Pemrograman Web)", *Jurnal Sistem Informasi (JSI)*, VI, no. 1, 2014, 645-654.

¹¹ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana Media Group, 2007), 242.

The evidence for the success of cooperative learning as a pedagogical practice that promotes both socialization and learning is overwhelmingly supported with meta-analyses by Johnson et al., Roseth et al., and Slavin attesting to the benefits students derive when they cooperate with others. Working together to achieve a common goal produces higher achievement and greater productivity than working alone.¹²

It can be concluded *ta'āwun* learning (cooperative learning) is a learning model that is currently widely used to make teaching and learning activities centered learning (student-oriented), particularly to address the problems found in the teachers enable students, who can not cooperate with others, students who are aggressive and do not care about the others.

1. Methods of Cooperative Learning

Slavin divide these methods into three categories:

a. Methods of Learning Student Teams

According to Slavin cooperative learning is a solution to the problem of negating the opportunity to interact in a cooperative and are not banal to the students of different ethnic backgrounds. Cooperative methods specifically using the power of schools that eliminate differences in students from ethnic backgrounds different races to improve inter-group relations.¹³

Nurhadi that cooperative learning STAD type is a model of learning in which students in the class is divided into groups or teams, each consisting of 4 to 5 members of a group that has a background heterogeneous group, either gender, race ethnicity, or ability intellectual (high, low, medium). Each member of the team uses academic worksheet and then help each other to master the

¹² Robyn M. Gillies, "Cooperative Learning: Review of Research and Practice", *Australian Journal of Teacher Education*, XLI, no. 3, 2016, 39-54.

¹³ Robert E. Slavin, *Cooperative Learning (Teori, Riset, Praktik)* (Bandung: Nusa Media, 2009), 103.

teaching materials through questioning and discussion among members of the team.¹⁴

From the above explanation, it can be concluded that what is meant by cooperative learning STAD type is one of several types of cooperative learning where students will be divided into small groups are heterogeneous; where after the division of the group, the teacher provides materials and ask the students to cooperate by discussing and asking responsible members of the group; The next students are asked to work on the problems the teacher. Students who got the points are students who are able to match or exceed the scores have been obtained previously.

There are three concepts that underlie the methods of learning is student teams, awards groups, individual responsibility, and equal opportunity to succeed. As for which is included in this method, namely, Student Team-Achievement Divisions (STAD), Teams-Games-Tournaments (TGT), Jigsaw II.¹⁵

According to Slavin steps STAD cooperative learning consists of five steps: the presentation of the class, study group, quiz, score, development of the individual and group awards.¹⁶

b. Methods Supported Cooperative Learning

There are also other methods of supporting the Learning Together (LT) -Circle of Learning (CL), Jigsaw, Jigsaw III, Cooperative Learning Structures (CLS), Group Investigation (GI), Complex Instruction, Team Accelerated Instruction (TAI).

c. Informal methods

Not a few teachers apply cooperative activities in traditional teaching methods. These activities are usually not always

¹⁴ Nurhadi, *Penerapan Pembelajaran Kooperatif Tipe STAD untuk Meningkatkan Kualitas Proses Belajar Mengajar Biologi SMA* (Surabaya: PPS IKIP Surabaya, 2004), 70.

¹⁵ Robert E. Slavin, *Cooperative Learning*, 11-26.

¹⁶ Dinayanti, "Peningkatan Hasil Belajar Siswa Melalui Model Cooperative Learning Tipe Student Teams Achievement Divisions (STAD) Pada Mata Pelajaran IPA di Kelas V SDN 20 Tolitoli", *Jurnal Kreatif Tadulako Online*, IV, no. 9, 2016, 186-198.

associated with cooperative learning methods as described above. There are a lot of cooperative learning activity that is developed from these methods, and enthused by most teachers. Here are some informal methods, namely spontaneous group discussion, Numbered Heads Together (NHT), Team Product (TP), Cooperative Review (CR), etc.¹⁷

2. Cooperative Learning Techniques

In cooperative learning, there are at least approximately 14 techniques are often applied in the classroom. The techniques are often interchangeable with cooperative learning. If in general, any method always have the technique, but in cooperative learning, engineering technique it stands alone. As for the technique, among others, finding a partner (make a match), think-pair-share (Think-pair-share), exchanging greetings and questions, head number, head numbered structured, two lived two guests (two stay two stray), circumference group, buttons germinating, around the class, the circle in the outer circle (inside-outside circle), bamboo dance, jigsaw, storytelling pairs (paired storytelling).¹⁸

The concept *Ta'āwun* (Cooperative Learning) in the Qur'an

This concept is taken from al-Mā'idah second paragraph which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُخْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you

¹⁷ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*, 132.

¹⁸ *Ibid.*, 151.

are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people - because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

This concept recognizes differences while recognizing that each (people) have the potential and power, no matter how small it is. This concept requires that the difference of potential and strength (advantages, weaknesses, rich, poor, etc.) functional positively in building a harmonious life together.

Departing from the understanding of the above verse means Carry-please you pleases a lot of people and He approves. If a man can do so then perfected his happiness. Obedience to Allah because that God was harsh in sentencing. Is as a warning to men that God if dropped his sentence so tremendous human regrets, because it shows Allah power.¹⁹

The concept of a comprehensive *ta'awun* have meaning and systemic. That's why, some scholars commentators interpreted it as the great principles of life as a whole. In the hadith of the Prophet Muhammad, *ta'awun* analogized as a mutually reinforcing buildings or entity. If there are the sick, the pain will be felt by other parts.

The human body is a representation of the natural micro-macro. The emergence of simple movements of humans is the result of a complex fusion and cooperation of the various elements and the elements are there and involved in it. All works systemically resulting harmonic motion through a natural process that is very neat and organized. They all have clear boundaries to keep his balance. There are 9,000 taste buds on the human tongue in which each bud has the task to capture a certain kind of taste; each connected to through the nerves that always work quickly and precisely. All parts of the human body has a clear task and is

¹⁹ Syekh H Abdul Halim Hasan Binjai, *Tafsir Al Ahkam* (Jakarta: Kencana Prenada Media Group, 2006), 333.

connected to the command center that is able to communicate and integrate quickly and accurately, so that it appears appropriate response or action.²⁰

The complexity and precision of the entire work system elements and elements that exist in the human body comes not because of the greatness of her, because humans were never designed and created himself. The uniqueness and complexity of the neural system, brain, kidneys, heart, lungs, and so prove the existence of force planning and control that is above the human ability alone. He Substances Supreme everything.

That work systems in the human body as a micro world that becomes a representation of the macro world. Thus, so too does the work system that includes human nature in it. The Quran states that “not a leaf fell from the tree but are in God’s control system”. So how is it possible consideration, choice and human action occurs drift in and out of the system. It ensures that human movement, as small and simple as we think of any, must be systemic. That is, all must be coordinated with the order of planned macro neat and systemic. This system refers to a central one that does not depend, in which all depend. He is *al-Aḥad* (the only central) *al-Ṣamadu* (depend upon them all) and *al-Ganī* (does not depend on anything). This system controls how the individual functional for others. This is what allows humans always trying to choose words, attitudes and actions best for others.

Functionalism rule is actually a necessity of the nature of human existence that are interdependent. Man is created from dependency. That is, humans have a dependency, either biological, sociological, and psychological. The verse has good reason to be interpreted thus. Among other things, (1) the original meaning of the word *al-‘Alaq* is dependency, not of blood, (2) the phrase can be located as a description *nahwu* accordance with the rules applicable, (3) the science of modern embryology explains that in this process there is no blood, (4) in terms of the relationship of a

²⁰ Aam Abdussalam, “Teori Sosiologi Islam (Kajian Sosiologis Terhadap Konsep-Konsep Sosiologi Dalam Alquran Al-Karim)”, *Ta’lim - Jurnal Pendidikan Agama Islam*, XII, no. 1, 2014, 25-40.

sentence or paragraph (*faṣal-waṣal*) in this verse indicates that the sentence is describing human existence that has a dependency as an excuse (physical defect) on the call, and (5) the interpretation is consistent with the invention of modern physics which states that there is interconnected and interdependent. When humans try to disconnect and interdependent, both interdependence within itself and with the outside of himself, he will be destroyed in a short time.

In al-Zukhruf verse 32, Allah says:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ۝٣٢

Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.

The above paragraph explains that the potential, strength and dignity of man is different. With the existence of these differences are expected to be part of them function positively for some others. Dynamic co-existence, peace and harmony will only happen if these differences are bridged with the cooperation which partially functional for most of the others in a positive way. Noting the sound of the verse “And We have exalted as those on another few degrees” there is a tendency that the difference in degree between humans include structural differences observed. Moreover, when understood from the meaning of the next verse fragments “so that some of them can use most of the other”. That is, that the difference in the degree must be an effective bridge to empower some people by some others. The degree of difference include differences in potential, ability, position, power, knowledge, skill, power, wealth, status social and others. This structure can be empowering potential of the human being widely and effectively. The existence of the structure of a basic human need. Messenger of Allah said: When three people are traveling, let them lift one thereof as a leader. Furthermore, among them there

will be the division of tasks according to the needs and possibilities of each member. The greater the human societies and the wider its territory, the more complex the problem anyway. The more extensive and varied are also differences in the position and the degree that they should develop in achieving the ideals with him. This is what is meant by structure to this rule. The process occurs naturally, in the sense according to the laws of nature that God has set. This fact is included in the meaning of the verse "And We have exalted as those on another few degrees." Furthermore, the Qur'an also says that the difference in the degree was created by God so that some have the ability to use or exploit the most of the others, "so that some of them can use most another". The process occurs naturally, in the sense according to the laws of nature that God has set.

Aside from the difference in degree, the existence of an explicit structure consists the meaning of the word *sukhriyyā*. In interpreting this concept, Imam Ibn 'Asyur least brought two meanings. First, it means that something or someone employed submissive and obedient. Both mean something or someone being harassed ridicule. According to him, it is clear that the meaning intended in this paragraph is the first meaning. To strengthen the meaning of the election, Ibn 'Asyūr adapt opinion of Imam Ṭabarī and Ibn 'Aṭiyah which confirms that the meaning of the concept is to employ submissively. The interpretation in line with the interpretation of al-Alūsī, and he strengthens his opinion by lifting the opinion of Imam al-Raghib which states that *sukhriyyā* implies a person who has the authority to someone so that the person employs obedient according to his willingness. Authority or power that allows a person forcibly submissive and obedient certainly not the authority or power forced containing elements of persecution or tyranny. Impossible Koran allows tyranny. Authority or power that is able to hire someone forced by the submissive is nothing but a structure formed as the inevitability of the development needs of human life and togetherness in meeting the needs and aspirations together. That is why the Koran (Qur'an, 5: 2) expressly calls for all parties to be able to cooperate on the basis of piety and virtue. Authority or power that allows a person forcibly submissive and

obedient certainly not the authority or power forced containing elements of persecution or tyranny. Impossible Koran allows tyranny. Authority or power that is able to hire someone forced by the submissive is nothing but a structure formed as the inevitability of the development needs of human life and togetherness in meeting the needs and aspirations together. That is why the Qur'an (al-Mā'idah [5]: 2) expressly calls for all parties to be able to cooperate on the basis of piety and virtue. Authority or power that allows a person forcibly submissive and obedient certainly not the authority or power forced containing elements of persecution or tyranny. Impossible Koran allows tyranny. Authority or power that is able to hire someone forced by the submissive is nothing but a structure formed as the inevitability of the development needs of human life and togetherness in meeting the needs and aspirations together.

Their emphasis on the principles of piety and virtue *ta'awun* very reasonable. The Qur'an does not allow any of the openings that might be a way of an evil or unjust, but it immediately reminds us not to give a chance to the passage of an injustice. The structure as a device in which the majority may use or empower the other parts could be vulnerable to attempts to contain persecution or tyranny. Therefore, it is not left empty *ta'awun* of value of protection in order to ensure that the functional person to another is positively functional. The functional containing facade (damage) or tyranny is absolutely no place.

If understood, Islam as a religion whose sacred as the will of God fully and clearly in the authority of God prerogative. Only God knows exactly pure face of Islam as the idea of heaven as it is. Within the framework of the ground the sky idea, then God sent Prophets and Messengers to explain Islam to humanity perpetually praxis. Then Islam revealed through the prophets and messengers of God it evolved into the areas of human thought.²¹

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِنِّمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۗ

²¹ Eko Supriyadi, *Sosialisme Islam* (Yogyakarta: Pustaka Pelajar, 2003), 5.

And help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

Abū Ja'far said: mean his word above is "and please help each other in the (working) virtue and piety", "O believers, should help each of you in kindness, that carry out his command". "And piety" means that His commandments and running away from disobedience to Him. "And do mutual assistance in sin and transgression", the intention is "to each other should one of you does not help one in sin, namely in terms of leaving the command of Allah. "And violation of" the intention is, "should not exceed the limits of Allah limits specified for you in your religion and obligation to you to yourself and others".²²

From the above quotation can be analyzed that Allah strongly advocated mutual help a fellow human being, and not recommended mutual assistance in sin. If associated with the education, then we highly recommended for helping in the search for knowledge to earn the pleasure of Allah. Here in this study, attempting to associate with the concept *ta'āwun* (cooperative learning), collaboration in the learning process is emphasized. Between teachers, teachers and learners, and learners with learners. If it is associated with the learning process in the classroom, then the point of emphasis is that he is an active learner in the classroom.

Learners will become independent learners when they are familiarized with independency, and it will be compact if they are accustomed to working together. *Ta'āwun* concept (cooperative learning) in the Qur'an explains the urgency for our study. *Ta'āwun* (cooperative learning) when applied in the classroom will have some benefits, which can make students to be independent, creative, honing his abilities, cultivate social aspects, which in this case there are three aspects of the cognitive, affective and psychomotor.

²² Perpustakaan Nasional RI, *Tafsir Ath-Thabari* (Jakarta: Pustaka Azzam, 2008), 290.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٠

Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

Allah Almighty sent Prophet. in order to encourage the creatures to God with wisdom, by various prohibitions and commands contained in the Book and Sunnah, so that they are alert to the punishment of God. Word of God, “and argue them in a good way, dialogue with them with a soft, smooth, and greeting politely, as it was commanded by God to Moses and Aaron when he was sent to Pharaoh, as spoken” then talk you alone with the words that are gentle, hopefully he remembers or fear.²³

From the paragraph above can be analyzed that Allah SWT. ordered the man to pluck the wisdom and good lessons, in this case the speaker attempting to associate with the material of cooperative learning, where the concept is not contrary to the Koran, which turns on the Quran has explained the roots of cooperative learning can produce extraordinary benefits for students, teachers and educational institutions. “And remind them in a good way” if it is associated with the material ta'awun (cooperative learning) we can conclude cooperative methods and techniques are very in sync with the Qur'an when teachers apply the methods and techniques then there will be whose name happens discussion among the group in the classroom, then it implies that this is in accordance with the paragraph above study.

Word of Allah in Al-'Aşr Verses 1-3:

وَالْعَصْرِ ۝
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا
بِالصَّبْرِ ۝

²³ Muhammad Nasib Ar-Rifa'i, *Kemudahan dari Allah (Ringkasan Tafsir Ibnu Katsir)* (Jakarta: Gema Insani Press, 1999), 1079.

I swear by the time (1); Most surely man is in loss (2); Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience (3).

Muhammad 'Abdūh is one of the many commentators who quite famous. He is creative and innovative, not to replicate existing interpretation of each interpret the verses of the Koran.²⁴ Muhammad Abduh that community Arab if it was already afternoon, sat chatting to talk about matters of life and other stories relating to the affairs of everyday life, there are many who boast the glorious an origins of ancestors, position and wealth, resulting in a quarrel and hurt each other causing dissension and hostility. Given this fact, most of them condemn the afternoon (Aṣr) time, they say that time is the time Asr harm or ill-fated time, according to them many dangers that occur at the time of Aṣr. In connection with the story, come down al-Aṣr that provides an explanation that no one Asr time, there is actually a human error that using that time from the things that are not commendable

The verse, in the first verse Allah swears by calling period, meaning that the Prophet and those who believe much more attention to the problem of time and were able to take advantage of the best time.²⁵

In the second paragraph that the man in keadaan losers, his days are filled with a flurry of enjoying the world in accordance with the passion of lust without any thought that this world is only temporary.

In the third paragraph explaining how to do so that does not include those who lose, that believe and work righteous, advising each other on patience and truth, helping each other.

²⁴ Rif at Syauqi Nawawi, *Rasionalitas Tafsir Muhammad Abduh: Kajian Masalah Aqidah dan Ibadah* (Jakarta: Paramadina, 2002), 105.

²⁵ Muhammad Abduh, *Tafsīr Juz 'Amma* (Mesir: Syirkah Sahimah Misriyyah, 1413 H.).

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ^{٧١}

And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.

In hadith said parable of the believers in their mutual love and love is like a single body. If one of its organs pitted, then other organs gave attention through a fever and did not sleep. Word of Allah. "Establish prayer and give zakat" means they obey God and do good deeds to His creatures. "And they obey Allah and His Messenger" in a variety of commands and prohibitions".²⁶

From the above quotation can be analyzed that Allah ordered to mankind in order to invite to goodness, and prevent it from injustice, for it was as a teacher we should encourage and motivate students so eager to learn to seek knowledge, for blessing the world and hereafter, and in doing goodness that we should help each other, because we are helpers for others. Relation in education, the learning process should use the element of mutual help (cooperation).

Conclusion

Learning *ta'awun* (cooperative learning) is a learning model that is currently widely used to make teaching and learning activities centered learning (student-oriented), particularly to address the problems found in the teachers enable students, who can not cooperate with others, students who are aggressive and do not care about the others.

This model has proven to be used in a variety of subjects and different ages. Slavin suggests two reasons, First, some studies show that the use of cooperative learning can improve student learning outcomes as well as to improve social relationships,

²⁶ Ibid., 632.

fostering acceptance of other people's shortcomings, and can improve self-esteem. Second, cooperative learning can realize the need for students to learn to think, solve problems, and integrating knowledge with skills

Ta'āwun concept (cooperative learning) in the Qur'an which speakers are found in al-Mā'idah verse 2, al-Naḥl verse 125, and al-Tawbah verse 71 which in these verses explain the urgency cooperate in goodness, in this case trying to connect with Islamic education. *Ta'āwun* (cooperative learning) when applied in the classroom will have some benefits, which can make students to be independent, creative, honing his abilities, cultivate social aspects, which in this case there are three aspects of the cognitive, affective and psychomotor.

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