

# The Role of Islamic Education In Forming a Creative and Innovative Person

Siti Perawati<sup>1\*</sup>, Silvy Damayanti Puluhatumena<sup>2</sup>, Masduki Asbari<sup>3</sup>

<sup>1,2</sup> Sekolah Tinggi Ilmu Ekonomi Insan Pembangunan, Indonesia

<sup>3</sup> STMIK Insan Pembangunan Indonesia

\*Corresponding author email: [veraad023@gmail.com](mailto:veraad023@gmail.com)

**Abstract** - Islam is the religion brought by the Prophet Muhammad SAW. With the holy book of the *Qur'an*. Islam is the last religion that is acceptable and is derived from the revelations of Allah SWT. it was revealed to mankind through the angel Jibril to the Prophet Muhammad SAW. as a messenger of Allah who teaches about the *Esaan of God*, the salvation of the hereafter, the peace of the world, the rule of life and so on with the *Qur'an* as its scripture. Islamic religious education is a compulsory subject from basic education to higher education given to students who are Muslim. Islamic religious education is very strategic in shaping the personality of children in accordance with their personality to be a true Muslim. In order for Islamic religious education materials to be more easily understood by students, every teacher must be able to create creative and innovative learning methods.

**Keywords:** Role, islamic education, creative and innovative person

## INTRODUCTION

Education is defined as a conscious human effort to guide and develop the personality and basic abilities of students. In accordance with the National Education System Law No. 20 of 2003 in Chapter I article 1 it is stated that: "Education is a conscious and planned effort to realize the learning atmosphere and learning process so that learners actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble morals, as well as the necessary skills themselves, society, nation and state." (SISDIKNAS Law (RI Law No. 20 Th. 2003), 2005: page. 2)

Educational interactions carried out by teachers in teaching and learning activities are directed to achieve planned learning goals. In order for these learning goals to be achieved, a teacher must have creativity. Creative teachers will be able to present interesting learning so that they are not easily bored and can create the liveliness of students in the classroom.

Teacher creativity can be realized with his ability to use strategies, methods, and media so as to create a conducive atmosphere in the learning process. In the process of teaching and learning in the class of a teacher must interact with his students to convey the material, the teacher helps students to understand the material and love. With the creativity of the teacher can make students interested in following the learning process.

Student success in learning is strongly influenced by the interest in student learning. The interest in learning students in teaching and learning activities will create a conducive and interactive atmosphere. This will be seen from the behavior of students who have a high interest in certain lessons, then he will be interested in paying attention to it. For students whose interest in learning is low in certain subjects, then they tend to be less and do not pay attention to the lessons.

If the teacher can teach with creative learning methods, then students will model the creativity in everyday life. As a Muslim should also be required to be an innovative Muslim, in this paper the author summarizes positive values to form a creative and innovative Muslim person in accordance with Islamic religious education.

## RESULTS AND DISCUSSIONS

### 1. Creative Meaning

According to the big Indonesian dictionary, creative is defined: "Having the power to create or having the ability to create". According to Munandar Utami (1999) creative is finding, combining, building, designing, changing or adding. In the Islamic perspective, creativity can be interpreted as one's awareness, to use all one's own power and abilities as a form of gratitude for Allah's blessing, in order to produce something that is best and useful for life as a form of sincere devotion to the presence of Allah SWT.

God's word:

*It means:*

*You who believe, fear Allah truly fear Him; and never die unless you are muslim. (Q.S. Ali 'imran [3]; 102)*

### 2. Original Thinking

People always face various problems and events in their lives. All unknown problems are considered problems. Usually a person will try to examine the problem he faces from various aspects in order to understand it well.

After that he collected various data and information related to it. Collecting description and information relevant to existing problems helps him clarify, understand and limit the problem carefully and leads him to compile various hypotheses as a solution step. In this case Allah SWT said:

الصُّدُورِ فِي الَّتِي الْقُلُوبُ تُعْمَى وَلَكِنَّ الْأَبْصَارُ تُعْمَى لَا فَائِذَ لَهَا بِهَا يَسْمَعُونَ أَذَانٌ أَوْ بِهَا يُعْقِلُونَ قُلُوبٌ لَهُمْ فَتَكُونُ الْأَرْضُ فِي يَسْبِيرٍ وَأَقْلَامٌ  
 "So do they not walk on the face of the earth, and they have a heart with which they can understand or have an ear with which they can hear? for surely it is not the eyes that are blind, but the blind, is the heart in the chest." (QS. Al Hajj : 46)

### 3. High Work Ethic

The existence of a strong work ethic requires awareness in the person concerned about the relationship of working with a more thorough view of life. Work ethic in Islam is the result of a Muslim's belief that work has something to do with the purpose of his life, which is to get pleasure from Allah SWT.

With regard to this it is important to emphasize that basically, Islam is a religion of charity or work. The essence of his teaching is that the servant of Allah will approach and seek to obtain Allah's pleasure through work or charity and by purifying the attitude of worship only to Him. The Rasulullah SAW said:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ ثَوْرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ  
 عَنْ الْمُقْدَامِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَكَلَ أَحَدٌ  
 طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ  
 يَأْكُلُ مِنْ عَمَلِ يَدِهِ

"Ibrahim Ibn Musa told us the hadith. Isa Ibn Yunus told us from Nur from Khalid ibn Ma'and from al Miqdam r.a. from Rasulullah SAW said: "No one eats food better than eating his own business. And indeed the prophet Daud a.s. ate something from the results of his hand" (Hr. Muslim)

#### 4. Successfully Worked

In Islam charity or work it must also be done in the form of shalih so that it is said to be charity shalih, which literally means appropriate, that is, in accordance with quality standards. Oriented to quality and good results as can be understood from Allah's words:

الْغَفُورُ الْعَزِيزُ وَهُوَ َ عَمَلًا أَحْسَنُ لِيَبْلُوَكُمْ وَالْحَيَاةَ الْمَوْتِ خَلَقَ الَّذِي

"Who created death and life, so that He might test you, which of you is better in deeds. Dan He is the Mighty, the Most Forgiving" (Q.S. Al Mulk (67): 2)

#### 5. Not Easily Discouraged

A creative person will not give up until his abilities are over. He will continue to try and try his best to achieve his goals even though he has to face challenges and obstacles. On his way he would surely encounter the scorn of those who envied him but he only responded calmly and not desperately.

A confident and hopeless attitude based on faith, causing all forms of pressure not to be used as an obstacle, but a challenge that will shape his personality to be more brilliant.

But those who are hopeless, desperate, and pessimistic will be among those who are hopeless and wicked and misguided, and disbelieving. Allah SWT said:

الْكَافِرُونَ إِلَّا اللَّهُ رَوْحٌ مِنْ يَبَّاسٍ لَا إِنَّهُ َ اللَّهُ رَوْحٌ مِنْ تَبَّاسُوا وَلَا وَأَخْبِيهِ يُوسُفَ مِنْ فَتَحَسَّسُوا أَذْهَبُوا بِنِّي يَا

"And do not despair of the mercy of Allah. Indeed, none despairs of Allah's mercy except the people who disbelieve." (QS. Yusuf (12) : (87)

#### 6. Tawakal

Tawakal is not synonymous with unwarranted surrender. But tawakal must first be preceded by maximum effort. Creative Muslims will show their dedication by trying their utmost to obtain the desired goal to then rely on the results to Allah SWT. Allah SWT Says:

الْمُتَوَكِّلِينَ يُحِبُّ اللَّهُ إِنَّ َ اللَّهُ عَلَى فَتَوَكَّلْ عَزَمْتَ فَإِذَا

"Then when you have made up your mind, then beware of Allah. Surely Allah likes those who trust Him." (QS. Ali Imran (3):159)

#### 7. Asking for God's Help

To be able to produce work, a person who is creative will always ask God sincerely that there is no effort in producing a work without His help. This awareness arises from the self-belief that God through His creations and works is a source of inspiration.

أُولُو يَنْذَكُرُ إِنَّمَا َ يَعْلَمُونَ لَا وَالَّذِينَ يَعْلَمُونَ الَّذِينَ يَسْتَوِي هَلْ قُل َ رَبِّهِ رَحْمَةً وَيَرْجُو الْأَجْرَةَ يَحْدُرُ وَقَائِمًا سَاجِدًا اللَّيْلِ أَنَاءَ قَانِتٌ هُوَ أَمَّنُ  
الْأَلْبَابِ

"(Are you, Hay you who are more fortunate polytheists) or he who worships in the night prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord? Say, "Are those who know equal to those who do not know?" Indeed, a moral person who can take heed." (QS. AlZumar (39):9)

## CONCLUSION

### Creative Wisdom in Islam

The wisdom of getting used to behaving creatively in everyday life will make:

1. Every person can create, including creating new realities in life so that in any situation and with all limitations will have the potential to create various things, including success and happiness in this life.
2. Every person has an attachment to Allah SWT which is a place to depend and the only place of hope.
3. Each person has a work ethic, which is a set of ethical values contained in islamic teachings (Quran and hadith) about the necessity and virtues of working to achieve better and productive expected results.

### Innovative Muslims

By the 8th century, Muslim scientists had begun designing important discoveries that changed the world.

Hayyan's mother Jabir, for example, discovered the nomenclature of the classification of chemical elements. In the 9th century, al-Khwarizmi formulated the knowledge of Algebra. Abbas ibn Firnas invented the process of glassmaking. Muhammad ibn Zakariya al-Raszi invented a solution of washing soap. Ahmad ibn Tulum built a mental hospital with music therapy. In the 11th and 12th centuries, Avicenna or Ibn Sina conducted clinical experiments that were important for determining the efficacy of medicines.

Until the 17th century AD, the innovation and productivity of Muslim scientists not only changed the face of the world, but also became an important foundation for the development of Western civilization and the world today. The desire to work to change society for the better is expressed in the Qur'an: "Surely Allah will not change the state of a people until they change their own circumstances" (QS al-Ra'ad:11).

Work is worship. The glory of work is mentioned in a hadith: "Truly, one of you who shoulders firewood and is carried with his back is better for him than he asks others, whether others give him or reject him" (Hr. Bukhari).

Another verse also affirms that humans increase creativity, innovate, achieve, and do not waste opportunities: "When prayer has been performed, then scatter you on the face of the earth; and seek the gift of Allah and remember Allah many times so that you may be lucky" (QS al-Jumu'ah:10).

Innovation is a strategy of creating something new that is different from what has been discovered before. Working innovatively and productively should always be part of Muslim culture.

## REFERENCES

- Anggraini, Rani. 2020. *PAI Teacher Creativity Chooses Learning Methods in Increasing Interest in Learning Islamic Religion*. Jambi: UIN Sulthan Thaha Saifudin.
- Azhari, D. W., Putri, W. F., & Asbari, M. (2022). The Role of Islamic Religious Education in Growing a Sense of Nationalism. *Journal of Information Systems and Management (JISMA)*, 01(01), 24-28. <https://jisma.org/index.php/jisma/article/view/4>
- Emilia, S., Andini, M., & Asbari, M. (2022). Pancasila as a Paradigm of Legal Development in Indonesia. *Journal of Information Systems and Management (JISMA)*, 01(01), 29-32. <https://jisma.org/index.php/jisma/article/view/6>
- <https://abyadi.com/kreatif-dan-inovatif-dalam-islam/>
- [https://docs.google.com/document/d/1XinLfMwtaYRFDPBkw\\_fLpNOVeNL4Vf9viu4GwzRN5A/edit?usp=sharing](https://docs.google.com/document/d/1XinLfMwtaYRFDPBkw_fLpNOVeNL4Vf9viu4GwzRN5A/edit?usp=sharing)

<http://materiakidah.blogspot.com/2013/06/sikap-kreatif.html>

<https://peraturan.bpk.go.id/Home/Details/43920/uu-no-20-tahun-2003>

<https://www.ilmuwiki.com/2019/10/kreatif-dalam-islam-pengertian-hikmah.html?m=1>

Susilawati, S., Aprilianti, D., & Asbari, M. (2022). The Role of Islamic Religious Education in Forming the Religious Character of Students. *Journal of Information Systems and Management (JISMA)*, 01(01), 1-5. <https://jisma.org/index.php/jisma/article/view/1/1>

Tsoraya, N. D., Primalaini, O., & Masduki Asbari. (2022). The Role of Islamic Religious Education on the Development Youth's Attitudes. *Journal of Information Systems and Management (JISMA)*, 01(01), 12-18. <https://jisma.org/index.php/jisma/article/view/4>