

## CRITICAL THINKING OF THE PROPHET IBRAHIM IN THE QUR'ANIC PERSPECTIVE

Muzhoffar Akhwan

Universitas Islam Indonesia

Email: muzhofar@yahoo.com

**Abstrak:** Al-Qur'an sebagai pedoman hidup manusia yang sempurna. Manusia harus berfikir kritis dalam menyelesaikan berbagai masalah kehidupan, karena manusia yang buta akan disalahkan. Pemikiran kritis berdasarkan al-Qur'an memiliki 13 ayat Makkiiyyah dan 5 ayat Madaniyyah. Dalam ayat Makkiiyyah, Ibrahim digambarkan sebagai seorang nabi yang memperingatkan umatnya dan menjadi ayah dua anak, Ismail dan Ishaq. Dalam ayat Madaniyyah, Ibrahim digambarkan sebagai seorang Muslim yang berdiri tegak di posisinya, dan menjadi contoh bagi umat Muhammad. Nabi Ibrahim sebagai seorang pemikir hebat tidak hanya mengalami kecemasan intelektual tetapi juga memiliki kepedulian yang tinggi terhadap nasib umatnya. Nabi Ibrahim membuat kekasih Allah (khalilullah), karena konsistensi gigih dengan monoteisme. Berpikir kritis adalah model peran untuk belajar untuk generasi setelahnya. Hasil penelitian ini menemukan bahwa pemikiran kritis adalah gaya Nabi Ibrahim adalah: (1) Konsep berpikir kritis berdasarkan al-Qur'an dalam bentuk *istifhām inkāriy*, yang merupakan pertanyaan negatif, bertujuan untuk membangkitkan rasa ingin tahu; (2) Berpikir Kritis dalam gaya Nabi Ibrahim kepada alam semesta dan fenomena di sekitarnya dengan cermat tentang keesaan Allah sebagai kebenaran yang meyakinkan dan (3) Implementasi pemikiran kritis dalam pembelajaran Pendidikan Islam (PAI) dilakukan dengan menggunakan paradigma inklusif (terbuka), etika

yang berorientasi norma dan agama untuk menyelesaikan masalah sosial.

**Abstract:** The Qur'an as a way of life for perfect humans. Humans should think critically in solving various life problems, because humans who are blind-minded will be blameworthy. Critical thinking based on the Qur'an has 13 verses of *Makkiyyah* and 5 verses of *Madaniyyah*. In the *Makkiyyah* verse, Ibrahim is described as a prophet who warned his people and fathered two children, Ismail and Ishaq. In the *Madaniyyah* verse, Ibrahim is described as a Muslim who is upright in his stand, and an example for the people of Muhammad. Prophet Ibrahim as a great thinker not only experiences intellectual anxiety but also has a high concern for the fate of his people. Prophet Ibrahim made a lover of Allah (*khalilullāh*), because of his persistent consistency with monotheism. Critical thinking is a role model for learning for generations after. The results of this study found that critical thinking was the style of Prophet Ibrahim are: (1) The concept of critical thinking based on the Qur'an in the form of *istifhām inkāriy*, which is a negative question, aims to arouse curiosity; (2) Critical Thinking in the style of Prophet Ibrahim to the universe and surrounding phenomena carefully about the oneness of Allah as a convincing truth and (3) Implementation of critical thinking in the learning of Islamic Education (PAI) is carried out using an inclusive (open) paradigm, norm-oriented and religious ethics to solving social problems.

**Keywords:** Critical Thinking, Ibrahim's Religion, the Qur'an.

## INTRODUCTION

Thinking is the main characteristic that distinguishes humans from all other creatures on earth. The process of thinking is a natural, natural thing. The quality of one's life can be determined by how he thinks. A well-known scientist was able to change the face of a primitive world into a world that progressed tremendously with thought. However, there are also people who have thought, but their thoughts are biased, because they are out of focus, partial, and emotional or egocentric so that decision making and problem solving are not straight and accurate. Such conditions, people need the ability to think critically.

Critical thinking must be owned by graduates of the Bachelor Program. This is stated in the Republic of Indonesia Minister of Education and Culture Regulation No. 49 of 2014 concerning National Standards for Higher Education Article 6 which states that graduates of the Bachelor Program must have general skills, namely being able to apply logical, critical, systematic and innovative thinking in the context of development science and technology that pay attention to and apply the value of humanities in accordance with their fields of expertise.

Critical thinking is a high-level thinking ability. This means that a critical thinker has analytical skills, namely the ability to understand something by describing it into elements; synthesis, namely the ability to understand by organizing parts into unity, and evaluation, namely the ability to make judgments and make decisions from the results of the assessment. This is different from ordinary thinking which only requires knowledge, understanding, and application. Based on this concept, it can be stated that not everyone can think critically because the ability to think critically requires strong and fundamental beliefs and a higher level of cognition, so they are not easily influenced.

Critical thinking is an activity that must be carried out by everyone to get deeper and meaningful information or knowledge. Every person will think before doing something so that they will get knowledge, understanding, and understanding of something. Critical thinking is a systematic process that allows a person to formulate and evaluate his own beliefs and opinions so that things that are considered

right and appropriate to be believed will be formed. Through the formulation and evaluation of these beliefs, an interconnected knowledge will be achieved. A person who thinks critically tends to be sensitive to the information or situation he is facing, and is able to conclude it appropriately.

Allah also told humans to study *sunatullāh* in all kinds of knowledge, as His word "Say Muhammad: 'Saying on earth, check how God started His creation, then Allah will grow again in the afterlife by awakening'" (Q.S. al-Ankabūt [29]: 20). "Are they not wandering on the earth so that their hearts are moved to think or their ears are willing to hear. Not the eyes of those who are blind but the hearts found in their chest cavities that are blind" (Q.S. al-Ḥajj [22]: 46). Based on the verses above, Allah told people to think about natural phenomena, think of the perfection of their creation, as well as motivating people to gain knowledge about *sunnatullāh* that exists in various fields of knowledge.<sup>1</sup>

Calls on humans to see, analyze, and study scientifically about beings, cosmological phenomena, and human history. The Qur'an does not only tell people to think and study scientifically about natural phenomena, but also to think about the secrets behind their biological and psychological formation. That is, the Qur'an has many commands to humans to study biology, psychology, medicine, and psychology.

Based on the background above, the researcher examined in depth about: first, how is the concept of critical thinking based on the Qur'an; second, how to manage critical thinking skills ala Prophet Ibrahim in the search for truth, and third, how is the implementation of critical thinking skills in learning Islamic Education based problem solving.

## CRITICAL THINKING

### 1. The Concept of Critical Thinking

Critical thinking is not the same as the activity of finding fault with someone, or an attempt to attack and bring down someone.

Following are the opinions of three philosophers and contemporary

logicians about the meaning of critical thinking; John Dewey, Edward Glaser, and Richard Paul. John Dewey is known as the father of the tradition of modern critical thinking. According to John Dewey, "critical thinking is an active, continuous and careful consideration of a belief or form of knowledge that is taken for granted by expressing reasons that support and rational conclusions". John Dewey argues that "thinking critically by thinking passively" or thinking uncritically is the same as passive thinking. The main characteristic of active thinking is thinking constantly and thoroughly. That is, people who think critically will continue to actively optimize their reasoning power, do not want to accept anything like that, and always look at various information or knowledge that is the object of their thinking; being in no hurry to accept something, but always looking at it first before concluding something. Edward Glaser in *An Experiment in the Development of Critical Thinking*, argues that a person is said to have critical thinking skills, if work of reasoning and argumentation skills involve three things, namely (1) attitude to respond to various problems, weighing various problems encountered in experience and ability to think in depth. Richard W. Paul, gives a deeper understanding of critical thinking in the *Logic of Theory of Validation: An Essay in Philosophical Logic*, argues that critical thinking is a rational, active and skillful process of understanding, applying, analyzing, synthesizing, and evaluating various information collected or taken from experience and reflection.

Based on the three expert opinions above, it can be concluded that critical thinking is related to two things, namely: (1) a set of skills that must be possessed to process and understand information and beliefs; (2) habits based on intellectual commitment to always base every decision and action on the critical process. Based on the above conclusions it can be understood that critical thinking is thinking that is focused on contemplation by using rules and rules to produce correct and more convincing decisions.

Critical thinking has attracted the attention of world scientists, and some of them have made the concept of critical thinking vary with each other complementary, based on their abilities and experience. According to Richard Paul:<sup>2</sup>

Critical thinking is that mode of thinking –about any subject, content or problem – in which the thinker improves the quality of his or her thinking by skillfully taking change of the structures inherent in thinking and imposing intellectual standards upon them.

Critical thinking is that mode of thinking –about any subject, content or problem – in which the thinker improves the quality of his or her thinking by skillfully taking change of the structures inherent in thinking and imposing intellectual standards upon them.

The idea above can be said that critical thinking is a mode of thinking about things, substance, or any problem, which results in the thinker increasing the quality of his thinking, handling skillfully the structures inherent in thinking and applying intellectual standards to him. Likewise Edward Glaser explained the concept of critical thinking as follows:

Critical thinking as: (1) an attitude of being disposed to consider in a thoughtful way the problems and subjects that come within the range of one's experience; (2) knowledge of the methods of logical enquiry and reasoning; and (3) some skills in applying those methods. Critical thinking calls for a persistent effort to examine any belief or supposed form of knowledge in the light of the evidence that supports it and the further conclusions to which it tends.<sup>3</sup>

Edward Glaser's concept of critical thinking above can be said that critical thinking is:

- a. An attitude wants to think deeply about problems and things that are within reach of one's experience;
- b. Knowledge of methods of examination and reasoning is logical and reasonable; and

- c. Various skills to apply these critical thinking methods. Critical thinking is a hard effort to analyze various beliefs or assumptions on knowledge based on supporting evidence and further conclusions that result from it.

The main purpose of education is to increase human ability to think critically, make rational decisions about what is done or what is believed. Beyer in Nurhadi, Burhanuddin, and Sunduk identified 10 critical thinking skills that could be used to consider the validity (validity) of argument demands and understand advertising, namely:

- a. Differentiating verifiable facts and demands for values that are difficult to test for truth;
- b. Distinguish between information, demands, or reasons relevant to the irrelevant;
- c. Determine factual accuracy (truth) of a statement;
- d. Determine credibility (trustworthiness) from a source;
- e. Identifying ambiguous demands or arguments;
- f. Identifying unstated assumptions;
- g. Detect bias (find irregularities);
- h. Identifying logical errors;
- i. Recognize the inconsistencies of logic in a flow of reasoning, and
- j. Determine the strength of an argument or demand.<sup>4</sup>

Strictly explained by Fahrudin Faiz, that "Critical thinking ability is a very important ability for life, work, and functions effectively in all aspects of life".<sup>5</sup> That is, people who think critically are people who are able to question inadequate arguments and provide solutions to the problems they face accurately in their lives. For this, for people who are knowledgeable, they have the potential to be able to think critically. The benefits of people who think critically are having bright ideas, willing to work hard, passionate about going forward while being able to have good memory.

Critical thinking is very important in a variety of knowledge. Global knowledge in the field of engineering is guided by

information and technology. Because, humans have the ability to see and respond to changes quickly and effectively. Critical thinking ability is very important in the world of work. For someone who can think critically, it means that he can explore his ideas clearly, thus becoming skilled in using language and presentation skills needed by the world of work.

Critical thinking is a high-level thinking ability. This means that a person can think critically if he has analytical skills, namely the ability to understand something by describing it into elements; synthesis, namely the ability to understand by organizing parts into unity, and evaluation, namely the ability to make judgments and make decisions from the results of the assessment. This is different from ordinary thinking which only requires knowledge, understanding, and application.

## 2. The Process of Critical Thinking

Critical thinking occurs through processes, stages, logical and concrete. Critical thinking process is divided into six skills, namely interpretation (Interpretation), analysis (Analysis), evaluation (Evaluation), conclusion (Inference), explanation (Explanation) and self-regulation (Self-regulation). Facionne<sup>6</sup> explained that the process of critical thinking skills can be described as follows:



Figure 1. Process of Critical Thinking Skills

The critical thinking scheme is divided into six main parts:

- a. Interpretation, interpreting, is understanding and expressing meaning from various kinds of experiences, situations, data, assessment procedures or criteria. Interpretation includes sub-skills of categorizing, conveying significance, and clarifying meaning;
- b. Analysis, analyzing is identifying inferential and actual relationships between questions, concepts, descriptions to express trust, judgment and experience, reasons, information and opinions. The analysis includes testing data, detecting arguments, analyzing arguments as sub-kecapakan of analysis;
- c. Evaluation means estimating the credibility of statements or representations which are reports or descriptions of perceptions, experiences and estimating the logical strength of inferential relations, descriptions or other forms of representation;
- d. Inference means identifying and obtaining the elements needed to make rational conclusions, make and hypothesis, consider relevant information and conclude the consequences of the data;
- e. Explanation / Explanation means being able to express the results of one's reasoning, justifying the reasoning from a conceptual, methodological and contextual side;
- f. Self regulation means self-consciously monitoring one's cognitive activities, the elements used in the results obtained, especially by applying skills in analysis and evaluation.

A person who learns critical thinking will show thoughts and processes as follows: (1) asking questions such as "How do we know that?" Or "What is the proof?" (2) knowing the difference between observation and conclusion; (3) knowing that all scientific ideas can change, and existing theories are the best theories based on the evidence we have so far; (4) knowing that sufficient evidence is needed to draw a strong conclusion; (5) giving an explanation or interpretation, through observation and prediction, and (6) always looking for consistency with conclusions taken and providing explanations with confidence.

According to Muhammad Usmān Najātī in the Qur'anic Psychology, there are 5 steps to critical thinking, namely:

- a. Aware of a problem; someone feels a problem or something important that is connected to him. Then there is a strong urge to solve the problem.
- b. Collect data about the topic of problems; when there is a problem, someone examines the topic of the problem from various aspects, so that they can understand the problem well. Furthermore, he collects various information and data relating to the problem at hand and limits the problem accurately in formulating the hypothesis for the solution.
- c. Make a hypothesis; During collecting information and data, a hypothesis emerges for the solution.
- d. Assessing hypotheses; Test the hypothesis and discuss it based on the information and data available to it until a hypothesis is found that matches the information and data that is considered to solve the problem, and
- e. Proving the hypothesis; a proper hypothesis to solve the problem is continued by a thinker collecting other data to test the truth of the hypothesis.

Critical thinking follows rational rules and conditions. Knowledge of truth theories is based on "the basic principles of critical thinking, namely logic and the scientific method".<sup>7</sup> This requirement to have critical thinking skills requires a lot of practice. These exercises can be done at discussion forums, debating with scientists and continuing to think more deeply about various principles intensively.

There are several considerations for the development of this critical thinking. The same thing was stated by Tilaar<sup>8</sup>, that critical thinking needs to be developed, because: (1) Critical thinking in education is respect for people as individuals (respect as person); (2) Critical thinking in education is an effort to prepare humans for their maturity; (3) Critical thinking in education is an expectation, aspirations to be achieved, including in exact sciences; (4) Critical

thinking is something that is needed in democratic life. So that critical thinking must be developed.

### 3. Development of Critical Thinking

In order for critical thinking skills to develop well, humans should accept diversity in ideas, ideas, and thoughts so that they are accustomed to different thoughts, views, or opinions. They will understand that the truth is not only about ethnicity, religion, race, and between groups. Educational tolerance for these differences also needs to be implemented in historical education. Historical education is not only taught history as knowledge, but needs to be directed to be used in contemporary life with critical thinking.

The contextual approach to critical thinking skills can be done by teachers and lecturers so that humans can use their critical thinking skills. Contextual learning gives meaning to learning to humans which provides the widest opportunity to optimize critical thinking skills. The contextual approach is divided into seven components that must be present in the learning process. The seven components of contextual learning are: "a. Constructivism, b. Questioning; c. Finding (Inquiry); d. Learning Community (Learning Community); e. Modeling; f. Authentic Assessment; and g. Reflection (Reflection)."<sup>9</sup>

In brief, it can be explained that constructivism is the basis of the thinking of contextual learning, which confirms that knowledge is built by humans little by little, the results of which are expanded through a limited and sudden context. The subject is educated to solve problems, find something useful for him, and wrestle with new ideas; Asking is the parent of contextual learning strategies and is a strategy that is actively used by students to analyze and explore ideas; Finding is a cycle that consists of steps: formulating problems, collecting data through observation, analyzing and submitting results in writing, and communicating or presenting the work to the reader; Learning communities can be created if there is a two-way communication process and group members involved in learning

communication can learn from each other; Modeling can take the form of demonstrations, giving examples of concepts or learning activities; Assessment is the process of collecting various data that can provide an overview of the development of human learning. The description of these developments needs to be known to teachers and lecturers in order to ensure that students have the right learning process; and reflection is a way of thinking about what has just been learned or deposited what has just been learned as a new structure of knowledge which is an enrichment or revision of previous knowledge.

### THE USE OF TERM OF CRITICAL THINKING IN THE QUR'AN

The word *فكر* which means thinking in the Qur'an as many as 18 verses; five are *Madaniyyah* verses, and thirteen other *Makkiyyah* verses. The call for critical thinking at the Makkah period turned out to be more. This is intended as preparation for those who believe in carrying out the mandate of religion and their obligations; These *Makkiyyah* verses are expressed in the form of *istifhām inkāriy*, which is a negative question which aims to provide encouragement and encouragement, as in Q.S. al-A'rāf [7]: 184, (أولم يتفكروا) and some end with (أفلا تتفكرون) as in Q.S. al-An'ām [6]: 50. One verse, used *fi'il mādi*, which means the past, while the rest with *fi'il mudāri* which signifies the present and future, It shows that critical thinking moves all human activities by utilizing past experiences, in order to take lessons for the present and future.<sup>10</sup>

The command to use reason and think in the Qur'an according to the Najātī uses the expression, "*afalā ya'qilūn* (don't you think about it)", "*la'allakum ta'qilūn* (hopefully you think)", "*in kuntum ta'qilūn* (if you think)", "*liqaimin ya'qilūn* (for people who have reason)", "*liqaumin yatafakkarūn* (for those who think)". Qur'an uses the word *'aql* as much as 40 times, while the form of the word *fikr* is 18 times. This shows the importance of thinking in human life. God will raise the degree of people who act and think, and lower the degree of those who do not use it lower than animals.

One important advantage possessed by humans compared to other creatures, such as plants and animals, is that humans are more able to maximize their use of reason to know, understand and think. The only human tool for thinking is reason which in Arabic is *'aql*. Ibn Khaldun (1332-1406), expert in Historical Philosophy, the Father of Sociology in his main work "*Muqaddimah*" argued about reason, as follows:

Then, understand that Allah SWT distinguishes man from animals with the ability to think, the source of all perfection, and the culmination of all glory and heights above other creatures. The reason is because understanding, namely self-awareness of events outside themselves, is only present in animals, not in other things (beings) because animals are aware of what is outside of themselves by means of the senses (sighters, kissers, taster, body feeling, and listener) that Allah SWT gave him. Now humans understand this with the power behind their senses. The thought of working with the existing force gives him the ability to capture the images of objects normally received by the senses and then return the object in his memory while summarizing the images of those objects again.<sup>11</sup>

How high the position of reason in Islam can be seen from the *Qudsi* hadith quoted by Harun Nasution, in which Allah describes saying to reason: "For My power and majesty I did not create a creature that is more noble than you. Because you take me and give and because you lower my reward and punish me". That is to say, it is the ultimate and final creature of God that distinguishes humans from animals and other creatures of God. Because the human mind is responsible for his actions and the reason that is in man is what God uses as a handle in determining the reward or punishment to someone. The Qur'an praises and elevates a high degree to people who appreciate their reason in seeking the truth of religion and in carrying out its teachings. This can be seen in the story of Prophet Ibrahim AS. in seeking the truth of his God in the midst of his people who are known as idol worshipers, including his own father.

Based on its urgency, the meaning of reason in its contribution to revelation in giving guidance to living human life, it is very necessary in Islamic thought to be given the breadth to exchange ideas (*munāzarah*) or complement each other with revelation. Because both of them have an important role in the task of carrying out the mandate of Allah SWT, both as the foundation -in a legal event that has no scripture- nor as an interpretive tool or inspiration of revelation. Although sometimes there is a clash in the judgment process, so that there is often naive or accommodative obstruction between the two.

The Qur'an places thinking as a medium to draw closer to Allah SWT. Because by thinking, humans realize their position as servants and understand their function as God's caliph on the face of the earth. His job is to devote himself to Allah SWT. By thinking, humans know how powerful Allah creates the universe with the power of the Most Powerful, and himself as a human being very small and meaningless in the presence of Allah the Almighty.

## CRITICAL THINKING OF PROPHET IBRAHIM

### 1. The figure of Prophet Ibrahim AS.

Ibrahim (1997-1822 BC) was a Prophet and Apostle in a divine religion. He got the title as *khalīlullāh* (Allah's lover), because of his persistent commitment to monotheism. Besides that, he was with his son, Ismail, famous as the founder of the Ka'bah. He was appointed as a Prophet around 1900 BC, sent to the people of Kaldan located in the city of Ur, a country now called Iraq. Ibrahim is known as one of the Prophets *ulul azmi*. Ibrahim ibn ibn Tarih ibn Nahur ibn Sarugh ibn Arghu ibn Falig ibn 'Abir ibn Syalih ibn Qayan ibn Arfakhsyaż ibn Sam ibn Nūḥ. His mother named Syāniy binti Karbita bint Karṣi of the Bani Arfakhshyaż ibn Sam ibn Nūḥ, was born in a place called Faddam, A`ram located in the Babylonian Kingdom. He had two sons who later became Prophets as well, namely Ismail and Ishaq.

Ibrahim is called 69 times in the Qur'an as the father of the recipient of the book and the Muslim community as the grandchildren of this family head, as in the following table:

Table 1.

The mention of Ibrahim in the Qur'an

No	Name of Latter	Reference Number	Verse Number	Number of Verses
1	al-Baqarah	2	124, 125 (2x), 126, 127, 130, 132, 133, 135, 136, 140, 258 (3x), 260	15
2	Āli 'Imrān	3	33, 65, 67, 68, 74, 95, 97	7
3	al-Nisā'	4	54, 125 (2x), 163	4
4	al-An'ām	6	74, 75, 83, 161	4
5	at-Taubah	9	70, 114 (2x)	3
6	Hūd	11	69, 74, 75, 76	4
7	Yūsuf	12	6, 38	2
8	Ibrāhīm	14	35	1
9	al-Hijr	15	51	1
10	an-Naḥl	16	120, 123	2
11	Maryam	19	41, 46, 58	3
12	al-Anbiyā'	21	51, 60, 62, 69	4
13	al-Hajj	22	26, 43, 78	3
14	asy-Syu'arā'	26	69	1
15	al-'Ankabūt	29	16, 31	2
16	al-Aḥzāb	33	7	1
17	aṣ-Ṣaffāt	37	83, 104, 109	3
18	Ṣād	38	45	1
19	asy-Syūrā	42	13	1
20	az-Zukhruf	43	26	1
21	aẓ-Ẓariyāt	51	24	1

22	an-Najm	53	37	1
23	al-Ḥadīd	57	26	1
24	al-Mumtaḥanah	60	4 (2x)	2
25	al-A'lā	87	19	1
<b>Total</b>				<b>69</b>

Prophet Ibrahim's critical thinking is a deep thought and at the same time changes the life of a revolutionary society in his day. Prophet Ibrahim not only experienced intellectual anxiety but also had a high concern for the fate of his people. Because of that, with his deep thoughts, he had a preparatory preparation to accept all the risks he would face, and because of his concern, Prophet Ibrahim invited his people to make mental spiritual changes in their lives.

The Babylonian kingdom was then ruled by a ruthless and despotic king, named Namrud ibn Kan'an. He got a sign that a baby will be born and the baby will grow and destroy his throne. The child will bring a religion that believes in one god and will also destroy idols. He will also cause the king's death in a unique way. Therefore, Namrud ordered that all male babies born be killed all and between women and men to be separated for one year.<sup>12</sup>

But God's will still happen. Āzar's wife still contains but shows no signs of pregnancy. When he felt when giving birth he hid and gave birth in the cave. After giving birth, her child was left alone while being gagged so as not to cry. A week later, he and his husband returned to the cave and were surprised to see Ibrahim AS still alive. During the week the baby sucks in the crack of the finger which contains milk. When he was 15 months old, Ibrahim's body had grown very fast like a child over two years old.<sup>13</sup>

At the time of Prophet Ibrahim, most people of Mesopotamia were religious polytheists. Dewa Sin (moon god) is one of the most important idols. Stars, moon and sun are the main objects of worship. Ibrahim witnessed and experienced the heresy of his people so that he tried first to strengthen his faith and belief with his search for the true God. This can be seen in Q.S. al-An'am [6]: 74-79. He is

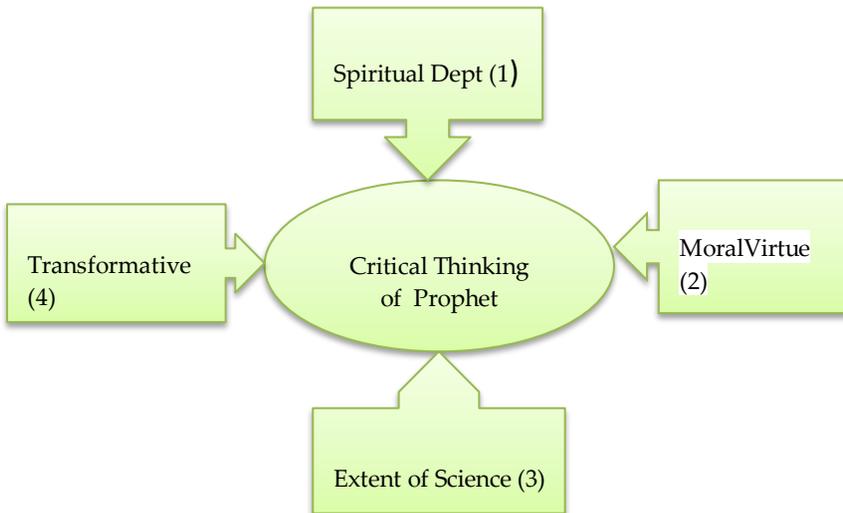
present when disputed about whether or not humans are sacrificed as offerings to God. His son Ishmael was commanded by God to be sacrificed, as a sign that anything - if the call had arrived - it was natural to be sacrificed for God's sake. After the order was carried out wholeheartedly by father and son, Allah with His power prevented the slaughter and replaced it with sheep as a sign that the practice of human sacrifice was not permitted.

## 2. Critical Thinking Character

Critical thinking in the style of Prophet Ibrahim is the integration of four characters, namely the depth of the spiritual, nobility of morals, depth of knowledge, and transformative skills, such as the following picture:

Picture 1.

Four Critical Thinking Characters Ibrahim



The explanation of the four critical thinking characters above can be explained through the following 18 verses of the Qur'an:

### 1) Spiritual Depth

- a. Finding Allah through a comprehensive mindset and experience (Q.S. al-An'ām [6]: 74-83)
- b. Obey and obey Allah (Q.S. al-Baqarah [2]: 131)

- c. To get the pleasure of Allah ready to sacrifice his child (Q.S. *Ṣād* [38]: 26)
  - d. Only expect guidance from Allah (Q.S. *aṣ-Ṣāffāt* [37]: 99)
  - e. Come to Allah with a clean heart (Q.S. *aṣ-Ṣāffāt* [37]: 84)
- 2) Virtue of Morals
- a. Requesting a country that is safe and happy for its inhabitants (Q.S. *al-Baqarah* [2]: 126)
  - b. It is intended for all of his descendants to choose religion and die in a state of Islam (Q.S. *al-Baqarah* [2]: 132)
  - c. Undoing the intention to ask forgiveness for his father, including polytheists (Q.S. *at-Taubah* [9]: 114)
- 3) Extent of Science
- a. Asked to bring in an apostle (Prophet Muhammad) who taught the verses of Allah, *al-Kitab*, wisdom, and who will purify humans (Q.S. *al-Baqarah* [2]: 129)
  - b. Break and bang the opposing argument with *sunnatullah* (Q.S. *al-Baqarah* [2]: 258)
  - c. Dialogue with Allah about how to revive the dead by empirical analogy to give peace of mind (Q.S. *al-Baqarah* [2]: 260)
  - d. Criticize the argument about idolatry based on the tradition of a blindly blind ancestor (*taqlīd a'mā*) (Q.S. *al-Anbiyā'* [21]: 52-56)
  - e. Destroying idols to pieces, asking his people to ask the remaining idols. Do they still worship besides Allah? (Q.S. *al-Anbiyā'* [21]: 58-66)
  - f. Asking for an apostle (Prophet Muhammad) who taught the verses of Allah, *al-Kitab*, wisdom, and who will purify humans (Q.S. *al-Baqarah* [2]: 129)
  - g. Inviting his father to make his mind work properly and wisely (Q.S. *Maryam* [19]: 42-45)
- 4) Transformative Skills
- a. Re-establish and purify the Ka'bah for people who are *tawaf*, *i'tikaf*, *ruku'*, and *sujud* (Q.S. *al-Baqarah* [2]: 125)

- b. Asking for yourself and his family including those who are obedient and asking for instructions on how to best worship (Q.S. al-Baqarah [2]: 128)
- c. Dare to face risk in showing the unity and Allah (Q.S. aṣ-Ṣāffāt [37]: 95-97)

### 3. Critical Thinking of Prophet Ibrahim

#### a. Maximizing Critical Thinking Power

Development of critical thinking power can be done, among others, by paying attention and reflecting on the universe created by Allah Prophet Ibrahim has been guided through deep contemplation of the phenomenon of the universe to believe in the oneness of Allah. Q.S. al-An'ām [6]: 74-79:

*“Convey when Ibrahim tried to invite his father Azar to worship God Almighty, “Do you worship idols? I see fathers and fathers really in error”. Also convey the efforts of Ibrahim to monopolize his people when he guided us to look at the kingdom of heaven and earth, so that he and his people would be convinced of tauhid. When the night was dark he pointed to the stars; and said, “Is the star worthy of being God?” After the star sank he said, affirming, “I don’t want God to drown”. When he saw the moon, Ibrahim asked, “Is this God worthy of worship?” said explaining, “If my God who creates and takes care of me does not give His guidance, surely I am one of the heretics”. When the sun appears brighter, he asks “what is the biggest thing that deserves worship?” After the sun set Ibrahim declared his stand “O my people, I will not be with you in associating with God”. I really only devote myself to the Creator of all heaven and earth, with all submission and I am not one who associates with God”.*<sup>14</sup>

Based on the above verse it can be understood that Ibrahim experienced intellectual anxiety when he saw people worshipping idols, stars, moons, and other celestial bodies. The process of seeking God by optimizing logical thinking power. He pondered and thought about the circumstances, events and objects of objects

he witnessed, finally he concluded that everything he saw was a creation created and there was the Creator of the Almighty who made all of that. He is the God who created man and this universe as a whole, and He is a God who is not there, unreachable and hidden but can be felt presence and affection for every creature. The results of Ibrahim's contemplation provide an empirical-rational argument about the concept of divinity.

Ibrahim said "هذا ربي", this is my Lord. This sentence is the formulation of the hypothesis about God that he is looking for. Then Ibrahim compiled his hypothesis based on observations and admiration for these celestial objects, and assumed that they were more worthy of being seen as gods than gods of idols. But when he saw the heavenly bodies sinking, he refused to believe in his existence as a god. Ibrahim invalidated his hypothesis because something that sank could not be seen as a god. The cancellation of the hypothesis is because it contradicts the universal principle of God which he believes more. After dismissing the whole hypothesis, he finally arrived at the hypothesis that God is the one who created all the stars, the moon, the sun, and all that is in the heavens and the sun. He concluded: "I face my face to the one who created the heavens and the earth, and I do not want to be among those who associate with Him". The last hypothesis that brought him to the guidance of God.

Ibrahim's critical thinking in discovering and believing in God is actually a message to the next generation to optimize the use of reason in finding God. Through his reading of the universe carefully and deeply, it was discovered how great and amazing Allah was as the first cause of all that was not caused by others. This shows that the Prophet Ibrahim had a "spiritual depth" which could be an example for educators to direct the maximization of the thinking power of their students. They need to be directed to always contemplate and think of all the teachings of the religion they have received, not to accept it outright without going through thoughts and considerations. Finding God through thinking will create an

extraordinary impression on that person about his God, because his knowledge is obtained through a process of thinking and personal experience

b. Dialogue (Ḥiwār)

The forms of dialogue in the Koran vary greatly, including the ḥiwārkhīṭābi (dialogue with the call of Allah), āiwārwaṣfi (narrative dialogue), āiwārqiṣṣi (descriptive dialogue), āiwārjadali (argumentative dialogue), and ḥiwārtamṣili (analogical dialogue).<sup>15</sup> Prophet Ibrahim's dialogue with his famous father was argumentative dialogue, as stated in Q.S. Maryam [19]: 42, Allah said:

*"When Ibrahim said to his father, O father, why you worship something that did not hear and did not see at all also did not give beneficial to you?"<sup>16</sup>*

And next can be seen at Q.S. Maryam [19]: 43-45 :

*"O my father, knowledge has come to me that has not come to you, so follow me, I will lead you to the right path. O my father, do not worship Satan. Satan is a truly rebellious being to the Most Gracious God. O my father, I am afraid that you will be struck by the punishment of the Most Gracious, so that you become a friend of Satan".<sup>17</sup>*

The invitation of Prophet Ibrahim this, after he was appointed God became a Prophet. This is not only required by the previous verse which confirms that he was the Prophet, but also his statement that he obtained knowledge not for his efforts, but that knowledge came to him.<sup>18</sup> In this verse, Prophet Ibrahim very firmly invited his father to contemplate by thinking and witnessing his worship which could not give any benefit or harm. It was clearly seen how Prophet Ibrahim strived so hard that his father functioned his mind well so that he was able to realize that what he did was only a misleading tradition of his ancestor. In addition, Prophet Ibrahim in directing his father's faith and his people did not immediately invite him to hear and read the teachings he received but invited him to digest himself and think about his actions which were not in line

with the teachings he had brought, such as his father: "Hi father, why do you worship something that does not hear and does not see in the least and does not give benefit to you?"

Ibrahim very clearly directed his father to reflect on the object he worshiped without telling him about the sin he had received if he did not follow his call not to worship idols. It is clear that Ibrahim invited his father to function his reasoning towards his worshipers. The speech attitude of the Prophet Ibrahim as explained above shows "moral virtue" If the method above is applied to contemporary education, it is easy for humans or people to find out for themselves the true God, without having to surrender their lives to illogical gods. This method will also give a very deep impression on the opponent of dialogue about God, not by means of blind (*taqlid*)

c. Argumentative Dialogue (*hiwār Jadaliy*)

Argumentative dialogue is directed at strengthening the judgments of the polytheists so that they realize and acknowledge the error in understanding the importance of faith in God. Argumentative dialogue can dominantly touch the power of logic and aims to break the arguments of the other party. As explained in Q.S. al-Baqarah [2]: 258:

*"Do you not pay attention to the story of the person who denied Ibrahim about his God, because Allah gave the kingdom to that person. Ibrahim said, "My Lord is the One who turns on and off." The person denies, "I can turn on and off." Ibrahim said, "Allah has brought the sun from the east, try to bring the sun from the west." Surprised are those who disbelieve. Allah will not give guidance to those who do wrong."*<sup>19</sup>

The verse above explains that Namrud intends to prove the "mistake" of Prophet Ibrahim As, not to find out, he asked, "Who is your God, what are His abilities?" Buhita, according to asy-Sya'rawiy there are three phases. First, astonished and astonished; the second phase is confused about how to deal with it; and the

third phase, failure to deal with it inevitably was forced to admit failure.<sup>20</sup>

Islamic theology is essentially derived from the theology of Prophet Ibrahim who surrender to God, which is surrender to God who turns on and off. The surrender of self to God is the way of life for all created by God both in the heavens and on earth. Furthermore, Q.S. al-Anbiyā' [21]: 52-56 :

*"When he said to his father and his people, "What does the statue that you diligently worship "We found" our ancestors worshiped him. "Ibrahim said," Indeed you and your fathers are in real error. "They asked," Did you, Ibrahim, come to us with haq or just play games? "Ibrahim replied," No, Your Lord is the Lord of heaven and earth; He created it; and I am one of those who gave His testimony".<sup>21</sup>*

And then, Q.S. Al-Anbiya' [21]: 62-66 :

*"They asked, "Are you the one who ruined our worshipers, O Ibrahim?" Ibrahim replied, "No, those who do are the greatest, ask them if they can answer." Then they were aware of their mistakes, then they said "Why are you also tyrannizing yourself?" Then they turned more astray and said to Ibrahim, "You already know they cannot speak." Ibrahim replied, "Do you worship other than Allah who does not give you the slightest benefit and don't give you harm?"<sup>22</sup>*

Dialogue and debate as expressed in the verses above are directed at strengthening the *hujjah* of the polytheists so that they acknowledge the mistake of worshipping the biggest statue they call *ba'l* (بعل); a statue made of gold symbolizing the sun.<sup>23</sup> In understanding the importance of faith in God, argumentative dialogue predominantly touches the power of logic and goals that break the arguments of the other person. This shows "the depth of knowledge" possessed by Prophet Ibrahim. Dialogue like this not only touches one's mind but can also touch his feelings.

d. Analogic Dialogue (*hiwār Tamšīliy*)

Analogic dialogue is a dialogue in which the contents and explanations are displayed in the form of logical parables and are affordable to the opponents of the dialogue. Prophet Ibrahim's dialogue with Allah when Ibrahim asked about how God revived a dead person, such as his word in Q.S. al-Baqarah [2]: 260 :

*"Remember when Ibrahim prayed, my Lord, show me, how have you brought to life the dead. "Allah asked:Are you not believing?" Ibrahim replied, "I believe, so that my heart will be calmer." then separate the parts on several mountains, then call him, the bird will come to you quickly. "Know that Allah is Mighty, Wise".<sup>24</sup>*

Based on the verse above, God's dialogue with His servants is critical and seeks the determination of his conviction so that he is more convinced that the dead will be revived. Faith is related to something magical, while empirical things do not require faith. The object of empirical science questions about "how" (كيف), while the science of *al-imān bi al-gaib* gives a "why" (لماذا) answer, because that is the Prophet Ibrahim said: "My Lord, show me, how have you brought to life the dead."

Then Ibrahim took four birds, which based on the ulama's ijma and the interpreters, the birds were: roosters, peacocks, pigeons, and crows.<sup>25</sup> Ibrahim slaughtered the birds and mixed the meat and feathers after being chopped. Then Ibrahim spread his four parts on four mountain peaks and he held the birds' heads. Ibrahim stood in the middle of the mountain and carried the birds. So the members of the birds are heading towards him and each bird is reunited with its head. When Ibrahim prostrated to Allah, his faith increased and realized the power of the Creator was so great. With this application, the level of his faith has not yet reached a convincing level, only at the level of *Ilm al-Yaqīn*, not yet *'Ain al-Yaqīn*, what else is *Haqq al-Yaqīn*.<sup>26</sup>

Another example of the words of the Prophet, the following translation: "If in the front door of someone's house there is a river where you bathe five times every day, will there still be dirt left on his body? The Companions replied: "Certainly not O Messenger of

Allah." Then the Prophet said: "This is also the case with the Fardu prayer five times a day in removing sins."<sup>27</sup>

The development of critical thinking skills can be done among others by paying attention and reflecting on the universe created by Allah. Prophet Ibrahim has been guided through deep contemplation of the universe to believe in the oneness of Allah.

#### 4. Problem Based Learning (Problem Based Learning)

Problem-based learning is learning that is focused on students by directing students to become independent learners and actively involved directly in group learning. This model helps students in developing the critical thinking skills of students in problem solving, through searching data so that the right solutions can be obtained rationally and authentically.

The steps of the problem-based learning model are:

- a. The teacher prepares and throws the problem at the student subject.
- b. Form a small group, each group discusses the problem by utilizing and reflecting on the knowledge / skills they have. The student subject formulates the problem and hypothesizes it.
- c. Subjects are hunting information and data related to problems that have been formulated.
- d. The students gathered with the group to report what data had been obtained and discuss in the group based on the data obtained. This step is repeated until you get the solution.
- e. The closing discussion activity as the final activity, if the process has obtained the right solution.<sup>28</sup>

This problem-based learning takes a long time, because each group reports the results of the discussion. This model stimulates critical thinking of students and is able to develop learning independence while learning together with their groups. Problem-based learning is very relevant because education is not only related to individual problems but also problems of the people, and conversely the people cannot be separated from education.

Education is designed to solve the problems of individuals and people.

The function of Islamic education from social functions is very strategic. However, this function does not stand alone, but is very dependent on the knowledge system. Social problem-based education (PAI) is carried out using an inclusive (open) paradigm, oriented to religious norms and ethics to condition social religious behavior and solving social problems. The PAI curriculum based on social problems is based on challenging social realities to be solved by students. Competence emphasizes the ability associated with fulfilling social piety. Religious norms are instilled in the subject of students as a basis for behaving and acting in society.<sup>29</sup>

Active learning will condition trained students to use their mind abilities, the longer they get higher, the more they are able to think abstract and complex things, to be able to find new ideas. The essence of active learning is the use of a higher level of thinking, namely the ability to analyze a text or gap between ideality and facts in the field. The students are more active in activities to build a certain understanding, skills, and attitude. This activity is important emphasized because learning is essentially an active process; students use their minds to build understanding.

## **CONCLUSION**

Based on the main findings on the development of critical thinking of the Qur'an-based Prophet Ibrahim, it can be concluded that:

1. Characteristics of critical thinking Prophet Ibrahim consists of four characters, namely spiritual depth, moral virtue, breadth of knowledge, and transformative skills. Critical thinking will motivate people to understand their position as creatures correctly and convincingly.
2. Critical Thinking ala Ibrahim in the perspective of the Koran through deep contemplation of the universe and the surrounding phenomena so as to obtain final conclusions about the oneness of

- Allah. Sacred mind of the Prophet Ibrahim was able to find the essence of the meaning behind the reality around him, and concern to invite dialogue with his father and his people by thinking of wisdom, so that they not only accept a truth blindly.
3. Implementation of critical thinking in the learning of Islamic Religious Education (PAI) is carried out using an inclusive (open) paradigm, oriented to religious norms and ethics to condition social religious behavior and solving social problems. The social problem based PAI curriculum is based on challenging social realities to be solved by students and active learning is used.

## REFERENCES

- 'Abdullah, 'Abdul-Raḥmān Salih. *Educational Theory A Qur'anic Outlook*. Makkah: Umm al-Qura University, 1982.
- Ali, Hasan. *Qiṣṣah Kaṣīrah Banī Isrā'īl*. Kairo: Dār al-Ḥikmah, t.t.
- Al-Qaṭṭān, Manna'. *Mabāḥiṣ fi 'Ulūm al-Qur'ān*. Riyad: Mnsyūrāt al-Aṣr al-Ḥadīṣ, 1973.
- An-Naisābūriy, Abu Abdillah Muhammadibn Ismail. *Al-Lu'lu' Wa al-Marjān*. Vol. 1. Riyad: Maktabah Dār as-Salām, 1994.
- Anshari, Endang Saifudin. *Ilmu, Filsafat, Dan Agama*. Surabaya: Bina Ilmu, 1986.
- Aṣ-Ṣābūny, Muhammad Aly. *Mukhtaṣar Tafṣīr ibn Kaṣīr*. Beirut: al-Maktab al-'Aṣriyah, 2003.
- As-Sa'dy, Abdur-Rahman ibn Nāṣir. *Taisīr al-Karīm ar-Raḥmān fi Tafṣīr Kalām al-Mannān*. Riyad: Dār as-Salām, 2002.
- Ennis, R.H., *Goals for a Critical Thinking*. Illinois: Critical Thinking Project University Illinois, 1991.
- Esack, Farid. *Samudera*, *Journal al-Uṣūl wa an-Nawāzil* 1, no. 1 (Muharram 1430/1 Januari 2009), diakses tanggal 3 Maret 2017. <http://www.alukah.net/sharia/0/21188/#ixzz4dZQyaFAS>

- Asy-Syarāry, Al-'Anūd binti Şabīḥ al-Hamlān. *Aşaru Hifzi Alquran Fi Tanmiyati Mahārāt At-Taḥkīm An-Nāqid Ladā Ṭālibāt Aş-Şaff As-Şālīs Al-Mutawasiṭ Bi Manṭiqat Al-Jūf*. Baḥşun 'Ilmiy. Mekah: Jāmi'at Al-Umm Al-Qurā, 2008.
- Dahlan, Zaini. *Qur'an Karim Dan Terjemahan Artinya (Pen.)*. 4th ed. Yogyakarta: UII Press, 2005.
- Dimasyqiy, 'Imād ad-Dīn Abū al-Fidā' Isma'īl ibn Kaşīr al-Qursyiy. *Tafsīr Al-Qur'ān al-'Azīm*. Vol. 1. Kairo: Dār al-Mişr li aṭ-Ṭibā', t.t.
- Facionne, Peter A. *Critical Thinking: What It Is and Why It Counts*. California: California Academic Press, 2013.
- Faiz, Fahrudin. *Thinking Skill Pengantar Menuju Berpikir Kritis*. Yogyakarta: SUKA-Press, 2012.
- Glaser, Edward. "An Experiment in The Development of Critical Thinking." Colombia University, 1941.
- Hasibuan, Lias. *Berpikir Reflektif Qur'ani Menembus Tabir Akidah, Menemukan Pemahaman yang Mencerahkan*. Jambi: SAPA Project, 2004.
- Hassoubah, Zaleha I. *Mengasah Pikiran Kreatif dan Kritis*. Bandung: Nuansa, 2007.
- Irwan, "Pengaruh Pendekatan Problem Solving Model Search, Solve, Create and Share (SSCS) dalam Upaya Meningkatkan Kemampuan Penalaran 15 Matematis Mahasiswa Matematika". *Jurnal Penelitian Pendidikan* 12, no. 1 (2011).
- Johnson, Elaine B. *Contextual Teaching and Learning: Menjadikan Kegiatan Belajar Mengajar Mengasyikkan Dan Bermakna (Terj.)*, Diterjemahkan Oleh Ibnu Setiawan. Bandung: Mizan Learning Center, 2008.
- Kaşīr, Ibnu. *Qişşat Al-'Anbiyī*. Beirut: Dār al-Kutub, t.t.
- Keraf, Gorys. *Argumentasi dan Narasi*, cet. ke-17 (Jakarta: PT Gramedia Pustaka Utama, 2007
- Mu'awwad, Najib Musa. *Maḥmūm at-Taḥkīm an-Nāqid*, 01/10/2013, diakses tanggal 1 Maret 2017. <http://www.alukah.net/culture/0/60740>
- Mubāarak, Aḥmad. *Nabiyy Al-Islām*. Beirut: Dār al-Ma'ārif, 1998.

- Muslich, Masnur. *Pembelajaran Berbasis Kompetensi Dan Kontesktual (Jakarta: Bumi Aksara, 2008)*, 82. Jakarta: Bumi Aksara, 2008.
- Naḥlawi, Abdurrahman an-. *Uṣūl At-Tarbiyah al-‘Islāmiyah Wa ‘Asālibuhha Fī al-Baiti Wa al-Madrasah, Wa al-Mujtama.’* 25th ed. Damaskus: Dār al-Fikr, 2007.
- Najāṭī, Muhammad Usmān. *Psikologi Qurani Dari Jiwa Hingga Ilmu Laduni (Terj. )*, Diterjemahkan oleh Hedi Fajar dan Abdullah. Bandung: MARJA, 2010.
- \_\_\_\_\_. *Al-Qur’ān wa Ilm an-Nafs (Terj.)*, diterjemahkan oleh Addys Aldizar dan Tohirin Suparta, Cet. 1. Jakarta: Pustaka Azzam, 2006.
- \_\_\_\_\_. *Belajar EQ dan SQ dari Sunah Nabi (Terj.)*, diterjemahkan oleh Irfan Salim, Cet. 1. Bandung: Mizan Media Utama, 2002.
- Nasution, Harun. *Akal dan Wahyu dalam Islam*, cet. ke-11. Jakarta: UII Press, 2011.
- Nurhadi, Burhanuddin Yasin, and Agus Gerrad Senduk. *Pembelajaran Kontekstual*. Malang: UM Press, 2003.
- Paul, Richard, and Linda Elder. “The Miniature Guide to Critical Thinking Concepts and Tools,” 2016. [https://www.criticalthinking.org/files/Concepts\\_Tools.pdf](https://www.criticalthinking.org/files/Concepts_Tools.pdf).
- Peter A. Facionne, *Critical Thinking: What It Is and Why it Counts*. California: California Academic Press, 2013. [https://www.criticalthinking.org/files/Concepts\\_Tools.pdf](https://www.criticalthinking.org/files/Concepts_Tools.pdf)
- Purwanto. *Evaluasi Hasil Belajar*. Yogyakarta: Pustaka Pelajar, 2009.
- Rasyid, Daud. *Islam dalam Berbagai Dimensi*. Jakarta: Gema Insani Press, 1998.
- Riyanto, Yatim. *Paradigma Baru Pembelajaran*. Jakarta: Prenada Media Group, 2009.
- Salmā, Abd. Rahīm Samāyīl as-. “Al-‘Infitāḥ al-Fikr Haqīqatuh Wa Ḍawābituh.” *Journal Al-Uṣūl Wa an-Nawāzil* 1, no. 1 (January 1430). <http://www.alukah.net/sharia/0/21188/#ixzz4dZQyaFAS>.
- Sambas, Sukriyadi. *Mantik Kaidah Berpikir Islami*. Bandung: Ramaja Rosdakarya, 1996.

- Shihab, M. Quraish. *Tafsir Al-Mishbāh*. 7th ed. Vol. 1. Jakarta: Perpustakaan Umum Islam, 2006.
- \_\_\_\_\_. *Membumikan Al-Quran, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Penerbit Mizan, 1992.
- Sihoang, Kasdin dkk. *Critical Thinking Membangun Pemikiran Logis*. Jakarta: PT. Pustaka Sinar Harapan, 2012.
- Sutrisno. *Pembaharuan Dan Pengembangan Pendidikan Islam Membentuk Insan Kamil Yang Sukses Dan Berkualitas*. Yogyakarta: Fadilatama, 2011.
- Sya'ban, Hilmi 'Ali. *Seri Para Nabi: Nabi Ibrahim*, edisi ke-6, terj. Humaidi Syuhud. Yogyakarta: Mitra Pustaka, 2015
- Tilaar. *Manajemen Pendidikan Nasional*. Bandung: Remaja Rosdakarya, 2006.
- Yulaelawati, Ella. *Kurikulum dan Pembelajaran Filosofi, Teori, dan Aplikasi*, cet. ke-4, Jakarta: Pakar Raya, 2007.

## ENDNOTE

- 
- <sup>1</sup> Muhammad Usmān Najātī, *Psikologi Qurani Dari Jiwa Hingga Ilmu Laduni (Terj. )*, Diterjemahkan oleh Hedi Fajar dan Abdullah (Bandung: MARJA, 2010), 133–34.
- <sup>2</sup> Richard Paul and Linda Elder, "The Miniature Guide to Critical Thinking Concepts and Tools," 2016, [https://www.criticalthinking.org/files/Concepts\\_Tools.pdf](https://www.criticalthinking.org/files/Concepts_Tools.pdf).
- <sup>3</sup> Edward Glaser, "An Experiment in The Development of Critical Thinking" (Columbia University, 1941), 13.
- <sup>4</sup> Nurhadi, Burhanuddin Yasin, and Agus Gerrad Senduk, *Pembelajaran Kontekstual* (Malang: UM Press, 2003), 73.
- <sup>5</sup> Fahrudin Faiz, *Thinking Skill Pengantar Menuju Berpikir Kritis* (Yogyakarta: SUKA-Press, 2012), 2.
- <sup>6</sup> Peter A. Facionne, *Critical Thinking: What It Is and Why It Counts* (California: California Academic Press, 2013), 2.

- <sup>7</sup> Abd. Rahīm Samāyil as-Salmā, "Al-'Infitāḥ al-Fikr Haqīqatuh Wa Dawābituh," *Journal Al-Uṣūl Wa an-Nawāzil* 1, no. 1 (January 1430), <http://www.alukah.net/sharia/0/21188/#ixzz4dZQyaFAS>.
- <sup>8</sup> Tilaar, *Manajemen Pendidikan Nasional* (Bandung: Remaja Rosdakarya, 2006).
- <sup>9</sup> Elaine B. Johnson, *Contextual Teaching and Learning: Menjadikan Kegiatan Belajar Mengajar Mengasyikkan Dan Bermakna (Terj.)*, Diterjemahkan Oleh Ibnu Setiawan (Bandung: Mizan Learning Center, 2008); Masnur Muslich, *Pembelajaran Berbasis Kompetensi Dan Kontesktual* (Jakarta: Bumi Aksara, 2008), 82. (Jakarta: Bumi Aksara, 2008), 82.
- <sup>10</sup> Al-'Anūd binti Ṣabīḥ al-Hamlān Asy-Syarāry, *Aṣaru Ḥifẓi Alquran Fi Tanmiyati Mahārāt At-Tafkīr An-Nāqid Ladā Ṭālibāt Aṣ-Ṣaff As-Ṣālis Al-Mutawasīṭ Bi Mantīqat Al-Jūf*, Baḥsun 'Ilmiy (Mekah: Jāmi'at Al-Umm Al-Qurā, 2008), 52.
- <sup>11</sup> Endang Saifudin Anshari, *Ilmu, Filsafat, Dan Agama* (Surabaya: Bina Ilmu, 1986), 6.
- <sup>12</sup> Ibnu Kaṣīr, *Qiṣṣat Al-'Anbiyī'* (Beirut: Dār al-Kutub, t.t.), 209.
- <sup>13</sup> Aḥmad Mubārak, *Nabiyy Al-Islām* (Beirut: Dār al-Ma'ārif, 1998), 230.
- <sup>14</sup> Zaini Dahlan, *Qur'an Karim dan Terjemahan Artinya (Pen.)*, 4th ed. (Yogyakarta: UII Press, 2005), 240–41.
- <sup>15</sup> Abdurrahman an-Naḥlawi, *Uṣūl At-Tarbiyah al-'Islāmiyah Wa 'Asālibuḥḥa Fī al-Baiti Wa al-Madrasah, Wa al-Mujtama'*, 25th ed. (Damaskus: Dār al-Fikr, 2007), 167–84.
- <sup>16</sup> Dahlan, *Qur'an Karim dan Terjemahan Artinya (Pen.)*, 543.
- <sup>17</sup> Dahlan, 543–44.
- <sup>18</sup> Dahlan, 196.
- <sup>19</sup> Dahlan, 75.
- <sup>20</sup> M. Quraish Shihab, *Tafsir Al-Mishbāh*, 7th ed., vol. 1 (Jakarta: Perpustakaan Umum Islam, 2006), 557.
- <sup>21</sup> Shihab, 1:578.
- <sup>22</sup> Shihab, 1:579.
- <sup>23</sup> Shihab, 1:467–68.
- <sup>24</sup> Shihab, 1:76.
- <sup>25</sup> Para ulama menjelaskan, pemilihan burung-burung yang empat tersebut adalah karena sifat-sifat dan kekhususan-kekhususan yang ada pada burung-burung tersebut menyerupai sifat dan kekhususan yang dominan ada pada manusia. Sifat syahwat terdapat pada burung merak, sifat berkuasa ada pada ayam jago, sifat keji terdapat pada burung gagak, dan sifat terburu nafsu terdapat pada burung merpati. Baca 'Imād ad-Dīn Abū al-Fidā' Isma'īl ibn Kaṣīr al-Qursyiy ad-Dimasyqiy, *Tafsir Al-Qur'ān al-'Aẓīm*, vol. 1 (Kairo: Dār al-Miṣr li aṭ-Ṭibā', t.t.), 315.
- <sup>26</sup> Shihab, *Tafsir Al-Mishbāh*, 1:563.

<sup>27</sup> Abu Abdillah Muhammad ibn Ismail An-Naisābūriy, *Al-Lu'lu' Wa al-Marjān*, vol. 1 (Riyad: Maktabah Dār as-Salām, 1994), 164.

<sup>28</sup> Yatim Riyanto, *Paradigma Baru Pembelajaran* (Jakarta: Prenada Media Group, 2009).

<sup>29</sup> Sutrisno, *Pembaharuan Dan Pengembangan Pendidikan Islam Membentuk Insan Kamil Yang Sukses Dan Berkualitas* (Yogyakarta: Fadilatama, 2011), 104.