

Al-Qur'anic Signals Regarding Community-Based Islamic Education Approaches: Analysis of the Concepts of *Yad'ûna* and *Ya'murûna*

Pipin Armita^{1*}, *Zaitun*², *Iftikhar Ahmad*³

¹Al-Qur'an and Tafseer Studies, Institut Sains Al-Qur'an Syekh Ibrahim Pasir Pengaraian, Indonesia

²Faculty of Teacher and Education, Universitas Maritim Raja Ali Haji, Indonesia

³Faculty of Management Science, Riphah International University, Pakistan

^{1*}pipinarmita@isqsyekhibrahim.ac.id, ²zaitun@umrah.ac.id,

³iftikhar.ahmad@riphah.edu.pk

Received February 03, 2024; Revised March 28, 2024; Accepted March 31, 2024

Abstract: *In the Qur'an, there are various sources of knowledge, which explain various aspects of life, including education. This research aims to find out the signs of the Qur'an regarding community-based Islamic education so that it can be implemented in the Islamic education process. As for the method used in this research, because this type of research is qualitative research, the data used is from literature, that is, all the data and materials used are data or library materials that are appropriate to the problems raised. Meanwhile, the library materials used as research objects are books, journals, magazines, or other writings related to community-based Islamic education. The results of this research show that in the Qur'an two terms imply community-based Islamic education, namely the terms *yad'ûna* and *ya'murûna*. Many other terms refer to community-based Islamic education, but these two terms are directly mentioned in the Qur'an, and that is what differentiates them from other terms. Apart from that, the terms *yad'ûna* and *ya'murûna* have the meaning of calling for the implementation of God's commands. So community-based Islamic education organizers with the words *yad'ûna* and *ya'murûna* get a noble place before Allah. In the end, community-based Islamic education is an effort that brings good luck in this world and the hereafter.*

Keywords: *al-Qur'an signs, Islamic education, community-based, *yad'ûna*, *ya'murûna*.*

INTRODUCTION

The holy book that was revealed to the Prophet Muhammad peace be upon him that contains instructions for mankind is the Qur'an. The Qur'an was revealed to be a guide for mankind, who want to achieve happiness in this world and the hereafter. The al-Qur'an contains many aspects of human life, there is no reference of a higher degree than the al-Qur'an whose wisdom covers the whole world and its content, both the implied and the written will never run out to be explored and studied. The legal provisions stated in the Qur'an apply universally to all times and places [1].

Shihab, a well-known Indonesian tafsir scholar, once explained that cultivated (educated) humans are creatures who have material (physical) and immaterial (mind and soul) elements. Cultivating his mind produces knowledge, and cultivating his soul produces purity and ethics, whereas physical training produces skills. By combining these elements, a two-dimensional being is created in one balance, world and afterlife,

knowledge and faith. That is why in the world of Islamic education it is known as scientific integration and interconnection (science and Islam) [2]. Isa and Zubeidi also believes that community-based education can be the nation's solution in the world of education, such as drugs, violence in the world of education, and education funding through education in society from various organizations that grow in society [3].

The problem that needs attention in every life is education. Although there are many verses about education in the Qur'an, the content is still general, so it cannot be instantly applied to human life. Therefore, the verses that have to do with education in the Qur'an need to be studied in depth and comprehensively in order to be able to understand and capture its meaning and guidance, so that it can be applied in the middle of society to guide people to the right path and the pleasure of Allah SWT [4]. As Allah SWT said in Al-Qur'an Surah al-Baqarah verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

"The month of Ramadan is (the month) in which the Qur'an was revealed, as guidance for humans and explanations regarding that guidance and the distinction (between right and wrong)."

The reason the researcher chose this theme was that considering the importance of Islamic education in creating harmonious environmental conditions, and also that education must be directed at developing all the potential that exists in society towards its perfect development, so it is very necessary for researchers to study more deeply the community-based Islamic education approach. Apart from that, the aim of education according to Ibnu Sina must be directed at efforts to prepare a person to live in society together by carrying out work or skills of his choice according to his talents, readiness, trend and the potential it has and to achieve this goal a community-based Islamic education approach is needed.

METHOD

This research is a type of library research object the study uses library data in the form of books as a data source [6]. This research was carried out by reading, studying and analyzing various literature that discusses community-based Islamic education, in the form of the Qur'an, hadith, books and research results. In this research, the author used a qualitative research approach, without any manipulation in it and without any hypothesis testing [7]. Data analysis techniques used in study This is a descriptive method, namely research that seeks to describe and interpret what exists, opinions that are growing, processes that are ongoing, consequences or effects that occur or trends that develop [8]. Apart from that, the author also uses [9], namely the researcher tries to determine the cause or reason for the differences or comparison between one opinion and another.

In this research, researchers used two types of data, namely primary data and secondary data [7]. The primary data used is the Al-Qur'an, interpretation Al-Qur'an and Opinions of Tafsir Scholars regarding Community-based Islamic Education. Meanwhile, the secondary data used are books, journals, Islamic books and the internet which contain community-based Islamic education, and things that become relevant with the problems of Islamic Education. The data collection technique used by researchers is by review literature and library materials that are relevant on the problems researched both from books and data using library materials on Community-based Islamic Education [10].

RESULTS AND DISCUSSION

The Qur'an was revealed by Allah to mankind as a guide or guide in every aspect of life. The instructions in question are religious instructions or what is usually called sharia.

The relevance of the Qur'an can be seen in the instructions it provides to humanity in aspects of life, so that the function of the Qur'an can be realized and can always be in harmony with the needs and challenges they face. The position of the Qur'an as a guide to life makes it so that it can always be studied, studied and practiced at any time, wherever and anywhere. This shows the existence of a lifelong education process, namely the concept of education which explains all events of teaching and learning activities that take place throughout human life [11].

As is known, the Qur'an is the main and first source of Islamic religious teachings. This means that the Qur'an was revealed not only to contain the basic principles of the Islamic religion, but also to contain everything that is necessary for the interests of life and human interests that are individual and society, both in the form of moral values and legal norms that regulate relationships with God, as well as those that regulate human relationships with other creatures. That is, the Qur'an provides the ethical foundations for all issues needed in human life as a whole. With these basics, believers make it the basis of life, and develop its messages for practical legal needs [12].

The Qur'an as the word of Allah means that all of its contents are absolute from the absolute word of Allah. As the absolute word of Allah, the Qur'an cannot be included in the elements of relative human speech. So, its existence will remain maintained as this has been promised by God himself. In general, the Qur'an was revealed in two places. *First*, in Mecca or before the Prophet moved to Medina, these verses were called Makkiyah verses. *Second*, in Medina or after the Prophet migrated to Medina. These verses are called Madaniyah verses. It should be remembered that the Qur'an is the only book of Allah that is most able to survive its existence, authenticity, content and texts. Likewise, the Qur'an has been proven that after fifteen centuries it is still intact, current, increasingly interesting, and never dry for study. Its content and high literature have never been matched by anyone at any time [13].

To be clearer, the Qur'an has three main purposes: *first*, the guidance of faith and belief that must be embraced by humans which is concluded in faith in the oneness of God and belief in the certainty of the Day of Retribution. *Second*, guidance on pure morals by explaining the religious and moral norms that people should follow in their lives individually or collectively. *Third*, guidance on Sharia and law by way of explaining the principles of law that must be followed by humans in their relationship with God and their fellow man. In other, the Qur'an is a guide for all mankind to the path of goodness that must be followed for the sake of happiness in this world and in the hereafter [1].

From the description above, it shows that the Qur'an contains instructions for mankind on the path of virtue that must be taken if one desires happiness and avoids evil if one does not want to fall into the valley of misery. Because the Qur'an is used as a guide for every Muslim, every Muslim is encouraged to read it and understand the contents of the verse. Therefore, it is necessary for us to study the Qur'an, both learning to read, write and studying the contents of the Qur'an. For people who believe, their love for the Qur'an will increase. As proof of his love, he will be more enthusiastic about reading it every time, studying the content and understanding it [14]. Next, they will practice the Qur'an in their daily lives, both in relation to Allah SWT and the surrounding environment.

Allah SWT says in Surah al-Isra' verse 82:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

“And We have sent down from the Qur'an (something) which is a remedy and mercy for those who believe, while for the unjust (the Qur'an) it will only increase losses.

In more detail, the Qur'an has many benefits for humanity, including: *First, Al-Huda* (hint), in the Qur'an there are three positions in the Qur'an whose function is as guidance. The Qur'an is a guide for humans in general, a guide for those who are pious, and a guide for those who believe. So, the Qur'an is not only a guide for Muslims but for humans in general. There are indeed universal contents of the Qur'an, such as those related to science and they can be a guide for everyone, not just people who believe in Islam and are pious. *Second, Ash-Shifa* (healer), in the Qur'an it is stated that the Qur'an is a medicine for diseases in the human chest. Diseases in the human body are not only physical diseases but can also be heart diseases. Human feelings are not always calm, sometimes they feel angry, jealous, envious, anxious, and others. Someone who reads the Qur'an and practices it can avoid various liver diseases. The Qur'an is only written, but it can provide enlightenment for every believer. When a person's heart is open to the Qur'an, he can heal himself so that he feels calmer and happier by being on the path of Allah [15].

Third, Al-Furqon (separator), another name for the Qur'an is *Al-Furqon* or separation. This is related to other functions of the Qur'an which can be a divider between what is right and what is false, or between what is right and what is wrong. In the Qur'an, various things are explained which fall into the categories of wrong and right or right and wrong. So, if you have studied the Qur'an correctly then a person should be able to differentiate between right and wrong. For example, when seeking profits by trading, it is explained that it is not right to commit fraud by reducing the weight of a merchandise. Likewise with various other problems that can be taken for example from the verses of the Qur'an. *Fourth, Al-Mu'izah* (advice), The Qur'an also functions as career advice for people who are devout. In the Qur'an there are many teachings, advice, warnings about life for pious people, who walk in the path of Allah. The advice contained in the Qur'an is usually related to an event or occurrence, which can be used as a lesson for people in the present or the future. Advice and warnings are important because as humans we often face various problems and the best way to solve them is taken from religious teachings. How we deal with our neighbors, husbands, parents and even our enemies have been taught in the Qur'an [15].

The benefits mentioned above require every Muslim to study them. Studying the Qur'an is an obligation for every Muslim. Studying the Qur'an will place humans in a noble title, because by studying the Qur'an humans will have patterns of thought, outlook on life, attitudes and actions that are guided by the content of the Qur'an they study. The title of being the best human being for those who study the Qur'an and those who teach it, gave birth to social institutions and at the same time cultural tools in the form of educational institutions, study groups, and various individual activities to teach the Qur'an [16].

From the information above, it can be understood that the Qur'an is the main source of Islamic teachings which is a necessity for every Muslim, there is a lot of knowledge and important lessons that can be taken from the Qur'an [17]. So, all Muslims on this earth are encouraged to read and study it. This is important, considering that the Qur'an is the revelation of Allah SWT taken down to be a guide for mankind. Especially for Muslims themselves, the Qur'an is not just guidance. The Qur'an is also one of the books whose truth must be believed.

Development of Islamic Education and Islamic Education Board

Education is the development and completeness of human abilities, both moral, intellectual and physical which is organized with or for importance individual or social and directed on activities that unite with their creator as their ultimate goal. Meanwhile, Islamic education is physical and spiritual guidance based on Islamic religious laws leading to the formation of a primary personality according to Islamic standards. This personality is called the Muslim personality, namely a personality that has Islamic

religious values, chooses and decides and acts based on Islamic values, and is responsible in accordance with Islamic values [18].

Another opinion says that Islamic education is education that aims to shape individuals into creatures with a high level of self-style according to Allah's standards and the content of education is to realize the goals of Allah's teachings. The characteristic of Islamic education is changes in attitudes and behavior in accordance with the instructions of Islamic teachings. So, Islamic education is the formation of a Muslim personality. Islamic education can also be interpreted as a conscious effort to prepare students to believe, understand, appreciate and practice the Islamic religion through guidance, teaching and training activities with attention claim to respect other religions in harmonious relations between religious communities in society to realize national harmony [19].

An Islamic educational institution is a forum or place of organization that is established to develop Islamic institutions, and has certain patterns in carrying out its functions, and has its own structure that can bind individuals under its auspices, so that it has its own legal force. More precisely, an Islamic educational institution in terms of terminology can be interpreted as a container or place where the process of Islamic education takes place. Every deliberate activity and action to achieve a goal must have a good and strong foundation. Therefore, Islamic education as an effort to shape human beings must have a foundation to which all activities and all formulation of the goals of Islamic education are connected [20].

Islamic education and Islamic educational institutions have distinctive characteristics, namely: a) the aim is to shape individuals into the highest self-esteem according to the standards of the Qur'an; b) the content of education is the teachings of Allah as stated in full in the Qur'an, which is implemented in daily life practices as exemplified by the Prophet Muhammad. Islamic education and Islamic educational institutions also have a goal, namely a person's personality which makes him a human being with a pattern of piety, *insan kamil* means a human being who is whole spiritually and physically, able to live and develop naturally and normally because his piety to Allah SWT. This means that Islamic education and Islamic educational institutions are expected to produce people who are useful for themselves and society [21].

Educational institutions as a place for education to take place, of course will involve environmental issues where the education is carried out. To get a broader picture of the types of Islamic educational institutions one must reviewed from various aspects, as will explained as follows: *First*, Islamic educational institutions are seen from Islamic teachings as basically. In Islamic teachings, human actions are called charity which has become institutionalized in the soul one person Muslims, both deeds related to Allah SWT and deeds related to humans and the universe. This also includes aspects of faith, sharia and *muamalah* which can guide humans towards a better life. The principle of all Islamic teachings and deeds is faith. Islam has established norms for practicing its teachings. This is because Islam is a universal religion, permanent and not bound by time and space, and is a religion that is approved by Allah SWT [20].

Second, Islamic educational institutions are viewed from the perspective of those responsible. Responsibility education is a task that must be carried out, because this task is one of several instruments of society and the nation in efforts to develop humans as caliphs on earth. This responsibility can be carried out individually and collectively. Individually, it is carried out by parents and collectively with the cooperation of all family members, society and the government. According to Al-Qabisy, the government and parents are responsible for children's education in the form of guidance and comprehensive teaching. The concept of educational responsibility that he put forward has indirect implications in giving birth to types of educational institutions according to the person responsible. Islamic educational institutions in terms of the aspect of responsibility are also divided into three, namely: a) informal educational institutions

(such as families), b) formal educational institutions (such as schools or madrasas), and c) non-formal educational institutions (such as Islamic community institutions) [20].

Third, Islamic educational institutions are viewed from the aspects of time and place. In the beginning, Islamic education was carried out by the Prophet SAW in secret and conveyed in secret and conveyed from individual to individual. However, after the number of Muslim adherents increased, educational institutions were needed so that the implementation of education was more effective and efficient. Islamic educational institutions viewed from the aspect of time and place can be seen from periods, such as the development period, the golden period, the decline period, the stagnation and destruction period, and the modern period. These periods are divided based on the historical structure of Islamic education until the formation of Islamic educational institutions [20].

From the division above, it is very clear that Islamic education is education that has the concept of maintaining various traditions and cultures in society in general. This means that things that do not conform to the lines of Islamic education must be colored so that the values in society must follow that color. So that there is expansion and development of the cultural roots that already exist in society with new things that are in accordance with the nature of the people, namely education based on Tawhid. The aim of Islamic education is the pillar of the curriculum of the educational institution that provides its characteristics-its characteristics respectively [22].

The task of education is to guide and direct human growth and development from stage to stage in students' lives until they reach the point of optimal ability. Meanwhile, the function of education is to provide facilities that can enable educational tasks to run smoothly. The details are as follows: a) as prevention, namely to ward off negative things from the environment or from other cultures that can harm him and hinder his development, going to Indonesian people as a whole; b) as an adjustment, namely to adapt to the environment, both the physical environment and the social environment and can change the environment in accordance with Islamic teachings; c) as a source of value, namely providing life guidelines to achieve happiness in life in this world and in the afterlife; d) as teaching, namely to convey functional religious knowledge; e) as a source of motivation, namely to provide encouragement to students with disabilities to develop self-confidence, hold on to the belief in the power and nature of Allah SWT's mercy and womb [23].

The point is that the task and function of Islamic religious education is to guide and direct students so that after completing education they can understand, appreciate and practice Islamic teachings which are believed to be comprehensive, both from the formation of their own character and the instillation of Islamic values in the family. , as well as the formation of noble moral character in the application of involvement in society, nation and state, as well as making the overall education of Islamic teachings a view of life for the safety and prosperity of life in this world and in the afterlife [24].

Islamic education and Islamic educational institutions are tools of change and innovation for human life. Islamic education has the concept of making changes in society to become a society with a higher civilization. Because the foundation of Islamic education is not based on human thought patterns (ideas), but directly from the concepts that have been given by Allah SWT which are stated in the outline of the concept, namely the Qur'an and translated clearly in the Hadith of the Prophet Muhammad SAW. Islamic education and Islamic educational institutions not only prepare students to play their roles as individuals and members of society, but also develop their attitudes towards religion, diligently worship, obey religious rules and appreciate and practice the noble values of religion in everyday life [21].

More specifically and in depth, the function of Islamic education and Islamic educational institutions is to return humans to their true nature, namely recognizing the

existence of Allah SWT and making him the only God who is more worthy of worship. So, in this case it can be understood that Islamic education makes humans become plenary (perfect) creatures of Allah SWT compared to other creatures. Because holistically Islamic education builds the components that exist in humans, namely the soul and body. Cleanse his soul from things that damage his beliefs, direct his body to always do things of worship before Allah SWT and shape his intellect to have broad thoughts and insight. Everything is in one big frame, namely returning to true nature [24].

Community Based Islamic Education

Community-based Islamic education has various meanings, but actually has the same essence, namely is an educational model oriented towards community development, which focuses on social engineering efforts with an Islamic religious approach. Community-based education emphasizes involving students in activities inside and outside the classroom. Apart from that, it also emphasizes community involvement in planning, implementation and evaluation of learning effectiveness and utilization of outcomes. Islamic education utilizes engagement various consistent with related communities (multiple constituents' involvement) [25].

Conceptually, Islamic education is education that exists in the community, to answer the learning needs of the community, is managed by the community by utilizing existing facilities in the community, and emphasizes the importance of community participation in every learning and community activity. The general definition of community-based education is education where most of the decisions are made by the community. So, community-based education involves more of the role of the community than the government [21].

Community-based Islamic education is an educational model in which everything related to it involves more of the role of the community than the involvement or intervention of the state (government). The community has great authority and responsibility in its implementation. The community-based education model is an offer to mainstream state-based education. The practice of community-based education has long existed since Indonesia's independence and even before independence, although conceptually the community-based education model had not been formulated in a standardized manner at that time [26].

In particular, Azra said, in the Indonesian Muslim community, community participation in the context of community-based education has been implemented for much longer, which is as old as the history of the development of Islam in the archipelago. Almost all Islamic educational institutions in Indonesia, starting from Rangkang, Dayah, Meunasah (Aceh), Surau (Minangkabau), Islamic boarding school (Java), Bustanul Atfal, Diniyah and other Islamic schools were founded and developed by the Muslim community. These institutions are just examples of how the concept of community-based education has been implemented by Indonesian society over the course of history. Community-based Islamic education has been known and implemented by Islamic education institutions in Indonesia until now [27]. According to Nursalim [28], the emergence of the community-based Islamic education paradigm was triggered by large current modernization who wants to create democratization in all human life, including Islamic education. Community-based Islamic education can be one form of education that can cover the shortcomings of state-based education.

Community-based Islamic education is basically developed and implemented from the community, by the community and for the benefit of the community itself. Through community-based Islamic educational institutions, communities strive to continuously improve their lives through empowerment with Islamic-based education and training facilities. From here, models or forms of community-based Islamic education developed. Some examples of community-based Islamic education institutions are Al-Qur'an

Education Places (TPA) and *rumah tahfidz*, community-managed course institutions, Islamic boarding schools, and so on. In community-based Islamic education, the community is the master or owner of their own home. Other parties can only be partners or partners whose function is to facilitate, fund or accompany all activities related to community-based education, without any element of imposing interests [29].

Community-based Islamic education is a mechanism that provides opportunities for everyone in society to enrich knowledge and technology through lifelong learning. Community-based Islamic education is a manifestation of the democratization of education through the expansion of Islamic education services for the benefit of society. The community has the opportunity to develop and empower itself through education developed by the community. In certain aspects, community-based Islamic education can only exist and run well when a democratic atmosphere of life has grown and developed well and the community is capable and aware of the importance of empowerment [30]. In the context of ownership, Islamic education is considered community-based if everything related to it is in the hands of the community, such as planning to implementation. Community-based Islamic education is more oriented towards the involvement or role of the community in the education it manages. To relate it to learning, namely in the context of learning theory, community-based Islamic education can accommodate various learning theories. The theory of multiple intelligences, social learning, and so on, can be applied in this community-based Islamic education [24].

Community-based Islamic education is education from the community for the community. For this reason, in the previous discussion, the keywords used to understand the Qur'an's instructions regarding community-based education used the keyword community in the Qur'an. Community-based Islamic education can also be seen from various perspectives, such as a historical perspective, where Islamic education is based, public Starting from school-based Islamic education, it then became community-based education because it empowered the community. Thus, it is possible that community-based Islamic education is formal education, in the form of schools, whether owned by the private sector or the government. The emphasis is on encouraging people to play an active role in education [31].

Apart from that, it can also be seen from a sociological perspective, where community-based Islamic education is education provided by private communities, not the government. The form of education is non-formal education. Likewise, from a political perspective, community-based Islamic education is in contrast to education organized by the state. This is education provided by the private sector. Can be formal or non-formal education. Currently, it can be seen that the only education that is completely community-based is Islamic boarding school. However, not all Islamic boarding schools are now fully owned by the community, with the Islamic boarding school licensing law, Islamic boarding schools can now have a historical, political or sociological perspective [31].

Matters related to community-based education in the learning context are as follows: the learning process occurs spontaneously and naturally; learning by doing and experience-based learning; involves mental and physical activity; competency-based learning; solution to problem; takes place in active interaction in the environment; self-actualization; fun and enlightening; and productive. These things are not absolute in community-based education developed by the community, because people have different tendencies and needs in an effort to empower themselves. On the one hand, society might develop community-based Islamic education oriented on developing abilities, while on the other hand society may also develop Islamic education oriented in the development of evaluation, it is purely an initiative from the community [32].

The Qur'an Hints at Community-Based Education with The Terms *Yad'ûna* and *Ya'murûna*

The Qur'an's view of community-based Islamic education is contained in two terms, namely *yad'ûna* and *ya'murûna*. Sayyid Qutub believes that the use of these terms in the Qur'an shows the necessity and importance of community-based Islamic education [33]. This community-based Islamic education is not only for advice, guidance and explanation which often occurs in society, but more for the establishment of power command and prohibitions to realize *ma'ruf* and eradicate evil from human life. Community-based Islamic education can also be interpreted as universal values that exist in society which are taught by the Qur'an and Sunnah [34].

Specifically in the Qur'an, community-based Islamic education is mentioned in the following words [35]:

The Term *Yad'una*

As previously mentioned, the Qur'an refers to community-based education with the word *yad'ûna*. In the Qur'an, one of the words *yad'ûna* is found in surah Ali Imran's verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And let there be among you a group of people who call to virtue, enjoin (do) what is virtuous, and forbid what is evil. And they are the lucky people”.

Departing from this verse, this discussion will discuss the term *yad'ûna* and its meaning in the Qur'an. Linguistically, the term *yad'ûna* means to call, summon, invite, entertain, and pray or beg. The term *yad'ûna* and its derivations in various forms of words found in the Qur'an. The term *yad'ûna* has the meaning of prayer. Apart from that, it also contains optimistic efforts. Optimistic that he will get God's help in achieving his desires even though there are many obstacles. The term *yad'ûna* has several character meanings, namely strength that arises not only from one's own strength but because one is motivated by the success of others, trying with strong belief to get God's help. Effort and hope do not have to wait for self-perfection, in fact the term *yad'ûna* implies effort and hope even though from a human point of view it is something that is impossible to realize or achieve. Thus, the term *yad'ûna* suggests the strength of faith that radiates in charity and gives birth to optimism and sincerity [36].

The term *yad'ûna* also has the meaning of calling to Allah. The term *yad'ûna* goes hand in hand with the word Allah. Thus, the term *yad'ûna* has the meaning of calling or inviting people to obey Allah. The term *yad'ûna* means a form of social care. This word also gives a signal that concern for improving society in accordance with Allah's rules is the character or nature of Muslims. The term *yad'ûna* also has a request for help from Allah to strengthen da'wah. More precisely when facing difficulties in preaching. Therefore, so that humans are not deceived by the life of this mortal world, Allah provides guidance towards the right and peaceful path [35].

Choose the best preaching path that suits the human condition. Invite scholars who have high knowledge to dialogue with wise words, according to their level of intelligence. Towards the public, invite them by giving advice and parables that suit their standards so that they reach the truth through the closest path that is most suitable for them. Debate with subtle logic and rhetoric, through a good debate, free from violence and swearing so that they are satisfied and accept with open arms. That is the correct method of preaching to the religion of God according to the inclination of every human being. Go that way in facing them. After that leave their affairs to God [35].

Activity Da'wah is something that must be carried out by humans as actors of da'wah in the social environment as an alternative effort in developing society as well direct to a life that is directed in accordance with religious guidance. Community-based education in the history of Islamic education in the beginning was activity the preaching of the apostle and his companions held at the house of friends, and at mosque. Thus, it is clear that the method of Islamic education is community-based, namely in a good manner, with good manners, and in the form of good da'wah in the way of Allah. Community-based education with the term *yad'ûna* is a form of community-based education that invites students to follow the path of Allah [36].

Term *Ya'muruna*

The term *ya'murûna* has the meaning of calling for justice and truth. Calling for justice has special characteristics and cannot be equated with the person calling for cons because calling for justice is the straight path and the person is noble in the sight of God. In fact, Allah commands to act justly, which means to be monotheistic or to act fairly and truly (and do good) to fulfill *fardu*, or you should worship Allah as if you saw Him as explained in the hadith (giving) help (to relatives) family; they are specifically mentioned here, as a sign that they must be prioritized first (and Allah forbids heinous acts) namely zina (and evil) according to sharia law, namely in the form of acts of disbelief and disobedience (and enmity) persecuting other people [35].

It is important to know that Allah commands His servants to act fairly in every word and deed. Allah told them to always strive for better in every endeavor and prioritize the best over others. Allah commanded them to provide what their relatives needed as a way to strengthen the bonds of love between families. Allah forbids them from committing sins, especially very bad sins and all actions that are not justified by the Shari'a and common sense. Allah forbid them to hurt other people. With these commands and prohibitions, Allah intends to guide you towards benefit in every aspect of life, so that you always remember His gifts and obey His words. So, the term *ya'murûna* in calling for goodness develops the values of justice, *ihsan* and *silaturrahim* in addition to *rahmatan lil 'alamin* [36].

The word *ya'murûna*, one of which is found in surah Maryam verse 55:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

“And he ordered his family to (perform) prayer and (pay) zakat, and he was a man who was pleased with his Lord”.

The verse above explains that the people who ordered the experts were their people (to pray and pay zakat and are a blessed person with Allah). Apart from that, the term *ya'murûna* has the meaning of calling for the implementation of Allah's commands regarding prayer and zakat. According to Shihab's interpretation, a person who orders his family to pray and pay zakat is someone who has a place of honor in the form of the pleasure of Allah the essence of the term *ya'murûna* asks other people to always do good deeds and remain obedient and avoid disobedience. However, sometimes it is interpreted as according to reason, appropriate and adequate or what is considered good by the person, the law and reason. Every time it is mentioned, its meaning is given a specific context. If you only look at the literal meaning, then the meaning becomes too general or abstract. While to know the more concrete meaning, you have to look at the context [35].

So, for example when we cannot refrain from saying words that hurt feelings or mention the gift, both when giving or after that, then it is better that we do not give alms, but say good and pleasant words to those who ask us for something. The meaning of the word good is sometimes directed at the beggar, when the beggar expects *infaq* from him, and sometimes for the benefit of the public. Almsgiving is basically a commendable act,

but if a good act is accompanied by bad words or prying or even hurt the recipient's feelings, then the good he does will not be worth at all. A kind word is better than alms accompanied by prying and hurt. This statement can be accepted in a cultural context in the sense that it is the result of human thought, but *ya'murûna* in that context can be accepted if it does not deviate from religious rules, that is, it does not conflict with the Qur'an. Thus, the character of community-based education that is hinted at in the Qur'an with the term *ya'murûna* is community-based education that is in accordance with sharia guidance [35].

CONCLUSION

Based on the results of the discussion that has been described, it can be concluded that *yad'ûna* and *ya'murûna* have the meaning of calling and inviting to justice and truth. Calling and inviting justice has unique characteristics and cannot be equated with people who call and invite evil because calling for justice is the straight path and the person is noble in God's sight. The term *yad'ûna* and *ya'murûna* in calling for and inviting goodness are to develop the values of justice, *ihsan* and *silaturrahim*. The relationship with community-based Islamic education is hinted at by the term *yad'ûna* and *ya'murûna* which have the meaning of calling for the implementation of Allah's commands. So that community-based Islamic education organizers with the term *yad'ûna* and *ya'murûna* get a noble place before Allah. Community-based Islamic education as hinted at in the Qur'an is community-based education which has great benefits for the benefit of society in this world and the hereafter, because community-based Islamic education is an effort to convey the commands and mandates of Allah or other people's mandates to the community in order to educate the community fairly. Community-based Islamic education is the best message given by Allah to society. Society has a religious psychological dimension, where it invites goodness and prevents evil. He has also made lawful for them everything that human instinct can accept, and forbid everything that human instinct rejects. Society will also eliminate all the burdens and difficulties they previously endured. In the end, community-based Islamic education is an effort that brings good luck in this world and the hereafter.

Acknowledgements

All authors would like to thank the editors and anonymous reviewers for their assistance in improving the quality of research documents.

Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] D. S. Djamdjuri and I. H. Kamilah, "The Miracles of Al-Quran: Al-Quran as a Grace and Guidance of Muslims," *Asatiza J. Pendidik.*, vol. 2, no. 2, pp. 89–97, 2021, <https://doi.org/10.46963/asatiza.v2i2.299>.
- [2] J. Arifin, I. Husti, K. Jamal, and A. Putra, "Maqâsid Al-Qur'ân In The Interpretation of M. Quraish Shihab About The Verse of Social Media Usage," *J. Ushuluddin*, vol. 28, no. 1, pp. 1–17, 2020, <https://doi.org/10.24014/jush.v28i1.7293>.
- [3] A. H. Isa and M. Zubaidi, "The Phenomena of Life Skill Education of a Coastal Community: An Empirical Study of Education from The Aspect of Community's Productivity," *J. Educ. Soc. Res.*, vol. 12, no. 6, pp. 218–225, 2022, <https://doi.org/10.36941/jesr-2022-0157>.

-
- [4] A. Z. Sarnoto, "Enlightening Education on Quranic Perspective," *Nazhruna J. Pendidik. Islam*, vol. 4, no. 3, pp. 712–719, 2021, <https://doi.org/10.31538/nzh.v4i3.1719>.
- [5] R. A. R. Muthoifin, Nur Hanif Wachidah, "Contribution of Kartini's Thought on Women Education," *Humanit. Soc. Sci. Rev.*, vol. 8, no. 2, pp. 143–150, 2020, <https://doi.org/10.18510/hssr.2020.82e18>.
- [6] L. S. Connaway and M. L. Radford, *Research Methods in Library and Information Science*, 7th ed. Amerika Serikat: ABC-CLIO, 2021.
- [7] R. Bogdan and S. K. Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods*. Boston: Allyn and Bacon, 2018.
- [8] M. Hennink, I. Hutter, and A. Bailey, *Qualitative Research Methods*. UK: SAGE Publications, 2020.
- [9] C. I. de Campos, C. S. Pitombo, P. Delhomme, and J. A. Quintanilha, "Comparative Analysis of Data Reduction Techniques for Questionnaire Validation Using Self-reported Driver Behaviors," *J. Safety Res.*, vol. 73, pp. 133–142, 2020, <https://doi.org/10.1016/j.jsr.2020.02.004>.
- [10] J. Luo and C. K. Y. Chan, "Qualitative Methods to Assess Intercultural Competence in Higher Education Research: A Systematic Review With Practical Implications," *Educ. Res. Rev.*, vol. 37, p. 100476, 2022, <https://doi.org/10.1016/j.edurev.2022.100476>.
- [11] H. Samadi and N. Samadi, "Study of Life Skills Based on the Verses of the Textbook of Holy Quran," *J. Soc. Sci. Humanit. Res.*, vol. 8, no. 3, pp. 37–42, 2020, <https://doi.org/10.24200/jsshr.vol8iss3pp37-42>.
- [12] B. Deliser, "What is the Qur'an: A Contemporary Contribution to The History of the Qur'an," *Korkut Ata Türkiyat Araştırmaları Derg.*, no. 13, pp. 1591–1611, 2023, <https://doi.org/10.51531/korkutataturkiyat.1397482>.
- [13] Zulkarnaini, "The Qur'an as A Holy Text: Reconstruction of Revelation and Prophetic Identity," *J. At-Tibyan J. Ilmu Alqur'an Dan Tafsir*, vol. 7, no. 2, pp. 276–292, 2023, <https://doi.org/10.32505/at-tibyan.v7i2.5372>.
- [14] A. Saiin, C. Wesnedi, Zaitun, and M. Rizki, "Education of Honesty and Sincerity in The Qur'an as Part of Humanity," *Al-Riwayah J. Kependidikan*, vol. 14, no. 1, pp. 71–86, 2022, <https://doi.org/10.47945/al-riwayah.v14i1.424>.
- [15] A. A. G. Saged *et al.*, "Impact of Quran in Treatment of the Psychological Disorder and Spiritual Illness," *J. Reli. Heal.*, vol. 59, pp. 1824–1837, 2020, <https://doi.org/10.1007/s10943-018-0572-8>.
- [16] M. H. Aji, M. Z. Hilmi, and M. T. Rahman, "The Living Qur'an as a Research Object and Research Methodology in the Qur'anic Studies," *J. Iman dan Spiritualitas*, vol. 1, no. 1, pp. 78–84, 2021, <https://doi.org/10.15575/jis.v1i1.11489>.
- [17] Karman, R. Anwar, and L. Hakim, "The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren," *J. Pendidik. Islam*, vol. 9, no. 2, pp. 169–186, 2023, <https://doi.org/10.15575/jpi.v9i2.24933>.
- [18] E. Khaidir and F. M. Suud, "Islamic Education in Forming Students' Characters at As-Shofa Islamic High School, Pekanbaru Riau," *Int. J. Islam. Educ. Psychol.*, vol. 1, no. 1, pp. 50–63, 2020, <https://doi.org/10.18196/ijiep.1105>.
- [19] N. Khasanah, A. I. Hamzani, and H. Aravik, "Religious Moderation in the Islamic Education System in Indonesia," *QALAMUNA J. Pendidikan, Sos. Dan Agama*, vol. 15, no. 1, pp. 629–642, 2023, <https://doi.org/10.37680/qalamuna.v15i1.4115>.
- [20] A. Hidayat, S. Fatimah, and D. N. Rosidin, "Challenges and Prospects of Islamic Education Institutions and Sustainability in The Digital Era," *Nazhruna J. Pendidik. Isla*, vol. 5, no. 2, pp. 351–366, 2022, <https://doi.org/10.31538/nzh.v5i2.2106>.
- [21] D. Ilham, "The Challenge of Islamic Education and How to Change," *Int. J. Asian Educ.*, vol. 1, no. 1, pp. 09–20, 2020, <https://doi.org/10.46966/ijae.v1i1.16>.
- [22] Y. Nurdyanti, M. Yamin, and I. Mustafa, "The Curriculum Basis of Islamic Education Perspective Ali Ahmad Madzkur," *Nazhruna J. Pendidik. Islam*, vol. 5, no. 2, pp. 555–571, 2022, <https://doi.org/10.31538/nzh.v5i2.2001>.
- [23] M. Lövdén, L. Fratiglioni, M. M. Glymour, U. Lindenberger, and E. M. Tucker-Drob, "Education and Cognitive Functioning Across the Life Span Education and Cognitive Functioning Across the Life Span," *Psychol. Sci. Public Interes.*, vol. 21, no. 1, pp. 6–41, 2020, <https://doi.org/10.1177/1529100620920576>.
- [24] M. Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in The Era of Industrial Revolution 4.0," *J. Ilm. Islam Futur.*, vol. 20, no. 1, pp. 86–104, 2020, <https://doi.org/10.22373/jiif.v20i1.5797>.
-

- [25] M. Fauziddin, Suryanti, and Wiryanto, “Community-Based Education and Regional Culture, Has It Been Put into Practice?,” *Al-Ishlah J. Pendidik.*, vol. 14, no. 2, pp. 1069–1078, 2022, <https://doi.org/10.35445/alishlah.v14i2.2067>.
- [26] Zulkarnain and Zubaedi, “Implementation of community-based education management: a case study of Islamic boarding schools in Bengkulu city, Indonesia,” *Cypriot J. Educ. Sci.*, vol. 16, no. 6, pp. 3305–3316, 2021, <https://doi.org/10.18844/cjes.v16i6.6560>.
- [27] D. Mariyono, Maskuri, and M. D. Ghony, “Reconstructing Multicultural Islamic Education in Indonesia (Binoculars of Azyumardi Azra’s Thought),” *Edunity Soc. Educ. Stud.*, vol. 2, no. 4, pp. 454–466, 2023, <https://doi.org/10.57096/edunity.v2i4.80>.
- [28] Nursalim, “Management Perspective of Islamic Educational Institutions in Facing The Industrial Revolution 4.0.,” in *Reinventing Islamic Education and Development Technologi for Future*, 2023, pp. 381–408. <https://doi.org/10.24853/pi.1.0.2023.381-408>.
- [29] N. N. Ratna and Elihami, “The Strategy in Non-Formal Education: Learning of Islamic Education Based on The Community,” *J. Edukasi Nonform.*, vol. 2, no. 1, pp. 101–108, 2021, [Online]. Available: <https://ummaspul.e-journal.id/JENFOL/article/view/1795>
- [30] A. Ridho, Zainollah, Ismail, and A. Primarni, “Democratization of Islamic Education Through School-Based Management,” *FIKROTUNA J. Pendidik. Dan Manaj. Islam*, vol. 10, no. 2, pp. 1892–1908, 2021, <https://doi.org/10.32806/jf.v14i02.5195>.
- [31] I. Zaki, M. B. F. Zusak, D. A. Mi’raj, and F. F. Hasib, “Islamic Community-Based Business Cooperation and Sustainable Development Goals: A Case of Pesantren Community in Indonesia,” *Int. J. Ethics Syst.*, vol. 38, no. 4, pp. 621–632, 2022, <https://doi.org/10.1108/IJOES-12-2021-0218>.
- [32] Suyadi, Z. Nuryana, Sutrisno, and Baidi, “Academic Reform and Sustainability of Islamic Higher Education in Indonesia,” *Int. J. Educ. Dev.*, vol. 89, p. 102534, 2022, <https://doi.org/10.1016/j.ijedudev.2021.102534>.
- [33] S. F. Shah, S. R. Ghazi, M. Ud-Din, S. Shahzad, and I. Ullah, “Quality and Features of Education in the Muslim World,” *Univers. J. Educ. Res.*, vol. 3, no. 4, pp. 243–257, 2015, [Online]. Available: <https://doi.org/10.13189/ujer.2015.030401>
- [34] M. Akmansyah and Nurnazli, “Prevention of Radicalism Infiltration in Pesantren,” in *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS)*, 2019, pp. 264–269. <https://doi.org/10.2991/assehr.k.201113.050>.
- [35] N. Habiburrahmanuddin, “Pendidikan Berbasis Masyarakat Dalam Al-Qur’an,” Institut PTIQ Jakarta, 2022. [Online]. Available: <https://repository.ptiq.ac.id/id/eprint/688/>
- [36] R. N. Fajri and S. Fauziyyah, “Metode Dakwah dalam Al-Qur’an (Studi Komparatif Tafsir Al-Misbah dan Tafsir Al-Azhar),” *JIIIP - J. Ilm. Ilmu Pendidik.*, vol. 7, no. 1, pp. 399–408, 2024, <https://doi.org/10.54371/jiip.v7i1.3336>.

