



## SCHOLARSHIP OF SYEKH JAMALUDDIN AL-QASIMI (1282 H-1332 H) IN EDUCATION

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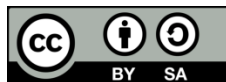
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### ABSTRACT

*Education is an important thing in Islam. Every Muslim is encouraged to seek various types of knowledge. The importance of this education is clearly stated in the Qur'an and Sunnah and explained by Islamic scholars in their great works. This paper reveals the involvement and commitment of Sheikh Jamaluddin al-Qasimi in the field of education. He was a great contemporary scholar in Syria who produced several works discussing educational ideas. This paper focuses on his involvement in the field of education which includes an analysis of his students and his students and his educational works. This debate further examines his contributions and works in the field of education. The results of the study found that al-Qasimi has contributed a lot in the field of moral education, morality to oneself, morality to Allah SWT and his massanger, morality in the home and social society.*

**Keywords:** *Islam education, Researcher, masterpiece of Education, Syekh Jamaluddin Al-Qasimi*

### ABSTRAK

*Pendidikan merupakan perkara yang penting dalam Islam. Setiap Muslim digalakkan untuk menuntut pelbagai jenis ilmu. Kepentingan pendidikan ini secara jelas dinyatakan dalam al-Quran dan al-Sunnah serta dijelaskan oleh para sarjana Islam menerusi karya-karya agung mereka. Makalah ini menyingkap penglibatan dan komitmen Syekh Jamaluddin al-Qasimi dalam bidang pendidikan. Beliau merupakan ulama besar kontemporari di Syam yang menghasilkan beberapa karya yang membincangkan idea-idea pendidikan. Makalah ini menumpukan kepada penglibatan beliau dalam bidang pendidikan yang merangkumi analisis mengenai para murid dan karya-karya pendidikan beliau. Perbahasan ini seterusnya mengkaji sumbangan dan karya-karya beliau dalam bidang pendidikan. Hasil kajian mendapati bahawa al-Qasimi telah banyak memberikan sumbangan dalam bidang pendidikan akhlak, akhlak kepada diri sendiri, akhlak kepada Allah SWT dan RasulNya, akhlak di dalam rumah dan sosial kemasyarakatan*

**Kata Kunci:** *pendidikan Islam, pemikir Pendidikan Islam, karya agung Pendidikan Islam, Syekh Jamaluddin al-Qasimi*

## 1. INTRODUCTION

The field of education is very important in human life and is given emphasis in Islam through its main sources, namely al-Quran and al-Sunnah. The Quran is a complete and perfect source of reference and guidance in the delivery of teaching and education (Hanafi, 1996). Islamic scholars including Sheikh Jamaluddin al-Qasimi played an important role in explaining the principles contained in both through their works and practices in the related fields. This paper discusses the prominence of Sheikh Jamaluddin al-Qasimi in the field of education. This study was conducted following his research writings in the education field which are still lacking conducted by other researchers. Thus, this study is seen as relevant to be presented to the community.

## 2. RESEARCH METHOD

This research uses the library research method (Library Research), namely research where the data or materials needed to complete the research are sourced from libraries, such as books, encyclopedias, dictionaries, journals, magazines, and the like. The research approach used in this research is a content analysis approach, a method for obtaining information about the content of a text (Choiri, 2019).

## 3. RESULT AND ANALYSIS

### **Communication Concepts in Roman Jakobson's Semiotic Theory**

The word "communication" has a fairly broad and important meaning in the context of human interaction and information exchange. Basically, communication is the process of exchanging information, messages, or meaning between individuals or groups (Xiao, 2018). In this process, the sender sends a message to the recipient with the aim of conveying information, ideas, or feelings. Messages are the essence of communication. This can be spoken words, writing, images, symbols, or physical actions (Ahmad, 2014). This message contains the information that the sender wants to convey. Communication can occur in various forms and levels of complexity. This involves the use of language, symbols, and codes that can be recognized by both the sender and the recipient. Communication can also be verbal (spoken or written) or non-verbal (body gestures, facial expressions, eye contact, etc.). Therefore, communication is a broad process of exchanging information, which plays an important role in daily life, business, education, and many other aspects of human interaction (Ramadanty, 2014).

In Roman Jakobson's semiotic theory, the concept of communication is an important element that plays a central role in understanding how messages are conveyed and understood in the context of language and signs (Zainuddin, 2021). Roman Jakobson is a linguistics and semiotics expert who is famous for his

contributions to understanding the communication process, especially through a semiotic approach (Taufiq, 2016). Within the framework of Roman Jakobson's semiotic theory, the concept of communication can be explained by several key elements, namely:

a) Sender.

The sender is the individual or entity who creates or produces the message. In a communications context, this could be a writer, speaker, artist, or other source of information. The sender is responsible for communicating the message to the recipient.

b) Message

Message is the information or meaning that the sender wants to convey to the recipient. This can be written text, spoken utterances, images, or other symbols that contain meaning.

c) Code

Code is a symbolic system or language used by a sender to convey a message to a recipient. This code can be in the form of a specific language, musical notation, images, or other codes that can be interpreted by the recipient.

d) Channel

Channel is the medium or physical way in which messages are conveyed from the sender to the recipient. This can involve media such as books, letters, spoken conversations, radio, television, or digital media such as email or text messages.

e) Receiver

The recipient is the individual or entity who receives the message from the sender. The recipient's task is to understand, interpret, and respond to the message received.

f) Context

Context is the situation, environment, or frame of reference in which communication occurs. This includes aspects such as cultural background, social norms, time, place, and history that may influence the understanding and interpretation of the message.

From the theory explained previously, researchers focus on code and context. Because that is the emphasis in Jakobson's theory, code is the meaning behind a message that can be understood from the context of the message conveyed by the sender to the recipient. With code and context theory, researchers believe they are able to represent the intent of the Prophet Syu'aib's communication to the people of Madyan. By understanding the concept of communication in Roman Jakobson's semiotic theory, we can identify and analyze how messages are structured, delivered and received in various contexts. It helps us understand the role of language, symbols, and context in complex communication processes.

### Da'wah message in Surah AL-A'raf Verse 85

Based on research that researchers have conducted using Roman Jakobson's theory of communication semiotics, in Surah Al-A'raf verse: 85 researchers found various da'wah messages, where the message was conveyed by the Prophet Syu'aib as Addresser to the Madyan residents as his Addresse, with the code in Arabic, the contact is language contact, the message is a da'wah message. These results will be explained further in the following discussion:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

It means:

To the people of Madyan, We (sent) their brother, Shu'aib. He said, "O my people, worship Allah. There is no god for you (to be worshipped) but Him. Indeed, a clear proof has come to you from your Lord. So, perfect your measurements and scales, and do not harm (the rights of) others in the slightest. Do not (also) do damage to the earth after repairing it. That is better for you, if you believe.

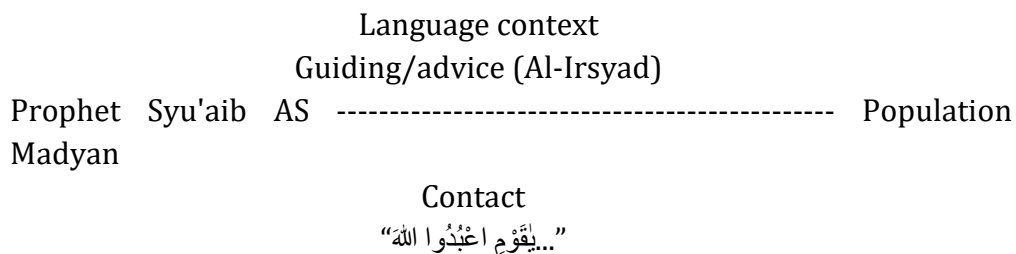
In the verse above, there are many preaching messages expressed by Prophet Syu'aib to the people of Madyan, this is what researchers will analyze using Roman Jakobson's semiotic theory regarding the semiotics of communication.

#### 1. Message to worship Allah

.....قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ.....

In this fragment of verse, researchers obtained information that there was a conversation between the prophet Syu'aib and the people of Madyan. namely the prophet Syu'aib conveyed guidance or advice to the people of Madyan to worship Allah SWT. If we look at the factors discussed by Roman Jakobson, Prophet Syu'aib here is known as the Addresser or the person who conveys the message, namely in the form of a da'wah message, and the people of Madyan are the people who in this case are in the position of Addresse or who receive the message. In the communication between the Prophet Syu'aib and the people of Madyan, the code used Arabic sentences, namely in the sentence *يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ*. The context is in the form of linguistic context, namely by paying attention to the speech in this verse, Prophet Syu'aib is actually trying to guide (advise) his people to worship Allah SWT and convey that there is no god worthy of worship other than him, which is known to be true that all the Prophets were sent by Allah. On earth, the main task is to invite people to worship Allah SWT, including what the Prophet Syu'aib conveyed to the people of Madyan. The guidance or advice of the Prophet Syu'aib is the context of the

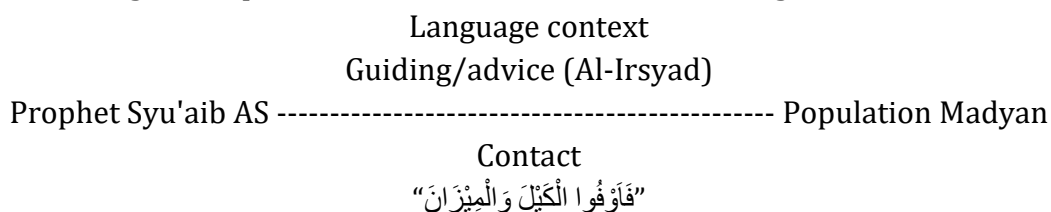
language which in Balaghah Science is called Al-Irsyad, which means command sentences that show the meaning of Irsyad or guidance, which can include proverbs, advice, or ways to carry out something or get something. In simple terms, it can be seen in the following scheme.



## 2. Order to fine-tune measurements and scales

.....فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ.....

In this fragment of verse, researchers obtained information that there was a conversation between the prophet Syu'aib and the people of Madyan. namely the prophet Syu'aib conveyed guidance or advice to the people of Madyan to perfect the measures and scales. If we look at the factors discussed by Roman Jakobson, Prophet Syu'aib here is known as the Addresser or the person who conveys the message, namely in the form of a da'wah message, and the people of Madyan are the people who in this case are in the position of Addressee or who receive the message. In the communication between the Prophet Syu'aib and the people of Madyan, the code used Arabic sentences, namely in the phrase فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ. The context is in the form of linguistic context, namely by paying attention to the speech in this verse, Prophet Syu'aib is actually trying to guide (advise) his people to measure and weigh according to their proportions, without reducing what is the right of other people, in this case buying and selling. The guidance or advice of the Prophet Syu'aib is the context of the language which in Balaghah Science is called Al-Irsyad, which means command sentences that show the meaning of Irsyad or guidance, which can include proverbs, advice, or ways to carry out something or get something. In simple terms, it can be seen in the following scheme.



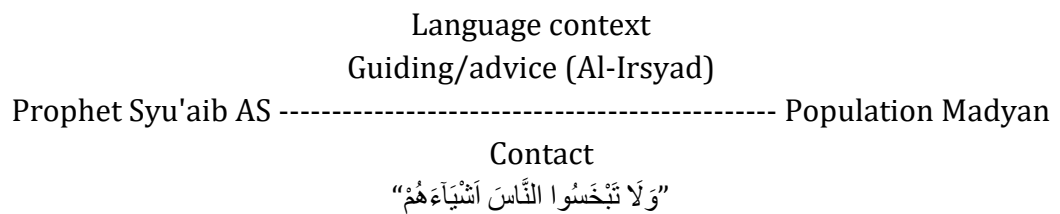
## 3. Message not to harm other people's rights

.....وَلَا تَجَسُّوْا النَّاسَ أَشْيَاءَهُمْ.....

In this fragment of verse, researchers obtained information that there was a conversation between the prophet Syu'aib and the people of Madyan. namely the prophet Syu'aib conveyed guidance or advice to the people of Madyan in

the form of a sentence prohibiting them from cheating on other people by not giving them what should rightfully belong to them. If we look at the Jakobson Roman language factor, Prophet Syu'aib here is known as the Addresser or the person who conveys the message, namely in the form of a da'wah message, and the people of Madyan are the people who in this case are in the position of Addresse or who receive the message.

In the communication between the Prophet Syu'aib and the people of Madyan, the code uses Arabic sentences, namely the sentences mentioned above. The context is in the form of language, namely by paying attention to the speech in this verse, the Prophet Syu'aib was actually trying to guide (advise) his people not to oppress other people, not to do anything that was detrimental to other people. The guidance or advice of the Prophet Syuaib is a language context which in Balaghah Science is called Al-Irsyad, which means command sentences that show the meaning of Irsyad or guidance, which can include proverbs, advice, or ways to carry out something or get something. In simple terms, it can be seen in the following scheme.



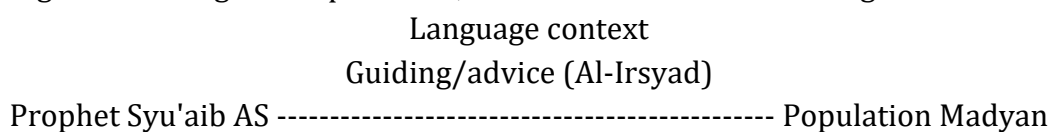
#### 4. A message to protect the earth and not destroy it

.....وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا.....

In this fragment of verse, researchers obtained information that there was a conversation between the prophet Syu'aib and the people of Madyan. namely the prophet Syu'aib conveyed guidance or advice to the people of Madyan in the form of a prohibition sentence not to cause damage on the face of Allah's earth, this is in line with the fact that humans were created by Allah on this earth as caliphs, one of whose roles is to protect Allah's earth so that it remains safe. safe and peaceful. The damage that is meant here is not only the damage that humans do to the earth, but furthermore that Allah through the prophet Shu'aib in this verse wants to convey that there are many other behaviors that cause damage on this earth, when we do not carry out Allah's commands, when we disobey. adhering to the normative values set by Allah and when we do not maintain a good ukhuwah relationship, this is all destructive behavior on Allah's earth.

If we look at the Roman Jakobson language factor, Prophet Syu'aib here is known as the Addresser or the person who conveys the message, namely in the form of a da'wah message, and the people of Madyan in this verse are the people who are in the position of Addresse or who receive the message. In the communication between the prophet Syu'aib and the people of Madyan. The

code uses Arabic sentences, namely the sentences above. The context is in the form of language, namely by paying attention to the speech in this verse, Prophet Syu'aib is actually trying to guide (advise) his people not to cause damage to the earth, in other words they must protect the earth with all good behavior as explained previously. The guidance or advice of the Prophet Syuaib is the context of the language which in Balaghah Science is called Al-Irsyad, which means command sentences that show the meaning of Irsyad or guidance, which can include proverbs, advice, or ways to carry out something or get something. In simple terms, it can be seen in the following scheme.



### **The Relevance of Roman Jakobson's Approach to the Semiotics of Surah Al-A'raf Verse 85 in the Modern Context**

The message of preaching about tawhid (belief in one God) and rejection of idol worship contained in Verse 85 remains relevant in modern society. The concept of monotheism is the core of Islamic teachings and has major implications in the daily lives of Muslims (Tomo 2014). Semiotic analysis helps us explore the meaning and significance of these messages in a modern context, allowing for a deeper understanding of religious messages. In a modern context, the use of Arabic in the Qur'an remains relevant, and semiotic analysis can help us understand the language and symbols used in the holy text. This is important because language is the main tool for conveying religious messages and Islamic values in modern society.

Roman Jakobson's approach allows us to analyze the conative function, which is related to efforts to influence the behavior and thoughts of the recipient of the message. In the modern context, religious messages in the Koran can influence the behavior, morals and values of Muslim individuals (Mailasari, 2014). Semiotic analysis helps us understand how da'wah messages can have an impact on shaping a person's character and behavior. Semiotic analysis also considers social and cultural context. In modern, diverse societies, understanding the message of da'wah in different cultural and social contexts is becoming increasingly important (Nuwairah, 2014). By using a semiotic approach, we can better adapt da'wah messages to diverse societal contexts.

In an increasingly global and connected world, religious studies and understanding religious values have increasingly greater relevance (Muttaqin, 2014). Semiotic analysis with Roman Jakobson's approach allows a scientific and analytical approach to religious texts, facilitating dialogue between various groups and promoting a better understanding of religion. This can help resolve misunderstandings and conflicts that may arise in multicultural and multireligious societies. Roman Jakobson's approach to semiotics has significant relevance in

understanding the message of da'wah in Surah Al-A'raf Verse 85 in a modern context. This allows a deeper understanding of the meaning and significance of religious messages in Islam and helps Muslim communities apply these values in their increasingly complex daily lives.

#### 4. CONCLUSION

Surah Al-A'raf Verse 85 is an important part of the Qur'an which contains a strong message of preaching about monotheism and rejection of idol worship. The message of monotheism and rejection of idol worship remains at the core of Islamic teachings and can be applied in the daily lives of Muslim communities. Roman Jakobson's semiotic analysis helps reveal the meaning and significance of this message in the context of language and symbols, and highlights its relevance in modern society. Roman Jakobson identifies various communication functions in this verse, including a referential function that highlights the content of the da'wah message, a conative function that tries to influence behavior, and a metalinguistic function that emphasizes the use of Arabic as a communication tool.

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