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EDUCATIONAL PATTERN OF GIFTED CHILDREN FROM THE PERSPECTIVE OF THE QUR'AN (STUDY OF *QS. ALI 'IMRĀN* VERSE 159 AND *QS. AL ISRĀ* VERSE 84)

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Abstract

Many people still do not understand that gifted children are children who have good strengths and have a positive impact on the people around them. For this reason, this study aims to reveal the pattern of gifted children's education from the Quran perspective in *QS. Ali Imran* verse 159 and *QS Al Isra'* verse 84. This study is library research with data collection from primary and secondary sources. The study results showed that in the interpretation of Al Misbah by M. Quraish Shihab and Tafsir Al Azhar by Buya Hamka, every human being has a tendency, potential, and innate that encourage his activities to work and develop talents, including intelligent children with unique talents (gifted). According to the two interpretations, the way parents nurture gifted children must take four steps: being gentle with children, forgiving if children make mistakes, inviting deliberation if children want something, and having faith in God through prayer and other worship.

Keywords: *Educational Pattern, Gifted, The Qur'an, QS. Ali Imran Verse 159, QS. Al-Isra' Verse 84*

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INTRODUCTION

In recent years, the issue of unique and talented children has emerged in the world of education. Every child is born with unique and diverse potential, and each has different talents and interests from one another (Satriyawan & Ichsan, 2020). Over time, the potentials possessed by a child are identified through various learning experiences. The 2003 National Education System Law introduced the term "Specially Intelligent and Specially Talented (CIBI)," namely in article 32, paragraph 1, which reads, "Special education is education for students who have difficulty in following the learning process due to physical, emotional, mental, social disorders, and/or have the potential for special intelligence and talent" (Nugroho & Mareza, 2016). So children who have the potential for exceptional intelligence, high intellectual ability, and above average intelligence are genius children, which the new term calls "Gifted" (Ginting & Ichsan, 2021).

A child who is identified as a child with exceptional intelligence has a greater chance of success than his friends who are not recognized as exceptional intelligence (Tiel, 2014). But it turns out that many parents still do not know about it. It can be seen from the environment that cannot welcome their presence. In addition, many educational institutions are unable or not ready to provide all the facilities related to learning methods and handling. These obstacles are influenced by several factors, such as the educational material itself or other materials.

Gifted children will be labeled as rebellious, lazy, and even shy. They have not been identified as underachievers, namely children with above-average IQ. They realize their potential. They cannot contribute to society and have little chance of success in the future if society and their environment fail to understand the child (Dewi & Trisnawati, 2017). This phenomenon often occurs in the community, especially among the lower middle class. On the other hand, intelligent children sometimes have difficulty adapting to the environment; even to them, they are considered strange, so society considers the child to be a problem child. Likewise, they are less understood by their surroundings and do not get good treatment, so the results of their lives are also less than optimal.

Underachiever is a term for a child who experiences underachievement, a condition of significant gap where a student's achievement score is far below that expected as measured by a standardized academic intelligence test (IQ test) (Yasip, 2012). If gifted children receive the proper guidance to develop their potential fully and optimally, they can make extraordinary contributions to the nation and state (Munandar, 2012). Monks said that a gifted child's

learning process is maximized if he gets support from the school, family, and environment. From the role played by the school and family, the implications are very influential for gifted children because they can maximize their social and emotional potential (Andreas, 2018). Parents play a full role in influencing children to foster self-confidence to achieve brilliant achievements (Munawaroh et al., 2024).

The difference between gifted and other children can be seen from the special and unique characteristics that show they are superior to others (Ginting & Ichsan, 2021). Monks, an educational psychologist from the Netherlands, paid special attention to gifted children, namely that if the potential for talent mentioned by Renzulli (intelligence, creativity, and high motivation) does not receive adequate support from the family and school environment, then this talent (giftedness) will be very difficult to realize (Melati, 2018).

In the Qur'an, a person who has above average intelligence, if seen from the characteristics that experts put forward, is called *ulī al-albāb, ulī an-nuhā, ulī- al-abṣār* and *ulu al-ilm.* Allah says, "Indeed in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding" (*QS. Āli Imrān* [3]: 190) (Kemenag RI, 2016). In the Qur'an, all children are born not understanding anything. Allah says: "And Allah brought you out of your mothers' wombs while not knowing anything, and He gave you hearing, sight and a heart, so that you may be thankful" QS. An-nahl [16]: 78) (Kemenag RI, 2019). It is also stated that children are born in a state of nature where there is no change in that nature, as Allah says: So turn your face straight towards the religion of Allah; (remain on) the nature of Allah who has created humans according to that nature. There is no change in God's nature. (That is) straight religion; but most people don't know" *(QS. Ar-rūm [30]: 30)* (Departemen Agama RI, 2015).

The meaning of fitrah Allah is Allah's creation. Allah created humans to have a religious instinct, namely the religion of monotheism. If some humans do not have the faith of monotheism, it is not natural. They do not have the religion of monotheism because of the influence of the environment. However, the Qur'an explains that the factor of change is an external factor related to the environment, be it family or society. It is described in the Qur'an: "For humans, there are angels who always follow them in turns, in front of them and behind them, they guard them by Allah's command. Indeed, Allah does not change the state of something. Several things must be analyzed from the verse. First, the verse above explains social change, not individual change. Second, "*qaum*" indicates a general social law that applies

to all groups, not just Muslims. Third, the verse speaks of two actors of change, namely, the first actor is Allah Swt, and the second actor is humans (the society that makes the change). Fourth, the verse emphasizes that the changes made by Allah must be preceded by societal changes (Shihab, 2017).

Providing education for children with exceptional intelligence potential has a firm legal basis. It can be seen in Law Number 20 of 2003 concerning the National Education System. Article 5, paragraph 4 states, "Citizens with special intelligence and talents have the right to receive special education." Article 32, paragraph 1 states, "Special education is education for students who have difficulty following the learning process due to physical, emotional, mental, social disorders, and/or special intelligence and talents." This provision is clarified in Ministerial Regulation No. 17 of 2010 Article 134 paragraph (1), "Special education for students who have special intelligence and/or talents functions to develop the potential excellence of students into real achievements by their special characteristics." This provision is also contained in Article (2), "Special education for students who have potential intelligence and/or special talents aims to actualize all their special abilities without ignoring the balance in the development of spiritual, intellectual, emotional, social, aesthetic, kinesthetic and other intelligence." (Nasution et al., 2022).

Based on the problems presented, the researcher reveals the importance of analyzing gifted children's educational patterns from the Qur'an perspective; namely, the researchers analyze verse 159 in *QS. Āli 'Imrān* and verse 84 in *QS. Al-Isrā*. For this reason, this study is essential as a reference for children's education in the context of religious studies.

METHODS

The type of study is a document or text study, a kind of qualitative research based on documents. In other words, researchers focus on analyzing or interpreting written materials based on their context. The materials studied include textbooks, newspapers, magazines, films, diaries, literary manuscripts, articles, and so on (Rijali, 2018). The results of qualitative studies place more emphasis on meaning because qualitative study is a method used in research to explore the meaning of natural objects and study results.

This type of study is also called library research, which is carried out by collecting the necessary literature books and studying or reviewing various related data from primary and secondary sources (Moleong, 2013). Researchers use this research because it tries to reveal

and determine factually and systematically about professional educators in the Qur'an, especially in understanding the education pattern of gifted, intelligent children. This study does not test hypotheses or use hypotheses but only describes the information according to the study results (Sugiyono, 2015).

RESULTS

Smart Children with Special Talents (Gifted) in QS. Al-Isrā Verse 84 Perspective of Ibn Kathir and Buya Hamka

1. Tafsir Quraish Shihab of *QS Al-Isra* Verse 84

   'Say: Each person acts according to his circumstances." "*syakilah*" was initially used for a branch on one path. Ibn Asyur understood this word as a path or habit carried out by a person. Sayyid Quthub understood it in terms of way and tendency. The meaning of this verse is correct. This verse shows that every human being has a tendency, potential, and disposition that drives their activities. Meanwhile, other experts argue that there are four types of humans: the tendency to worship, research, and study diligently, the propensity to work hard, and the tendency to art. All have different emphases on their activities. On the other hand, some people are introverted, like to be alone, do not want to socialize much, and are open people (extroverts). Furthermore, there are brave people and fearful people. There are generous people, and there are stingy people. There are forgiving people and vengeful people. Some people are good at being grateful, and some deny services. (Shihab, 2017). "And say to those who do not believe: "Do according to your ability; indeed, We also do (too)." (Kemenag RI, 2019).

   The stories and news of the prophets always contain rights and teachings for believers, as in the following verse, "Convey, O Muhammad, these rights and teachings to all humans so that they believe and practice them, and say to those who will continue to believe no longer, continue to disobey and disobey, "Do what you can and how you can to fight against Islam and the believers and commit whatever iniquity you are able and willing to commit! We also act according to our methods and abilities, according to what Allah has taught us. And wait for the consequences of your actions; we are also waiting for the sanctions that Allah will impose on you and the success Allah has promised us." (Departemen Agama RI, 2015).

There is a word that means full power to carry out something. From here, the word is understood as a condition enabling someone to do the work he wants as much as possible (Shihab, 2002). That is why in this verse, His word mentions it, "Say: Each person acts according to his circumstances. So your Lord knows best who is most right in the way." (*QS. Al-Isrā* [15]:84) (Kemenag RI, 2019). Between us and you, and in the future, He will reward everyone who does good deeds according to his deeds. Indeed, nothing is hidden from His knowledge. In the previous verse, Allah tells us about the shortcomings of humans as creatures except those whom Allah SWt protects in two states: happy or miserable. If He helps and gives what he desires, then he does not want to obey Him and is reluctant to worship Him and turns his back with an arrogant attitude. Mujahid said: "Namely, away from Us (Allah)."(Shihab, 2017).

Allah Swt mentions the shortcomings of humans as they are, except for those who are cared for by Allah SWT in two states, namely happy and miserable states. Because if Allah gives him blessings in the form of wealth, health, victory, sustenance, and help, and obtains what he wants, then he turns away, does not want to do obedience to Allah, does not want to worship Him, and even turns away and turns his body (Ihsan, 2023). Turning back with an arrogant attitude means moving away from God. Through this verse, Allah commands humans to work and create according to their innate talents. Allah and His Messenger do not force. Because Allah knows best who does good deeds and those who go astray, any human being can achieve good deeds before Allah knows oneself, which is an absolute requirement in approaching Allah Swt (Shihab, 2017).

2. Tafsir Buya Hamka *QS. Al-Isrā* Verse 84

In *Al-Azhar's* interpretation, Buya Hamka interprets this verse as the potential for humans to work according to their respective talents. The word "*syakilatihi*" is interpreted as innate (talent). Everyone is born with their disposition. Therefore, it is fitting for humans to know who they are so that their lives do not fail and their souls do not get sick. All work in this world is good and noble as long as it is done according to the lines determined by God (Hamka, 1984). This verse shows humans have tendencies, potentials, and dispositions driving their activities. Experts argue that there are four types of humans. Some have tendencies towards worship, enjoy researching and learning, are

hard workers, and are artistic. On the other hand, some introverted humans like to be alone and don't like to socialize, and some are the opposite (Shihab, 2017).

Through this verse, Allah commands humans to work and create according to their innate talents. Allah and His Messenger do not force people to do various things because Allah knows best who does good deeds and wrong. Any human being can achieve good deeds before Allah in order to know oneself, which is an absolute requirement in approaching Allah Swt.

DISCUSSION

Educational Patterns for Gifted Children in *QS. Āli 'Imrān* Verse 159 Perspective of M. Quraish Shihab and Buya Hamka

In *Q.S Ali Imran* verse 159, Allah says, "So it is because of Allah's grace that you are gentle towards them. If you act tough and have a rude heart, they will distance themselves from those around you. Therefore, forgive them, ask for forgiveness, and consult with them in this matter. Then, when you have decided, put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (Kemenag RI, 2016).

1. *Asbabun Nuzul*

Quoting from several sources, verse 159 of *QS. Ali Imran* was revealed when the Battle of Uhud involved the Muslims and the infidel Quraysh. It is said that the outbreak of the war in 625 AD was inseparable from the defeat of the Quraysh in the Battle of Badr a year earlier (Ansanoor, 2021). The enthusiasm of the Muslims to fight is flaring up. Quite a few troops disobeyed the Prophet's orders during the war. The Muslims, who initially won the battle, were forced to retreat. Most of the soldiers left Rasulullah Saw under enemy siege. There remained a few friends who were still loyal to protecting the Prophet until finally, this verse was revealed to calm and please the Prophet Saw (Hamka, 1984).

2. Tafsir Al-Misbah *QS. Ali Imran* Verse 159

Allah SWT said to His Messenger while mentioning the grace that He had bestowed on him, as well as on the believers. Allah has made his heart gentle towards his people so they obey his commands and avoid his prohibitions. Allah also makes his words feel soothing to their hearts. Namely, the attitude of a gentle person towards others, nothing

else but Allah, makes that a blessing for all humans. Qatadah said regarding the meaning of His words, "So it is because of Allah's grace that you are gentle towards them, that is, it is thanks to Allah's grace that you can be gentle towards them."(Shihab, 2017).

After this verse, Allah then guides Muslims in general. At that time, guidance was directed at the Prophet Muhammad saw, while mentioning the Prophet's gentle attitude towards Muslims, especially those who had committed mistakes and violations in the battle of *Uhud*. Because there are many things in the Uhud battle that can invite human emotions to become angry. However, there is also quite a lot of evidence that shows the weakness of the Prophet SAW. He consulted with them before deciding to go to war and accepted most of their proposals, even though he was not happy with it. He did not curse or blame the archers for leaving their base but only gently reprimanded them. If so, then it is due to the enormous mercy from Allah, as understood from the infinitive form (*nakirah*) of the word "mercy," not because of another reason, as understood from the letter "*Ma*," which is used in the context of the determination of His mercy (Shihab, 2017).

If people behave harshly, have bad manners, are rude in words and days, and are insensitive to other people's conditions, they will undoubtedly distance themselves from those around them because of antipathy towards them. Because the behavior of Muslims is not like that, then forgive the mistakes they make. Ask Allah to forgive them for the sins they have committed and consult with them in matters of war and world affairs, not issues of the Shari'a or religion. Then, if they have done the things above and have decided to carry out the results of the deliberations, do so while relying on Allah. Indeed, Allah loves those who put their trust in Him, and thus He will help and guide them towards what they hope for (Shihab, 2017). The essence of this verse is proof that Allah is the educator and personality shaper of the Prophet Muhammad Saw. The Prophet said: "My Lord educated me, so the results of His education are excellent." His personality was formed not only by the knowledge that Allah bestowed on him through the revelations of the Qur'an, but Allah's light illuminated his heart; even the totality of his being was a blessing for all nature (Shihab, 2002).

All the good deeds of the Prophet Muhammad were due to the grace that Allah sent down into his heart, and Allah made it special for His Prophet. Because Allah has equipped him with the noble morals of the Qur'an and His great wisdom (Al-Maraghi, 1974). Abdullah bin Umar said, "Indeed, I have found the characteristics of the Messenger of

Allah in the previous books, that he was not harsh in his attitude, not hard in his heart, nor did he shout and make loud noises in the market place, he did not repay evil for evil. His heart is noble and full of compassion and likes to forgive and forgive." (Al-Dimasyqi, 2002).

Allah Swt says in another verse, "Truly there has come to you a Messenger from your own people. He feels your suffering hard, he really wants (faith and salvation) for you. He is very merciful and merciful towards the believers." (Shihab, 2017). At the end of this verse, Allah gives the highest praise to the Prophet with the titles *raūf* and *rahīm*, which means very loving, forbearing, patronizing, and merciful. At the same time, raūf and rahīm are the attributes of Allah which are included in the asmā al-husnā (beautiful names of Allah). The grace of Allah given to the Prophet has been carried out well, so it has become his attitude and character, and Allah Himself gave him the title with the *asma* of Allah (Hamka, 1984).

Imam Ahmad narrated from Abu Umamah that Rasulullah Saw said: "O Abu Umamah, there are among the believers whose hearts I have become soft towards." (Al-Marwazi, 1993). In the interpretation of *Al Misbah*, in the verse above, the Prophet Muhammad Saw mentioned three characteristics in sequence, which were ordered to be carried out before deliberation. Although its meaning in the context of the revelation of the verse is related to the battle of Uhud, its meaning is more related to how to carry it out and the importance of deliberation. It adorns the Prophet Muhammad SAW and everyone who conducts deliberation. After that, they are mentioned again or the attitude that must be taken after the results of the deliberation (Shihab, 2017).

There are at least two critical requirements in deliberation: First, be gentle, not rude, and not hard-hearted. A person who conducts deliberation, especially those in a leadership position, must first avoid harsh words and stubbornness because if not, the deliberation partners will leave, and the results will not be optimal. Second, forgive and open a new page. The word "Sorry" literally means to erase. Forgiveness erases the scars of the heart due to the treatment of other parties that are considered unreasonable, while the brightness of the mind is only present with the light of the cloudiness of the heart. On the other hand, people who deliberate must always prepare their minds to be willing to forgive because it is possible that when conducting deliberation, there are differences of opinion or opinions that offend feelings and can even turn the deliberation into a fight. The relationship with

God must also be harmonious to achieve the best from a deliberation result. That is why the three things that must accompany deliberation are requests for forgiveness. Divine forgiveness in the context of deliberation is to trust in God or surrender after making up one's mind (Shihab, 2017).

The Prophet always held consultations with his companions when facing a significant problem. It is a revelation that Allah has revealed but does not stipulate the rules for consultation because consultation varies according to the situation and conditions in society and the development of the era and place. If the Prophet had stipulated the consultation regulations, Muslims would consider it an Islamic teaching, so they would try to practice it in all areas (Shihab, 2017). M. Quraish Shihab initially defined deliberation as "taking honey out of a beehive." Then, it developed to include everything that can be taken or taken out of another, including opinions. It means "deliberation" is only used for good purposes (Shihab, 2017).

According to him, honey produced by bees is not only sweet but also a cure for many diseases and a source of human health and strength. If so, those who deliberate like bees are very disciplined creatures whose cooperation is fantastic because their food intake comes from flower essence, the result is honey, and their sting is medicine. That is deliberation. The Prophet likened a believer to a bee (Al-Qurthubi, 1995). Al-Qurthubi quoted from Ibn Athiyah's opinion: "There is no one who consults more with his companions apart from the Messenger of Allah.".

According to Sayyid Quthb, deliberation is a *qath'ie* argument that Muslims should not abandon. Deliberation is a fundamental basis in Islamic law established by the Islamic religion. There is no fundamental Islamic law other than deliberation. However, the form and deliberation methods are left to humans because progress and development constantly change (Quthb, 1906).

If the Prophet SAW. If you hold a deliberation to decide a matter, then the people must follow it. In this context, the word "*syawir*" is the keyword that will be analyzed. The word "*syaawir*" is the imperative form of the verb "*syaawara-yusyaawiru*," which has the *masdar* form of the word "*musyaawarat*." The word's primary meaning is to offer and take something (Firdaus, 2019). In this case, deliberation can be done for all problems that do not yet have clear and definite religious guidance, as well as those related to worldly life. "And (for) those who respond to (obey) the call of their Lord and establish prayer, and

their affairs (are decided) by consultation among themselves, and they spend out of what We have provided for them." (Kemenag RI, 2016).

The verse praises the group of Muslims in Medina (*Ansar*) who were willing to defend the Prophet SAW and agreed to it through the deliberation they held at the house of Abu Ayyub al-Anshari. Explains that they discussed their affairs without rushing and did not prioritize each other's opinions in every problem that came to them, namely problems that concerned the wider community, such as the appointment of the caliph, the arrangement of the state, the appointment of regional leaders, and judicial laws. Likewise, they discussed their personal affairs. This proves how vital deliberation is in overcoming every life problem, especially problems concerning society.

Some scholars say that humans are divided into three. The first is perfect humans, namely people with the right ideas (opinions) and are deliberate. Second, half-human humans are people who have the right ideas (opinions) but do not deliberate, and vice versa, deliberate but do not have ideas. Third, non-human humans do not have ideas (opinions) and do not deliberate (Yusliyadi & Nurhadi, 2020). Why did the Prophet exemplify the attitude of deliberation? Because he knew how to respect the attitudes and thoughts of others. Likewise, in educating gifted children who are stubborn, impatient, unwilling to follow rules, etc.

The most appropriate way to raise gifted children is to compromise through discussion. Parents are required to have strong patience. Because what is conveyed by parents will not be accepted by the child, he will always demand evidence that he believes first that what the parents offer is the truth. Situations and characteristics of children like this often lead to conflict and even violence against children. Something that is very much avoided because children can only grow up healthy if they are in a wholesome, safe, and supportive environment.

The method of deliberation or discussion in raising gifted children must be done in two directions: First, discussing with experts (gifted experts, child psychologists, and school leaders). Second, discuss with the child himself. Discussion is the wisest way to understand the problems children face, what they feel, what they think, and other things. The discussion will strengthen the psychological relationship between children and parents, which is very important in developing good parenting for children (who need special attention). From an early age, children should be introduced to development

patterns that are indeed different from others to understand that each child has a different growth and development pattern from one another in *QS. Āli Imrān* verse 159 explains that three attitudes are sequentially ordered to the Prophet SAW to be implemented before deliberation. People participating in the deliberation must possess these three attitudes so that its implementation can follow expectations. This essential attitude can be seen in *QS. Āli Imrān* verse 159, namely a gentle and not extreme attitude, an attitude of being open-minded, open and forgiving, humble, and asking for forgiveness.

CONCLUSION

Bright children with unique talents (gifted) are viewed from the perspective of *QS. Al-Isrā* verse 84, according to *Tafsir Al Misbah* by Prof. M. Quraish Shihab and *Tafsir Al Azhar* by Buya Hamka, is that every human being has a tendency, potential, and innate that drives their activities to work and develop their respective talents. Parenting smart children with unique talents according to the two interpretations, there are at least four steps that must be taken by parents, namely by being gentle with children, forgiving if children make mistakes, inviting deliberation if children want something, and having faith in God through prayer and other worship.

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