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NOMOR SKRIPSI  
179/IAT-U/SU-S1/2022

# CONTEXTUALIZATION OF CRITICAL THINKING ACCORDING TO THE QUR'ANIC VERSES (THEMATIC STUDY)

## A THESIS

Submitted to faculty of Ushuluddin as partial fulfillment of the requirements for  
getting the Bachelor of Religious (S.Ag) in Qur'an and Exegesis Sciences  
Department



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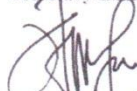
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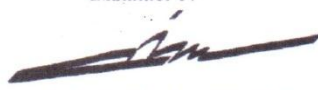
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Judul	: "Contextualization of Critical Thinking According to the Qur'anic Verses (Thematic Study)"

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Pekanbaru, 27 Juni 2022

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4. Saya dengan ini menyerahkan karya tulis ini kepada Fakultas Ushuluddin UIN Suska Riau. Mulai dari sekarang dan seterusnya. Hak Cipta atas karya tulis ini adalah milik Fakultas Ushuluddin, dan publikasi dalam bentuk apapun harus mendapat izin tertulis dari Fakultas Ushuluddin.
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This thesis was written and intended to fulfill one of the requirements for getting an undergraduate degree (Bachelor) of Religious Studies at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, majoring in Qur'an and Exegesis Sciences. Hopefully, this thesis can be understood and useful for readers. The writer realizes the success of writing this scientific research is achieved with the help of various parties; therefore, the writer would like to give thanks to:

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3. **Mr. Agus Firdaus Chandra, Lc., M.A**, as Head of the Qur'an and Exegesis Sciences Department and **Mr. Afriadi Putra, S.TH.I., M.Hum** as Secretary of the Qur'an and Exegesis Sciences Department.
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5. **Mr. Drs. Saifullah, M.Us.**, as a Supervisor II, helped the writer complete this thesis.
6. **Dr. H. Nixon Husin, Lc., M.Ag.**, had helped the writer complete this thesis as an Academic Advisor.





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The writer's parents, **Harmaini** and **Emelliani** who always give love, assistance, and support, especially the writer's father, Harmaini, who always support the writer's willingness to pursue academic studies and all writer's decision to walk on the life either emotionally or financially.

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## A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

### Consonant

Consonant		
Arabic		Latin
ا	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic		Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

Vocal		Long Vocal		Example	
اَ =	a	اَ =	ā	تَكَاتُرْ =	takātsur
اِ =	i	اِ =	ī	يَهْيَجْ =	yahīj
اُ =	u	اُ =	ū	تَعْلَمُونَ =	ta'lamūn
اَو =	aw	اَو =	aw	سَوْفَ =	sawf
اَي =	ay	اَي =	ay	عَيْنَ =	'ayn

### Long Vowls and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with "a" *kasrah* with "i" *dlommah* with "u" while the long readings are each written in the following way:

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Vocals (a) long =	Â	for example	قال	become qâla
Vocals (i) long =	î	for example	قيم	become qîla
Vocals (u) long =	û	for example	دون	become dûna

Especially for the reading of ya' nisbat, it should not be replaced with "i" but still written with "iy": in order to describe ya' nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya' after *fathah* is written with "aw" and "ay". Consider the following example:

Diphthong (aw) =	أَوْ	for example	قول	become qawlun
Diphthong (ay) =	أَيَّ	for example	خير	become khayru

#### C. Ta' marbûthah (ة)

*Ta' marbûthah* is transliteration with "t" if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

#### D. Articles and Lafadh al-Jalâlah

The word "al" (ال) is written in lowercase unless it is located at the beginning of the sentence, while "al" in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

- Al-Imâm al-Bukhâriy say...
- Al-Bukhâri, in the opening of the book, explained...
- Masyâ' Allâh kâna wa mâ lam yasya' lam yakun.





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## ABSTRAK

Skripsi ini berjudul **“Kontekstualisasi Berfikir Kritis Menurut Ayat-ayat al-Qur’an (Studi Tematik)”**. Penelitian ini dilatarbelakangi oleh kondisi sosial yang semakin kompleks dan kemajuan teknologi informasi, mendorong adanya pertukaran informasi yang belum terverifikasi secara maksimal. Tujuan penelitian ini antara lain 1. Mengetahui tentang bagaimana kontekstualisasi berpikir kritis menurut ayat-ayat al-Quran 2. Bagaimana dampaknya dalam kehidupan sosial. Dilihat dari jenisnya, penelitian ini termasuk jenis penelitian kepustakaan (*Library Research*), Dalam penelitian ini penulis menggunakan metode tematik dengan mengadakan penelitian terhadap kitab-kitab Tafsir, buku-buku dan bentuk tulisan yang berhubungan dengan kontekstualisasi berpikir kritis. Adapun hasil penelitian ini adalah 1. Menunjukkan dalam Surah al-Baqarah ayat 260 Allah mengajarkan kita melalui contoh Nabi Ibrahim Alayhissalam bahwa kita harus berani bertanya sampai kita yakin seyakini-yakinnya, sampai hati kita tenang dan damai. Sedangkan surah al-Anbiya ayat 52, 59-64 Allah mengajarkan kita untuk menggunakan akal pikiran yang telah Allah berikan kepada kita dan merenungkan segala sesuatu guna mencari sebuah kebenaran. 2. Dengan berfikir kritis kita memiliki ide kreatif, lebih memahami sudut pandang orang lain, mampu berfikir lebih mandiri, meminimalisir persepsi yang salah. Maka dapat ditarik kesimpulan bahwa Berpikir kritis merupakan suatu kemampuan yang wajib dimiliki oleh setiap diri manusia.

Kata Kunci: kontekstualisasi, berfikir, kritis.



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**ABSTRACT**

This thesis is entitled "**Contextualization of Critical Thinking According to the Qur'anic Verses (Thematic Study)**". This research is motivated by increasingly complex social conditions and advances in information technology, encouraging the rapid exchange of information that has not been verified optimally. The aims of this research are: 1. To know how to contextualize critical thinking according to the verses of the Qur'an 2. What is the impact on social life? Judging from the type, this research belongs to the type of library research. In this study, the author uses the thematic method by researching Tafsir books, books, and forms of writing related to the contextualization of critical thinking. The results of this study are 1. It shows in Surah al-Baqarah verse 260 Allah teaches us through the example of Prophet Ibrahim Alayhissalam that we must dare to ask questions until we are sure until our hearts are calm and peaceful. While surah al-Anbiya verses 52, 59-64 Allah teaches us to use the mind that Allah has given us and meditate on everything in search of truth. 2. By thinking critically we have creative ideas, better understand other people's points of view, can think more independently, and minimize wrong perceptions. So it can be concluded that critical thinking is an ability that must be possessed by every human being.

Keywords: contextualization, thinking, critical.

## الملخص

هذه الرسالة بعنوان "تحديد سياق التفكير النقدي حسب آيات القرآن (دراسات موضوعية)". هذا البحث مدفوع بالظروف الاجتماعية المعقدة بشكل متزايد والتقدم في تكنولوجيا المعلومات ، مما يشجع التبادل السريع للمعلومات التي لم يتم التحقق منها على النحو الأمثل. أهداف هذا البحث هي: ١. معرفة كيفية تأطير التفكير النقدي وفقاً لآيات القرآن ٢. ما هو تأثير ذلك على الحياة الاجتماعية. انطلاقاً من النوع ، ينتمي هذا البحث إلى نوع البحث المكتبي ، وفي هذه الدراسة يستخدم المؤلف المنهج الموضوعي من خلال إجراء بحث على كتب التفسير والكتب وأشكال الكتابة المتعلقة بسياق التفكير النقدي. نتائج هذه الدراسة ١. تبين في سورة البقرة الآية ٢٦٠ أن الله يعلمنا من خلال مثال النبي إبراهيم عليه السلام أننا يجب أن نتجرأ على طرح الأسئلة حتى نتأكد تمامًا ، حتى تهدأ قلوبنا ويسكنها السلام. بينما سورة الأنبياء الآيات ٥٢ ، ٥٩-٦٤ يعلمنا الله أن نستخدم العقل الذي أعطانا الله والتأمل في كل شيء بحثاً عن الحقيقة. ٢. من خلال التفكير النقدي ، لدينا أفكار إبداعية ، ونفهم بشكل أفضل وجهة نظر الآخرين ، ونستطيع التفكير بشكل أكثر استقلالية ، وتقليل التصورات الخاطئة. لذلك يمكن استنتاج أن التفكير النقدي هو قدرة يجب أن يمتلكها كل إنسان.

الكلمات المفتاحية: السياق ، التفكير ، النقدي.

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## CHAPTER I INTRODUCTION

### A. Background of the Problem

The very great favor of Allah SWT that is entrusted to the human body is the mind which is one of the most important and valuable assets for human life. Intellect has a very important role and position in Islam because Islam can be understood and understood by mankind by using reason. Al-Qur'an and Sunnah found a lot of descriptions that lead to the praise of reason and the necessity to use it. This shows that humans always use reason in developing knowledge and make it a benchmark regarding things that are within the reach of reason. The goal is also that humans accept the decisions of anyone that is in line with reason and reject anything and anyone contrary to reason.<sup>1</sup>

The existence of reason also makes humans different from the creatures created by Allah on this earth. Even without reason, it will make humans the same as animals, only eat and drink, there is no other activity to live on this earth. It is for this reason that humans become civilized creatures compared to other Allah's creatures.<sup>2</sup> Besides reason, it makes humans civilized, it makes humans able to understand instructions, carry out orders, and also carry out the caliphate and worship, with reason Allah SWT makes humans higher than other creatures.

Thinking also has several virtues including the hadith of the Prophet narrated by Abi Hurairah. Rasulullah said:

فكرة ساعة خير من عبادة ستين سنة

<sup>1</sup> M. Quraish Shihab, *Logika Agama, Kedudukan Wahyu & Batas-Batas Akal dalam Islam*, (Jakarta: Lentera Hati, 2005), p. 116

<sup>2</sup> Muhammad Amin, *Kedudukan Akal dalam Islam*, *Online Jurnal Tarbawi*, 03, |No 1 (Januari – Juni 2018), p. 8.

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Meaning: "*Thinking, contemplating God's creation for a moment is better, more important than people who worship for 60 years*"<sup>3</sup>

Abu Darda' also said:

فكرة ساعة خير من قيام ليلة

Meaning: "*Thinking for a moment is more important than one night's worship.*"<sup>4</sup>

However, with the potential for thinking that humans have, if not controlled by faith and piety, they will be able to make humans free to think without control. This uncontrolled freedom of thought will cause various impacts, both positive and negative impacts. Among the negative effects of freedom of thought is the emergence of thoughts that are filled with a lack of gratitude for God's favors, a priori, bad prejudice, distrust of others, suspicion, and doubt, which are complete without basis. Though such thoughts are prohibited in Islam because they are contrary to the contents of the Qur'an.

Critical thinking is an ability that must be possessed by every human being because considering the increasingly complex social conditions and advances in information technology, it encourages the rapid exchange of information that has not been verified optimally. Unverifiable exchange of information maximally can have an impact on the emergence of various problems. The inability of the community to criticize the truth of the information obtained can have an impact on social problems in various aspects of human life.<sup>5</sup>

In Islam itself to ensure the truth of information known a term called tabayyun. According to Efendi, tabayyun is defined as an action

<sup>3</sup> Abu Syaikh al Ashbahâny, *al 'Adzamah*, (Beirut: Dar al-Kitâb al-Ilmiyah 2002, Jilid 1), p.299.

<sup>4</sup> Abu Bakr Ahmad Ibn al-Husain Al-Baihaqî, *Syu'ab al-Imân* (Beirut: Dar al-Kitâb al-Ilmiyah 2000), p.109

<sup>5</sup> Al-Walidah, "*Tabayyun di era generasi millennial*", Jurnal Living Hadi, Vol. 1 No. 2, 2017.

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taken to seek clarity about the nature or truth of a fact carefully, thoroughly, and carefully. That is, in Islam every human being is required and encouraged to always be careful, not easy to digest and draw conclusions from any information obtained without first trying to prove its truth with clear sources.<sup>6</sup>

Especially in today's digital era, it can result in various kinds of changes experienced by society, including cultural, social, political changes, and even ethical changes from existing norms. So that these changes are a factor in the emergence of new problems that occur in society. Therefore, these problems require a solution that can be justified. Coupled with increasingly rapid technological developments can lead to an explosion of information coming from tens of thousands of web search engines on the internet. So that many posts are spread on the web and social media that contain Islamic content that aims to answer problems in society.

However, the content is not credible or can be justified because many of the answers follow liberal views. If people cannot think critically, then people will be easily misled by this information. Therefore, to be able to use the information properly, it is necessary to evaluate the data and sources of information that come. The ability to evaluate and then decide whether the information is correct or not requires critical thinking skills. Therefore, it is important to have the ability to think critically every human being must have. As Muslims, of course, we already know that there are many verses of the Qur'an that command humans to think. As stated in the Qur'an Surah Al-Baqarah verse 44:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ لَا تَعْقِلُونَ

<sup>6</sup> Efendi, E., "Tabayyun dalam jurnalistik", Jurnal Komunikasi dan Kajian Islam, No. 3 III, 2016.



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Meaning: "Why do you tell other people (to do) the service, while you forget yourself (obligations) yourself, even though you read the Book (Torah)? Then don't you think?" (Q.S. Al-Baqarah [2]: 44)<sup>7</sup>

The book in this verse is addressed to people who have the Book, namely monks and priests. There is a narration narrated by Ibn Abbas, that this verse was revealed regarding the Jewish monks of Medina. They ordered those to whom they gave secret advice to believe in the Prophet Muhammad, but they never believed.<sup>8</sup>

In the *Afalaa Ta'qilun* sentence here it explains that do you not have a reason anymore so that you cannot be controlled in doing actions that invite danger? Because a person who has a reason even though his level of intelligence is not much will not admit that he has mastered or has perfect knowledge of the Book, then he calls on mankind to follow guidance and explains to them that happiness will always be with him as long as he follows the instructions of the Qur'an. an, but he does not practice and does not stick to what he instructs others, in addition to not abandoning what they believe to be prohibitions.<sup>9</sup> *khittab* contained in this verse, although intended for Jews, is also an example for anyone that we as creatures of reason are commanded to think when we advise others whether we also do what we advise others.

## B. Definition of the Terms

To make this study easier to understand and avoid mistakes in understanding the keywords contained in the title, the author feels the need to explain these terms:

<sup>7</sup> Al-Qur'an Tajwid Warna Transliterasi Perkata Terjemah Perkata, Juz 17, (Bekasi: Cipta Bagus Segara, 2014), p.7

<sup>8</sup> Ahmad Mushthafa Al-Maraghy Translator Bahrin Abubakar, Translation *Tafsir AlMaraghi*, (Semarang: Toha Putra, 1985), 1st Press, p.179.

<sup>9</sup> Ahmad Mushthafa Al-Maraghy Penerjemah Bahrin Abubakar, *Terjemah Tafsir AlMaraghi*, p. 180

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### 1. Contextualization

The word contextualization comes from the Latin context which means to weave or connect. So the notion of contextualization is a concept of trying to understand the context of human life broadly in the dimensions of culture, religion, social economy, and politics, to the overall situation with the aim that reporting can be carried out properly and understood correctly by everyone who lives in that context.<sup>10</sup>

### 2. Critical Thinking

Critical thinking implies readiness in making decisions that are full of consideration.<sup>11</sup> It can also be interpreted that critical thinking is deep thinking. Critical thinking is a mental process to analyze the information obtained. The information is obtained through observation, experience, communication, or reading. Critical thinking includes thinking reflectively and productively and evaluating evidence. According to John Chaffe, critical thinking is defined as thinking systematically and investigating the thinking process itself. This means not only thinking deliberately, but also examining how we and others use evidence and logic. Meanwhile, according to Dacey and Kenny, critical thinking is the ability to think logically and apply it to assess situations and make good decisions.<sup>12</sup>

### C. Identification of the Problem

Moving on from the theme that the author adopted as the title of this research, the author formulates the identification of the problem so that it can be used as research material, including the following:

1. Thinking is a parameter of progress and retreat of human life.

<sup>10</sup> Megawati Manulang, *Misi dalam Masyarakat Majemuk* (Tarutung: Institut Negri Tarutung, t.t.), p.10

<sup>11</sup> Anita Widia Wati H., *Analisis Kemampuan Berpikir Kritis Siswa dalam Memahami Masalah Matematika pada Materi Fungsi di Kelas XI IPA MA Al-Muslihun Kanigoro Blitar Semester Genap Tahun Ajaran 2012/ 2013*, (Tulungagung: Skripsi Tidak Diterbitkan, 2013), p. 10

<sup>12</sup> Desmita. (2010). *Psikologi Perkembangan Peserta Didik*. Bandung: PT Remaja Rosdakarya. p. 153

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2. Not being able to verify the exchange of information to the maximum can have an impact on the emergence of various problems.
3. The inability of the community to criticize the truth of the information obtained can have an impact on social problems in various aspects of human life.
4. Some Muslims do not know about critical thinking by the teachings of the Qur'an.

#### D. Scope of the Problem

Based on the description of the background and identification of the problem above, the author gives a problem definition in discussing this problem. In this study, the authors limit the problem as follows:

1. That this research was conducted by taking data from Using the interpretation of Ibnu Kathir, interpretation of al-Azhar and interpretation of al-Misbah., hadith and opinions on critical thinking according to the opinion of the scholars by focusing on the verse about critical thinking in surah al-Baqarah verse 260, surah al-Anbiya verse 52, and surah al-Anbiya verses 59-64.
2. Explain the role and impact of Critical Thinking in Islam on the social life of the Muslim community.

#### E. Formulation of the Problem

At a glance, the description of the previous discussions makes the researcher feel the need to raise several problem formulations related to the study above, including the following:

1. How is the contextualization of critical thinking according to the qur'anic verses?
2. How is the role and impact of critical thinking in social life?



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## **F. Objectives of the Research**

1. To find out the contextualization of critical thinking according to the Qur'anic verses.
2. To find out how to apply critical thinking according to the Islamic view in social life.

## **G. Benefits of the research**

1. Theoretical Uses
  - a. To find out how the context and application of critical thinking according to the Islamic view in the verses of the Qur'an
  - b. Contributing to the knowledge base regarding the concept of critical thinking according to the Islamic view in the verses of the Qur'an and also needs to be known by some students and the public in general.
2. Practical Use
  - a. Adding a treasury of references in the UIN Suska Riau library at the Ushuluddin Faculty for students who will research further about critical thinking according to the Islamic view in the verses of the Qur'an.
  - b. To contribute thoughts about the importance of critical thinking according to the Islamic view in the verses of the Qur'an so that it can strengthen faith and understand religion properly and correctly.

## **H. The Systematics of Writing**

The systematics of this discussion aims to make it easier for readers to examine the contents in it. The systematics are as follows:

**CHAPTER I:** An introductory chapter, which is an introduction that describes the entire contents of the writing, so that it can provide information about everything related to this research, which consists of the Background of the problem, to provide an academic explanation of why

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this research needs to be done and what the background of this research. Then proceed with problem identification, to describe the problems associated with this title. After that, the problem definition and problem formulation, so that this research is more focused, the objectives and benefits of research both academically and practically, and systematic writing, to assist in understanding the overall context of this research.

**CHAPTER II:** This chapter is placed by the systematics, namely a literature review, contains in it the theories or opinions of a person, and consists of brief discussions in it, such as the definition of critical thinking, Islam, the definition of the Qur'an, and so on.

**CHAPTER III:** Which contains research methods, consisting of the type of research, research data sources consisting of primary data sources and secondary data sources, data collection techniques, namely the stages that the author does in collecting data, and data analysis techniques, namely the stages or methods analysis carried out.

**CHAPTER IV:** This is a chapter on presenting and analyzing data, how to study the verses of the Qur'an related to the themes and titles discussed, and whether the contextualization of critical thinking according to the Qur'anic Verses and its impact on Muslim social life.

**CHAPTER V:** This is the final part of this thesis which contains conclusions that explain the entire content of the writing which is the answer to the main problems raised, and provides suggestions that are considered important for the progress and continuation of better research.

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## CHAPTER II

### THEORITICAL FRAMEWORK

#### A. Theoretical Basis

##### 1. Understanding of the Critical Thinking

Critical thinking is a cognitive skill that allows a person to investigate a situation, problem, question, or phenomenon to make an assessment or decision. Critical thinking is the result of one of the largest parts of the human brain, the cerebrum (forebrain).<sup>13</sup>

Another opinion says that critical thinking is an activity through a way of thinking about ideas or ideas related to the concepts given or presented. Critical thinking can also be understood as an activity of analyzing ideas or ideas in a more specific direction, distinguishing them sharply, selecting, identifying, reviewing, and developing them in a more perfect direction. Critical thinking is related to the assumption that thinking is a potential that exists in humans that needs to be developed for optimal abilities.<sup>14</sup>

Facione explained that critical thinking is a thinking activity that has a purpose and is achieved by proving, interpreting, and solving problems and critical thinking can also be collaborative, including the efforts made.<sup>15</sup> Meanwhile, according to Sulistiani, states that critical thinking is thinking about something rationally, then collecting as much information as possible about the reasoning method used to make the right decision.<sup>16</sup>

<sup>13</sup> Nurani Soyomukti, *Teori-teori Pendidikan*, (Yogyakarta: Ar-Ruzz Media, 2015), p.40

<sup>14</sup> Ahmad Susanto, *Teori-teori Pembelajaran di Sekolah Dasar*, (Jakarta: Prenadamedia Group, 2013), p. 121

<sup>15</sup> Facione, A. 'Critical Thinking: What It Is and Why It Counts. Measured Reasons LCC and by Insight Assessment', (2015), p. 4

<sup>16</sup> Sulistiani, E., & Masrukan, M, 'Pentingnya Berpikir Kritis dalam Pembelajaran Matematika untuk Menghadapi Tantangan MEA. PRISMA, Prosiding Seminar Nasional Matematika, (2015): p. 605-612



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The characteristics of people who think critically include:

- a. can think rationally in dealing with problems.
- b. can make the right decisions.
- c. able to analyze, coordinate and dig up information by the facts found.
- d. Can conclude existing problems and be able to make logical arguments. The ability to think critically is elastic, that is, it is not rigid to old knowledge and traditions. In addition, someone who thinks critically will verify something carefully, so that they can reach the truth they believe in.<sup>17</sup>

Critical thinking depends on the character, integrity, and principles of the person who has it. Perhaps this realization is part of the basis for why people today demand greater learning about critical thinking skills.

Meanwhile, according to Syutaridho, he said that critical thinking is "thinking that is accurate, relevant, reasonable and also thorough in the context of analyzing problems, synthesizing, generalizing, applying concepts, interpreting, evaluating supporting arguments and hypotheses, solving problems, and also in making decisions".<sup>18</sup>

Then Muhibbin Syah said critical thinking skills are "the embodiment of learning behavior, especially those related to problem-solving". Furthermore, critical thinking means reflecting on the problem in depth, maintaining the script's description so that it remains open to various approaches and perspectives, not simply trusting information that comes from various sources (oral or written), and

<sup>17</sup> Chen, M. and Shi, N. 'Investigating the Influence of Topic Writing in Biology Teaching on Students' Critical Thinking Disposition Improvement. *Science Journal of Education*, Vol. 4, No. 6 (2017): p. 206-213

<sup>18</sup> Syutaridho. 2016. *Mengontrol Aktivitas Berpikir Kritis Siswa Dengan Memunculkan Soal Berpikir Kritis*. *Jurnal Pendidikan Matematika JPM RAFA*, (online), Vol. 2, No. 1,



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thinking reflectively rather than accepting ideas. External ideas without significant understanding and evaluation.

So, from several expert opinions, it can be concluded that critical thinking skills are empowering cognitive skills or strategies in determining goals, evaluating activities in considering conclusions to be drawn, and mental activities that will be carried out to evaluate the truth of a statement.

## 2. History of Critical Thinking in Islam

Muslims know Prophet Ibrahim as the formulator of the epistemological basis of criticism in Islam. It is the epistemology of Prophet Ibrahim that until now is held as "religion-tawhid", not only by Muslims but also by Christians and Jews despite the deviations between them. As depicted in the Qur'an, Prophet Ibrahim has introduced a critical way of thinking towards social realization, starting from theological dismantling to criticism of existing power.<sup>19</sup>

Prophet Ibrahim's procession in seeking God has illustrated the processes and stages in seeking and finding the truth. This is where the spiritual journey of man is clearly illustrated. Prophet Ibrahim started by empowering the potential of the body (physical), the potential of thought (akliah or ratio), and finally the potential of the heart (qalbu). All of these are practical steps for humans to find the truth.<sup>20</sup>

At the time of Prophet, Abraham people worshiped the stars and statues. Those who worship the stars are the people of Hiran, while those who worship the image are the people of Babylon. Prophet Ibrahim 'Alaihissalam Preaching to the People of Hiran. The inhabitants of Hiran are star worshipers. He invites his people to think

<sup>19</sup> Ahmad Rizky Mardhatillah Umar, *Nalar Kritis Muslim Abad XXI*, (Surabaya: Pustaka Saga, 2017), p. 25.

<sup>20</sup> <https://kisahmuslim.com/2564-kisah-nabi-ibrahim-alaihissalam-bag-1.html> diakses pada 20 Juni 2022 pukul 13:12.



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about the heavenly bodies; whether these objects deserve to be worshiped.<sup>21</sup>

At first, when night fell, Prophet Ibrahim briefly watched the stars, he declared that the stars in the sky were his Lord. Thus his people, some of whom are star worshipers, were pleased with this statement of the Prophet Ibrahim. But after the stars disappeared, Prophet Ibrahim stated that something that changes or moves and disappears indicates that it has a beginning and an end. Likewise, witnessing the bright moon, Prophet Ibrahim also stated that the moon is his God. But after the moon disappeared and no longer shone, Prophet Ibrahim denied the moon as a God worthy of worship. In this case, with his wisdom, Prophet Ibrahim wanted to state that some of his people who worship the moon should be aware of their mistakes and misguidance. Then after the night turned to day, Prophet Ibrahim saw the sun whose light shone brightly on the earth. Prophet Ibrahim stated that the sun is his God because the sun is the largest object in all the heavenly creatures that he saw. With this statement of the Prophet, Ibrahim made the worshipers of the sun proud. But when the sun went down, Prophet Ibrahim denied being his God. He declares from the error of his people who worship the sun.<sup>22</sup>

Prophet Ibrahim's method of building 'critical reason is quite interesting. Prophet Ibrahim built his epistemology of monotheism through a dialectical process. Prophet Ibrahim's way of philosophizing depicted in the Qur'an led him to the conclusion about monotheism as identity. With this epistemological building, Prophet Ibrahim criticized social practice and became a guide for the people after him.

The Qur'an takes this picture in Surah Al-An'am [6] verses 75-80:<sup>23</sup>

<sup>21</sup> <https://kisahmuslim.com/2564-kisah-nabi-ibrahim-alaihissalam-bag-1.html> diakses pada

22 Juni 2022 pukul 13:12.

<sup>22</sup> Sri Suyanti, "Kisah Ibrahim Mencari Tuhan dan Nilai-nilai Pendidikan", ..., p. 110- 111

<sup>23</sup> Ahmad Rizky Mardhatillah Umar, *Nalar Kritis Muslim Abad XXI*, ..., p. 25.



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وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمُوتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ٧٥  
 فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا تَهْتَاجُ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ ٧٦  
 فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ  
 مِنَ الْقَوْمِ الضَّالِّينَ ٧٧ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا  
 أَفَلَتْ قَالَ يُقَوْمُ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ٧٨ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  
 السَّمُوتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ٧٩ وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي  
 فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي  
 كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ

The Meaning: "And thus We showed Ibrahim (our) dominion in the heavens and the earth, and so that he may be of those who believe (75) When the night had darkened, he (Ibrahim) saw a star (then) he said, "This is my Lord." So when the star set he said, "I do not like the setting." (76) Then when he saw the moon rising he said, "This is my Lord." But when the moon was setting he said, "Truly, if my Lord had not guided me, I would have been of the lost ones." (77) Then when he saw the sun rising, he said, "This is my Lord, this is greater." But when the sun went down, he said, "O my people! Truly, I dissociate myself from what you associate with." (78) I turn my face to (Allah) Who created the heavens and the earth with complete submission (following) the true religion, and I am not of the polytheists. (79) And his people denied it. He (Ibrahim) said, "Are you going to argue with me about Allah, even though He has guided me? I do not fear (the calamity of) what you associate with Allah unless my Lord wills something. The knowledge of my Lord covers everything. Can't you take a lesson?" (80). (Q.S. Al-An'am [6]: 75-80)<sup>24</sup>

<sup>24</sup> Al-Qur'an Tajwid Warna Transliterasi Perkata Terjemah Perkata, Juz 17, (Bekasi: Cipta Bagus Segara, 2014), p.137

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In some of these verses, the Prophet Ibrahim invited his people to think clearly about the feasibility of worshipping hayaakil (sky objects).<sup>25</sup> Thus the teachings of Prophet Ibrahim, his teachings are the teachings of the Prophet Adam to the Prophet Muhammad Shallallahu 'Alaihi Wasallam, namely monotheism (worship only Allah and negating worship other than Him).<sup>26</sup> Naturally, Abraham later became the father of the prophets. The foundation of monotheism is obtained not doctrinally, but philosophically and through an honest way of thinking.<sup>27</sup>

In addition to the story of Prophet Ibrahim, there is also the story of the Companions of the Prophet who encourages Muslims to have critical thinking skills, namely the story of Al-Hubab bin Al-Mundzir. When morning broke and the sun began to shine, some Muslim troops prepared themselves to go to the battlefield against the Quraysh infidels who had been tyrannizing them. There was no challenge on their faces. Being a martyr in the war at that time was something that every Muslim craved. The troops were led directly by the Prophet Muhammad with his beloved companions. Starting from Abu Bakr, Umar, Ali, and several other friends. The troops were prepared to stop the trade caravans of the Quraysh infidels led by Abu Sufyan. However, Abu Sufyan's trading caravan preferred a detour route so as not to meet the Islamic troops. The Messenger of Allah directed his troops to the hill of Badr. A hill located near the city of Medina.<sup>28</sup>

They then moved until they arrived at the opposite edge of the valley of Badr, while the Messenger of Allah had arrived at the edge of the other opposite valley in a position almost opposite the

<sup>25</sup> <https://kisahmuslim.com/2564-kisah-nabi-ibrahim-alaihissalam-bag-1.html> diakses pada 21 juni 2022 pukul 13:12

<sup>26</sup> <https://kisahmuslim.com/2564-kisah-nabi-ibrahim-alaihissalam-bag-1.html> ...

<sup>27</sup> Ahmad Rizky Mardhatillah Umar, *Nalar Kritis Muslim Abad XXI*, ..., p. 26.

<sup>28</sup> Muhammad Alvin Nur Choironi, <https://islam.nu.or.id/post/read/102004/alkhubab-bin-al-mundzir-pemilik-taktik-brilian-di-perang-badar> diakses pada 22 juni 2022 pukul 13:15.

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opponent.<sup>29</sup> This is where Al-Hubab bin Al-Mundzir appears like a military adviser while asking "O Messenger of Allah, what do you think about the decision to stop at this place? Is this the resting place that Allah has sent down to you? If that's the case, then there's no choice for us to advance or retreat from this place. Or is this just opinion, tactics, and war tactics?" The Prophet replied, "This is my opinion, strategy, and tactics of war." Then Al-Hubab said, "O Messenger of Allah, I don't think it is right for us to stop here, move the people to a place closer to the spring than them (the Mushriks of Makkah). We stop at that place and we fill the pools behind them, then we make a pool that we fill with water to the brim. After we fight against them we can drink and they can't." Then the Messenger of Allah said, "You have conveyed an accurate opinion." So the Messenger of Allah moved his troops so that they were closer to the spring than the enemy.<sup>30</sup>

In the story of Al-Hubab, it can be seen how the Companions questioned what was done by the Prophet Muhammad Al-Hubab asked whether the strategy taken by the Prophet was a decree from Allah, or was it the personal opinion of the Prophet. If it is a decree from Allah, then Al-Hubab will return: neither forward nor backward. Better, if the strategy came from the Prophet, then it would be important if the strategy was changed. From the story of Al-Hubab bin Al-Mundzir, Prof. Tariq Ramadhan draws 3 things, namely: sources, understanding, and questions. Regarding the source, we have to determine whether someone decides it is from Allah or what is someone's opinion? If it is a revelation from Allah then it must be obeyed. In the story of Al-Hubab, it can be seen how the Companions

<sup>29</sup> Muhammad Sa'id Ramadhan Al-Buthy, *Sirah Nabawiyah & Analisis Ilmiah Manhajiah Sejarah Pergerakan Islam di Masa Rasulullah SAW*, terj. Aunur Rafiq Shaleh Tamhid (Jakarta: Robbani Press, 2006), Cet ke-17, p. 209

<sup>30</sup> Syaikh Shafiyyurrahman Al-Mubarakfury, *Sirah Nabawiyah*, terj. Kathur Suhardi (Jakarta: Pustaka Al-Kautsar, 2005), Cet ke-19, p. 278



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From the story of Al-Hubab bin Al-Mundzir, Prof. Tariq Ramadhan draws 3 things, namely: sources, understanding, and questions. Regarding the source, we have to determine whether someone decides it is from Allah or what is someone's opinion? If it is a revelation from Allah then it must be obeyed. Maybe if it came from a human then something could be questioned.<sup>31</sup> As for asking has something to do with the level of faith, deep faith can be obtained from a series of deep questions which in the end can increase our belief in the truth, not just accept without questioning.<sup>32</sup>

From these stories, the researcher can conclude that critical thinking has been applied and taught to Muslims since the time of Prophet Ibrahim, namely in the journey of Prophet Ibrahim when seeking his God. Likewise, at the time of the Prophet SAW during the Battle of Badr where the Companions of Al-Hubab bin Al-Mundzir thought of looking for a strategy to fight which ended with the victory of the Muslims. By thinking critically we will get the truth and victory as we know from the story of Prophet Ibrahim and the Companions of Al-Hubab bin Al-Mundzir.

Critical thinking is the whole process of positive, emotive, and rational human activity whose manifestations vary according to the context. Philosophy in essence not only teaches humans to think

<sup>31</sup> Jumal Ahmad, <https://ahmadbinhanbal.wordpress.com/2018/09/15/pendekatanislam-terhadap-berpikir-kritis/> diakses pada 23 juni 2022 pukul 11:36

<sup>32</sup> Nur Ana Sejati, "Bagaimana Islam Mendorong Critical Thinking", <https://birokratmenulis.org/bagaimana-Islam-mendorong-critical-thinking/>, diakses pada 23 juni 2022 pukul 11:36

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critically but also to think deeply. Rationalism and empiricism as examples of two schools that teach critical thinking. Cogito is one of the methods to build critical thinking people starting from doubt to certainty.<sup>33</sup>

Humans have a very high realm of curiosity so they are always looking for answers to questions that arise in their lives. Humans will always think critically, by thinking critically questions will arise, and by asking questions, answers will be found which answer is the truth. Along with the development of the times, science can not be separated from philosophy. Philosophy teaches humans to think critically which requires them to make empirical methods to obtain a scientific truth.<sup>34</sup>

### 3. Freedom of thought in Islam

Freedom according to Islam (al-hurriyyah or liberty) in Islam, originally was the concept of ikhtiyar and destiny, which is related to the freedom or not of humans in carrying out their actions, in terms of theology or religion. Then after contact with the western world, the concept developed into a wider scope. Such as freedom of expression or expression of opinion, thought, political freedom, or economic freedom. In this paper, the author will discuss the freedom to think and express opinions; religious freedom; political freedom, including the right to choose a leader, the right to monitor and control the government; and economic freedom. Freedom in Islam is more limited and directed, or in other words free but bound. In contrast to liberal democracy, which emphasizes the ability to act without limits,<sup>35</sup> therefore speaking of the issue of freedom, which by Norman P. Barry,

<sup>33</sup> Rosichin Mansur, "Filsafat Mengajarkan Manusia Berpikir Kritis", dalam Jurnal ElementerIs, Vol. 1 No. 2 November 2019, p. 37.

<sup>34</sup> Baiq Septika Rufaida dkk, "Berfikir Kritis dalam Perkembangan Ilmu Pengetahuan", dalam Artikel Program Magister Fisika Universitas Diponegoro Semarang, Juli 2019, p. 5.

<sup>35</sup> In'amuzzahidin, M. (2017). *Konsep Kebebasan Dalam Islam*. AtTaqaddum, 7(2), p. 259-

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is defined as "the absence of a coercion or obstacle", and by Werner Becker is defined as "a person who within certain limits can do or leaving what he wants, cannot be separated from the context of democracy, theology, thought, politics or attitudes in (determining) religion.

#### 4. The urgency of thinking in Islam

Mind is a great gift given by God to man. One of the things that distinguish humans from animals is their minds. Utilization of the mind properly will make the essence of humanity intact, but if on the contrary, then the essence of humanity will be reduced (reduced) or even dragged to the animal level where the underlying every attitude and step is based solely on instinct. Thinking is a form of reflection (reflected) of the gratitude of a servant to his Lord, a person who does not use his mind properly and correctly then he has disbelieved in the favor of Allah Subhanahu wata'ala.

By getting used to thinking, it can increase the blessings of Allah, because Allah will add His blessings to those who are grateful for them. In the Qur'an the word thinking is mentioned eighteen times, this indicates how important thinking is for human life. Thinking is software that is used to overcome and solve problems faced by humans. For people who want success in both this world and the hereafter, they must use their minds well.

Contemplating well and deeply is not a secret for Muslims. Contemplation is the key to opening all divine light, the beginning or basis for deep vision or vision of the heart or spiritual vision, the door of all knowledge and the way to ma'rifatullah and the knowledge and understanding of Allah Ta'ala. Rasulullah SAW said that one hour of meditation is better than worshiping for a year. In another hadith the Prophet said "sab'ina sanah" Thinking one hour is better than





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worshiping 70 years". In another hadith the Prophet said "alfi aam", "Thinking for one hour is better than worshiping a thousand years".<sup>36</sup>

In elaborating on these three hadiths, Skekh Abdul Qadir Jaelani explained, what it means is that humans think in terms of *firu* (branches), then the value of *tafakkur* is greater than the annual worship. Thinking to know the things that are required by Allah in worship and thinking about the rules of obligatory worship, then the value of *tafakkur* is greater than the worship of a thousand years. Contemplating or thinking will reduce or produce knowledge and produce a state of the heart, or knowledge will move the heart, then the heart moves the limbs of the body to do something.

*Tafakkur* will guide and lead people to a very meaningful and useful understanding conclusion that the hereafter is better than the world. When this thought is deeply planted in the heart, it will undoubtedly lead people to the attitude and behavior of *zuhud* from this world and a great desire for peace, and eternal happiness in the hereafter. This is a change in the heart. Before humans acquire knowledge or knowledge like this, the heart is generally negligent and turns to the pleasures and comforts as well as the luxuries of this world, and does not like, even hate the hereafter.<sup>37</sup>

#### 5. Critical Thinking According to Islamic View

The words "think" and *pakkar* in Indonesian is taken from the Arabic *fikr* which in the Qur'an uses the terms *fakkara* and *tafakkarun*. The word *al-fikr* in the Qur'an is mentioned 18 times. With various editorials, with one verse *fakkara*, one verse *tatafakkaru*, three verse *tatafakkarun*, two verse *yatafakkarun*, and eleven verse *yatafakkarun*.

<sup>36</sup> Syeh Abdul Qadir Al-Jaelani, terj. K.H. Zezen Zaenal Abidin Zayadi Bazul Asyhab, *Sirrul Asrar*, cet 4, (Selangor: Percetakan Putrajaya 2001), p. 27

<sup>37</sup> Imam al-Ghazali, Terj. Purwanto, *Ihya' Ulumiddin*, Edisi 12, (Bandung:MERJA, 2007),

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According to Ahmad Warson Munawwir in the *al-Munawwir Dictionary*, the word *fakkara* means to think, to remind. While the word *alfikr* which is the form of *masdar* is interpreted as a thought or opinion.<sup>38</sup> Al-Ragib al-Asfahānī in his book *Mu'jam Mufrodāt li Alfsaz al-Qur'an* as mentioned by Dr. Yusuf Qaradāwī in the book of the *Qur'an Talking About Intellect and Science* writes that, "Thought is a force that seeks to achieve science. And *tafakkur* is the operation of that power with the guidance of reason. With these advantages, humans are different from animals. And the object of thought is something that can be described in the heart and nothing else."<sup>39</sup>

Al-Ragib al-Asfahani also narrated several opinions among Arab writers to explain the original meaning of the use of the Arabic term *al-fikr*. He said, "This sentence is the result of the process of changing the form of the word *al-fark* "to rub". The *fark* form is used for concrete objects, while the term *fikr* is used for meanings and objects of thought (abstract). It is an attempt to dig into something and find it to reach its essence."

## 6. Forms of Critical Thinking in Islam

One form of thinking is *tafakkur*. this word has become "solid in meaning" so that it goes beyond its literal meaning. One of its meanings is revealed through al-Fudhail's statement: "Tafakkur is a mirror that will show you your good and your bad."<sup>40</sup>

So this is also stated in Umm Darda's statement, when a man asked her about Abu Darda's worship, her son "Abu Darda's days are filled with *tafakkur*."<sup>41</sup> On the other hand, *tafakkur* is a method of healing and self-purification. Malik Badri<sup>6</sup> has investigated this

<sup>38</sup> A. Warson Munawwir, *Al-Munawwir Dictionary*,...p. 1068.

<sup>39</sup> Yusuf Qardawi, *Al-Qur'an Berbicara tentang Akal dan Ilmu Pengetahuan*, trans. Abdul Hayyie alKattani et al (Jakarta: Gema Insani, 1998), p. 41-42

<sup>40</sup> Qardawi, *al-Qur'an Berbicara*, p.54.

<sup>41</sup> Pasiak, *Revolusi IQ*, p.282



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activity and applied it as a way of transcendental meditation (MT)<sup>7</sup> to bring one to true self-confidence and faith. He quoted the opinion of Ibn Qayyi, al-Jauziyyah who stated that meditating was the most important and beneficial work of the heart. One's thinking activities which are covered with reflection in the form of contemplation will lead a person to the depth of meaning of the object of knowledge.<sup>42</sup>

By focusing on the time of tafakkur (this is similar to meditation in the Hindu tradition) it is easier for a person to experience the symptoms around him. Besides getting enjoyment from these activities, meditating gives 2 consequences, the first is a reflection (contemplation) which fosters spiritual awareness for those who do it and leads to the cleansing of the heart, and the second is relaxation which gives physical pleasure to those who do it. With meditation, you can understand the close relationship between thoughts and feelings.

## B. Literature review

Several studies have been carried out previously related to the object of study that will be raised in this study, including those that can be explained:

1. Thesis by Khoirul Anam M.Y. in his thesis "*Islam dan Kebebasan Berfikir*" which he completed in 2000 at the Aqidah Philosophy department of IAIN Sunan Ampel Surabaya on page 2 of his thesis he stated that Islam provides guidelines for concrete steps, namely providing guidelines for human actions. The guidelines given by Islam are global to provide freedom of thought for humans to adapt to reality and

<sup>42</sup> Transcendental editing is also one of the methods used by Tibetan monks. Faith Factor was introduced by Herbert Henson. MD, in principle, corresponds to contemplating activities. The difference is that Herbert Benson meant this activity as a form of therapy or supportive therapy according to medical terms. Meanwhile, at first, contemplating was only an activity of self-reflection and introspection.



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circumstances and times that continue to change. The freedom of reason (thinking) is fully guaranteed by the Qur'an and nothing in the Qur'an prohibits humans from using their minds. There are differences between these studies. In this thesis, the author refers to the word 'aqala, while in my research, I focus on the verses of the Koran related to critical thinking in the Qur'an.<sup>43</sup>

2. Thesis by Fuzi Indriarto, Student of UIN Sunan Ampel Surabaya “*Konsep Berfikir dalam al-Qur'an Studi term-term berfikir dan penafsirannya menurut Quraish Shihab*” in the 2015 thesis. In this thesis there are similarities when viewed from the title of the thesis, however, the discussion is very different, in this thesis Fuzi explains the terms of thinking by referring to the synonyms of reason and then explains the synonyms of the words of reason by mentioning only a few verses. Meanwhile, in my research, I collected verses related to the contextualization of critical thinking described by the verses of the Qur'an.
3. Thesis by Isma'il Hasan, *Sifat Kritis Nabi Ibrahim Dalam Al-Qur'an Perspektif Tafsir Maqasidi*, this thesis describes the critical nature of Prophet Ibrahim in the Al-Qur'an, it can be concluded that the dimensions of Prophet Ibrahim's critical nature in the Qur'an 'an is when the prophet Ibrahim questioned how Allah brought his dead creatures back to life. In discussion, there are similarities in some of the verses quoted but there are differences in the book of interpretation used. This thesis only uses the maqasidi interpretation, while my thesis uses three interpretations so that it can be answered more broadly on how to think critically described by the verses of the Qur'an.<sup>44</sup>

<sup>43</sup> Khoirul Anam M.Y. “*Islam dan Kebebasan Berfikir*”, Skripsi, (Surabaya: IAIN Sunan Ampel, 2000)

<sup>44</sup> Ismail Hasan, *Sifat Kritis Nabi Ibrahim Dalam Al-Qur'an Perspektif Tafsir Maqasidi*, Thesis, (Yogyakarta: UIN Sunan Kalijaga, 2021).



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4. Journal of *Pengembangan Berfikir Kritis Dalam Al-Qur'an: Perspektif Psikologi Indonesia* by Syamsul Huda Rohmadi. This journal explains that civilization and human knowledge cannot be separated from the history of the prophet, so thinking in prophetic treatises cannot be separated from the psychological and mental aspects - a prophet sees the existing reality, for example, the problems and problems of the human condition at that time. So there is critical thinking in the structure of the ultimate reality of the problems of life as a manifestation of the existence of the prophet as a human being who is touched to think about solving problems. Critical thinking (critical thinking) from a psychological perspective, because thinking is a very strong non-material human activity, which will help in living life. So this is a difference in the author's research, namely where this journal generally uses a psychological perspective while this study uses the perspective of the Qur'an by collecting verses related to critical thinking.<sup>45</sup>
5. Journal *Proses Berfikir Nabi Ibrahim as. Melalui Dialog Dengan Tuhan Dalam Al-Qur'an*. By Afrizal El-Adzim Syahputra.<sup>46</sup> One of the things discussed in this study is the Prophet's thought process Abraham as. in dialogue with Allah SWT. Dialogue conducted by the Prophet Abraham AS. in this case is based on several factors, namely personal characteristics, thought processes, and goal orientation of the dialogue. Prophet Abraham as. have quality personal characteristics that are able to be obedient and obedient to Allah SWT, brave uphold justice, honest, caring, patient, sincere, and curious about a thing. Meanwhile, in this study, the author describes more broadly regarding critical thinking about the prophet Ibrahim based on the verses contained in the Qur'an and explains it with several scholars' interpretations.

<sup>45</sup> Syamsul Huda Rohmadi, *Journal Pengembangan Berfikir Kritis Dalam Al-Qur'an: Perspektif Psikologi Indonesia*, vol.5, no.1 (Surakarta, IAIN Surakarta, 2018)

<sup>46</sup> Afrizal El-Adzim Syahputra, *Proses Berfikir Nabi Ibrahim as. Melalui Dialog Dengan Tuhan Dalam Al-Qur'an*, Vol 14, 2018.

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## CHAPTER III RESEARCH METHODS

### A. Methods of The Research

The method used in this discussion is the Thematic (maudhu'i) method. Thematic method is a method that seeks to find the answer in the al-Quran by collecting the verses of the al-Quran have one goal, which together discuss the topic or title certain and order them according to their descent and in harmony with the reasons for the descent, then pay attention to these verses with explanations, and their relationships with other verses, then it is used laws.<sup>47</sup>

The type of research used in this research is library research, which is carried out using literature (library) in the form of books, notes, and reports of previous research results. Library research is a series of activities related to collecting library data, reading and taking notes, and processing research materials.<sup>48</sup> It is research that utilizes library resources to obtain research data. The research uses literature from written materials, such as books, journals, and articles related to research. It is necessary to understand more deeply new things developing in society.

This discussion's approach method is qualitative data analysis, which is based on words arranged into an extended form. Creswell defines the qualitative method as an approach or searches to explore an understand a central phenomenon, and the data presented is in the form of words, not numbers. The research process begins by compiling the basic assumptions and rules of thought used. Then be applied

<sup>47</sup> Abdul Hay al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudu'i*, (Kairo: Dar Mattabi' wa al-Nashr al-Islamiyah, 2005), Cet 7, p.45.

<sup>48</sup> Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia , 2008), p.1



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systematically in data collection and processing to provide explanations and arguments.<sup>49</sup>

## B. Data Source

In this study, the authors collect data through primary data sources and also secondary data. Primary data sources are data obtained directly from the source.<sup>50</sup> The kinds of primary sources that the author will use are:

1. Tafsir Ibn Kathir.
2. Tafsir Al-Azhar
3. Tafsir Al-Misbah.

Secondary data sources are usually arranged in the form of existing documents and materials.<sup>51</sup> and use secondary data related to the discussion.

In addition to the data above. There is still other literature that is a source of secondary data that is related to the discussion theme in this study.

The author will use documentation techniques, namely data collection techniques with documentation is the retrieval of data obtained through documents.<sup>52</sup> As for the data collection method, because this research is library research, data collection uses methods of reading, taking notes, and quoting. After the data is compiled and then analyzed.

<sup>49</sup> Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p.11.

<sup>50</sup> Lois Gootschak, *Understanding History A Primer Of Historical Method*, Terj.Nugroho Noesanto, (Ui Pres, 1985), p. 32

<sup>51</sup> Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rokesorosin, 1996, Edisi 3), p. 126.

<sup>52</sup> Hardani dkk, *Metode Penelitian Kualitatif dan Kuantitatif*, (Yogyakarta: Pustaka Ilmu , 2020), p. 123.

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### C. Data Collection Techniques

This research method is the *maudhu'iy* method, the procedure to be carried out is as follows:

1. Determine the topic of the problem to be discussed.
2. Collecting the verses of the Qur'an relating to the topic of the problem to be discussed.
3. Arrange a series of verses by the chronology of the revelation of the verse accompanied by *asbab al-nuzul*.
4. Understand the correlation of *munasabah* verses in each surah.
5. Arrange the theme of the discussion so that it becomes an appropriate frame, a structured framework, a complete building, perfect in its parts and fulfilled in its pillars.
6. Completing the theme of discussion with the traditions of the prophet so that the theme discussed becomes clearer and more perfect.
7. Study the verses systematically and thoroughly by providing the relationship between each verse, such as making compromises between the 'am and the typical, *mutlaq* and *muqayyad*, and others so that all meet in one estuary without distinction and coercion.<sup>53</sup>

### D. Data Analysis Techniques

The data that has been collected is analyzed by describing, describing or presenting all the problems that have the main issues explicitly and clearly, then a conclusion is drawn so that the presentation of the research results can be understood easily and clearly.<sup>54</sup> The data analysis technique that will be used by the author is as follows:

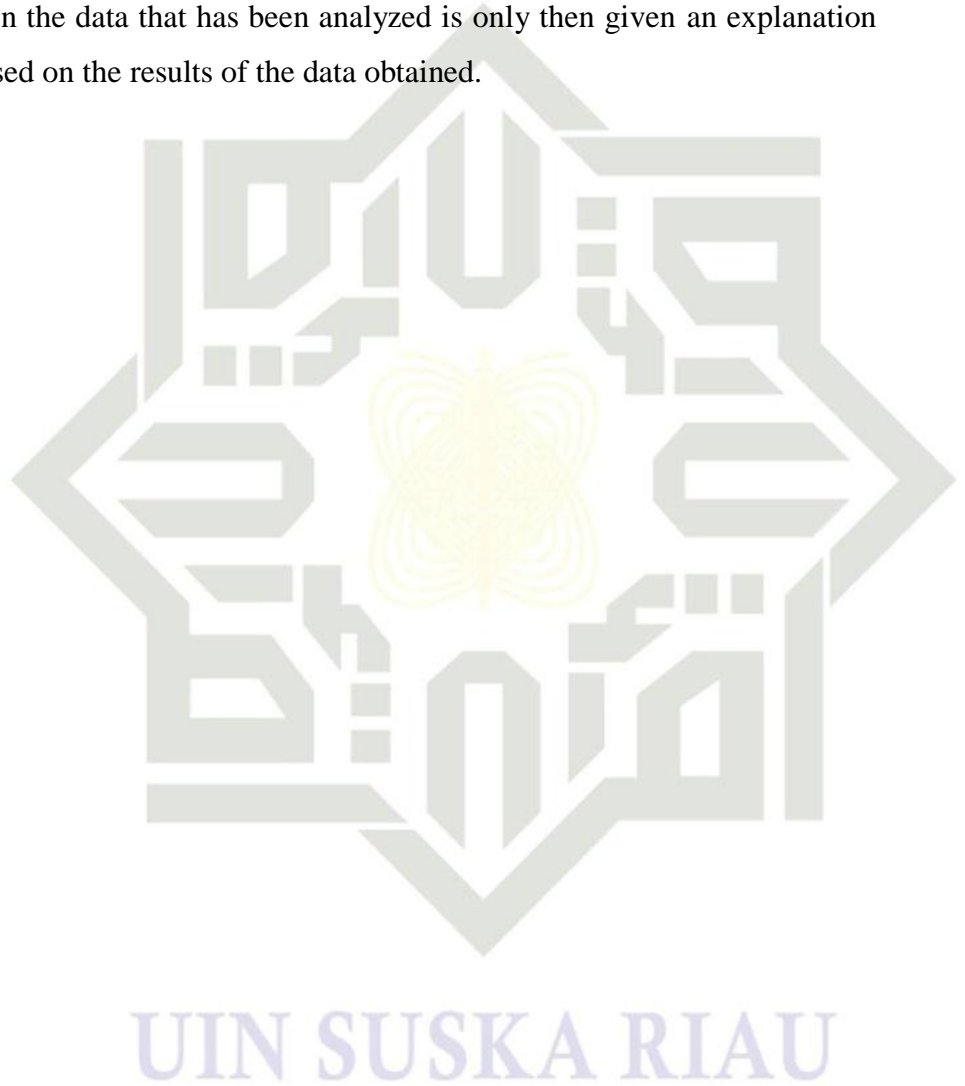
<sup>53</sup> Abdul Hay al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudu'i*, (Kairo: Dar Mattabi' wa al-Nashr al-Islamiyah, 2005), Cet 7, p.45

<sup>54</sup> Skripsi Husaina, *Makna dan Manfaat Nur dan Da'uu Menurut Tafsir Kontemporer*, (Pekanbaru: 2017), p.15.

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In the process of analyzing the data, after all the data needed by the author in the form of verses relating to the study of fathers according to the Qur'an are collected, the next step the author is to process all the data that has been collected by understanding the interpretation of the books of interpretation, books and other sources, then the data that has been analyzed is only then given an explanation based on the results of the data obtained.







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## CHAPTER V CONCLUSION

### A. Conclusion

#### 1. Contextualization of Critical Thinking According to the Verses of the Qur'an

Critical thinking is an ability that must be possessed by every human being because considering the increasingly complex social conditions and advances in information technology, it encourages the rapid exchange of information that has not been verified optimally. Surah al-Baqarah verse 260 Allah teaches us through the example of Prophet Ibrahim Alayhissalam that we must dare to ask questions until we are sure until our hearts are calm and peaceful. While Surah al-Anbiya verses 52, 59-64 Allah teaches us to use the reasoning mind that Allah has given us and meditate on everything in search of truth. So we can draw underline the critical thinking skills that are needed to solve problems. Critical thinking of course by using adequate and convincing arguments. In the verses above there are lessons about the ideal method of critical thinking that needs to be exemplary.

#### 2. The Role and Impact of Critical Thinking in Islam on the Social Life of Muslim Society

- a. Have many alternative answers and creative ideas Where you will also be able to think independently and reflectively.
- b. Easily understand other people's points of view Critical thinking makes your mind and brain more flexible.
- c. Be a good co-worker There are many other benefits that you can get from thinking critically.

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- d. More Independent Critical thinking makes you able to think more independently, meaning you don't have to always rely on other people.
- e. Minimizing misperceptions Misperceptions will often occur if you are not used to critical thinking.
- f. Not easily deceived Critical thinking allows you to think more rationally and reasoned.

**B. Suggestion**

Based on the research above, the author has several based on the research above, the author has several suggestions. Like as:

1. This study only discusses the contextualization of critical thinking, using several verses and scholars.
2. It is hoped that we, especially as Muslims, can provide and apply an understanding of critical thinking in the view of Islam so that we all always remember Allah SWT. and always multiply good deeds for provision in the hereafter.
3. Future researchers are expected to conduct further research to examine the interpretation of the Qur'an, especially on how to contextualize critical thinking.

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