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Importance of Education

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Summary

Man is a being of abilities. The development of these abilities takes place through education. First of all, parents have an important influence on the determination of the child's tendencies and the development of his abilities. School, on the other hand, aims to develop the knowledge and skills that the child receives in the family, as an institution where education is given in a planned and regular manner. The harmony between family, school and social environment is important for the personality and success of the person who is the subject of education. Education is a long-term investment. Therefore, it is a job that requires patience. The meanings of the concept of Lord in the Qur'an give us some clues about how education should be. This article will evaluate the issue of education in this context.

Man as an Educated Being

The qualities that make a person a "human", a "good person" were not given to him ready-made when he was born. However, human beings have a structure that can realize these qualities in the most perfect way. In other words, man was created as a "being of abilities". Over time, these abilities are developed in the desired direction. Developing and perfecting these abilities, which are in a way the core of human beings, can only be achieved through "education". Therefore, man is both an educator and a trainable being. ¹The ability of a person to be educated is also called "gaining a new shape and being able to develop and process this shape throughout his life".²

This aspect of man, which we are trying to express, is expressed as follows in a hadith:

"Every born child is born with nature. Then his parents make him a Jew, a Christian, or a Magi..."³

It can be understood from this hadith that man was born pure in nature. First, it is pure and seems to be closed to external influences. But it is also suitable for development and maturation over time. With this characteristic of creation, man is in a structure suitable for recognizing his Creator and turning to Him. The direction of this innate tendency to believe is towards Allah. The Qur'an expresses this as follows: "Turn your face to religion, to the nature of Allah, as a unifier of Allah, upon which He created mankind. God's creation cannot be changed." (Rum 30/30).

Family-School and Social Environment Cooperation in Education

The hadith we have just mentioned also states that the child is open to external influences, represented here by the parents. First of all, parents have an important influence on the determination of the child's tendencies and the development of his abilities. Therefore, education in the family is extremely important in the formation of the child's world and value judgments. The child learns the first social behaviors by interacting with and imitating family members. Maybe he gains some knowledge and skills that he cannot learn at school, within the family, according to the importance the family gives to education. The family also teaches the values, attitudes and lifestyle of the culture it has adopted to its child. Therefore, the family education given to the child is very important.⁴

School, on the other hand, aims to develop the knowledge and skills that the child receives in the family, as an institution where education is given in a planned and regular manner. In the next stage, it prepares him for life. The harmony between family, school and social environment is important for the personality and success of the educated person.

¹ Takiyettin Mengüşoğlu, *Human Philosophy*, Remzi Bookstore, Istanbul 1998, p.173. See also "Thoughts on Philosophical Anthropology Based on Ontological Principles" (in *Human Philosophy in Our Century*), Ankara 1997.

² T. Mengüşoğlu, *Human Philosophy*, p.173.

³ *Bukhari*, Janaiz 79, 80, 93; Sunnah 17, Destiny 3; *Muslim*, Destiny 22, 23, 24, 25.

⁴ Nurettin Fidan-Munire Erden, *Introduction to Education*, Ankara Ts., p.80.

Gradualism and continuity are essential in education . In this respect, it is very important that the Qur'an is completed in a long period of 23 years, ⁵not all at once, but by educating the minds and maturing the hearts .

Purpose of Education

The aim of education is to raise perfect human beings. The content of the concept of perfection may be discussed, but there is one thing that cannot be discussed, which is that the person who is aimed to be perfected through education must first be recognized correctly. If someone is to be matured and perfected for the social and universal good, he must first be recognized and understood correctly. Let us quote ⁶Necmettin Tozlu's exact words about the need for a correct understanding with a holistic approach and the process of studies in the field of education until this understanding is reached in order for a person to be properly educated:

“With this new step, more than the thought, imagined person; people who exist, live, and operate in a particular society begin to be mentioned. With this approach, rather than an abstract and imaginary person, the structure of the person who exists in reality, his characteristics, his relations with society and other people are tried to be analyzed. In other words, a working style is adopted, first to reveal what is as it is, and then to determine what should be. Undoubtedly, such an understanding will first examine human in terms of various sciences. In reality, that's what happened. The human being was handled with a pure scientific understanding. Thus, important observable, measurable and experience-based information about human beings was obtained. But with this understanding, the whole human being, the total human being, could not be approached. Considering what these different information could mean as a whole, it became a necessity to explain the matter philosophically. Thus, human is not only in terms of the data of experience, but also as a being, as an entity, in terms of his basic problems, his purpose, creation, future, values, etc. was brought up with. In this case, while emphasizing the value and importance of the data revealed about human beings through scientific research, it was stated that some characteristics of humans cannot be captured only when they are based on them, and it is even possible to reject such characteristics because it is often difficult to detect such characteristics with scientific methods. For this Jacques Maritain feels the need to add the data of religious thought about human beings to these scientific and philosophical studies in order to capture the integrity of human beings, and says: Thus, what remains is the idea of considering human as a whole, which is necessary for education, which is only philosophical and religious. It can only be possible if it is handled with thought.”⁷

Education as a Long-Term Investment

education is a long-term investment , so the outcome should be patiently awaited. Kuan As Tzu said;

“A year from now, what you're thinking about is planting seeds.

Ten years later, plant the tree you designed.

But if you're thinking a hundred years ahead, educate the public.

Once you sow a seed, you will get a crop once.

If you plant a tree once, you will get ten crops.

But if you educate the nation, this product will be a hundred times over.”⁸

In fact, for centuries, we have continued to reap the knowledge crops planted by Mevlana and others like him. Moreover, not only us, but all humanity continues to buy such products from centuries past.

Education is the greatest good that can be done for humanity, for humanity. The Qur'an compares the situation of those who spend their wealth for Allah to a grain of wheat planted in the ground: This grain was sown as a single grain, but it yielded seven ears, and in each ear there are a hundred grains. Therefore, seven hundred was taken for one (Baqara 2/261). We believe and hope that such will be the reward for the efforts of those who spend their time and effort for the education and well-being of man.

The Lord-Discipline (Education) Relationship

the Arabic equivalent of " teaching" is " ta'lim ", and "education" is "education", the meanings of the concept of " Rab ", which is the adjective of the root from which the concept of "training" derives, also means that the person who "trains", that is, the person who carries out the education We can say that it should have:

⁵ On the gradual education method of the Qur'an, see. Yaşar Fersahoğlu , *Mind Training in the Qur'an* , Istanbul 1993, pp.624-629; Yaşar Kandemir, *Islamic Ethics with Examples* , Nesil Publications, Istanbul 2003 , pp.355-359.

⁶ Zeynep Deniz Yöndem, “Psychological Foundations of Education” (in On Education), Ütopya Pub., Ankara 2002 , p.151.

⁷ Necmettin Tozlu, *Educational Philosophy* , Ministry of National Education Pub., Istanbul 1997 , p. 102-103.

⁸ Nurettin Fidan-Munire Erden, *ibid.*, pp.11-12.

“ Lord ” does not only mean “the one who disciplines”, but also “to dominate, to bestow, to take under his control, to dispose of, to teach and guide, to impose obligations and responsibilities, to command and prohibit, to encourage and warn, to please, to condemn and to scold... It means a trainer who is strong, perfect and flawless, having all the things necessary for education, such as Therefore, it also means having and owning.”⁹ It also emerges that the concepts of "Lord of the Worlds" and "Lord of Humans" in the Qur'an should be considered with these dimensions of meaning.¹⁰

“ Lord ” to “discipline” derived from this concept, we will have an idea of how and what qualifications education and educators should have today. In short, although there is a difference in nature, there is an important similarity between the relationship of the Lord and Allah with the world and people, and the relationship of the educator with the educated.

It may be debatable to what extent this similarity and the meanings of the concept of “discipline” can be reflected in education, but it is a reality that these meanings must be realized at the human level in the educator-trained relationship in order to obtain successful results.

In that case, When it comes to human education, this meaning dimension of the concept of education should not be ignored.

Conclusion

in the light of what has been said, I think we have found an answer to the question of "What Kind of Education" that occupies our minds from time to time :

It is an education that sees man as a whole like a bird with two wings, without dividing him into physical and spiritual, material and spiritual, and evaluates him in this unity.

It is an education in which the qualities that make people human are emphasized, the awareness of "humanity" is kept alive, and this perspective is given to the students.

Teaching people how much their talents are and how inclined they are to develop them, and providing the appropriate environment for this mental development,

Seeing raising a human being as "reviving all humanity, saving all humanity" and aiming at this awareness,

Likewise, it is an education that accepts human beings as a "being of values" and does not allow the degeneration of human and moral values.

It is an education that teaches people to live humanely, to think of others, to love and respect them, to treat them with tolerance, and which considers this a sacred duty. As Mohammed Iqbal said;

“The rank of man is higher than the heavens,

The essence of education; to respect people.”

Based on the content of the concept of “ Lord ” and “discipline”; He is an effective and competent person who dominates his subject and class, guides his students, keeps them under his control and supervision without hurting them, imposes some responsibilities on them, gives them some responsibilities, encourages them, pleases them, warns them when necessary, in short, has all the necessary qualifications for a good education. a training given by an educator.

SOURCE

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⁹ Elmalılı Hamdi Yazır , *Hak Dini Kur'an Dili*, İstanbul Ts ., vol., p.77.

¹⁰ For more information about the meanings of the concept of Lord and its relationship with education, see. Enver Uysal, *Human as a Moral Being* , Emin Publications, Bursa 2013, pp.153-154. Same author, " A Conceptual Approach to Education in the Framework of Philosophical Anthropology", *Cumhuriyet University Faculty of Theology Journal* Vol: VIII/2, Sivas 2004, p.95.

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