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Prophet Ibrahim (as), the Search for God and a Transformative Pedagogy Perspective

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ABSTRACT

Transformative pedagogy is the latest trend in educational studies. This is inseparable from several concepts, one of which is the study of human nature. So far, pedagogic understanding emphasizes the ability to manage student learning rather than understanding human nature. On the other hand, studies on Prophet Ibrahim's (as) search for God in the Quran is an important subject to investigate from the perspective of transformative pedagogy since it is related to human nature. This study is included in the literature research. The method used was tafsir maudlu'iy namely by gathering verses of the Quran that have the same theme and analyzing them with the rules of interpretation. The results of this study show that Prophet Ibrahim (as) is not passive, but has energy or magmatic. This energy shows Prophet Ibrahim (as) as autonomous "I" that is in the process of becoming. This process is a search for God. This process subsequently develops from 'ilm al-yaqin to 'ayn al-yaqin. This study has a contribution in developing the theory proposed by H.A.R Tilaar into Transcendental Transformative Pedagogy.

Keywords: *Transformative Pedagogy, Educational Studies, Millennial Generation*

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INTRODUCTION

Education is essential throughout the ages because through education humans can become true humans. This shows that improving human quality is the chief mission of education (Hermawan & Arifin, 2021). The human need for education is a reflection of the characteristics of humans as pedagogical beings, namely creatures who are born with the potential to be educated and to educate (Salahudin et al., 2018). This characteristic is the consequence of having reason. With reason, humans can process what is seen, heard and felt into knowledge (Misbahuddin, 2019).

In addition to reason, humans are also equipped with *fitrah*, namely human inclination towards the good. *Fitrah* is a good potential that leads to the teachings of Islam (tawhid), because the notion of Judaism, Christianity or Majus means deviating from the teachings of monotheism. Parents or a destructive environment that is originally holy should be in a good direction (Purnama et al., 2020).

Islamic education directs the potential of monotheism towards the formation of noble character and realizing '*ubudiyyah* to Allah in human life (Sukardi, 2016). The

potential of monotheism is inherent in all human beings, including Prophet Ibrahim (as). In the Quran it is stated that in his search for God he used the media of the stars, moon, and sun. After finding out about the real God, then he wanted to prove the power of God to reaffirm his monotheism.

Studies on Prophet Ibrahim's (as) search for God are plentiful. One of which is the study by Sri Suyanta entitled *Kisah Ibrahim Mencari Tuhan dan Nilai-Nilai Pendidikan*. In the study the story of Prophet Ibrahim's (as) search for God can be associated with three domains, namely the physical aspect (psychomotor domain), the mental aspect (cognitive domain) and the emotional aspect (affective domain) (Suyanta, 2018).

Another study is titled *Model Epistemologi Personal dalam Keyakinan Tauhid Nabi Ibrahim a.s. (Perspektif Psikologi dan Islam)* by Ali Mahmud Ashshiddiqi. This study showed that psycho-social and religious conditions create an epistemic climate that encourages epistemic changes in Prophet Ibrahim (as). This personal epistemological model accommodates existing models and differs from other models, especially with regard to the factors involved in revelation and transcendental awareness as well as psychological qualities (Ashshiddiqi, 2017).

Another study is by Al Makin entitled *Tuhan di Antara Desakan dan Kerumunan: Komodifikasi Spiritualitas Makkah di Era Kapitalisasi*. His results showed that in the Umrah worship, the search for God in these rituals is not in a state of solitude or isolation, but is in the midst of a crowd of capitalization and commercialization of the main places of Mecca. Umrah rituals and the commodification of rituals in the midst of the global market show the integration of Islam with capitalism (Makin, 2017).

Searches for God in previous studies differ from the present study. In this study, Prophet Ibrahim's (as) search for God is viewed from the perspective of transformative pedagogy. The transformative pedagogic concept recognizes that the human being in reality is I. I am the autonomous me, which has energy; the magmatic I. More than that, I's existence is a dialogical existence. I who dialogue means I that is always in the process of becoming (Tilaar, 2012). Thus, I's existence with the other Is is a dialogical, energetic existence that is in the process of becoming. It is at this point that this article is significant.

METHODS

This study was designed as library research. Library research is qualitative in nature. The data were sourced from books, scriptures, magazines, and journals that were in line with the problem discussed. Data analysis in this qualitative study was conducted in an inductive manner, that is, the data were presented from the particular to the general (Williamson et al., 2018).

In addition, this study was also constructed as an interpretation study. The method used was *tafsir mawḍū'iy*, which is interpreting the verses of the Qur'an by gathering verses that have the same purpose and arranging them based on chronology and the reason for their revelation. Then the interpreter began to provide information and explanations and draw conclusions ('Abd al-Ḥayyi al-Farmāwy, 2005). In providing interpretations, the researcher explained the words or terms that are considered important to be explained from a linguistic perspective.

RESULTS AND DISCUSSION

Prophet Ibrahim's (as) Search for God (Theory)

Prophet Ibrahim's (as) search for God is contained in Surah Al-An'am/6 verse 76/79 and Surah Al-Baqara/2 verse 260. The verses say:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا تَهْتَاجِلُ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُعَظِّمُ أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

In the verse 76 above, there is the word *janna*. According to Ibn Fāris, the word originates from the letter *jimandnūn*, forming a word which means 'to close' (*al-satr*) (Abū al-Ḥusan Aḥmad Ibn Fāris Zakarira, 1994, 421). The night had obscured his vision and the eyes could not see and it was dark. Therefore, the *falamā janna 'alayhi al-laylura'ākawkaban* clause, as according to al-Syawkāny, means when the night covers with its darkness, he sees the stars (Muḥammad 'Āli ibn Muḥammad al-Syawkāny, 1992, p. 188).

Regarding the event of Prophet Ibrahim (as) witnessing the moon, al-Ṭabariy in the book *Tārīkh al-Umamwa al-Mulūk* explains that after Prophet Ibrahim (as) dwelling in a cave for fifteen months, he said to his mother: "Take me out so I can have a look!" His mother took him out at Isha time. He thought about the creation of the heavens and the earth. He said: "Indeed, it is my Lord who has created me, provided me with sustenance, and provided me with food and drink, there is no god but Him." Then, he looked at the sky and saw a star. He said: "This could be my Lord." (al-Ṭabāry, 1994).

According to al-Marāghy, the stargazing event was the first known. At night, he looked up at the sky and saw a very large star whose light was brighter than the others. The star was *al-musyтары* (Mercury), namely the largest star worshipped by the ancient Romans and Greeks. The people of Prophet Ibrahim (as) followed the worship of this star. When Prophet Ibrahim (as) saw the star, he said: "This could be my Lord" (Ahmad Mustafa Al-Maraghi, 1985).

Prophet Ibrahim (as) kept following it until it was gone. When it was gone, he said: "I don't like those that set." Then the moon appeared, and he said: "This could be my Lord." His eyes kept following the moon until it was gone too. When it was gone, he said: "If my Lord had not guided me, then I shall surely be of the people who have gone astray" (al-Ṭabāry, 1994). This indicates that based on the sentence relationship (*siyāq al-kalām*), Prophet Ibrahim (as) saw the moon on the following night (Ahmad Mustafa Al-Maraghi, 1985).

In the morning when the sun rose, he said: "The sun is great." He saw something with the greatest light. He said: "This must be my Lord, this is greater." When the sun set, he said: "O my people, surely I am free from what you associate [with God.] I have sincerely turned myself to Him who originated the heavens and the earth, and I am not one of the polytheists."

In "*Tārīkh al-Ṭabariy*" it is narrated that Prophet Ibrahim (as) then returned to his father, Āzar (Muḥammad 'Āli ibn Muḥammad al-Syawkāny, 1992). Āzar was the maker of idols which his people worshipped. Āzar gave the statue to Prophet Ibrahim (as) for sale. Prophet Ibrahim (as) said: "Who would buy idols that neither benefit you in any way nor harm you." In the end no one bought it. When the idols didn't sell, he took one to the river and turned his head into the river saying: "Drink!" This is a form

of humiliation against his people. This news spread to the villagers, but did not reach Namrūd(al-Ṭabāry, 1994).

Differing description was proposed by Sayyid Quthb. In the above verse, Prophet Ibrahim had already known his people worshipped stars and planets. This was not the first time Prophet Ibrahim saw stars. However, when he looked at the stars that night, something unthinkable occurred to him that gave him an impetus to his heart, so that he said: "This could be my God". This is because a star with its light and altitude is more worthy to become a god than a statue. But the star set in the end. Thus, it was not a god, because it should be impossible for a god to set. He said: "I don't like those that set."

The same thing happened when he saw the moon as if he had never seen it before. That night in his view was completely new. He said: "This could be my Lord." However, the moon also set, while the God known to Prophet Ibrahim (as) according to its disposition never set.

In such condition, Prophet Ibrahim (as) needed help from the true God that is appropriate in his disposition. He felt lost if he did not get His guidance and help to get to Him. It is described in verses 78-79: He said: "O my people, surely I am free from what you associate [with Allah] (78). I have sincerely turned myself to Him who originated the heavens and the earth, and I am not one of the polytheists" (79)(Sayyid Quthb, n.d.).

Prophet Ibrahim's (as) search for God as in the above verses through stars, the moon and sun made him the father of monotheism or the father of tawhid. This is especially followed by his expression in verse 79. This kind of expression had never been stated by the prophets before Prophet Ibrahim (as).

According to the investigation of ancient anthropologists, in *Tafsir al-Azhar* it is explained that the Kaldan people were the people of Prophet Ibrahim (as) who had a belief in the Trimurti, Three Gods, namely God *Sini* (Syrian and Sanskrit), namely the moon. Some of the forms of address of the moon according to their beliefs are the "Leader of the Gods" in the sky; while on earth it is called "God of Builders" (Baal Rona). The moon is depicted in various conditions, from a crescent moon, a full moon to a receding moon. They founded the *ma'bad* (place of worship) of the moon in Ur.

The second God of the Trimurti of the Kaldan people is the sun called *San* or *Sansi*. This word was then absorbed into the European Arian language as "sun", and Sunday became the Day of the Sun (Sunday). The sun in Hebrew is called "Shani", while in Sanskrit it is called "shuna". One of the monikers for the sun is "God of Fire". In the great lands, shrines to the sun were erected.

The third God, *Ful* or *Eva*, is the God of Air that governs over travels of wind, waves and typhoons. The ruins of the Ful worship erected by King Kaldan in 1850 BC were discovered, named Shamas Ful.

In subsequent investigation, it is described that the supreme god is Eel. This God still has remnants of the teachings of Prophet Nuh (as), that God Eel was formless, thus it was not manifested in the form of idols. In their belief, God Eel gave birth to Ana and Beel. The God under Eel is Beel or Belos, or Baal, or Eel Enio. This god is sometimes called Nebro. This word later became Namrūd, which is the name of the king who was considered an incarnation of God (Ismail, 2017). Prophet Ibrahim (as) as the bearer of the teachings of monotheism lived during the time of King Namrūd.

The arrival of Prophet Ibrahim (as) as the father of monotheism had been predicted by astrologers at the time. According to al-Tabari in his book *Tarikh*, sourced from Ibn Ishāq, that when Allah was about to send Prophet Ibrahim (as) as a prophet,

there was no previous prophet except Prophet Hūd (as) and Prophet Sāliḥ (as). When approaching the time of Ibrahim, an astrologer told Namrud that there would be a child born in the Namrud territory named Ibrahim in certain month and year that would divide Namrud's religion. He would bring destruction to his idols (al-Ṭabāry, 1994). Thus, the arrival of Prophet Ibrahim who would tear down the worship of idols was known by the rulers at that time.

The explanation above shows that the people at the time of Prophet Ibrahim (as) worshipped idols, stars, moon, and sun. All of this, based on the disposition of Prophet Ibrahim (as), was not in accordance with what was thought, because the true God should not be reachable by the senses. Finally, he found that his God is the One Who created the heavens and the earth with a tendency to the true religion.

Amidst the condition above, Prophet Ibrahim (as) underwent a transformation or change in himself with the search for the true God in accordance with disposition. Worship of idols, moon, stars, and sun by the people of his time was not what he thought. With the unrelenting search for God as a process of transformation, he finally found that the true God is the God who created the heavens and the earth.

Prophet Ibrahim's (as) search for God did not stop there. After he realized the true God, he wanted to know how God brought the dead to life. It is described in Surah Al-Baqara/2: 260. The verse is:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَال بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي فَقُلْ خُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِنَّكَ تَمَّا جَعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The reasons for the revelation of the above verse, al-Naysābūry (w. 467 H) explains that according to Ibn 'Abbās, when Allah made Prophet Ibrahim (as) His friend (*khalīl*), the angel of death asked Allah for permission to come to the Prophet Ibrahim (as) and gave the news that Allah had made him His friend. Then Prophet Ibrahim (as) praised Allah SWT, and asked: "What is the sign?" The angel replied: "Allah will grant your request. Allah will bring the dead to life at your request." Then the angel left and disappeared. Prophet Ibrahim (as) asked Allah: "My Lord, show me how You give life to the dead." Allah said: "Do you not believe?" Prophet Ibrahim (as) said: "Yes indeed, but in order that my heart may be at rest with my knowledge that You will grant my request if I ask You. You will give me if I ask You, and You have taken me as Your friend (Abū Ḥasan 'Aly ibn Aḥmad ibn Muḥammad ibn 'Aly al-Wāḥidī al-Naysābūry, 2005).

Al-Qurṭubī (w. 671 H.) expressed that the above verse gave rise to different interpretations. The question asked by Prophet Ibrahim (as) gave rise to an opinion that said that he still doubted the power of Allah who was able to bring the dead to life. However, according to most interpreters (*jumhūr*) Prophet Ibrahim (as) wanted to find a higher meaning or knowledge (Abū 'Abdillāh Muḥammad ibn Abī Bakr al-Qurṭubī, n.d.). This view is also echoed by al-Marāghī (Ahmad Mustafa Al-Marāghī, 1985).

Ibn Kathīr stated similarly that Prophet Ibrahim (as) wanted to improve his knowledge from *'ilm al-yaqīn* to *'ayn al-yaqīn*. He wanted to see for himself the process of resurrection after death. Next, Allah instructed him to take four birds and chop them up (Abū al-Fidā' Ismā'īl Ibn Kathīr, n.d.). The four birds, according to al-Ṭabāry, were a rooster, peacock, crow, and dove (al-Ṭabāry, 1994). Thus, Ibn Kathīr also said that the request of Prophet Ibrahim (as) is to reaffirm his faith.

Prophet Ibrahim (as) then tied up, slaughtered and chopped the four birds. He plucked their feathers, tore them apart, and mixed one part with the other. After that, he divided the birds' body parts and placed the parts on each mountain. Then Allah ordered Prophet Ibrahim (as) to call the birds. He immediately called and saw the feathers flying towards the other feathers; blood to another blood; flesh to flesh, and the body parts of each bird become a unified whole. Then the birds immediately flew towards to Prophet Ibrahim (as)(Abū al-Fidā` Ismā'il Ibn Kathīr, n.d.).

The search for God undertaken by Prophet Ibrahim (as) as elaborated above is then examined from a transformative pedagogy perspective. This pedagogy was proposed by H.A.R Tilaar, Professor Emeritus of Universitas Negeri Jakarta (16 June 1932 - 30 October 2019). It can be inspected in terms of ontology, epistemology, and axiology, or in terms of transformative pedagogic characteristics; or both.

The term pedagogy first came up during the time of Socrates (470-399 B.C.E). "Pedagogic" came from the Ancient Greek, "paidagogos", which consists of "pais", "paidos" which means 'boy' and "agogos", which means 'leader', or "agos", which means 'to lead'; thus, the word refers to the act of leading or guiding children in learning (boy leader, child leader)("Encyclopedia Britannica Online," 2004).Pedagogy is generally used more in German than in the United States or Great Britain. In these two countries, the term used is education or instruction(Henry Kiddle and A.J. Schem, 1882).In United States, a pedagogue is a teacher or principal, a term now applied to a certain degree of contempt, implying arrogance, dogmatism or narrowness("Encyclopedia Britannica Online," 2004).Therefore, this country rarely uses pedagogy.

In *Cyclopedia of Education*, the word 'pedagogy' or 'pedagogics' has the same meaning, namely the science or art of giving instruction to children, particularly in school(Jawad, 1998)(Henry Kiddle and A.J. Schem, 1882).In other sources, 'pedagogy' is defined as the science or art of teaching. In addition, 'pedagogy' can also mean taking in children, and, through skillful teaching and wise training, guiding them to proper maturity(Clinton-Lisell, 2021).

The term pedagogy is different from education. In *Lectures on Pedagogy*, it is stated that pedagogy or the science of education has a method, namely observing all the facts of human physical and moral life. Meanwhile, education tends to lead humans to their proper destination, namely ethics by determining the real purpose of human beings from human actions, the essential nature of all that is good and desirable(Azim & Shamim, 2020).

The purpose of education varies in accordance with the direction or philosophy of life at that time. In ancient times, Plato said that the purpose of education was to give the body and soul all beauty and perfection(Mitchell & Lucas, 2020).In India, the aim of education was to preserve the ancient caste and prepare for absorption into Nirvana. In early Judaism, the goal was training to honor the law and honor Jehovah. In Athens, the goal was to have a beautiful soul in a beautiful body. In Rome, the goal was to make a person fit to do justly, skillfully, and generously all tasks. While according to Socrates the purpose of education was to eliminate mistakes and find the truth(Kelam & Vučić, 2019).

The explanation above shows that pedagogy is different from education. Pedagogics emphasize more on the discussion of human nature or students than on the discussion of learning methods. Meanwhile, education emphasizes more on the expected goals. Similarly, this transformative pedagogy emphasizes the study of human nature.

From perspective of ontology, epistemology and axiology of transformative pedagogy, it is stated that human existence is I. I is the I that is autonomous. *First*, I am not passive, but have energy; the magmatic I. *Second*, I's existence is a dialogical existence. *Third*, I that is in dialogue, meaning I that is always in the process of becoming. Therefore, the autonomous I that is always in process, namely process of becoming; a dynamic process, that is constantly changing (HAR Tilaar, 2012).

The search for God above shows that Prophet Ibrahim (as) is not passive, but has energy or magmatic. The energy or magmatism in this case is the presence of disposition. This energy shows Prophet Ibrahim (as) as autonomous "I" that is in the process of becoming. This process of becoming is his search for God. Therefore, the power of energy in the form of disposition that is in the Prophet Ibrahim (as) is the process of becoming, namely the search for the true God.

Prophet Ibrahim's (as) search for God did not stop there. After knowing that the true God is the God who created the heavens and the earth, he wanted to know how God brought the dead to life. As stated in Surah Al-Baqara/2: 260, Prophet Ibrahim invoked Allah to demonstrate how to bring the dead to life to reaffirm his belief.

The description above shows that Prophet Ibrahim (as) wanted to elevate his knowledge from *'ilm al-yaqīn* to *'ain al-yaqīn*. This elevated knowledge is part of the process of becoming. Prophet Ibrahim (as) already believed that his Lord can bring the dead to life (*'ilm al-yaqīn*). He wanted to make sure by seeing for himself the truth of his belief (*'ain al-yaqīn*). This knowledge of Prophet Ibrahim (as) is the basis for the existence of the Judgement Day. In searching for the God Prophet Ibrahim (as) was constantly undergoing transformation. The transformation of Prophet Ibrahim occurred continuously.

Transformative Pedagogy and Millennial Generation

Transformative pedagogy refers to an educational science that emphasizes students' understanding of the changes that occur. The change may encompass cultural, social, scientific, and technological aspects. The development of students cannot be separated from such changes. This is because change is inevitable, including in the context of learning (Arlinghaus & Johnston, 2018).

Learners are understood as individuals who have various abilities and creations that can only develop by participating in the changes that occur (Donosuko, 2021). Creative individuals possess the capacity to participate in transformative processes of various life aspects (Puente-Diaz & Cavazos-Arroyo, 2021). The ability to adapt to change encourages creativity. Millennials have this great potential for creativity because they have basic skills in the form of technological acumen (Zorn, 2017).

Millennials are those who were born between 1980 and 2000. Since childhood they have been in an environment surrounded by the internet. More intensive interaction with the internet differentiates this generation from previous generations (W et al., 2020). The intensity of interaction with the virtual world causes this generation to form a gap with reality. The implication is that they often face morality- and religion-related problems.

Transformative pedagogy is in line with the changes that occur. The aspect that becomes the emphasis of transformative pedagogy is the understanding of various potentials and individual creations. This is in line with the pedagogic understanding which emphasizes the understanding of students as individuals.

In the perspective of transformative pedagogy, various changes in life must be observed as a form of individual participation in the world of life. Social changes require creative individuals which would result in active and highly motivated Individuals towards change. On this side, the educational process that occurs is a process that frees individuals to realize creative thinking processes and desire change. And further, to this change, the individual acts as a changing factor or factors that influence change.

In connection to this, we draw on the opinion expressed by Everett Hagen regarding societal change. Change requires innovative personalities. Some of the innovative personal characteristics are: *first*, being active to investigate reality and look for the underlying causes of social phenomena. *Second*, being perceptive toward the role of society by taking personal responsibility for existing deficiencies. *Third*, the leadership style developed is an open and tolerant style towards subordinates in order to direct originality and innovative actions. *Fourth*, being creative and innovative by giving credit to originality and novelty (HAR Tilaar, 2012). These innovative individuals are more likely to adapt to change.

Change becomes increasingly dynamic due to advancement in science and technology. There are three forces that cause major changes, namely science, technology as the application of science and information. The progress of these three forces accelerates the process of globalization and demands a realignment of human life in various aspects. Undoubtedly, this also warrants realignment in education (Wan Zakaria, 2019).

In such a context, Islamic education should be designed to equip students through the internalization of understanding modern science and technology. They should also be equipped with strategies to develop science and technology so that they have the intuition to develop them. Through this development of modern science, they are able to achieve academic achievements, discover and formulate various theories, discover new technologies, build new civilizations, generate economic resources, and be able to improve and advance society. On the other hand, students are equipped with motivation and stimulation that lead to the effort to strengthen their belief and do good deeds, both individual and social deeds (Qomar, 2020). Ultimately, through this education, welfare and happiness of life in this world and in the hereafter as the goal of Islamic education can be achieved.

The transformation of various life aspects—social, culture, science, and technology—warrants greater attention, especially for the millennial generation. Lagging behind in terms of development or transformation will make students isolated. The implication is that their creativity and innovation potential as well as participation in life, the characteristics of transformative pedagogic, are hindered or not realized. Nevertheless, understanding and participation in transformation in all aspects of life must not abandon the characteristic of students as creatures of God who will eventually return to Him. In other words, creativity and innovation must not conflict with ethical or moral values (Henning, 2020) which are the compass of transformative pedagogy.

Transformative pedagogies for millennial generation understand the interdependence of humans and nature. Therefore, truly transformative pedagogies not only focus on human self-awareness but also on deep social-ecological transformations in which people define themselves as a part of the surrounding the social-ecological reality in harmony (Filho, 2020).

In further, Martha Rogers (1994) proposes five dimensions for transformative pedagogies for millennial generation: *first*, the cognitive dimension relates to knowledge and rational thinking. *Second*, the affective dimension relates to a combination of emotions and knowledge. *Third*, the existential dimension means that learners question their own values and ways of life and begin to rebuild perceptions of themselves. *Fourth*, empowerment refers to responsibility, engaging and redirecting life. *Fifth*, action includes making new choices on a personal, communal, and political level (Filho, 2020).

Transformative pedagogies for millennial generation lead to a holistic worldview because they are based on the epistemic approach to learning. A holistic worldview together with systems thinking, ethics and belief in God can be a key driver of sustainability in society. The ethical and faith domain of transformative pedagogies is about extending the moral circle to include the entire social-ecological reality. This study develops the previous theory and contributes the transcendental aspect for pedagogies.

CONCLUSION

Transformative pedagogy concludes Prophet Ibrahim's (as) search for God in the Quran as, *first*, Prophet Ibrahim as autonomous "I"; that has energy or magmatic, which is the existence disposition. With this disposition, Prophet Ibrahim (as) autonomous "I" is in the process of becoming, manifested in his search for God. This search is a form of transformation in him. Therefore, the energy in the form of disposition in Prophet Ibrahim (as) becomes the process of becoming, which is the search for the true God. *Second*, Prophet Ibrahim's (as) search for God did not stop there. After knowing who the true God is, he then wanted to elevate his knowledge from 'ilm al-yaqīn to 'ain al-yaqīn. This evolved knowledge is the next process of becoming. In this way, he undergoes a continuous process of transformation. *Third*, the emergence of Prophet Ibrahim (as) as a carrier of monotheism teachings that replace idol worship has been established by Allah SWT. Therefore, this pedagogy is named transcendental transformative pedagogy.

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In this article, Nurul Hidayat serves as the first author and Ngainun Naim as the second author who is an adviser to the research and article writing process from the beginning to the end. Otherwise, the entire content of the article is the responsibility of the first author.

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