

sam

by Setiawan 13

Submission date: 09-Jan-2022 09:34AM (UTC+0500)

Submission ID: 1738991026

File name: IJELAL_-_SYAMSUDIN_-_IAIN_SALATIGA.docx (45.98K)

Word count: 3867

Character count: 19729

Semantic Study and Learning Implementation in Surah Al 'Alaq

Syamsudin ^{a,1,*}, Hammam, Ph.D. ^{b,2}

^{a)} Postgraduate of IAIN Salatiga, ^{b)} IAIN Salatiga
¹ samampal11@gmail.com, ²hammam@iainsalatiga.ac.id

Abstract

21

The Qur'an as the holy book of Muslims, of course, has many interpretations of verses, including the content of verses discussing education. One of the letters and verses of the Qur'an that discusses education is Surah al-'Alaq verses 1-5, which refers to science, namely by ordering reading as the key to knowledge. The command to 'read' in that verse is called twice an order to the Messenger of Allah, and then an order to all his people. Reading is one of the keys to science, both etymologically in the form of reading literature written in books, as well as terminologically, namely reading in a broader sense, meaning reading the universe (verse al-kauniyah). Seeking knowledge is a commandment for every Muslim, male and female, in addition to the basic knowledge, namely syar'i science, including the pursuit of science and technology, this is clearly seen in the verse that was first revealed with the word iqra' , whose meaning includes all knowledge, both the knowledge of the world and the science of the hereafter. However, the generality of the iqra' command is muqayyad (interrelated), not absolute, so that seeking knowledge that is justified by the Shari'ah is on the condition of 'bismi Rabbik' (in a way that is justified by the Lord). This research is to explore the values contained in surah al-'Alaq verses 1 to 5, which focuses on the science of education. After deciphering the meaning of words in the verses of Surah al-'Alaq verses 1 to 5, it was found that at least 3 (three) educational values were found, namely: skill values, divine values and intellectual values (reason).

Keywords: Islamic Education, Ethic, Value

Introduction

Etymologically, in the context of education in Islam, educators are called *murobbi*, *mualim*, and *muaddib*. The three terms are *mualim*, *murobi*, and *muaddib* have different meanings, according to the context of the sentence, even in different situations some have the same meaning. The word or term "*murobbi*" for example, often found in sentences whose orientation is more towards maintenance, both spiritual and physical. This kind of maintenance is seen in the parent process raise her child. As for the term "*mualim*" is generally used in activity talks that focus more on giving or transferring knowledge, knowledge from one who knows to one who does not know. As for the term *muaddib* according to al-Attas, is broader than the term "*mualim*" and is more relevant to Islamic education concept (Ramayulis, 2008:56).

Terminologically, Islamic education uses goals as the basis for define educators. This is because education is a religious obligations, and these obligations are only borne by adults. The obligation is personal, in the sense that everyone is responsible for himself, then social in the sense of being responsible for education others (Ary, 1999:3).

This is reflected in Qs. Al-Tahrim: 6

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قُورًا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ

مَا يُؤْمَرُونَ ﴿٦﴾

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

In Islamic society there are at least three terms that used for the concept of education, namely 1). *tarbiyah* 2). *ta'lim* and 3). *ta'dib*

1. *Tarbiyah*; rooted in three words, namely: first *raba yarbu* which means increase and grow, both *rabiya yarba* which means to grow develop, third, the word, *rabba yarubbu* which means to improve, control, lead, guard, and maintain The use of the term *tarbiyah* to mark the concept of education in Islam, although it has been generally accepted, it is still a *khilafiah* problem (controversy). Among contemporary Muslim education scholars there are those who tend to use the term *ta'lim* or *ta'dib* instead (Munawar, 2005:3).
2. *Ta'lim*; is a continuous learning process since humans are born through the development of auditory, visual, and liver functions (Munawar, 2005:4).
3. *Ta'dib*; the term *Ta'dib* to mark the concept of education in Islam is offered by Al-Attas. This term comes from the word *adab* and in his opinion, means recognition and acknowledgment of the nature that knowledge and existence function regularly in a hierarchical manner according to various levels and degrees of level and about one's proper place in relation to that essence as well as with one's physical, intellectual, and spiritual capacities and potentials. With this understanding, the word *adab* includes the notion of 'ilm and 'amal (Ary, 1999:7).

Many verses of the Qur'an that explain about learning. Among the verses these are:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ
مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْا اِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُوْنَ﴾

“And it is not for the believers to go forth (to battle) all at once. For there should separate from every division of them a group (remaining) to obtain understanding in the religion and warn their people when they return to them that they might be cautious.” Qs At-Taubah: 122.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ
 مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ
 وَكُلَّ شَيْءٍ فَصَّلَنَاهُ تَفْصِيلًا ﴿١٢﴾

“And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.” Qs Al – Isra’: 12

Based on the verses above, it is very clear the position and position learning in human life that must be taken seriously, so that can be used as a necessity in life, not just as a mere obligation. Teaching and learning are two concepts that cannot be separated each other in the teaching process. Learn to show what to do a subject who receives teaching (students), while teaching shows what the teacher (who teaches). Two teaching concepts become integrated in one activity, namely: when there is an interaction between teachers and students during the teaching. This is what learning means with teaching as a process.

According to Asadullah (1995) there are three main elements in the teaching and learning process, namely:

1. Those who receive lessons (students).
2. Those who give lessons (teachers).
3. Learning materials received.

In the teaching process, guidance should function towards various aspects of life that will be faced by someone, because teaching itself is an activity aimed at developing, sharpening children's ability to analyze, look for the relationship of the factors they face. According to Sudjana (1984), learn teaching a process of course must be able to determine and answer some of the basic issues include:

- a. Where will the process be directed (goal).
- b. What to process (material).
- c. How to obtain (method).
- d. What actions are taken so that the process is quite effective and successful.

According to Fazlur Rahman (2001), the Qur'an says very little about events nature (cosmologist). Islamic education is a development activity and formation of all aspects of the human personality that lasts a lifetime. As an activity, of course, Islamic education is a working foundation to provide direction for the achievement of the goals that have been programmed. Based on with this information, we can see the relationship between understanding the universe

and the universe education in four respects. *First*, by believing that nature is a creation Allah, then the universe can be used in addition to being more confident the existence of God, also so that in its use it should not violate God's provisions. *Second*, knowing that in this universe there are patterns, dispositions, tendencies, sizes, limitations, and various other features in addition to providing instructions to humans on how to use universe, also regarding the existence of scientific knowledge that produces various kinds of theory of science which is referred to as natural *science* or science pure. *Third*, knowing that the universe has limitations, then it is hoped that humans will not worship nature. *Fourth*, with knowledge of the universe will encourage humans to realize that he really needs his presence, this is important to note, in order to create friendly and friendly behavior with the natural universe.

Islamic education carried out in a system provides the possibility the process of the parts towards the goals that have been set by Islamic teachings. Process it is constant and consistent if it is based on the basis of education which ensures the realization of educational goals. Islamic education as an activity the formation of the main human, must have a foundation on which to stand for all activities and formulation of interrelated Islamic education, so that efforts education has steadfastness and a source of confidence, which in the end want to achieve the desired educational goals. Laying the foundation of education Islam means having to lay the foundations of the Islamic religion that provides space for the scope of the development of the Islamic education process in order to achieve goals, because for Muslims, the basis of Islam is the main foundation for necessity ongoing education. Because Islam is universal which contains all aspects of human life in the context of relations with their Creator which are regulated in "*Ubudiyah*", as well as relationships with others which are regulated by law "*Mu'amalah*".

Method

In this study, the researcher only explains the message style in Surah Al 'Alaq verses 1 to 5, then analyzes which are the categories of Islamic educational values. Because to find out how big the meaning of the message of the verse is for Islamic education. In general, education has the aim of educating the mind and soul and developing them to the extent that allows students to achieve happiness in life in this world and the hereafter.

Content/Discussion

According to Quraish Shihab (2004), the message in Surah al 'Alaq verses 1 to 5, the first verse of the Qur'an revealed through the angel Gabriel (Jibril) to the prophet Muhammad SAW refers to science, that is, the command to read is to order reading as the key to knowledge. The sound of the letter al 'Alaq verses 1 - 5:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

"Read! In the Name of your Lord, Who has created (all that exists)."

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

“Has created man from a clot (a piece of thick coagulated blood).”

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

“Read! And your Lord is the Most Generous.”

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

“Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)].”

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

“Has taught man that which he knew not.”

22

Iqra' or the command to read, which is the first word of the first revelation that the Prophet Muhammad had just received. For the word *Iqra'* which is repeated twice in a series of revelations, we might be surprised if the order was addressed to someone who had never read a book before the revelation of the Qur'an, and someone who was not good at reading writing until the end of his life. We need to know that the word *Iqra'* is not only addressed to the person of the prophet Muhammad, but to mankind throughout the history of humanity, because the implementation of that commandment is the key to opening the way to the happiness of life in the world.

The command word “read” in this verse is called twice the command to the Prophet Muhammad, then the command to all his people. Reading is a means of learning and is the key to knowledge. Both etymologically, in the form of reading the letters written into books. As well as terminology, namely reading in a broader sense. It means reading the universe. The word “kalam” referred to in the verse further clarifies the true meaning of reading, namely as a learning tool. According to Quraish Shihab, in the work “grounding the Qur'an” he explains the command to read and study in an Islamic perspective which is clearly reflected and starts from the word *Iqra'*. However, this order is not absolute. However, being *muqayyad* means that it is related to a condition that must be “*Bi ismi Robbika*” meaning with/on behalf of your Lord. This shows the requirement that the reader not only reads sincerely, but also chooses readings that do not lead to things that are contrary to the name of Allah. This means that there is a difference between the knowledge that is described and desired by Islam and that which is described and desired by the West/Europe. Islamic law pays great attention to science, and many verses command Muslims to seek knowledge.

Quraish Shihab (2004) in his interpretation, “that Allah will exalt the believers by following His commands and the commands of the Messenger, especially those who are knowledgeable among them”, with many degrees in terms of rewards and levels of pleasure.

This explanation illustrates that Allah will elevate the degree of those who believe and those who have knowledge to some degree or glory in life. We can see how progress in the field of Science and Technology brings glory and happiness to mankind. Basically, humans believe more in science and technology, as if humans are led by reason, intellect and common sense. Finally making humans too subject to science alone. Religion, divinity, morals, and other ethical values began to be abandoned.

According to Ibnu Katsir and Quraish Shihab, citing Ibnu ‘Asyur that Surah al ‘Alaq verses 1-5 descended on the 17th of Ramadan. By scholars who were popular at the time of the Prophet's companions was the letter Iqra’. And surah al ‘Alaq verses 1-5 is a letter that talks about the beginning of Allah's mercy given to His servants, the beginning of the blessings given to servants and as a *tanbih* (warning) about the initial process of human creation from *alaqah*. The verse also explains about the glory of Allah SWT who has taught humans something unknown knowledge, so that Allah will glorify the servant with knowledge which is His nature.

Indeed, al ‘Alaq is also called the letter Iqra' because this verse was revealed in Mecca which contains: *Munasabah* means approaching and resembling each other. Here there is a *munasabah* relationship, etymologically *munasabah* means approaching and resembling each other (Wahid, 2002). It also means relationship. In terminology, *Munasabah* is “there are similarities and closeness between various verses, letters and sentences that result in a relationship”. That is, aspects of the relationship between one sentence and another in one verse, between one verse and another in various verses, or between one letter and another.

The relationship can be in the form of attachment to the meaning of the verses and various relationships or necessity in the mind. Such as causal relationships, equality relationships and resistance relationships.

Munasabah can also be in the form of reinforcement, interpretation and replacement (Djalal, 2000). The commentators remind that in understanding or interpreting the verses of the Qur'an in particular it is also related to scientific interpretation. One is required to pay attention to the language aspect of the Qur'an, as well as the correlation between verses. Because as is known, the compilation of the verses of the Qur'an is not based on the chronology of the time the verses were revealed. But on the correlation of the meaning of the verses or the language text. (Mudzakir, 2004:110) so that the content of the previous verse is always related to the content of the later verse.

The Values of Islamic Education in Surah al Alaq verses 1-5, there are three kinds of interpretations which have the meaning of teaching mankind:

1. Skills Education Values

If one carefully observes the verses contained in surah al-'Alaq that contain skill values for humans themselves, it will be seen that these verses contain basic skills in education, where these skills can be used. Developed into further education in accordance with the development of the soul and absorption of learners. The value of skills education is described in surah al-'Alaq, namely in verses 1 and 3 (reading), verse 4 (writing), and verse 2 (knowing yourself through the process of biological creation) (Shihab, 2004).

a. Read

Reading is the first material mentioned in surah al-'Alaq. This is in accordance with the development of absorption and the human spirit (students). This condition is in accordance with Allah's affirmation in Surah An-Nahl verse 78 that humans are endowed with three potentials, namely hearing, sight and feeling (heart). Allah's affirmation can be understood that among the organs of a newborn baby are the auditory organs that are active first. This is quite reasonable if the Prophet advised his people to read the sentence of monotheism in the form of adzan and iqamat in the ears of newborns. As he did in the ears of his two grandchildren Hasan and Husayn (Ar-Rifa'i, 2012).

b. Write

Writing lessons is no less important than reading, because it is not surprising that in verse 4 of the letter al-'Alaq Allah confirms that He has taught humans to write using a pen (qalam), which is the first writing instrument known in the world of education. Writing skills are very important in the development of science. After the knowledge is written, the knowledge can be passed on to the next generation so that the next generation can continue and develop further the sciences pioneered by the previous generation. Slate knowledge is two very important things in education, in order to gain knowledge and advance mankind on this earth (Ar-Rifa'i, 2012).

c. Biology

The third educational material that contains skills that can be expressed in surah al-'Alaq is about the physical creation that starts from 'alaq. The science that studies living things, including humans from a physical point of view, is called biology. Although surah al-'Alaq does not explicitly mention the term biology, it is not wrong if the interpretation of the verse is seen from a little biology education. In other words, this verse invites mankind to contemplate the history of the origin of their events from a biological point of view so that they will realize the condition and nature of their true selves, namely from something that is lowly (Al-Asfahani).

Thus, the surah al-'Alaq does not explicitly discuss biology education, but gives a signal to the initial conditions of human growth biologically called al-'alaq so that they are moved to learn more.

Returning to the meaning of the word al-'alaq, from the point of view of language it has at least two connotations: First, al-'alaq which means frozen blood; Second, al-'alaq which means a small animal that lives in water, if there is an animal that drinks the water, then the small animal will stick or stick and hang on the animal's throat to breathe blood. In the big Indonesian dictionary (KBBI) this animal is called a leech, which is a group of animals belonging to the family of segmented worms (annelids) that have a flat body and have a blood-sucking device at the end of their head and tail (Penyusun, 1988:367). Departing from this linguistic understanding, Quraish Shihab defines it as something that is dependent and attached. From some of these understandings it can be concluded that what is meant by al-'alaq is something in the form of frozen blood, dependent and firmly attached to the uterine wall.

2. The Value of Divine Education

The first verse of Surah al-'Alaq which reads:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

¹²
“Read! In the Name of your Lord, Who has created (all that exists).”

In essence, the verse is indirectly an instillation of faith in students, because it is impossible for him to ²³ read in the name of the Lord if he does not believe, follow and acknowledge His existence first. Therefore, implicitly the expression of the first verse is at once, Allah SWT who has created it from 'alaq. Thus education about Rabb (Ketauhidan) is an education that must be instilled in students from the start (Ar-Rifa'i, 2012).

The application of monotheism (Tauhid) education as implied by the first verse, can be seen in the actions of Muhammad SAW and his companions, both in individual, family and social life. The Prophet carried out the cultivation of aqidah not only limited to adults, but also to children, even since this (infants) they have been given monotheism education, as clearly seen from the actions of the Prophet SAW who read the words of monotheism in the ears of his two grandchildren, Hasan and Husayn. Aqidah must be instilled in children as early as possible so that when they grow up they have a strong and resilient foundation of belief so that they avoid the temptations of Satan

3. The Value of Intellectual Education

Islam wants its adherents to be smart and intelligent. Intelligence is measured by the ability to solve problems quickly and precisely. While smart is measured by the amount of knowledge and information possessed. Intelligence and intelligence can be seen from several indicators, namely; First, having high-quality science, which is knowledge that is a product of the senses and reason, which indicates the high and low quality of reason. Muslims are expected not only to understand and master scientific theories, but also to be able to create new theories in science, including modern technology. Second, understand

and produce philosophy. Philosophy is a rational science, thus Muslims are expected to be able to solve philosophical problems (Ar-Rifa'i, 2012).

The purpose of intellectual education (al-ahdaf al-'aqliyyah), which is related to its attention to the development of intelligence that directs humans as individuals to find the real truth, which is able to provide self-enlightenment. Understanding the message of the verses of Allah SWT that will bring faith to the Creator. Failure in this goal is seen as a model of deviation of the human mind from the truth. Education that helps achieve the goals of reason and intellectual development should be followed by relevant evidence according to what is being studied, namely explaining how the facts from the verses of Allah SWT testify to His existence, including from this deviation of reason when humans do not try to learn it, practice it and fight for it.

Conclusion

From the description above, the researcher can conclude that the highest goal of Islamic education is devotion to Allah SWT, while intellectual development and skill development are only temporary goals. More specifically, it can be developed that the values of intellectual education are illustrated by the education contained in it, such as; intellectual education, psychological education, spiritual and moral education and social education. Thus, Allah SWT has explained that humans are created from objects that are not valuable (despicable) then glorify them by teaching them to read, write, and give them knowledge.

References

- Al-Asfahani, A.-R. (n.d.). *Mu'jam Mufradaat Alfaaz al-Qur'an*. Beirut: Dar al-Fikr, t.th.
- Ar-Rifa'i, M. N. (2012). *Ringkasan Tafsir Ibnu Katsir Jilid 4*. Jakarta: Gema Insani.
- Ary, H. N. (1999). *Ilmu Pendidikan Islam*. Ciputat: Logos Wacana Ilmu.
- Asadullah. (1995). *Metode Khusus Pengajaran Bahasa Arab I (MKPBA)*. Mataram: Fakultas.
- Djalal, A. (2000). *Uluum Al Qur'an*. Surabaya: Dunia Ilmu.
- Mudzakir, A. S. (2004). *Studi Ilmu-Ilmu Qur'an*. Jakarta: Mitra Kerja Indonesia.
- Munawar, H. S. (2005). *Aktualisasi nilai-nilai Qur'an dalam sistem pendidikan Islam*. Jakarta: Ciputat Press.
- Penyusun, T. (1988). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Rahman, F. (2001). *Gelombang Perubahan Dalam Islam*. Jakarta: PT. Raja Grafindo Persada.
- Ramayulis, H. (2008). *Ilmu Pendidikan Islam, Cet IV*. Jakarta: Kalam Mulia.
- Shihab, Q. (2004). *Pesan, Kesan dan Keserasian Alqur'an Jilid 15*. Jakarta: Lentera Hati.
- Sudjana, N. (1984). *Dasar-dasar Proses Belajar Mengajar*. Bandung: Sinar Baru.
- Wahid, R. A. (2002). *Uluum Al Quran*. Jakarta: Raja Grafindo Persada.

ORIGINALITY REPORT

12%

SIMILARITY INDEX

10%

INTERNET SOURCES

8%

PUBLICATIONS

7%

STUDENT PAPERS

PRIMARY SOURCES

| | | |
|---|---|-----|
| 1 | www.slideshare.net Internet Source | 2% |
| 2 | sharifahnoorhamidah.blogspot.com Internet Source | 1% |
| 3 | knowingallah.com Internet Source | 1% |
| 4 | arisaputralombok.wordpress.com Internet Source | 1% |
| 5 | ejournal.kopertais4.or.id Internet Source | 1% |
| 6 | Arham Selo, Haerani Mustari, Bayu Taufiq Possumah, Haliadi Sadi, Abur Hamdi Usman. "Adab Al Nafs: A Review of Al Mawardy's Moral Education Philosophy", Mediterranean Journal of Social Sciences, 2015 Publication | <1% |
| 7 | Suriyadi Suriyadi, Ahmad Jamin, Musdizal Musdizal. "The Integrative Education: The Vision of Character Education Based on Al- | <1% |

Qur'an", AL QUDS : Jurnal Studi Alquran dan Hadis, 2021

Publication

| | | |
|----|---|------|
| 8 | media.neliti.com Internet Source | <1 % |
| 9 | ejournal.iainmadura.ac.id Internet Source | <1 % |
| 10 | Submitted to The Markfield Institute of Higher Education Student Paper | <1 % |
| 11 | digilib.uin-suka.ac.id Internet Source | <1 % |
| 12 | Submitted to Higher Education Commission Pakistan Student Paper | <1 % |
| 13 | repository.upi.edu Internet Source | <1 % |
| 14 | W Fadly, P Rochmahwati. "Kauniyah verse-based science learning: reconstruction of the 21th century science learning program", Journal of Physics: Conference Series, 2020 Publication | <1 % |
| 15 | eprints.umm.ac.id Internet Source | <1 % |
| 16 | slidedocuments.org Internet Source | <1 % |

| | | |
|----|--|------|
| 17 | www.anekamakalah.com Internet Source | <1 % |
| 18 | caktips.wordpress.com Internet Source | <1 % |
| 19 | fimaweb.net Internet Source | <1 % |
| 20 | indirwan302.wordpress.com Internet Source | <1 % |
| 21 | www.scribd.com Internet Source | <1 % |
| 22 | Mohammed Ali Al-Bar, Hassan Chamsi-Pasha. "Contemporary Bioethics", Springer Science and Business Media LLC, 2015 Publication | <1 % |
| 23 | citratanjung.blogspot.com Internet Source | <1 % |

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off