



ADDIN

<https://journal.iainkudus.ac.id/index.php/Addin>

ISSN: 0854-0594; E-ISSN: 2476-9479

Volume 15, Number 2, August 2021: 281-302

DOI: <http://dx.doi.org/10.21043/addin.v15i2.14480>

The Prophetic Education Values on Surah al-'Alaq

Zumrodi

Institut Agama Islam Negeri (IAIN) Kudus, Indonesia

zumrodistain@gmail.com

Abstract

The Qur'an, the last book that was revealed to the Prophet Muhammad, contains instructions that regulate all aspects of human life. The Qur'an not only regulates the affairs of the hereafter or ritual worship, but the Qur'an also regulates world affairs or social worship. One of the most important matters that the Qur'an pays attention to is the issue of education. This study aims to explore the five components of prophetic in education contained in Surat al-'Alaq. This type of research is library research using descriptive qualitative methods. The analysis used is content analysis, namely by analyzing the contents of the texts which are research data. While the data sources include primary data sources and secondary data sources. The primary data sources are the interpretation of *al-Munir* by Wahbah az-Zuhaili and the interpretation of *al-Mishbah* by Quraish Shihab. While the secondary data includes various books of interpretation, journals and other books that are relevant to the research. As for the findings, that the components of education contained in the Surah al-'Alaq: First, Allah SWT as an educator. Second, Prophet Muhammad SAW as a student. Third, educational materials that are not dechotomous. Fourth, the method of education with habituation and repetition. Fifth, educational media has a very important meaning. In Surah al-'Alaq it is called "*al-Qalam*" or writing tools.

Keyword: *Prophetic Values, Education, Surah al-'Alaq.*

Abstrak

NILAI-NILAI PENDIDIKAN NABI DALAM SURAT AL-'ALAQ. Al-Qur'an, kitab terakhir yang diturunkan kepada Nabi Muhammad, berisi petunjuk-petunjuk yang mengatur segala aspek kehidupan manusia. Al-Qur'an tidak hanya mengatur urusan akhirat atau ibadah ritual, tetapi Al-Qur'an juga mengatur urusan dunia atau ibadah sosial. Salah satu hal terpenting yang diperhatikan Al-Qur'an adalah masalah pendidikan. Penelitian ini bertujuan untuk menggali lima komponen kenabian dalam pendidikan yang terkandung dalam Surat al-'Alaq. Jenis penelitian ini adalah penelitian kepustakaan dengan menggunakan metode deskriptif kualitatif. Analisis yang digunakan adalah analisis isi, yaitu dengan menganalisis isi teks-teks yang merupakan data penelitian. Sedangkan sumber datanya meliputi sumber data primer dan sumber data sekunder. Sumber data primer adalah tafsir *al-Munir* oleh Wahbah az-Zuhaili dan tafsir *al-Mishbah* oleh Quraish Shihab. Sedangkan data sekunder meliputi berbagai buku tafsir, jurnal dan buku-buku lain yang relevan dengan penelitian. Adapun temuannya, bahwa komponen-komponen pendidikan terkandung dalam Surah al-'Alaq: Pertama, Allah SWT sebagai pendidik. Kedua, Nabi Muhammad SAW sebagai santri. Ketiga, materi pendidikan yang tidak dechotomous. Keempat, metode pendidikan dengan pembiasaan dan pengulangan. Kelima, media pendidikan memiliki arti yang sangat penting. Dalam Surah al-'Alaq disebut "*al-Qalam*" atau alat tulis.

Kata Kunci: *Nilai Kenabian, Pendidikan, Surah al-'Alaq.*

A. Introduction

The Qur'an is the last book that was revealed to the Prophet Muhammad SAW which contains universal and comprehensive teachings that regulate all aspects of human life. There is no side of human life that is not regulated by the Qur'an. The Qur'an not only regulates things that are *Ukhrawi (Mahdlah)*, but also regulates things that are worldly (*Ghairu Mahdlah*), education problems.¹

¹ AF Junaidi, "Konsep Al-Qur'an Dalam Pendidikan Spiritual Anak Melalui Kisah-Kisah," *Jurnal Fenomena* 14, No. 2 (2009); Fazlur Rahman, *Major Themes of the Qur'an* (Chicago: Bibliotheca Islamica, 1980).

Education in the view of the Qur'an or Islam has a very important meaning. With education, humans can become humans. Without education it is impossible for humans to become human. Because education is essentially a process to get to a change in students, a change from not knowing to knowing (transfer of knowledge), a change from bad to good (transfer of value), a change from unskilled to skilled (transfer of skill). If these three changes are realized in humans, they will become perfect, dignified and qualified humans so that they can play a role as caliphs who can create civilization and culture and manage this earth to be prosperous, safe and prosperous.²

Education is something very important, therefore Allah SWT is very wise so that the first letter that came down was a surah related to education called surah "Al-Alaq" or the surah "Iqra". In this context, Az-Zarnuji in his poetry says that someone who does something that is not based on the knowledge of his deeds will be rejected, as well as it is said that the great sin of a knowledgeable person who does not put his knowledge into practice, but the greater sin of the person who commits an act which is not based on science.³ This gives an understanding that carrying out any activity must first be based on knowledge. In other words, it is stated that knowledge precedes charity (*Al-Ilmu Qabla Amal*).

In this study, the researcher wants to explore the five components prophetic of education contained in the surah Al-'Alaq which contents are full of educational values with reference to the interpretation of the Qur'an, both the interpretation of bi Al-Ma'tsur and the interpretation of bi Al-Ma'qul. Penelitian ini mempunyai makna tersendiri dibanding penelitian-penelitian sebelumnya yang lebih banyak meneliti tentang tidak ada dikotomi ilmu dan membaca merupakan jendela ilmu

² S. Sukayasa and E. Awuy, "Pengintegrasian Nilai-Nilai Kemanusiaan (Human Values) Dalam Pembelajaran Tematik Sekolah Dasar," *Jurnal Kreatif Tadulako* 17, No. 2 (2014).

³ Az-Zarnuzi, *Kitab Ta'limul Muta'allim* (Kudus: Menara Kudus, 1978).

pengetahuan This research has a very important meaning, considering that education is the first thing that becomes the concern of the Qur'an. Surah Al-'Alaq also shows about the importance of education and shows about the importance of something. There are so many verses of the Qur'an that motivate and inspire Muslims to always seek knowledge and develop it.

Articles that discuss education in the Koran have two features, namely; first, explaining the concepts and values of education in al Alaq which concludes that QS al Alaq is a surah that has a universal education concept that can be an inspiration for educators so that students can enjoy reading and writing.⁴ Second, articles that discuss character education, multiculturalism and prophetic implementation. The article provides the view that character education can be an offer for the contemporary world by implementing it so that prophetic ideals can be realized.⁵

Surah Al-'Alaq has a very important meaning because it is full of educational values. Therefore, many people who are concerned with education study and examine the educational values contained in the surah. This is for example done by Muhammad Hasan regarding the urgency of learning in Surah al-'Alaq verses 1-5 which examines the interpretation of Al-Mishbah by Quraish Shihab. The results of his research are that learning is not just gathering knowledge but learning is also a mental process that occurs in a person, causing behavioral changes. From the results of learning a person will have

⁴ Handoko, Edi Saputra, and Zulheddi, "Nilai-Nilai Pendidikan Dalam Alquran Surat Al-'Alaq," *Edu Religia: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 2, No. 1 (2018); Duwi Miyanto, "Analisis Terhadap Surat al-'Alaq Ayat 1-5 Tentang Nilai-Nilai Pendidikan Islam," *al-Iman Jurnal Keislaman dan Kemasyarakatan* 5, No. 1 (2021); Mokhsin Kaliky, "Konsep Pendidikan Islam Dalam Al-Quran Surat al-'Alaq Ayat 1-5" (Institut Agama Islam Negeri Ambon, 2016).

⁵ Noor Hayati and Ilyas Supena, "Pendidikan Toleransi Berbasis Etika Profetik," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* (2019); Rizka Maulani, "Pendidikan Profetik Di Pesantren Luhur Ilmu Hadits Darus Sunnah Ciputat," *Arbawi: Jurnal Pemikiran dan Pendidikan Islam* 4, No. 2 (2021); Syaifullah Godi Ismail, "Implementasi Pendidikan Profetik Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Kajian Pendidikan Islam* 5, No. 2 (2013); Moh. Roqib, "Pendidikan Karakter Dalam Perspektif Profetik," *Jurnal Pendidikan Karakter* 4, No. 2 (2013).

good skills, knowledge, attitudes and values because learning can produce changes in a person. The research on the five components of education has a different meaning compared to previous studies. Because in this study it will be studied who essentially has a position as an educator, who has a position as a student, what material is taught with what method and what media.

This research, when viewed from the type, consists of two types of research, field research and library research. Field research is a type of research whose object is about the symptoms or events that occur in community groups. This research is a type of library research because the data are taken from various literatures that are relevant to the research. The method is descriptive qualitative using content analysis, namely by analyzing the content of the text which is the object of research. The data sources include primary data sources and secondary data sources. The primary data sources are the commentary *al-Misbah* by Quraish Shihab and the commentary *al-Munir* by Wahbah Az-Zuhaili. While the secondary data sources are books of interpretation, journals and various books that have relevance to the research.

B. Discussion

1. The Defenition of Education

In Arabic there are several terms related to education, namely ta'lim, ta'dib, tadrif and tarbiyah. Ta'lim is a masdar form of fi'il madli 'allama which means teaching, transferring knowledge (transfer of knowledge). Ta'dib is the masdar form of fi'il madli addaba which means educating, transferring value (transfer of value). Tadrif masdar form of fi'il madly darraba which means to train, transfer skills (transfer of skills). While tarbiyah comes from

fi'il madly rabba which means to grow, to educate, and to educate.⁶ In Law number 20 of 2003 it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character and skills for themselves, society, nation, and state.

Meanwhile, according to Athiyah al-Abrasyi, education is preparing individuals or individuals so that they can face this life perfectly, happily, love the homeland, physically strong, perfect in character, regular in thinking, gentle behavior, independent in the field of knowledge, helping each others, beautifying expressions, pen and tongue and increase in his deeds.⁷ From the definition above, it can be concluded that education is an effort or process to develop the child's innate potential or nature gradually and gradually so that it reaches the level of perfection and is able to carry out the functions of life's duties as well as possible.

2. Educational Goals

Goals in Arabic are called "*al-Ghardl*" which mean goal, aim, target, objective, purpose, object of desire.⁸ The purpose of education according to Article 3 Law no. 20 Year 2003 is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic citizens.

Tholhah Hasan said that the objectives of Islamic education at a macro level are as follows: first, Saving human nature with all the commitments of monotheism and loyalty to Allah SWT. Second, developing the potential of human nature (*aqliyah, qalbiyah,*

⁶ Hans Baalbaki, *Kamus Al-Maurit* (Beirut: Dar al-Ilmi al-Malayyin, 2010), 645.

⁷ Muhammad Athiyah Al-Abrasyi, *At-Tarbiyah Al-Islamiyah Wa Falasifatuha* (Bairut: Dar Al-Fikriy, 2010), 7.

⁸ Al-Abrasyi, *At-Tarbiyah Al-Islamiyah Wa Falasifatuha*.

physical) so that they are able and competent to carry out the duties of caliphate on earth with all its dimensions. Third, aligning the fitrah of mukhallaqah with the fithrah of munazallah.⁹

Meanwhile, according to Athiyah al-Abrasyi, the aims of education are as follows: first, to help the formation of noble character. Second, preparation to face the life of this world and the hereafter. Third, preparation for seeking sustenance and maintaining aspects of benefit or vocational and professional goals. Fourth, cultivate a scientific spirit in students and satisfy the desire to know (curiosity) and enable students to seek knowledge.¹⁰

Al-Ghazali stated that the purpose of education is to create human beings who are always close to Allah SWT, not the goal to seek rank, position, not to be proud which can lead to enmity and pride.¹¹ From some of the opinions about the purpose of education above, it can be concluded that the purpose of education is to form humans who are physically and mentally healthy and have high morals to achieve happiness in the world and the hereafter, both as individual beings and as members of society.

3. Contents of the Surah al-'Alaq

Al-'Alaq is the name of the 96th surah which consists of 19 verses. The first five verses are the first revelations that the Prophet Muhammad received. The word al-'Alaq is generally translated as a clot of blood. A more precise meaning according to Johan Efendi is something that depends. In terms of this letter, it can be referred to as a zygote, a human seed as a result of the union of a sperm from a father and an egg from a mother hanging in the womb of a woman.

This letter explains the importance of reading. Prophet Muhammad SAW was ordered to read, and through reading

⁹ Syamsul Ma'arif, *Revitalisasi Pendidikan Islam* (Yogyakarta: Graha Ilmu, 2017).

¹⁰ Zuhairini, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2015).

¹¹ Imam Ghazali, *Ihya Ulum Al Din* (Semarang: Usaha Putera, n.d.).

activities humans can increase their knowledge about nature and about themselves. This letter also emphasizes the potential of humans to gain knowledge that is bestowed by God who is good, but they are arrogant and feel they don't need anything and often act beyond limits, preventing others from serving God. They hinder and hinder others from doing good. Even though the way is open for them to get guidance and do good to their fellow human beings, they choose a rebellious attitude towards God who is always watching over them. Prophets are warned not to submit to them but prostrate to God and try to get closer to Him. This letter begins with an order to read and ends with an order to prostrate or worship. This implies that there is a match between the beginning of the letter and the end of the letter which is the relationship between knowledge and charity.¹²

Read (O Prophet) in the name of your Lord Who Created (1) He has created man from a clot of blood (2) Read it, and it is your Lord who is most gracious (3) Who teaches (humans) by means the pen (4) He they taught humanity what they knew not (5).

These five verses contain the command of Allah SWT to the Prophet Muhammad SAW and also to all his people to carry out reading activities. Objects read by humans in this context include macro objects, namely reading nature and its various phenomena, both natural phenomena and social phenomena. The micro object is that humans must read about themselves and contemplate their existence. The verse also shows the mercy of Allah SWT to His servants. This mercy of Allah SWT is in the form of teaching humans with "Al-Qalam" or writing instruments. By teaching through this "Al-Qalam" humans can know various knowledges, inherit them

¹² Kaliky, "Konsep Pendidikan Islam Dalam Al-Quran Surat al-'Alaq Ayat 1-5"; Aksin Wijaya, *Arah Baru Studi Ulum Al Qur'an; Memburu Pesan Tuhan Di Balik Fenomena Budaya* (Yogyakarta: Pustaka Pelajar, 2009).

and develop them. Therefore, the ability to read and write is a great gift and blessing from Allah SWT which he should be grateful for.¹³

4. Profetic Educational Values in Surah al-'Alaq

Components are part of a system that has a role in the ongoing process to achieve system goals. The educational component means the parts of the educational process system that determine the success or failure of the educational process. It can even be said that for the educational work process to take place, it is necessary to have components that enable the educational process or the educational process to take place. At least the education component consists of:

a. Educators

Educators are people who are responsible for the implementation of education with the target students. Educators can come from different educational environments, for example the family environment, school environment and community environment. Therefore, an educator can be a parent, teacher, community leader and others. Educators must have authority and spiritual and physical maturity.

In the context of the surah al-'Alaq who acts as an educator is Allah SWT. In this surah, Allah SWT educates and teaches the Prophet Muhammad. Allah SWT taught the Prophet Muhammad SAW by ordering him to read. The command to read in this surah is mentioned twice. This provides an understanding of the importance of science. The command to read in the surah al-'Alaq uses the form of fi'il amar "*Iqra*" which means read. The word "*Iqra*" is from fi'il madly "*Qara'a*", which is fi'il Muta'ddiy. According to the rules

¹³ Miyanto, "Analisis Terhadap Surat Al-'Alaq Ayat 1-5 Tentang Nilai-Nilai Pendidikan Islam."

of Arabic language science *fi'il Muta'addiy* is *fi'il* that requires *maf'ul bih* or object. However, in the surah *al-'Alaq* *fi'il amar "Iqra"* the object is not mentioned. This means giving general meaning, not being limited to reading on a particular object. So Allah SWT ordered the Prophet Muhammad SAW to read anything, both related to the *Kauniyah* verses and the *Tanziliyah* verses or the *Qur'aniyah* verses. Quraish Shihab provides an interpretation of the word "*Iqra*" with a broad interpretation. The word "*Iqra*" is not just reading with the eyes but can mean gathering, gathering information, understanding, classifying, categorizing, comparing, analyzing, concluding, and verifying.¹⁴ Allah SWT also acts as an educator when teaching Adam about the names of objects, their properties and functions. For example, Allah SWT taught Prophet Adam about the name of an object called iron. In this case, Allah SWT not only shows that the object is called iron, but Allah SWT also shows its nature, that the nature of iron is hard and also shows its function, that iron has various functions, it can be made as building tools, transportation tools, communication tools and other tools, so that only humans can create civilization and culture on this earth. This is stated in Surah *al-Baqarah* verse 31:

He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?"

As-Sa'idi interprets the verse that Allah SWT taught Prophet Adam about all the names of objects, their pronunciation and meaning or taught about language to the names of small and

¹⁴ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Volume 15 (Jakarta: Lentera Hati, 2005).

large objects.¹⁵ Asy-Syaukaniy interprets the verse, that Allah SWT taught the prophet Adam about all the names of objects in the world. Teaching the prophet Adam has an understanding too, that all the descendants of the prophet Adam on the surface of this earth were taught by Allah SWT about the names of all objects, without exception.¹⁶ Allah SWT shows this object called wood, what its nature is and what its function is. Allah SWT shows this object called water what its nature is and what its function is for and so on. From this verse it can be understood that the only creature that can be taught, educated and trained is the prophet Adam and all his descendants. Besides humans, it is impossible to be taught, educated and trained. Animals, for example, are taught, educated and trained with sophisticated methods, it is impossible for their potential to develop.

b. The Learners

Students have status as students in an education subject. In Arabic, students are called "Muta'llim" which is the isim fa'il word from fi'il madly "Ta'allama" which means seeking knowledge, and "Murid" which is the isim fa'il form of fi'il madly. "Arada" which means to want. So a disciple is someone who wants some guidance. A learner is someone who has physical and psychological potential and is an individual who is developing and requires human guidance and treatment. Students also have the ability to be independent. Students also do not look at age. In the content of the letter "Al-'Alaq" who occupies the position of students is the Prophet Muhammad. Prophet Muhammad SAW is a figure who has high spiritual sensitivity. That's why he

¹⁵ Abdurrahman Ibnu Nashir as-Sa'idiy, *Taisir Al-Karim Al-Rahman* (Bairut: Dar Ibnuhazem, 2010).

¹⁶ Muhammad Ibn Ali Ibn Muhammad asy-Syaukaniy, *Fathul Qadir-al-Jami' Baina Fi Al-Riwayat Wa Al-Dirayat Min Ilmi Al-Tafsir* (Beirut: al-Maktabat al-Ashriyat, 2009).

couldn't stand the condition of Arab society at that time. Arab society at the time before the Prophet Muhammad SAW will be appointed as an apostle in an atmosphere of tyranny that is rampant everywhere. They do not know God, experience moral decadence, fight each other, kill and oppress each other, alcohol, drinking is a tradition, there is no legal order and in a chaotic atmosphere even if a baby girl is born they have the heart to kill her and even be buried alive.

Seeing an atmosphere like this, the Prophet Muhammad SAW as someone who was pure in heart and had high spiritual sensitivity, his heart felt difficult until finally he survived (exile himself by doing worship) in Jabal Nur, in the cave of Hira' to find solutions to the problems of the people, so that in the end Surah al-'Alaq came down. This gives a signal that people who have the status of students or students must have a high spirit in seeking knowledge and after obtaining it, use it to guide people with compassion and always seek solutions to problems faced by society. In this context it is mentioned in Surah at-Tawbah verse 122:

“However, it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they too may beware of evil.”

According to asy-Syaukaniy, it gives an understanding that in human life there must be a division of tasks. One group carries out war or jihad and one group is tasked with seeking knowledge which will later be taught to groups who have not had time to seek knowledge.¹⁷

¹⁷ Asy-Syaukaniy, 516.

The verse also provides an understanding that a student after gaining knowledge must be taught, disseminated and developed. Knowledge should not be stored and only become private property.

c. Educational Materials

The material in Arabic is called "Al-Maddah". Educational material is a teaching material in an education and is the influence given in guidance. In the school education system, the material has been mixed in the curriculum which will be presented as a means of achieving goals. This curriculum accommodates educational materials in a structured manner. The ideal curriculum material includes core material and local content. Related to educational materials in modern education, the nature and desires of students are very much considered. It is also said that educational material is divided into two fields, and the fields of social and exact sciences. Therefore, in making the curriculum or determining educational materials according to Athiyah Al-Abrasyi, the following principles must be considered:

- a. There must be subjects aimed at educating the heart or spirit. This means that it is necessary to give divine subjects (Aqidah). Therefore, students are given religious and divine subjects because the noblest knowledge is about God and his attributes.¹⁸
- b. The subjects given contain instructions and especially for living a noble, perfect way of life such as morals, hadith and fiqh.
- c. The subject matter must be practically useful for life. In other words, knowledge must be used.

¹⁸ Musthafa al-Maraghi, *Tafsir al-Maraghi*, Volume 10 (Beirut: Dar al-Fikir, 2002).

- d. The subject matter provided is useful in studying other sciences. What is meant is tool science such as language and all its branches.
- e. Vocational, technical and industrial education to make a living without neglecting spiritual, religious and moral aspects. Islamic education does not rule out giving guidance to students to study subjects or vocational exercises regarding several fields of work, engineering and industry after students memorize the Qur'an and religious lessons with the aim of preparing students to look for the necessities of life.

Educational material in the perspective of the surah al-'Alaq includes a very broad subject of study. Because the surah al-'Alaq does not teach about the decotomies of science. Surah al-'Alaq does not separate the knowledge of the world and the knowledge of the hereafter. Surah al-'Alaq appreciates all knowledge. In this surah mentioned the word "*Iqra*" which means read. This provides a general understanding so that Muslims can read anything, can read magazines, newspapers, books, yellow books, natural phenomena and social phenomena. With a shorter formulation, Muslims are ordered to read the Kauniyah verse (nature that stretches out wide with all its contents, various natural phenomena and social phenomena) and the Tanziliyah verse or the Qur'an by studying what is contained therein, both knowledge of faith, worship, mu'amalah and morals, history and cues about science.¹⁹

Thus, if analyzed, Surah al-'Alaq provides an understanding that students must be equipped with scientific

¹⁹ Yusuf al-Qaradawi, *Al-Khashais Al-Ammah Li Al-Islam* (Kairo: Maktabah Wahbah, 1996).

study materials related to how to interact with Allah SWT, how to interact with themselves, interact with fellow humans and how to interact with nature as a whole.²⁰

5. Application Profetic Education Values

The method in Arabic is called "*Thariqah*" which means or way, manner, way, method, procedure. In the context of education, the method is the path or way taken to achieve educational goals. In the implementation of education, the method has a very important meaning, so that it is said that the method is more important than the material (*At-Thariqah ahammu minal maddah*).²¹ An educator who has a lot of knowledge material, but does not have a method to convey knowledge to students, then the purpose of education will not succeed. The method according to Athiyah Al-Abrasyi is the path taken to gain an understanding of the students about all kinds of lessons. The method is a plan made by the educator before entering the class and implementing it in the classroom. Education is something dynamic, both in terms of curriculum, media, and methods. Educational methods also always develop in line with the times. There are lecture methods, discussions, field trips, example and habituation and other methods.²²

If analyzed, the educational method in the surah al-'Alaq is a method of habituation and repeating the subject matter. In the surah al-'Alaq only up to five verses, Allah SWT repeats the word "*Iqra*" twice. This shows that knowledge can be obtained with repeated efforts. Al-Maraghi said that reading repeatedly can produce knowledge so that it can imprint on a person and stick to him.²³

²⁰ Muhammad bin Ali bin Muhammad al- Shawkani, *Fath Al-Qadir Al-Jami' Baina Fannay Al-Riwayah Wa Al-Dirayah Min 'ilm at-Tafsir* (Beirut: Dar Ibn Hazm, 2014).

²¹ Zaglul al- Najjar, *Tafsir Al Ayatul Kauniyyah Fi Al Qur'an Karim*, Volume 2 (Cairo: Maktabah al-Syarqiyyah ad Dauliyyah, 2008).

²² Asy-Syaukaniy, *Fathul Qadiral-Jami' Baina Fi Al-Riwayat Wa Al-Dirayat Min Ilmi Al-Tafsir*.

²³ Andi Rosadisastira, "Argumentasi Teoritis Epistemologi Tafsir Ayat Sosial," *Al Fath* 06, no. Tafsir Hadis (2012).

Al-Ghazali said that with repetition and habituation, education and learning can be effective and achieve maximum results. It is said, that the child is a mandate to his parents, his heart is clean like pearls.²⁴ If a child is accustomed and taught to good things, he will grow up to be good and vice versa if a child is accustomed and taught to ugliness and without being educated at all he will grow up to be ugly like an animal and will eventually become a wretched person, perish and miserable. in this world and in the hereafter. In developing the potential of students, both concerning the development of the realm of cognition, the realm of affection and in the psychomotor realm, repetition and habituation methods are needed. Students can fluently recite the letters of the Qur'an because of the repetition and habituation factor, someone is skilled at operating a computer because of habituation and repetition. A person has good character, because he is always accustomed to good morals. It is also said that when a young person gets used to doing something, when he is old he will get used to doing it. When he was young he liked to do good, when he was old he also liked to do good and vice versa, when he was young he liked to do evil, when he was old he also liked to do evil (*Man syabba ala syai'in syaaba 'alaihi*).

Allah SWT when educating people through the holy book Al-Qur'an always uses the method of repetition. When educating the morals of the people by using the kishah method and proverbs or parables that are always repeated. Allah SWT mentions the story of Fir'aun (Pharaoh) repeatedly in various letters to serve as i'tibar or lessons. Likewise, Allah SWT mentions the story of the prophet Musa over and over again in various letters.

²⁴ Muhammad bin Muhammad Al-Ghazali, *Kitabu Al-Iqtisad Fi Al-Itiqad* (Cairo: Sharkat al-Qudus, 2012).

6. Media

Media in Arabic is called "*Wasilah*". Which means something that becomes an intermediary, medium, means, device, instrument, agent. So the media is any tool that is used as a means to achieve educational goals. Learning media always develops according to the times. In the classical era, learning media was still very simple, but in this modern era, learning media has developed very rapidly to the point that educators and students do not meet face-to-face because they use online learning media as was done in the era of the Covid-19 pandemic. These learning media are for example in the form of pencils, pens, chalk, markers, computers, social media, textbooks, and other teaching aids.

In the surah al-'Alaq mentioned one of the learning media called "*al-Qalam*". Which means pen or stationery, script, handwriting, calligraphic style.

In Surah al-'Alaq, the surah that was first revealed to the Prophet Muhammad SAW, contained in it the term "*al-Qalam*" which means writing tools as one of the media in learning. "*Al-Qalam*" in the view of the Qur'an has a very important role and meaning. Ali Ashabuni in his commentary *Shafwah al-Tafasir* said that "*al-Qalam*" has a very important meaning. With "*al-Qalam*", various knowledge can be recorded, laws and regulations can be recorded, various information, stories, books written by previous people can be recorded. If there is no writing, various world affairs and religious affairs will not be able to stand.

Wahbah az-Zuhaili, as an expert in contemporary commentary, said that "*al-Qalam*" or the pen is a very big blessing from Allah SWT, because the pen is an intermediary for mutual understanding between human beings, as well as communicating verbally. If there were no writings, surely these sciences would be heredity, religion would not leave a mark, life would not be good and the rules would not be stable. Writing is a binder of knowledge and as an instrument for recording the stories and sayings of the

ancients. Likewise writing is an instrument of knowledge transfer between one generation to the next. Thus science can be preserved and developed according to the will of Allah SWT. The civilization of a nation will develop, thinking will be more sophisticated.²⁵

In this context, Qatadah, as quoted by asy-Syaukani, said that Allah SWT taught humans the ability to write with the media "*al-Qalam*" or writing instruments. Qatadah further said that "*al-Qalam*" is a great favor from Allah SWT. If there is no "*al-Qalam*" or religious writing instruments will not be upright, human life will not be good. Allah SWT teaches humans to write with "*al-Qalam*" showing His perfection. Allah SWT teaches his servants what they do not know, transfers them from the darkness of ignorance to the light of knowledge. In this verse also AllahSWTreminds of the virtue of writing which has enormous benefits that cannot be counted, various knowledges can be recorded, laws can be recorded, news of previous people, their sayings can also be recorded. If there is no writing through "*al-Qalam*" then the affairs of the world and the affairs of the hereafter cannot be established.

C. Conclusion

The Qur'an is the last book that was revealed to the Prophet Muhammad SAW which contains various teachings and instructions that regulate all aspects of human life. One of the important things that is regulated by the Qur'an is the issue of education, because with education that human can become human. Education is essentially a change. Change from not knowing to knowing (transfer of knowledge), change from bad to good (transfer of value), a change from unskilled to skilled (transfer of skill). To achieve this change, various supporting components are needed. In the surah al-'Alaq after being analyzed there are five components in education,

²⁵ Wahbah Az-Zuhaili, *Al-Tafsir Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj*. (Beirut: Daru al-Kutub al-Ilmiyyah, 2011).

namely: First, Allah SWT as an educator who taught the Prophet Muhammad SAW. Second, Prophet Muhammad SAW as a student. Third, the method of teaching or education is done repeatedly and habituation. Fourth, the subject matter must be covered in the knowledge that regulates worldly affairs and ukhrawi affairs, these two cannot be separated. Fifth, in the learning process, a medium is needed, one of which is "*al-Qalam*". Media always develops in line with the progress of the times.

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