

SEMANTIC STUDY AND LEARNING IMPLEMENTATION IN SURAH AL 'ALAQ

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Abstract

The Qur'an as the holy book of Muslims, of course, has many interpretations of its verses, including the content of verses that discuss education. One of the surah and verses of the Qur'an that discuss education is Surah al-'Alaq verses 1-5, which refers to science, moreover to order reading as the key to knowledge. The command to 'read' in that verses mention twice an order to the Messenger of Allah, and then an order to all his people. Reading is one of the keys to knowledge, both etymologically in the form of reading literature written in books, as well as terminologically, Furthermore, reading in a larger sense, which entails reading the entire world (verse al-kauniyah). Seeking knowledge is a moral law for every Muslim, both male and female, in addition to the basic knowledge, namely syar'i science, which includes the discovery 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 worldly and afterlife science. 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 'bismiRabbik' (in a way that is justified by the Lord). This research is to explore the values in surah al-'Alaq verses 1 to 5, which focuses on the science of education. After interpret the meaning of words in the verses of Surah all-'Alaq verses 1 to 5, it was found that at least 3 (three) educational values were found, those are: 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*, *mualiim*, and *muaddib*. *Murobbi*, *mualiim*, and *muaddib* are three terms with different meanings according to the context of the sentence, even in different situations some of them have the same meaning. The word or term “*murobbi*” for example, founded in sentences which orientation is more towards maintenance, both spiritual and physical.

This kind of attention are seen in a parent’s process of raising her child. As for the term “*mualim*” is generally used in activity talks that more focus on giving or transferring 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 to define educators. Because education is a religious obligation that can only be carried out 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

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلِكَةٌ 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 used for the concept of education, namely 1). *tarbiyah* 2). *ta’lim* and 3). *ta’dib*

1. *Tarbiyah*; rooted in three words, namely: first *rabayarbu* which means increase and grow, both *rabiyayarba* which means to grow develop, third, the word, *rabbayarubbu* 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 explain about learning. Among the verses these are:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

"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 لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢٣﴾

"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 that the position and position learning in human life 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. Learning indicates who receives a subject or instruction (students), whereas teaching indicates who the instructor (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, those are:

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

In the teaching process, guidance should operate in the teaching process towards many parts of life that will be experienced 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), learning is a process which 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 FazlurRahman (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 this information, we can see the relationship between understanding the universe and the universe education in four respects.

First, by believing that nature is Allah's creation, the world can be used not only to strengthen faith in God's creation, but also to ensure that its use does 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 provide 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, because people are aware of the universe's limitations, it is expected that they do not glorify nature. *Fourth*, with knowledge the universe will encourage humans to realize that he really needs his presence, this is important to note, in order to create friendly and behavior with the natural universe.

Islamic education carried out a system in possibility the process of the parts towards the goals that have been set by Islamic teachings. If it is built on the foundation of education, the process is continual and consistent, ensuring the achievement 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.

Therefore, the efforts education have 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. Moreover 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, and then analyzes the different types of Islamic educational values. This study will determine how big the meaning of the message of the verse is for Islamic education. In general, education aims to educate and develop the mind and soul to the stage which students are able to obtain happiness in this world and in the afterlife..

Discussion

According to QuraishShihab (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 emphasizes the importance of reading as a method of obtaining knowledge.

The sound of the letter al ‘Alaq verses 1 - 5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

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

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

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

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

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

الَّذِي عَلَّمَ بِالْقَلَمِ

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

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Has taught man that which he knew not.”

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 and 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 open the way to the happiness of life in the world.

The command word “read” in this verse is called twice in 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 surah written into books. As well as terminology, reading is 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 QuraishShihab, in the work “grounding the Qur’an” he explained 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. *Muqayyad* means that it is related to a condition that must be “Bi ismiRobbika” 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, humans are becoming overly reliant on science. Religion, divinity, morals, and other ethical values began to be abandoned.

According to IbnuKatsir and QuraishShihab, citing Ibnu 'Asyur that Surah al 'Alaq verses 1-5 descended on the 17th of Ramadan. The letter Iqra' was popular among scholars during the period of the Prophet's companions. Surah al 'Alaq verses 1-5 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 it also means relationship (Wahid, 2002).

In terminology, *Munasabah* "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 quite well known, the Qur'an's verses were not compiled according to the chronological order in which they were revealed on the correlation of the meaning of the verses or the language text. (Mudzakir, 2004:110) 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. Values of Skills Education

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. The value of skills education

is developed into further education in accordance with the development of the soul and absorption of learners. Moreover describe 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 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 word Al-'Alaq, it has at least two connotations in terms of language, such as frozen blood and little animals that live in water. If there is an animal that drinks water, it attach to the animal's throat and suck 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, QuraishShihab 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:

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

“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 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 then 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 can be seen from several indicators, namely; First, having high-quality science, knowledge 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, 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.

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