

THE AL-QUR'AN IN EDUCATIONAL DEMENSIONS

Zailani¹

¹Universitas Muhammadiyah Sumatera Utara (email: zailani@umsu.ac.id)

Abstrak: This research is about the Qur'an in its educational dimension. How does the Qur'an talk about the intricacies of education, which include the meaning of Iqra in the Qur'an, what potential humans have for the learning process, and what is the character of the human heart, so that the full meaning of Iqra can be known? Another goal is to find out in detail what potential human beings have and the basic character of the human heart. This research is qualitative in nature, with a library research approach. As for data collection, use all documents related to research materials, including books, manuscripts, and interviews. The results obtained are that, when iqra is interpreted by reading in a broader sense, it contains the meaning of understanding, analyzing, and the presence of continuity between thought and remembrance. Humans have four potentials that can be used for needs in education, namely: mind, heart, lust, and lust. The four potentials have different characters and ways of working. Satan often uses lust to direct people according to his will. As for the mind and heart as a way prepared by God to know Him better

A. Introduction

The Qur'an is a book of guidance for mankind.(Bestari, 2020). Its presence in the midst of the people is proof of God's love. As a source of knowledge, the Qur'an is a guide in the procedures of human life. The Qur'an's command to humans to continue to improve themselves and understand something is revealed in Surah Al-Alaq verses 1–5, which Allah revealed to the apostles. The command to read, namely iqra, is not merely an order to read in the written sense but one that is implied in the universe.

Islamic education as a system began with the mission of the Prophet(Chaeruddin B, 2013). When the revelations came, the process of education started. This natural process continued for 23 years, from the appointment of Prophet Muhammad as a messenger until his passing. Islamic education continued to progress. The stories and historical events revealed in the Qur'an serve as clear indications that the Qur'an instills educational values in believers. The revelations in the Qur'an were triggered by specific events, sometimes in response to questions from the companions or situations that required guidance from Allah. This demonstrates that the Qur'an is an integral part of human life, particularly for the believers in primary society.

Based on the above, researchers have examined the Qur'an in the dimension of education. Many verses, both explicitly and implicitly, speak about education. This study explores what the revelations say about education, which is inseparable from the lives of Muslims and even encourages them to seek knowledge. The Hadiths of the Prophet explain the obligation for both Muslim men and women to seek knowledge (Wikhdatun Khasanah, 2021). The Qur'an provides numerous metaphors and analogies to teach humans to use their intellect and reasoning and continuously learn through various available means. All of these processes lead individuals to a common goal, which is to seek the pleasure of Allah. The

concept of education mentioned in the holy book is certainly different from general education because it requires sincere intentions to be organized according to the will of Allah and His Messenger.

The researcher examines and analyzes the messages and impressions related to education found in the Qur'an and how the process of education is implemented. Before the process begins, there are preparatory steps to initiate the educational process. Inner and physical readiness serve as indicators for the optimal execution of the educational process. Considering the challenges that may arise in this process from various aspects, the Qur'an's perspective is crucial in addressing and determining the urgency of each issue in influencing an individual's educational success. Not all problems carry the same weight; some are essential, while others may be technical obstacles that can be resolved quickly. The importance of organizing the educational process according to its needs and expected outcomes necessitates constant reference to and connection with the holy book, ensuring continuous enlightenment and guidance during moments of confusion. Studying and analyzing the significant points in the content of the Qur'an enables practical application tailored to specific field requirements.

B. Method

This research utilizes a qualitative method with a descriptive-analytical approach. The researcher presents information from the Qur'an directly or indirectly related to the aforementioned research topic. The data used in this study is derived from books, journal articles, documents, and similar sources, making it a library research study. The collected data is examined as a study to fulfill the needs of the discussed research. Secondary or supporting information is used to assist the researcher in drawing conclusions and achieving the desired results. Since the title is related to the Qur'an in the dimension of education, the analysis process is conducted through triangulation, where the presented data undergoes validation to ensure its scientific reliability. The data collection process stops when sufficient data from various sources has been obtained to fulfill the requirements of the article. The researcher needs to maintain focus and precision in unraveling and assessing the acquired information to ensure its alignment with the concept of scientifically accountable research.

C. Result and Discussion

1. The Qur'anic Commandments on Education

The implied command of the Qur'an to continue learning can be found in the word "iqra." This was the first word spoken by Gabriel to the Prophet during their first encounter in the Cave of Hira. The true meaning of "iqra" contains the purpose of:

a. Know/Recognize:

The process of recognizing the Creator cannot happen suddenly without a natural process. The interaction between the Creator and His creatures occurs with His guidance(N., 2018), starting with knowing or recognizing. Through the medium of "iqra," academic interaction and internalization into the soul occur. The ability to know something more deeply is certainly influenced by a broader understanding of the meaning of "iqra." Moreover, the repetition of the word "iqra" in Surah Al-Alaq carries significant meaning(Masykur H. Mansyur, 2021). The initial step for servants to know about

their Lord is to use the washilah (means) that have been exemplified in the Qur'an and Hadith. Therefore, the interpretation of "iqra" is not merely limited to the literal reading but also includes the implicit meaning. It is not just about knowing but also about comprehensive recognition.

b. Understand:

The word "iqra" implies understanding in its true sense. Someone who feels and delves into the meaning of "iqra" embodies the value of comprehensively studying something, not limiting themselves to its superficial aspects. From an educational perspective, the mentioned word directs individuals to master something epistemologically and axiologically. From an Aqidah perspective, "iqra" means reading based on faith (Retna Dwi Estuningtyas, 2018), not only knowing Allah from the perspective of His essence and attributes but also how one actively realizes the meanings of Allah's names and attributes as a driving force for daily life. The command "iqra" in its linguistic sense means to read and implies a deeper enthusiasm for knowing something and being able to explain it in more detail. Islamic education, as an integral part of life, needs to elevate its level from a conceptual understanding to an implementational comprehension. The need for simple narratives to explain complex matters can help articulate philosophical words into more elegant and grounded expressions.

The command "iqra" in its literal meaning signifies "to read" and carries a deeper spirit of getting to know something while being able to explain it in greater detail. Islamic education, as an inseparable part of life's dimension, needs to elevate its level from a mere introduction with simpler conceptual meanings to a more practical understanding. The need for simple narratives in explaining complex matters can assist in articulating highly philosophical words into more elegant and grounded expressions.

c. Practice:

Furthermore, the term "iqra" can be interpreted as conveying, analyzing, reading, delving into, researching, and understanding characteristics (Thoriq Aziz Jayana, 2021). It should not be understood in a simple, theoretical, and conceptual manner, as it would not bring any effect or change to the practitioner. The aforementioned word is capable of leading to a higher level of practice, as the process of practicing knowledge is an integral part of noble values in education. Particularly in Islamic education, the level of application becomes the most urgent, as the quality of a person is determined based on their deeds, not just their knowledge. In fact, it can be considered disobedience for someone to possess knowledge but not be able to improve themselves through that knowledge.

The word "iqra" begins with the mention of the name of God, as found in Surah Al-Alaq, indicating that everything ultimately leads back to the recognition of God. Practicing knowledge is an inseparable part of devoting oneself to Allah. The feeling of servitude arises naturally when human service is tested after Allah has bestowed knowledge and wisdom on someone. The Prophet Muhammad (peace be upon him) has given glad tidings in many of his hadiths that those who teach their knowledge will have their knowledge increased, and those who practice knowledge for the sake of Allah will be elevated to the level as if they see Allah, earning them the title of "ihsan." The station of ihsan is the highest degree of faith bestowed upon certain individuals by Allah (Syed Hadzrullathfl SYed Omar, Engku Ibrahim Engku Wok Zin, Mohd Shahril Othman, 2009), Because it is based on the hadith of the Prophet, a person who reaches this stage feels that Allah is always observing them.

Islamic education, as conceptualized in the Qur'an, emphasizes noble character. (Imam Syafe'i, 2015), Furthermore, constructing Islamic education based on the Qur'an aims to foster noble character and directs towards a single goal, which is Allah, with a visionary perspective. This vision goes beyond fulfilling worldly survival needs and encompasses the Hereafter. This is the perspective of a scholar, who sees knowledge not only as a response to the needs of the time but also as a means to become a perfect human being (*insanul kamil*), as aspired to by the servants of Allah. Reconstructing Islamic education and returning to its initial purpose requires a strong commitment founded on solid monotheistic beliefs.

The creativity of a servant, with various abilities bestowed upon them by Allah, leads to the unity of thoughts and hearts, both outwardly and inwardly. The guidance of the Qur'an for educators and learners is a manifestation of Allah's love and provides every human being with the opportunity to know Him by practicing what has been recommended, whether in the form of commandments or prohibitions. It is essential to put knowledge into practice as a tangible step for anyone, ensuring that blessings continue to be bestowed upon them by Allah.

On the other hand, those who disregard the aforementioned principles will receive admonishment and condemnation from Allah when their oratory skills and theoretical knowledge do not align with their behavior. This discrepancy represents a departure from the very purpose of Islamic education. The principle of practicing what one knows is a binding obligation for anyone who possesses knowledge.

d. Qur'anic Guidance

The true guidance comes from Allah. The Qur'an, as the sacred book of the Islamic community, is the manifestation of how God provides guidance to humanity. (Ahmad Wakka, 2020). The existence of the Holy Book in the midst of the Islamic community serves not only as an adornment of words but as guidance for anyone, including those with different beliefs. It requires commitment to establish the Qur'an as a tool through which individuals perceive the world and their surroundings. Dynamizing the direction of education and adapting to the needs of the present era should not undermine the sacred purpose that remains unchanging, even if short- and medium-term goals evolve. Understanding the ultimate goals and aspirations of Islamic education goes beyond being a slogan or theoretical concept to fulfill the requirements of Islamic educational curricula; it is to be implemented in real-life contexts at every level and dimension of existence. Making the Qur'an a guiding principle for life extends beyond matters of doctrine and the hereafter; it becomes a role model for anyone to decide various issues that arise among humanity and their environment. The graduates of Islamic education should exhibit such qualities in their personalities, embodying a positive mindset change, as individuals like this will attain virtue and great success. (Khaidir, 2019). The meaning of "iqra," which is a driving force in the Qur'an, is an essential part of exploring the various guidance found within the Qur'an. Although the Qur'an provides many general solutions and guiding principles, there are specific details contained within it. Hadiths serve as explanations for issues that may not be explicitly clarified or stated clearly in the Qur'an. The role of "iqra" is needed to assess and delve into the intended meanings of specific verses within it. Islamic education naturally leads to the Qur'an, and the desired character by Allah involves aligning one's attitudes with words and actions, bridging the gap between theory and reality. Reflecting upon the contents of the Qur'an becomes an inseparable part of uncovering the hidden meanings behind various divine intentions.

e. Mahabbah

This word represents the inner expression of someone who loves. The feeling of love is inherent in everyone, but there is a difference between loving humans and loving Allah. Generally, the implementation of love towards fellow human beings is manifested in how one takes care to ensure that the loved one is always in good condition. The lover is willing to sacrifice as long as the beloved is happy and can always enjoy the pleasures of their respective lives. However, the effects of such sacrificial love are not always beneficial. When people love, they give without expecting anything in return, sometimes excessively and inappropriately, resulting in weaknesses and dependence. It fails to provide meaningful lessons for their future interests.

On the other hand, loving Allah and vice versa, or Him loving certain individuals, is different. The evidence of Allah's love for His servants is not always in the form of a comfortable life, but it exists in the form of life lessons. Prophet Ya'qub experienced extraordinary illness in his body, yet during that time, he was loved by Allah. The Prophet Muhammad was pelted with filth and insulted by the disbelievers of the Quraysh, and at times he experienced hunger. Prophet Zakaria was pursued and ultimately killed by his own people. All of these incidents surely occurred with Allah's permission, and they happened to the prophets, all of whom are beloved to Allah. This narrative provides an understanding that someone's love for Allah requires sacrifice, and Allah's love for His servants is not always demonstrated through the blessings of happiness but also through sacrifice and trials.

f. Contentment

The submission of a person can be demonstrated through unconditional willingness, and one of the feelings is "mahabbah." (Mahmud Al-Mishri, 2019). A person who has deeply understood the meaning of "iqra" in their life will experience the following feelings:

- 1) Everything happens with the permission of Allah.
- 2) Good and bad are predestined by Allah in the world
- 3) Regardless of what happens to a person, a servant of Allah will remain patient and steadfast.
- 4) Submitting to the decrees of Allah
- 5) Always being self-aware and maintaining a relationship with Allah
- 6) Adorning oneself with various acts of goodness
- 7) Having positive assumptions
- 8) Paying attention to all of Allah's creations and following all the rules (Sunnatullah) that are established within them.

The feeling of contentment is a characteristic that reflects one's understanding of ma'rifatullah. Contentment entails fulfilling what Allah has commanded and abstaining from what Allah has prohibited. (Mahmud Al-Mishri, 2019), To achieve this, there are two ways: Firstly, by observing and contemplating the creation of Allah, Observation here does not merely refer to using our physical eyes, but rather involves observing with knowledge and

understanding. Through this process, we can come to the conclusion that nothing in Allah's creation is without purpose. As Allah says in Surah Ali Imran, verses 189–191,

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ □ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"And to Allah belongs the dominion of the heavens and the earth, and Allah is competent over all things. Indeed, the creation of the heavens and the earth and the alternation of night and day are signs for those of understanding. Who remember Allah while standing, sitting, or lying on their sides and give thought to the creation of the heavens and the earth, saying, 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the fire.'" (Surah Ali Imran, verses 189–191)

These verses highlight that the kingdom of the heavens and the earth belongs to Allah, and He has full control over everything. The creation of the heavens and the earth and the cycle of day and night serve as signs of Allah's greatness for those who possess intellect and understanding. They contemplate these signs while remembering Allah, whether standing, sitting, or lying down. They acknowledge that Allah did not create all of this without purpose, and they seek His protection from the punishment of the fire.

The second way to attain ma'rifatullah is through contemplating the Qur'an. The level of understanding of "Iqra" has reached the stage of "tadabbur," which encompasses scholarly study and the deepening of faith.

2. *The Objectives of Education*

The ultimate objective of Islamic education is to guide individuals to become devout servants of Allah, conscious of their duty to worship and obey Him. (Nata, 2016), Thus, individuals strive to become an insan kamil, a person who can position themselves as a servant of Allah and as a representative of Allah on Earth. The role given to humans is significant, as it involves the well-being of other creatures. Therefore, in the process of education, the humanitarian mission plays a vital role in shaping the character of graduates. Achieving the highest objectives in Islamic education begins with translating abstract concepts into tangible forms. It starts with establishing a vision and mission. Some challenges may arise not in the implementation or process but right from the beginning, where the vision fails to reflect fundamental Islamic values. This stage is a crucial part of the journey of Islamic education.

There are four potentials that humans have: first, intellect. This potential is only owned by humans. This is the first part of the guidance given by Allah to a good man. (Ar-Raghib Ishafani, n.d.). The human mind can know something and learn new things. The height of a person's station is influenced by reason; when reason is used to think optimally, the effect is able to direct humans to goals. In my opinion, the power of reason is able to detect that about something that is most high. There is an effort to know Him, but the mind has limited ability to think about things that are metaphysical in nature; it requires the guidance of revelation to deliver and show the way according to Divine will. The mind must always be guided by

divine light so that it is able to feel what God wants in the process of creating the universe. The position of thinking is part of the task of reason: being able to generate constructive ideas. Through a simple container of thought, we are able to distinguish between right and wrong.

Education that includes reason in its implementation will produce competitive graduates. His aqliah is tested, and his naqliah is proven. The role of reason is quite large in delivering educational journeys in accordance with shared expectations. Second, Lust. The simple meaning of lust is the urge to do something. A believer and an infidel both have lust. But the prompter is different. Those who believe that the helper is Allah, then their desires are used for positive actions, while infidels' encouragement comes from Satan and must be bad, says Allah. Albaqoroh, 2:257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ □

Allah is the protector of the believer. He brought them out of darkness to light (faith). And for those who disbelieve, their protectors are Satan, who brought them out of light into darkness. They are the inhabitants of hell. They live in it. (Albaqoroh, 2:257)

Third, Qolbu, The heart is a very important part of all the elements that exist in human beings. From the heart, humans are able to know God in a real sense. The heart is a dimension that really determines human existence, in this world and in the hereafter. Ibn Qoyyim mentions that the heart has three parts, namely: a heart that is safe, a heart that is sick, and a heart that is dead. Education is a vessel for healing a sick heart and helping a clean heart to always be awake in every moment it wants. Asy-Syuara, :26:88-89:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

(namely, on the day when wealth and children are useless, except for those who come to Allah with a clean heart,

Internalization of values will be easier to do in the educational process when the heart is always fixed on God. Keeping the heart so that it is always vigilant against the various tricks of Satan means being able to maintain the stability of one's life, both physically and mentally. The problem that is always being experienced by the world of education today is the inability to maintain synchronization between the mind and reality, between words and facts, between the inner and the outer. Fourth, lust. This trait has a very risky potential; if not controlled wisely, it will become a doorway for various kinds of immorality. An educated person must be able to train and control himself in this matter because the destruction of many people starts in cases like this. Lust is a low desire, philosophically the lowest, compared to lust, heart, and reason. Lust that is not directed and wild will be disastrous for him and others. Education is the main way of guiding, so that lust can be used in its place.

The heart in its basic form has three characteristics, namely Latifah, Rabbaniyah, and Ruhaniyah. Latifah means gentle. The heart actually has tenderness and subtlety. The whispers of the heart are never heard when a person is too busy thinking about his world or is more concerned with things that are outward than inward. A heart that is always awake and

feels that it is always being watched by God will always receive grace and instructions to always be under divine guidance. The process of seeking God's guidance begins when a person realizes that every step cannot be separated from God's permission and that everything happens according to his will. The feeling of faith that arises along with submission when humans are introspective about the devil's whispers that come to them He always asked Allah for protection from the devil's temptations.

D. Conclusion

The Koran, as a holy book, not only contains a set of rules and prohibitions that must be obeyed, but this divine word also encourages its adherents to always learn and seek knowledge. The process of studying knowledge can be seen from the historical context. The first revelation begins with the word iqra, whose meaning is not just read in a simple sense but contains the meaning of analyzing and contemplating. The contemplation process must be able to lead to an essential awareness that everything is for the greatness of Allah. With Iqra, one can know, and after the process continues, there is an effort to understand what is already known. Understanding in the context of commands wants practice. Education as a means for someone who reads and studies a lot to bring him to a moment of complete obedience to God Almighty

Readiness to enter the world of education cannot be separated from the inner preparation and all the potential it has; this is important to pay attention to so that the relationship between the mind and the heart can work based on the pure reality of God's will. Referring to this, the true purpose of Islamic education, which is to become an obedient servant in carrying out Allah's commands and obeying Allah's prohibitions as a manifestation of believers, can run as expected.

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