

Hamdi Abdillah

The Position of Learning and Teaching in the Al-Qur'an Perspective Thematic Tafsir Study of QS. Al-Alaq/96:1-5, QS. Al-Taubah/9:122, and QS. Al-Mujadilah/58:11

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Hamdi Abdillah

¹STAI Nur El – Ghazy, Indonesia

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ABSTRACT

Learning and teaching are fundamental activities in Islamic teachings, firmly grounded in the theological foundation of the Qur'an. The first revelation revealed to Prophet Muhammad (peace be upon him) emphasizes the importance of reading and learning as the gateway to Islamic civilization. This article aims to analyze the position of learning and teaching from the Qur'anic perspective through a thematic exegesis approach to QS. al-'Alaq/96:1–5, QS. al-Taubah/9:122, and QS. al-Mujādilah/58:11. This study employs a qualitative method based on library research with descriptive-analytical analysis of Qur'anic verses and classical as well as contemporary tafsir literature. The findings indicate that learning and teaching in Islam are positioned as acts of worship, social responsibilities, and means of elevating human status in the sight of Allah (SWT). This article affirms that Islamic education should ideally integrate spiritual, intellectual, and social dimensions in a balanced manner.

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Corresponding Author:

Hamdi Abdillah

STAI Nur El – Ghazy, Indonesia

Email: hamdi@neg.ac.id

1. INTRODUCTION

Education is one of the main pillars in the development of human civilization. In Islam, education is not merely understood as a process of transferring knowledge, but also as a process of nurturing faith, moral character, and social responsibility. The Qur'an, as the primary source of Islamic teachings, places great emphasis on the importance of knowledge and the activities of learning and teaching.

In the context of Islamic education, the concepts of learning and teaching hold a highly fundamental position and constitute one of the main pillars in shaping individuals who are knowledgeable, morally upright, and capable of contributing positively to society. The Qur'an, as the principal source of Islamic teachings, provides comprehensive guidance

regarding the position and role of learning and teaching, not only in a theoretical sense but also in practical daily life.

Azyumardi, as cited in [1], explains that Islamic education is only one aspect of Islam as a whole. There are three commonly used terms in Islamic education: *al-Tarbiyah*, *al-Ta,,lim*, and *al-Ta"tib*. *Tarbiyah* implies nurturing, developing, and educating, which inherently includes the meaning of teaching (*,allama*). Meanwhile, Jalaluddin, as cited in [2], defines *tarbiyah* as a process of guiding human potential (physical, spiritual, and intellectual) to its fullest capacity so that it becomes provision for facing life and the future.

According to Zakiah Daradjat in [3], Islamic education is the formation of a Muslim personality. This view is reinforced by M. Fadly al-Jamaly in [4], who defines Islamic education as an effort to develop and encourage human beings to progress based on noble values and virtuous living, thereby forming a more complete personality, encompassing intellect, feelings, and actions.

Empirically, education in Indonesia shows an increasing trend in quality and access; however, significant challenges remain, particularly in instilling strong and profound Islamic values in the teaching and learning process. Data from the Central Bureau of Statistics (BPS) in 2022 indicate that Indonesia's literacy rate reached 98%, yet the mastery of knowledge and Islamic character still requires substantial improvement. This demonstrates that educational success is not measured solely by quantitative aspects but also by the moral and spiritual quality of learners [5].

The command to read as stated in QS. *al- Alaq/96:1-5* serves as evidence that Islam, from its earliest emergence, placed knowledge as the foundation of civilization. Other verses of the Qur'an also emphasize the obligation to seek knowledge, the social role of knowledgeable individuals, and the elevation of their rank in the sight of Allah (SWT). Therefore, a study of the position of learning and teaching from the Qur'anic perspective is highly relevant, particularly in the context of developing contemporary Islamic education.

From an Islamic perspective, learning (*ta,,allum*) and teaching (*ta,,lim*) are inseparable activities. Both complement one another and serve as the primary means of transmitting Islamic values. Knowledge in Islam is understood as a light that illuminates the human intellect and heart; therefore, educational activities possess a strong spiritual dimension.

Gagné, as cited in [6], explains that learning is a change in disposition or capability achieved through activity. Travers, as cited in [7], defines learning as a process that results in behavioral adjustment.

According to Chaplin in [8], learning is the acquisition of relatively permanent behavioral change as a result of practice and experience. Hintzman in [9] defines learning as a change occurring within an organism due to experience, which may influence its behavior.

Based on the above perspectives, it can be concluded that learning is a process of change that occurs within an individual as a result of interaction with the environment and experience.

Sudarwan, as cited in [10], states that teaching can be defined as a process of organizing and managing various potential resources appropriately so that a child's

learning process occurs. According to Nana Sudjana, as cited in [11], teaching is a process of arranging and organizing the environment surrounding students in such a way that it fosters and encourages them to engage in learning.

Classical scholars such as al-Ghazali emphasized that knowledge is the path toward closeness to Allah (SWT). Therefore, learning and teaching are not merely aimed at obtaining worldly benefits, but also at attaining happiness in the Hereafter.

Studies on Islamic education and the concept of knowledge in the Qur'an have been widely conducted by scholars. Some research highlights the importance of knowledge as the foundation of Islamic civilization by referring to QS. al-Alaq/96:1–5 as the epistemological basis of Islam. Other studies emphasize the role of scholars and educators in Islamic society by referring to QS. al-Taubah/9:122 as normative legitimacy for the social function of education.

In addition, several studies examine the virtues of knowledge and the position of scholars by referring to QS. al-Mujādilah/58:11, particularly in the context of academic ethics and moral leadership. For instance, study [12] shows that Qur'anic educational principles—such as sincere intention, motivation, repetition, and concentration—can be applied within modern educational systems. Moreover, Qur'anic teaching methods such as *hiwar* (dialogue), storytelling, imitation, and practical demonstration provide guidance for creating effective teaching and learning processes. The study concludes that education based on Qur'anic values not only builds knowledge but also strengthens spiritual character, making it relevant for various contemporary educational contexts.

However, most of these studies discuss the verses partially or separately, without integrating them into a comprehensive thematic exegesis framework concerning learning and teaching.

This study offers novelty by integrating three key Qur'anic verses—QS. al-Alaq/96:1–5, QS. al-Taubah/9:122, and QS. al-Mujādilah/58:11—within a single thematic exegesis framework on learning and teaching. This integration produces a holistic understanding of Islamic education that encompasses the theological dimension (the command to learn), the social dimension (the educational function of society), and the moral-spiritual dimension (the elevation of the knowledgeable).

The contribution of this study lies in affirming that learning and teaching in Islam cannot be separated from the mission of civilization and social transformation. Thus, this article provides a conceptual perspective relevant to the development of contemporary Islamic education, particularly in formulating an educational paradigm grounded in Qur'anic values.

This research seeks to examine in depth the concepts of learning and teaching in the Qur'an through a thematic exegesis approach, focusing on three principal verses. These verses were selected because they represent the fundamental dimensions of Islamic education: theological, social, and moral.

2. METHOD

According to Rahardjo, as cited in [13], research methodology is one way of seeking and obtaining truth that is tentative rather than absolute. Its outcome is scientific

4 truth, which remains open to continuous testing, criticism, and even revision. Therefore, there is no single best method for seeking truth; rather, there are appropriate methods tailored to specific objectives and phenomena. Budiharto, as cited in [14], states that the selection of a research method must be aligned with the nature of the study being conducted in order to achieve optimal results.

19 This study employs a qualitative research design using a library research method. Bogdan and Taylor, as cited in [15], define a qualitative approach as a research procedure that produces descriptive data in the form of written or spoken words from individuals and observable behavior. According to [16], the process involves transcribing data, coding field notes, and interpreting the data in order to draw conclusions.

28 There are several reasons for conducting library research. Zed, as cited in [17], explains that the first reason is that certain research questions can only be answered through library research and cannot rely on field data. The second reason is that a literature study serves as a preliminary stage to gain a deeper understanding of emerging phenomena in society. The third reason is that library data remain relevant and reliable for answering research questions. Based on these considerations, the library research method is appropriate for examining *The Position of Learning and Teaching in the Qur'anic Perspective: A Thematic Exegesis Study of QS. al-,Alaq/96:1-5, QS. al-Taubah/9:122, and QS. al-Mujādilah/58:11*.

This is consistent with Melfianora, as cited in [18], whose findings indicate that literature study research follows the same preparatory stages as other research types; however, its data sources and collection methods rely on library materials, including reading, note-taking, and processing research materials. Library research is considered scientific work because data collection is carried out systematically using a research methodology strategy.

As a library-based study, the technique used in this research is literature review. According to Sarwono, as cited in [19], literature study involves examining reference books and previous similar research conducted by others. Its purpose is to obtain a theoretical foundation related to the problems under investigation.

1 Technique can be understood as a means of carrying out technical work carefully and thoughtfully to achieve a goal. Although research is fundamentally an effort within the realm of science, it is conducted systematically to collect realistic data in order to establish truth. Research methodology serves as a means of addressing research problems. In this case, the author collected information regarding *The Position of Learning and Teaching in the Qur'anic Perspective: A Thematic Exegesis Study of QS. al-,Alaq/96:1-5, QS. al-Taubah/9:122, and QS. al-Mujādilah/58:11* from articles, journals, undergraduate theses, master's theses, e-books, and other relevant sources [20].

25 Since the study requires library materials as data sources, it utilizes library research. The researcher relies on books, scholarly articles, and other relevant literature related to the topic and research problem, both in printed and online formats [21].

3 Collecting information from data sources requires appropriate data collection techniques. Amir Hamzah, as cited in [22], states that data collection is an effort to gather information related to the subject under investigation. The author employs a library

research method to collect data. Specifically, the process begins with gathering information from books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources discussing *The Position of Learning and Teaching in the Qur'anic Perspective: A Thematic Exegesis Study of QS. al-, Alaq/96:1–5, QS. al-Taubah/9:122, and QS. al-Mujādilah/58:11.*

Furthermore, Amir Hamzah explains that data collection refers to various efforts to gather facts related to the topic or issue being explored [23]. Such details can be found in scientific literature, research reports, scholarly articles, dissertations, theses, and other written sources. According to [24], data collection can be conducted under various circumstances, using different sources and techniques.

Documentation is one technique of data collection through written documents or records [25]. Documentation derives from the word —document, meaning written materials. In applying the documentation method, researchers examine written objects such as books, magazines, meeting minutes, and daily records. According to Moleong, as cited in [26], the documentation method is a way of collecting information or data through examining archives and documents. Furthermore, [27] notes that documentation is also a data collection technique directed toward research subjects. In this study, the documentation method was used to obtain data concerning the research object, namely *The Position of Learning and Teaching in the Qur'anic Perspective: A Thematic Exegesis Study of QS. al-, Alaq/96:1–5, QS. al-Taubah/9:122, and QS. al-Mujādilah/58:11.*

Moleong, as cited in [28], explains that the collected data are analyzed using an interactive analysis model consisting of data reduction, data display, and conclusion drawing. Syarifah et al., as cited in [29], clarify that data reduction involves filtering relevant information, data presentation is conducted in a systematic narrative form, and conclusions are drawn based on research findings. To ensure data validity, this study employs source triangulation by comparing information from various references. According to Moleong in [30], source triangulation enhances research validity by comparing different perspectives on the studied phenomenon.

Muhadjir, as cited in [31], states that data analysis involves systematically organizing and examining research findings through observation and review so that researchers remain focused on the issues being studied. The findings are then edited, classified, and presented for broader understanding. Data validity is ensured through triangulation techniques involving both methods and sources. Data analysis follows the Miles and Huberman model, as cited in [32], which consists of data collection, data reduction, data display, and conclusion drawing.

3. RESULTS AND DISCUSSION

In The Command to Learn as the Foundation of Islamic Education (QS. al-'Alaq/96:1–5)

QS. al-'Alaq/96:1–5 constitutes the first revelation bestowed upon Prophet Muhammad (peace be upon him) and serves as the epistemological foundation of Islamic education. The command *iqra* in the first verse carries a broad meaning of —reading, not limited to written texts, but also encompassing the reading of social realities, the universe,

and the signs of Allah's greatness. According to Ibn Kathir, this command to read signifies that Islam is built upon knowledge and intellectual awareness.

Al-Tabari interprets the word *iqra* as a command to gather knowledge in the name of Allah, indicating that learning activities must be grounded in the principle of *tawhid* (monotheism). This interpretation affirms that education in Islam is not secular in nature but integrated with a spiritual dimension.

The phrase "*alladhī ,allama bil-qalam*" emphasizes the role of the pen as a symbol of civilization, knowledge transmission, and the continuity of learning across generations. Al-Qurtubi explains that the mention of the pen highlights the virtue of writing as a means of preserving knowledge. Thus, learning and teaching in Islam represent civilizational activities oriented toward long-term development.

QS. al-Alaḥ/96:1–5 also affirms that the ultimate source of knowledge is Allah (*,allama al-insāna mā lam ya,,lam*). This demonstrates that human beings are inherently limited, and the process of learning is a means of developing the potential granted by Allah. Therefore, from the perspective of this verse, learning and teaching carry the value of worship and form the basis for cultivating knowledgeable and ethical individuals.

The Obligation of Deepening Knowledge and the Social Function of Education (QS. al-Taubah/9:122)

QS. al-Taubah/9:122 emphasizes that deepening religious knowledge constitutes a collective obligation (*fard kifayah*) within the Muslim community. The verse indicates that not all Muslims must engage in the same physical activities, such as warfare; rather, some must dedicate themselves to acquiring knowledge in order to guide society.

According to Ibn Kathir, this verse underscores the importance of specialization in Islam, including specialization in scholarly fields. The concept of *tafaqquh fi al-din* (deep understanding of religion) is not limited to mastering religious laws but includes a profound comprehension of Islamic values applicable to social life.

Al-Qurtubi explains that the purpose of deepening knowledge in this verse is its social-educative function—*liyunziru qawmahum*—so that people may receive proper guidance and warning. This affirms that teaching in Islam is not merely an individual activity but a social trust with far-reaching implications for the preservation of religious values.

In the context of Islamic education, QS. al-Taubah/9:122 provides normative legitimacy for educational institutions and for educators as agents of social transformation. Learning and teaching are thus positioned as strategic instruments in fostering religious awareness and moral responsibility within the community.

The Virtue of Knowledge and the Elevation of the Learned (QS. al-Mujādilah/58:11)

QS. al-Mujādilah/58:11 affirms that Allah will elevate in rank those who believe and those who are endowed with knowledge. This verse highlights the close relationship between faith and knowledge as two principal pillars of human dignity.

According to Al-Tabari, the elevation mentioned in this verse encompasses both worldly and eternal ranks. Learned individuals attain honor within society due to their intellectual and moral capacities, and in the sight of Allah, knowledge becomes a means of spiritual elevation.

Ibn Kathir further emphasizes that the knowledge referred to in this verse is beneficial knowledge—knowledge that fosters obedience to Allah and promotes the welfare of the community. Thus, learning and teaching carry strong ethical and social implications.

Within Islamic education, QS. al-Mujādilah/58:11 provides a normative basis for honoring educators and seekers of knowledge. Education is viewed as a means of forming excellent individuals capable of harmonizing faith, knowledge, and righteous action in life.

Implications of the Concept of Learning and Teaching for Contemporary Islamic Education

The Qur'anic concept of learning and teaching has significant implications development of contemporary Islamic education. Ideally, Islamic education integrates faith (*iman*), knowledge (*ilm*), and action (*amal*) in a balanced manner. Furthermore, education must be directed toward character formation and social responsibility.

According to Azyumardi, as cited in [33], Islamic education possesses several characteristics. First, it emphasizes knowledge acquisition, mastery, and development as acts of worship to Allah. Every Muslim is obliged to seek knowledge for deep understanding, which should subsequently be developed within a framework of devotion for the benefit of humanity. The pursuit, mastery, and development of knowledge constitute a continuous process that lasts throughout one's lifetime. This principle corresponds to what is known in modern educational systems as lifelong education.

4. CONCLUSION

Based on the thematic exegesis of QS. al-*Alaq*/96:1–5, QS. al-*Taubah*/9:122, and QS. al-*Mujādilah*/58: 11, it can be concluded that learning and teaching in the Qur'anic perspective hold a highly noble position. Educational activities are regarded as acts of worship, a social trust, and a means of elevating human status in the sight of Allah (SWT). Therefore, Islamic education must continue to be developed on the foundation of Qur'anic values in order to effectively respond to the challenges of the times.

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