

Review Article

Insights of Al-Quran about Learning

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Abstract: This paper discusses how Al-Quran's insights about learning. It was found that out of the many verses of the Qur'an relating to learning, it can be mapped into four aspects, namely learning objectives, human potential for learning, learning activity models, and learning resources. The Qur'an implies that the purpose of learning is not just to acquire knowledge, but emphasizes that with this knowledge humans will gain glory and ultimately support people to carry out the functions and purposes of their creation, as God's servants and caliphs on earth. Some other verses confirm that God has provided human potential to enable humans to carry out learning activities. In the language of the Qur'an, this potential is called fitrah, nature and mind. With regard to models of learning activities, the Qur'an mentions several terms namely reading, paying attention, thinking, seeing or observing, understanding, and listening. The learning resources of the Qur'an mention several things, namely natural phenomena, the process of creating human beings, history or past events, the Qur'an, and the person of the Prophet Muhammad.

Keywords: Insights, al-Qur'an, Learning.

INTRODUCTION

For Muslims, the Qur'an is not only positioned as a Scripture that functions as limited as spiritual communicative media with Allah when it is recited by the verses, but more than that the Qur'an is used as a guide for human. Al-Qur'an calls itself a hudan in QS. Al-Baqarah (2): 2, which is generally translated as instructions or guidelines.

Because the al-Qur'an mentions itself as hudan, it is not surprising that it is used as a source of inspiration for Muslims in managing their lives, from privacy-indiscriminate things to public-social matters.

One problem that has received serious attention in relation to structuring the life of Muslims since the early days of the rise of Islam is the issue of education (Margoliouth, 2006). With the spirit of the Qur'an in these early days. The Prophet Muhammad became a teacher for friends and close family who chose to believe in the treatise he carried. The Prophet asserted that Islam does not distinguish between men and women in terms of learning or demanding knowledge (Rizvi, 2005).

In connection with the above, in the following discussion the Qur'an's insights will be explained about learning or studying. The method used is to identify all the verses that are pleasing to the scope of learning. The verses are classified into categories based on the scope of learning, ranging from learning objectives, human potential for learning, learning activity models, to learning resources.

DISCUSSION

The Purpose of Learning

In general, the main purpose of learning activities is change. That is, the estuary of all learning activities or processes is a change for someone who does these learning activities (Hollingsworth, 1989; Lave, 2009). Then how does the Qur'an reveal that? It can be explained that the designation of the Qur'an for knowledgeable people is ulama. This word is taken from the words alima-ya'lamu (those who know) as rooted as the word ilmun which means science. Therefore, in Arabic, seeking knowledge or learning activities called by tataallamu. The person is called mutaallim or people who seek knowledge in Q.S. al-Zumar (39): 9.

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In the verse, Allah uses the style of the *istifham* sentence (asking) as if God wants to know the difference between the person with knowledge and the one who doesn't. In the interpretation rules it is stated that if the verse of the Qur'an uses a style like this, in fact Allah does not need an answer, because the answer is very clear, "not the same". God actually wants to explain to humans that "know actually it is not the same (different) between those who know (knowledge / educated) and those who do not." People whose knowledge should be different from those who are not knowledgeable. Different, because in the knowledgeable person there is a change, not only knowledge and understanding, but changes in mindset, actions and behavior.

However, it seems in the perspective of the Qur'an "change" as the learning goal is not the final goal, but is an intermediate goal to arrive at the final destination. The ultimate goal is to be able to carry out the purpose of human creation, which is to become *abdun* (servant) of Allah as well as being the *caliph* (leader, successor and manager) of Allah on earth.

The purpose of human creation as *abdun* is explained in Q.S al-Dzariyat (51): 56. While the purpose of human creation as *caliph* is explained in Q.S. al-An'am (6): 165.

Abdun means carrying out the duty (obligation) to worship Allah, while *the caliph* means to carry out the duty (obligation) to manage and maintain nature. *Abdun* describes the implementation of a vertical relationship to God, while *the caliph* describes the implementation of horizontal relationship to nature and human. Likewise, *abdun* is the implementation of submission and obedience to Allah, while the *Caliph* is the implementation of responsible and environmentally friendly management. It is here that it can be said that the relationship between *abdun* and *khalifah* is reciprocal and symbiotic mutualism (Baharuddin, 2007). That's said, because the *caliph* was actually included in the framework of the task of human worship (*abdun*), while the perfect *abdun* (worship) was to be sustained by the task of being the *caliph*.

Human Potential for Learning

The learning potential referred to in this paper is that all devices possessed by humans, both physical and psychological, allow humans to be able to carry out activities or learning processes. These potentials are: (1) Potential *Fitrah*, humans are the culmination of God's creation. Therefore, humans become the best and noblest creations in the sight of Allah compared to other God's creations. Humans consist of two elements, namely physical and spiritual. God has given a basic set of abilities that have a tendency to develop. In the perspective of Islamic education the potential is referred to as *fitrah* (Hamzah *et al.*, 2010). Ramayulis (2005),

states that *fitrah* contains dimensions; physical, reason, religious, moral, spiritual, artistic and social.

Fitrah as a human potential that can and must be developed can be understood in Q.S. al-Rum (30): 30. Then (2) Potential of senses (Hearing, Sight, and Heart). The three human potentials for learning above can be understood from Q.S al Nahl (16): 78. In this verse Allah confirms that humans born into the world in conditions without knowledge at all. However, these humans have been provided by God with three potentials, namely hearing, sight, and heart. In that verse Allah connects the sense of hearing, sight, and feeling with knowledge. This means that science is only obtained except through the three senses.

Therefore, human potential - as mentioned above - must always be used and developed. The Koran strongly condemned those who did not use this potential. Even they are called "lower than animals". Allah says in Q.S. al-A'raf (7): 38: 179.

Learning Activities

There are several terms used in the Qur'an when talking about learning activities, namely (1) reading, (2) taking lessons, (3) thinking about (4) seeing, observing, and paying attention, and (5) listening .

Reading (*qiraat*)

Iqra 'is a form of command derived from the basic word *qara'ah*. *Qaraah* means reading, so the word *iqra* means to read. In the Qur'an the word *qara'ah* in the form of command repeats three times, namely in Q.S al-Isra '(17): 14. Then in Q.S al-Alaq (96): 1 and 3.

The word *iqra* 'comes from the word *qara'ah*. Then from the root of the word various derivations of the word are born which all repeat as many as 17 times, outside the word al-quran itself which recurs as many as 70 times.

As can be seen in the verse quoted above, generally *iqra* 'is translated as "read". However, *iqra* 'is actually not only meaningful like that, because this word has the basic meaning of "gathering". If you arrange letters or words, then say the series, then you have gathered it or in the language of the Qur'an *qara'ahu qiraatan*. The original meaning of this word indicates that *iqra* '(read) does not require the existence of a written text as an object of reading. Nor must it be said so that it is heard by others. Therefore, the meaning of the word varies greatly, for example conveying, studying, exploring, researching, knowing the characteristics of things and so on which all lead to the meaning or meaning of gathering (Quraish Shihab, 1997)

If observed Q.S. al-Alaq (96): 1 and 3, we cannot find the reading command object. Therefore, the word object is general. This is based on a language code that if there is one work that requires an object but is not mentioned, then the object in question is general. The meaning includes everything that can be reached by the word, whether it is a sacred reading from God, or not, whether it involves written or not verses. In short, the iqra 'command includes studies on the universe, society, and self, and books, whether holy or not.

Notice (*idzkar*)

The process of taking lessons or learning is a translation of the term al-Qur'an, which is from the word *tadzakkara-yatadzkkaru*. This meaning can be observed in Q.S. Shad (38): 29. Likewise in Q.S. al-An'am (6): 126: and Q.S. al-Nahl (16): 13. Q.S. al-Nahl (16): 13.

Think or Thinking

There are three words used by the Qur'an to refer to people who do the process of to think or thinking, namely the word *ya'kilun*, *yatafakkarun* and *ulul al-al-bab*. Word of *ya'kilun* which means people who always use their minds (thinking) can be understood, for example in Q.S. al-Baqarah (2): 164.

The form as in the paragraph above can also be found in 4 other letters, namely (1) Q.S. al-Ra'ad (13): 4, (2) Q.S. al-Nahl (16): 12 and 67, (3) Q.S. al-Rum (30): 24 and 28, and (4) Q.S. al-Jatsiah (45): 5.

The word *yatafakkaruna* which means people who always think of something is found in Q.S. Ali Imran (3): 191

The word *yatafakkarun* is also often attached to the word *kaum* so that it becomes *the yatafakkarun*. For example in Q.S. Yunus (10): 24.

In addition to the letter, this word is repeated 5 times in another letter, namely in (1) Q.S. al-Jatsiyah (45): 13, (2) Q.S. al-Ra'd (13): 3, (3) Q.S. al-Nahl (16): 11 and 69, (4) Q.S. al-Rum (30): 21, (5) Q.S. al-Zumar (39): 42.

Then the word *ulul al-albab* (Abdullah, 2005), repeated 16 times in the Qur'an, namely in QS. Shad (38): 29, QS. Shad (38): 43, Q.S. Yusuf (12): 111, QS. al-Zumar (39): 9, 18, and 21, QS. al-Mu'min (40): 54, QS. Ibrahim (14): 52, Q.S. al-Baqarah (2): 179, 197, 269, Q.S. Ali Imran (3): 7 and 190, Q.S. al-Ra'd (13): 19, Q.S. al-Thalaq (65): 10, and Q.S. al-Ma'idah (5): 100.

The whole word *ulul al-albab* in the sixteen verses above refers to the meaning of people who use their mind to learn. One example can be seen to in the following verse, namely in Q.S. Ali Imran (3): 190.

Seeing or Observing

There are three words used by the Qur'an for the three words of seeing, observing, and paying attention. The three words are *ra'a*, *nadzara*, and *bashara*.

The word *ra'a* in the form of *fi'il madhi* which begins with the *istifham* letter (*araita*) is used in Q.S. al-Maun (107): 1.

Then the word *nadzara* in *fi'il mudhri* (*yandzruuna*) is used by the Qur'an in Q.S. al-Ghasyiah (88): 17-20. The word *bashara-yubshiru* is found in Q.S. al-Dzaariat (51): 20-21.

Understanding

There are three terms or words used by the Qur'an to designate the word knowing, namely *ya'lamun*, *yafhamun*, and *yafqahun*. Kata *ya'lamun* is often attached to the word *kum*, for example in Q.S. al-Baqarah (2): 230.

Then the word *yafqahun*, for example is used in Q.S. al-An'am (6): 98. In addition to the letter above, the verse form is repeated six times in another letter, namely in Q.S. al-An'am (6): 97 and 105, Q.S. al-A'raf (7): 32, Q.S. al-Taubah (9): 11, Q.S. Yunus (10): 5, Q.S. al-Naml (27): 52, Q.S. al-Fushilat: 3, and Q.S. al-Maidah (5): 84.

Listening and Heeding

Al-Qur'an uses the word *yasmaun* for the process of listening or heeding. This word can be found in (1) Q.S. Yunus (10): 67. A verse similar to the above verse is found in two other letters, namely in Q.S. al-Nahl (16): 65, and Q.S. al-Rum (30): 23.

Learning Resources

The learning resources referred to in this paper are something or things that the Qur'an commands to learn. Some of these things are (1) natural phenomena, (2) the process of creation and human self, (3) History, and (4) the Qur'an.

Natural phenomena

Many verses of the Qur'an that encourage people to see, study, and observe, then take lessons from various natural phenomena. The verses are illustrated in the previous explanation, which is related to the learning process. For example in Q.S. al-Nahl (16): 65. Likewise in Q.S. Ali Imran (3): 190-191, then in Q.S. al-Ra'd (13): 2-4.

The Process of Creation and the Human Self

The Al-Qur'an tells a lot about humans, both the process of creation and the human self. For example in Q.S. al-An'am (6): 98. Then in Q.S. al-Rum (30): 21 Allah says: And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy.

Indeed in that are signs for a people who give thought. Likewise in Q.S. al-Dzaariat (51): 20-21.

History

Al-Quran, besides containing legal issues, orders and prohibitions, morals, etc., also contains the stories of previous humans, for example the prophets and origins and other stories. These stories are commanded by God to be a source of learning. For example in Q.S. Yusuf (12): 109, 110 and 111.

Scripture (Al-Qur'an)

Al-Qur'an as a learning resource can be understood from the following two verses: Q.S. al-Baqarah (2): 2. The Book (the Qur'an) There is no doubt to him; instructions for those who are devoted. Q.S. Shad (38): 29 recommends paying attention to the verses of the Qur'an in order to get a lesson in it. The Qur'an is also a source of knowledge that never dies. If you look at most of the science that is currently developing, God has actually written in the Qur'an. We are encouraged to learn through literacy, study the knowledge that is in the Qur'an, examine further about the knowledge that Allah has taught in the Qur'an.

Personal of Prophet Muhammad SAW.

The need to study the personality of the Prophet Muhammad Q.S. Al-Ahzab (33): 21 that: There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

The Prophet Muhammad was given the privilege of a noble personality and a variety of virtues. Allah decorates it with noble qualities summarized in two words "*akhlau-karim*" (noble character).

CONCLUSION

The Qur'an implies that the purpose of learning is not just to gain knowledge, but emphasizes that with this knowledge humans will gain glory and ultimately

support people to carry out the functions and purposes of their creation, namely as God's servants and caliphs on earth. Some other verses say that God has provided humans with the potential that enables them to carry out learning activities. In the language of the Qur'an this potential is called *fitrah*; nature and mind. Dealing with the models of learning activities of the Qur'an mention several terms namely; reading, paying attention, thinking, seeing or observing, understanding, and listening. The learning source of the Qur'an mentions several things, namely natural phenomena, the process of creating human beings, history or past events, the Qur'an, and the person of the Prophet Muhammad.

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