



## EDUCATIONAL VALUES IN THE QURAN SURAH AL JUMUAH

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### ABSTRACT

*For those who study and believe in the Qur'an, the sacred book of Muslims, the divine revelations found within provide guidance, instruction, and educational resources. As mentioned in QS. al-Jumu'ah verses 1–5, the Qur'an, which forms the foundation of Islamic teachings, has several qualities, one of which is the importance of education. In many schools today, the Qur'an and the sunnah are not the primary sources of knowledge. Because the Islamic aim of education has not been fully realized, students have a tendency to become materialistic and distant from high principles. Thus, the goal of this research is to examine the educational principles included in verses 1–5 of QS. al-Jumu'ah and ascertain the mufasirs' perspectives on these principles. Similar to library research, this study employs a qualitative technique and applies the tafsir tahlili and muqoron procedures to analyze the data. According to the study's findings, the six mufasirs examined interpreted QS. al-Jumu'ah verses 1–5 similarly, emphasizing the Prophet's mission to educate his people, self-purification from Allah, and a parable for those who do not put their knowledge into practice. The educational ideals included in QS. al-Jumu'ah verses 1–5 include tawhid, worship, and morals.*

**Keywords:** Educational Values, Tafsir Al-Qur'an, QS. Al-Jumu'ah.

### ABSTRAK

*Bagi setiap orang yang membaca dan mengimani Al-Qur'an, kitab suci umat Islam, wahyu Ilahi yang terdapat di dalamnya memberikan bimbingan, petunjuk, dan sumber daya pendidikan. Sebagaimana disebutkan dalam QS. al-Jumu'ah ayat 1-5, al-Qur'an yang menjadi dasar ajaran Islam memiliki beberapa kualitas, salah satunya adalah pentingnya pendidikan. Di banyak sekolah saat ini, Al-Qur'an dan sunnah tidak menjadi sumber utama pengetahuan. Karena tujuan pendidikan Islam belum sepenuhnya terealisasi, siswa memiliki kecenderungan untuk menjadi materialistis dan jauh dari prinsip-prinsip yang tinggi. Oleh karena itu, tujuan dari penelitian ini adalah untuk mengetahui prinsip-prinsip*

*pendidikan yang terkandung dalam ayat 1-5 QS. al-Jumu'ah dan untuk mengetahui pandangan para mufasir terhadap prinsip-prinsip tersebut. Sebagaimana penelitian kepustakaan, penelitian ini menggunakan teknik kualitatif dan menerapkan pendekatan tafsir tahlili dan muqoron dalam analisis data. Berdasarkan hasil penelitian, keenam mufasir yang diteliti menafsirkan QS. al-Jumu'ah ayat 1-5 dengan cara yang sama, yaitu menekankan pada misi Nabi untuk mendidik umatnya, penyucian diri dari Allah, dan perumpamaan bagi mereka yang tidak mengamalkan ilmunya. Cita-cita pendidikan yang termaktub dalam QS. al-Jumu'ah ayat 1-5 meliputi tauhid, ibadah, dan akhlak.*

**Kata Kunci:** Nilai-Nilai Pendidikan, Tafsir Al-Qur'an, QS. Al-Jumu'ah.

## 1. INTRODUCTION

Islam does not only teach about one aspect of human life, but teaches many things. Islamic teachings apply to all individuals and exist as rahmatan lil'alamin (grace for all nature), in accordance with the mission sent by the Prophet Muhammad SAW. as a messenger of Allah SWT. The Qur'an revealed by Allah to the Prophet Muhammad SAW. contains the central ideas of Islam. It is an eternal miracle that guides humans to the path of truth and can be studied from various perspectives and scientific disciplines. Through the Koran, Allah SWT teaches His people.

Allah SWT educates angels, messengers, prophets, saints and scholars to turn humans into servants who believe, are devout and follow His commands. All of humanity was then taught these lessons by these people. Therefore, education must be based on the Al-Qur'an and Sunnah in order to renew the spiritual soul and fulfill the ultimate goal of education, namely to get closer to Allah SWT.

Spiritual values are very important to education because they give students a sense of purpose and help them form strong morals. The Prophet has given an example to his followers and companions on how to spread these spiritual ideas. As mentioned in QS. Al-Jumu'ah verses 1-5, Allah SWT has bestowed the teachings of the Prophet Muhammad SAW. Al-Quran 'an can be presented in various ways as a guide to human life. Included in it are stories that raise morals, guidelines, and instructions. These stories are called Qur'anic stories.

This background underlies the approach of this research, which aims to answer the following questions: 1) What is the content of Surah Al-Jumu'ah verses 1-5? 2) What moral lessons are contained in verses 1-5 of Surah Al-Jumu'ah? Understanding the principles of Islamic education that contained in the letter Al-Jumu'ah verses 1-5 is the purpose of this study. The following are the theoretical benefits of this study: a) Knowing the principles of Islamic education contained in the letter Al-Jumu'ah in the Qur'an. 2) Knowing the contents of the letter Al-Jumu'ah verses 1-5.

## 2. RESEARCH METHODE

This research is included in the category of library research. In other words, this research is conducted by seeking information from books and articles related to this research. As a result, this research is a review or study of verbal data from the literature, which is conducted by researchers using descriptive analysis and qualitative descriptive methods to write, categorize, and examine. The values of Islamic education contained in the Qur'an Surah Al-Jumu'ah verses 1-5 will be discussed in this study.

### 3. RESULT AND ANALYSIS

#### Contents of Surah Al-Jumu'ah Verses 1-5

Here, the author intends to give an example of a surah, namely verses 1-5 of the surah Al-Jumu'ah. Allah says:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

"Always praise Allah for what is in the heavens and what is on the earth. King, the Most Holy, the Most Mighty, the Most Wise"

According to Hamka's (1985) interpretation of the verse above, Allah will continue to be exalted in the heavens and on earth, both in the present and in the future. This argument supports the interpretation of Ath-Thabari (2009) in his Tafsir Ath-Thabari, which states that everything on earth and all of Allah's creatures in the seven heavens, whether intentionally or not, glorify Him. The tasbeih mentioned in Tafsir Al-Maragi are prayer beads to honor Him, in accordance with the QS. Al-Isra' verse 44. With His wisdom and qudrah, He is the King who rules the universe. Al-Maragi (1993). Hamka (1985) emphasized that the Almighty King, who controls the entire world - real and invisible, past and future, physical and spiritual - cannot deviate from the will of God. There are at least three educational values that can be distinguished from the several interpretations above. , namely monotheism education, namely belief in Allah as the Lord of the universe and the names and attributes of Allah; worship education, namely reciting tasbeih as a means to remember Allah; and moral education, namely obedience to Allah as the King of the universe.

The second verse, Allah says:

وَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

"It was He who sent to the illiterate people a Messenger among them, who recited His verses to them, purified them and taught them the Book and Wisdom (As Sunnah). And indeed they were previously in clear error."

Qutb (2004) states that this second verse fulfills the request of the Prophet Ibrahim and his son, Ismail, which is told in verses 127-129 of the Qur'an Surah Al Baqarah. The Prophet's three apostolic responsibilities, or tarbiyah, were to teach them the Book of Wisdom (ta'lim), purify them (tazkiyah), and recite His verses to them (tilawah), according to this second verse. There are at least three educational values identified from the explanation above: the Prophet's teachings (ta'lim), purification (tazkiyah), and reading (tilawah); the principles of monotheism that encourage humans to unite Allah and the Prophet Muhammad as His messenger; the Prophet's approach and methods in educating his companions; and the principles of noble moral education, as exemplified by the Prophet. In the third verse, Allah says:

"And (also) to others from them who have not been associated with them. And He is the All-Mighty, the All-Wise"

"Others" is the mufrad form of Ākharîn, according to Al-Maragi's interpretation of the above verse. People from Rome, Persia, and other nations who followed the companions are referred to as "others". Ath-Tabari (2009) elaborates the opinion of Al-ummiyyûn (2009) by stating that the phrase "ākharû and others" is in the form of i'rab khafdh (majrur). He asserts that since Allah generalizes them in His words, this includes all those who follow in the footsteps of the Prophet's companions and embrace Islam from any location. This is not limited to one group and does not exclude other groups. His statement "lammâ yalhafû bihim" (who have nothing to do with them) indicates that they have not yet arrived and will arrive in the future, according to Ath-Tabari (2009). To support Hamka's statement (1985) in Tafsir al-Azhar that "what is meant by people who are not related by blood to them are all those who converted to Islam after the Prophet Muhammad

died until the Day of Judgment," Ibn Zaid and Muqatil bin Hayyan agree. When Allah states, "And He is All-Mighty, All-Wise," this indicates that Allah has the authority to punish those who disobey Him. He is also wise in dealing with all species (Ath-thabari, 2009). He is All-Powerful and can make decisions. He is All-Wise and All-Knowing in terms of choosing a place. This third verse offers some educational ideals after developing the views of the six commentators. These include the importance of moral education, which has been discussed in the second verse and involves continuously following the example of the Prophet Muhammad, who had perfect morals, and the importance of monotheism education, which has been discussed in the previous verse and involves glorifying Allah with His names and attributes.

In the fourth verse, Allah SWT says:

"Such is the bounty of Allah, He gives it to whom He wills; and Allah is the possessor of great bounty"

According to the interpretation given by the Qur'an above, Allah sent a prophet from among mankind specifically for them and their followers, giving them priority over other groups. It is impossible to deny the blessings that Allah gives to whomever He wills. Since Allah knows who is entitled to receive the blessings, He cannot be unjust. According to the interpretation of *Fi Zhilalil Qur'an* by Sayyid Quthb (2004), Allah actually chooses a people, organization, or individual to fulfill this important role, to be the center of His goodness, and to be the storehouse of His light. The greatest gift of all is to be the main link between heaven and earth. Hamka (1985) asserts that raising human awareness and recognizing that God is One is the greatest gift.

This fourth verse offers several educational elements after discussing the opinions of the six commentators. Among them are the importance of moral education, which is characterized by always trying hard after trying, and the importance of monotheism education, which has been discussed in the first and third verses and involves faith in Allah. The context of da'wah is tried to be explained in this fourth verse. One must try hard after trying as a symbol of devotion to Allah. In the fifth verse, Allah says: Hamka's *Tafsir Al-Azhar* (1985) refers to the Children of Israel as the people who received the Torah during the time of Prophet Musa 'alaihi assalam. The Torah also combines the teachings of faith and sharia, according to Quthb (2004). However, it turns out, "... then they did not maintain it..." This must begin with deep knowledge, understanding, and recognition in order to bear the burden of the command. Finally, take some action to make the world aware of your conscience. The history of the Children of Israel and the great Qur'an, however, does not indicate that they properly respected and contextualized the command. Furthermore, it does not indicate that they actually practiced or understood its basics. Although the Torah compels people to believe in Muhammad (PBUH), they reject his prophethood by not following his teachings. The donkey is a more appropriate metaphor to describe the ignorance, lowliness, and shame in this story. In fact, the people who ignored the Prophet were the target of this warning. They continued to trade when he ended his sermon. A hadith narrated by Imam Ahmad from Ibn Abbas states, "The Messenger of Allah (PBUH) said, 'Whoever speaks,' Then he seemed not to hear the sermon. When the imam spoke on Friday, he seemed relaxed. 'Listen, there is no Friday prayer for him (not valid)' was said to him.

### **The values contained in surah Al-Jumu'ah verses 1-5**

#### **1) Education in the field of Tawhid (Aqidah)**

Because the substance of the Qur'an itself contains elements of education and belief in the Qur'an itself is one of the pillars of religion, it is clear that the first to fifth verses have the value of tauhid or aqidah education.

## 2) Commands Related to Worship

Faith is the cause or effect of worship. When someone believes in Allah SWT, then he will begin to worship Him. Worship itself, which includes everything that is loved and approved by Allah SWT, both physically and mentally, is obeying Him by doing what He commands and avoiding His prohibitions.

## 3) Moral Education

Moral education is mental and physical training that creates highly cultured individuals who can fulfill their social obligations as servants of Allah. In addition, moral education helps in character development and increased responsibility. Because moral education guides the development of a person's physical and mental behavior, moral education is the basis of all educational programs. This is due to the fact that moral education improves mental and physical health and body strength.

Moral education aims to create humanists (morals) by forming humans who are not only intelligent but also have characters and traits that are accustomed to acting morally without coercion or reward. As stated by Allah SWT, teaching morals is one of the reasons the Prophet Muhammad SAW was sent to earth. The goal of moral education is to develop humanists (morals) by forming humans who are not only intelligent but also have personalities and characteristics that are accustomed to doing good things without pressure or reward. As the word of Allah SWT, one of the goals of sending the Prophet SAW to earth was to teach morals.

## 4. CONCLUSION

The above description leads us to the conclusion that the Qur'an contains educational values that are the foundation of humanity that occupy the most significant position as a source in the formation of humans. Education is an effort to create humans with noble morals who can become humans who are more obedient, pious, and always draw closer to Allah SWT. Based on the interpretations given by various commentators, the educational values contained in the letter Al-Jumu'ah verses 1-5 include the importance of monotheism education, namely the oneness of Allah, His book, and His messenger; the importance of worship education, namely to always remember Allah; and the importance of moral education, namely to always emulate the nature and attitude of the Prophet Muhammad SAW, such as sincerity, honesty, justice, hard work, and tawakal.

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