



Al-Quran Perspective Learning Strategy Surah Al-Alaq (96) Verses 1-5

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Abstract as the foundation of education. These verses invite the community to understand that knowledge comes from Allah and must be pursued with good intentions. In the context of learning strategies, this surah highlights the need for integrating spiritual and ethical values in education. Educators are expected to create a learning environment that focuses not only on mastering the material but on character development too. This study aims to explore the relationship between the teachings in Surah Al-'Alaq and effective learning strategies, as well as their implications for student character development. By applying student-centered learning strategies, it is hoped that students' love and understanding of the Koran will increase, thus forming a generation that possesses noble character and is prepared to face future challenges.

Keywords: Education, Quran, Learning, Strategies

1. INTRODUCTION

Education is an effort that is carried out consciously and planned for the realization of teaching procedures that aim to improve students' potential and knowledge. (Slameto, 2010, p. 3) Schools carry out learning activities to realize national education goals, namely improving students' skills and character. Education can also be interpreted as an effort to improve skills and personality through special procedures, such as learning, guidance, or training, as well as through interaction with the environment to achieve complete development. This effort involves behavior that is carried out consciously and planned, while skills include potential that includes talents, attitudes, interests, motivations, and values that exist within oneself. (Azimah & Supendi, 2024, p. 80).

Education is an effort that is carried out consciously and planned to create a learning environment and teaching procedures that can actively develop students' potential. (Dimiyati, M & Mudjinono, 2006 p. 4) This process includes the development of spiritual religious abilities, self-control, characteristics, intelligence, good character, and skills needed by individuals, society, and the state. This concept is in line with the goals of Islamic education, namely to develop interpretation, faith, practice, and appreciation of Islamic teachings in students, to make Muslims who believe in Allah SWT, and have commendable behavior in life. Islamic education is basically a comprehensive procedure that aims to develop the human personality as a whole, including spiritual, intellectual, emotional, and physical aspects. Thus,

a Muslim is prepared thoroughly to carry out the purpose of his existence in the world as a servant and caliph of Allah. (Nasaruddin and Mubarak, 2022 p. 137)

Teaching strategy is a plan that includes a series of activities created to achieve educational goals. In this context, learning strategies involve the active role of both teachers and students. Teaching strategies can also be defined as a collection of materials and processes used in the learning process as a producer of learning outcomes for students. (Indriawati, et al., 2021, p. 279) Learning strategies have an important role in overcoming the imbalance between learning outcomes and the methods used. (Suprijono, A, 2006, p. 23) By implementing the right strategy, the learning system can be adjusted by educators to deliver material effectively, so that learning objectives can be achieved. Currently, the learning strategy needed is one that focuses on student activities in joyful learning conditions. Through this approach, the potential of students can be explored and actualized optimally, while providing valuable experiences that can help them face challenges in the future. The importance of improving learning strategies even better is as a solution to overcome the problem of educational empowerment in preparing human resources in the future. One of the causes of the problem of graduates who do not have the expected quality is that the learning strategies applied are not oriented towards empowering students and the heavy educational tasks are often handed over to non-experts. In choosing a strategy in learning, it is necessary to choose an appropriate strategy, because the teaching given to students should not be coercive, and the role of educators does not need to be carried out like an authoritarian leader. Instead, educators are expected to play a greater role as guides who provide knowledge according to the capacity and abilities of students. In addition, educators need to encourage and motivate students so that they have the enthusiasm to continue learning and developing. They have the freedom to advance according to their character and expertise in their fields. Therefore, the task of educators is to choose the right strategy to adjust the teaching objectives and characteristics of students. To carry out all of these things professionally, educators need to have a deep understanding of learning strategies that are in line with the learning objectives that have been set. These objectives include instructional effects, namely explicitly formulated results, as well as accompanying effects, namely additional benefits obtained during the learning process, such as critical, creative, open thinking skills, and so on.

Learning the Qur'an until now has not been able to foster a deep love for elementary school students. So far, learning the Qur'an has only focused on the application of certain methods, which are adjusted to the development of early childhood, namely 4-12 years, or the age of elementary school students. By implementing appropriate Qur'an teaching strategies, love for

this holy book can increase significantly. Therefore, an effective Qur'an teaching strategy is needed to help students love the Qur'an more. The Qur'an teaching strategy for elementary school students has a very crucial role, because what is taught at this age will affect their level of intelligence and personality in the future. If children are not introduced to the Qur'an from an early age, they may have difficulty understanding it as adults. This can have an impact on the formation of children's character. It is very unfortunate if the Islamic generation grows up without understanding the Qur'an as a guide to life.

Instilling the values of the Qur'an from an early age has a high urgency to maintain and shape a better generation in the future. One effective approach to providing Qur'an teaching to students is through education. Tafsir states that education is an effort to develop oneself comprehensively, including activities that involve or do not involve educators, both in formal and informal environments, and includes all aspects of personality. Therefore, learning the Qur'an through education is expected to make students qualified, responsible, and ready to face challenges in the future. Over time, learning the Qur'an continues to develop with various variations. The diversity of learning methods is made to make it easier for students to understand the Qur'an. One method used to support this process is the use of textbooks and other teaching materials, which help students prepare themselves to learn the Qur'an more effectively. (shofwan, 2021, p.95)

The Qur'an al-Karim, the holy book of Muslims, is believed by Muslims to be the final revelation delivered to the messengers of Allah. The Qur'an is considered a complete source of explanation about everything. With the beauty of its Arabic language, the Qur'an concisely examines various issues related to humans, the universe, God, and the relationship between the three. (Hidayat, 1998). The Qur'an is the holy book of Muslims which was revealed to the Prophet Muhammad SAW as a guide to life for believers, in order to prosper them in this world and the hereafter. From this understanding, it is clear that for Muslims, the Qur'an is not the words of the Prophet, but a revelation from Allah. As a revelation, the Qur'an is considered a complete guide, explaining everything needed by mankind. (Hitami, 2004). The Qur'an discusses all aspects of human life, including the origin of manifestation, essence, behavior, purpose of life, duties, society, and resurrection on the Day of Judgment. Therefore, education, which is basically directly related to human life and continues to develop to adapt to changing times, must have a basis that originates from the Qur'an. Various problems experienced are often sought for solutions in the context of the world of education. (Nasaruddin and Mubarak, 2022, p.91)

2. RESEARCH METHODS

Using a qualitative approach and descriptive analysis. Data were collected through a literature review covering literature related to Surah Al-'Alaq, learning strategies, and Islamic education. This study also used interviews with educators and education practitioners to gain insight into the application of learning strategies in the context of the Qur'an. Data analysis was carried out by identifying various main themes that emerged from the literature and interviews, and linking them to the teachings in Surah Al-'Alaq. The results of this analysis are expected to provide practical recommendations for the development of more effective teaching strategies in Qur'anic education.

3. RESULTS AND DISCUSSION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
 أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
 كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ

Meaning: Read, with (mentioning) the name of your Lord who created. He created humans from a clot of blood. Read it (repeatedly) and your Lord is the Most Glorious. Who teaches (man) with the pen, He teaches man what he does not know. (QS. al-'Alaq [96]: 1-5)2

Reason for the revelation of QS. al-'Alaq [96] verses 1-5 This letter is believed to have been revealed in Mecca before the Prophet Muhammad SAW migrated, and almost all scholars agree that the first revelation received by the Prophet was the first five verses of this letter. During the time of the Companions, this letter was known as Surah Iqra' Bismi Rabbika, while in the mushaf it is called Surah al-'Alaq. Some people also call it Surah Iqra'. The first revelation received by the Prophet Muhammad SAW came through a clear dream, such as a dream that occurred at dawn. After that, the Prophet began to be more alone in the Cave of Hira' to worship for several days before returning home. The Prophet prepared provisions for being alone again, then returned to Khadijah. After some time, revelation came to the Prophet Muhammad SAW in the Cave of Hira', when he was visited by an angel who said, "Read!" The Prophet replied, "I cannot read." The angel hugged him until the Prophet had difficulty, then released him and said again, "Read!" The Prophet answered back, "I can't read." The angel hugged him a second time until the Prophet felt difficulty, then let go and said again, "Read." For the third time, the

angel hugged the Prophet and then said, "Iqra' bism rabbika alladhi khalaq..." The Prophet returned with the verse, shook and immediately met Khadijah. He said, "Cover me, cover me!" His family covered him until the shaking went away. The Prophet then related his experience to Khadijah, saying that he was worried. Khadijah reassured, "Don't worry. By Allah, you will not be insulted by Allah. You always maintain relationships with family, help others, give to those in need, and help the right from danger." After that, Khadijah took the Prophet to meet Waraqah bin Naufal, Khadijah's uncle who had converted to Christianity during the Jahiliyah era and was an expert in the Hebrew language. Waraqah, who was old and blind, listened to the Prophet's story, then said, "This is the angel who descended to Prophet Musa AS. Hopefully I can live longer and meet your time, because your people will surely expel you." The Prophet asked, "Will they expel me?" Waraqah replied, "Yes, anyone who brings revelation like this will be expelled. If I am still alive, I will help you as much as I can." Not long after, Waraqah died, and the revelation was interrupted for a while.

The term "strategy" is often used in various contexts through varying meanings. In the context of teaching, Nana Sudjana states that teaching strategy is a "tactic" applied by teachers for teaching procedures to influence students to achieve teaching goals more effectively and efficiently. McLeod (in Muhibbin) explains literally, the word "strategy" in English means art in carrying out strategies, namely tactics or plans.

According to the IAIN Sunan Ampel Surabaya Lecturer Team, an effective strategy is a stage that is planned and arranged systematically using a special method. Therefore, strategy is a method that needs to be understood by teachers to teach or deliver lesson materials in class, so that teaching can be understood, interpreted, and well received by students. In carrying out an activity, operational or non-operational, planning that has an optimal strategy and adjusts the target is very important. This also applies to the procedure for teaching the Qur'an, where strategy is very much needed. Learning comes from the word "study" given the prefix "pe" and the suffix "an", both of which are nominal confixes related to the verbal prefix "me", meaning [procedure].(bariyah, 2021, p. 2)

According to Arifin, learning is an activity carried out by students to receive, respond, and analyze the subject matter delivered by the teacher, then ending in expertise for mastering the material. Learning is also a transformation of character that is experienced as a result of experience, so that success in learning is determined by the existence of these changes.

Through this meaning, the conclusion is that the characteristics of learning are:

1. Activities that result in a person's transformation, actually or potentially.
2. The principle of this transformation is that new skills are long-term.
3. Happens through effort.

Hamalik believes that teaching is a combination involving various human elements, materials, equipment, facilities, and processes that interact with each other to achieve teaching goals. Regarding the meaning of the Qur'an, the author takes the view of Quraissy Shihab who defines the Qur'an as "various words of Allah transmitted by the Angel Gabriel AS, according to his interpretation for the Prophet Muhammad SAW, and obtained by the people through tawatur." Based on these three definitions, the strategy of teaching the Qur'an can be understood as stages that are planned and arranged systematically, using special methods and techniques, in order to achieve the expected goals in the process of teaching the Qur'an.

As explained previously, teaching is a procedure for transforming students' behavior after they receive, respond to, and master the subject matter taught by the teacher. This shows that in teaching the Qur'an, there are steps that students need to go through. This series of stages can be found at various levels of education. In order to carry out teaching the Qur'an, there should be a clear objective related to the system used to achieve the objectives of the Qur'an educational institution.

Zarkasyi's Qur'an teaching strategies include:

1. Sorogan or individual (private) system. Students take turns based on their reading skills, (several pages).
2. Individual classical. Set aside time for the educator to explain the subject matter, several pages later, while reading it very focused, then evaluated for achievement.
3. Classical read listen. The teacher explains the main teaching material (classical), then the students are tested and listened to by all students. Continue taking turns until the next teaching material.

Degeng, incorporates teaching strategies into teaching methods which are divided into three, namely: (Bariyah, 2021, p.3)

1. Organizational strategy is a technique for organizing learning materials that have been selected in a particular field of study. "Organizing" refers to the behavior of choosing, arranging materials, making diagrams, formats, and similar things of the same level.
2. Delivery strategy is a technique used to provide teaching materials to students and to receive and respond to feedback from students. Teaching media is the main focus of this strategy. Degeng stated that the delivery strategy has two functions, namely: (a) delivering

teaching materials to students, and (b) providing information or materials needed by students to carry out tasks or activities, in the form of exercises and exams.

3. Management strategy is a technique used to organize interactions between learners and various other elements of the teaching method. This strategy is related to making decisions about organizing strategies and conveying which ones will be implemented during the teaching procedure.

4. CONCLUSION

The conclusion of this study shows that Surah Al-'Alaq (96: 1-5) provides a strong foundation for the development of effective learning strategies in the context of Islamic education. The verses emphasize the importance of reading and learning, which should be the main focus in the educational process. By integrating spiritual and ethical values into learning, educators can create an environment that supports the development of students' character. This is very important, especially in the context of Qur'anic education, where understanding and love for the holy book must be instilled from an early age.

Furthermore, the implementation of student-focused learning strategies can develop their engagement and motivation in learning. By freeing students to explore and understand the Qur'an, they can be more motivated to learn and practice its teachings in everyday life. This will also support the development of critical and creative thinking skills, which are very much needed to overcome obstacles in the future.

This study emphasizes the importance of the role of educators in selecting and implementing appropriate teaching strategies. Educators must have a deep interpretation of student characteristics and the teaching objectives to be achieved. Thus, education can not only create students who are academically smart, but also have good morals and are ready to contribute positively to society.

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