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**The Teachings of Islamic Education in the Interpretation of Al-Burhan by
Abdul Karim Amrullah (Analysis of QS. Al-'Alaq: 1-5)**

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Abstract

.This article discusses the teachings of Islamic education contained in Abdul Karim Amrullah's Tafsir Al-Burhan. To see the teachings of Islamic education in this interpretation published in 1927, this paper specifically refers to the QS. Al-'Alaq[96]: 1-5. This research is of a qualitative type using a content analysis approach. The result of this study is that there are five Islamic education teachings contained in QS. Al-'Alaq[96]: 1-5, i.e. (1) The teaching to always remember Allah in every condition and circumstance. (2) The teaching to abandon the pride and envy that exists in man. (3) Teachings to teach the Qur'an to the layman of religion. (4) Teachings to remind people to learn to read and write. (5) The teaching to man to continue to learn the knowledge that God has given. The five teachings of Islamic education were not born out of thin air without any reason in their interpretation. Because if you look back at the history of the development of education in Minangkabau, it is closely related to the background of Abdul Karim Amrullah who was an educator and educational revolutionary in his time.

Keywords: al-burhan, qs. al-'alaq[96]: 1-5, education, abdul karim amrullah.

Abstrak

Artikel ini membahas tentang ajaran pendidikan Islam yang terkandung dalam Tafsir Al-Burhan karya Abdul Karim Amrullah. Untuk melihat ajaran pendidikan Islam pada tafsir yang terbit pada tahun 1927 ini, tulisan ini secara spesifik merujuk ke dalam QS. Al-'Alaq[96]: 1-5. Penelitian ini berjenis kualitatif dengan menggunakan pendekatan analisis konten. adapun hasil dari penelitian ini adalah terdapat lima ajaran pendidikan Islam yang terkandung dalam QS. Al-'Alaq[96]: 1-5, yaitu (1) Ajaran untuk senantiasa mengingat Allah dalam setiap kondisi dan keadaan. (2) Ajaran untuk meninggalkan sikap sombong dan iri yang ada dalam diri manusia. (3) Ajaran untuk mengajarkan Al-Qur'an kepada orang yang awam agama. (4) Ajaran untuk mengingatkan manusia untuk belajar membaca dan menulis. (5) Ajaran kepada manusia untuk terus mempelajari ilmu yang telah diberikan Tuhan. Kelima ajaran pendidikan Islam tersebut tidak terlahir begitu saja tanpa alasan apapun dalam tafsirnya. Karena jika ditarik lagi kembali pada sejarah

perkembangan pendidikan di Minangkabau sangat erat kaitannya dengan latar belakang dari Abdul Karim Amrullah yang merupakan pendidik dan revolusioner pendidikan pada masanya.

Kata kunci: al-burhan, qs. al-'alaq[96]:1-5, pendidikan, abdul karim amrullah.

Introduction

QS interpretation Al-'Alaq[96]: 1-5 conducted by Abdul Karim Amrullah has a variety of very actual messages. The actuality of the message he conveyed, especially when his commentary was published, made his commentary named Al-Burhan so interesting to study and examine more deeply. A study of this interpretation needs to be carried out in addition to maintaining and adding to the treasures of this interpretation, Abdul Karim Amrullah has emphasized aspects of education, especially in the field of writing. Where the emphasis on this aspect of writing comes from his background as a teacher and writer.

Studies on QS. Al-'Alaq[96]: 1-5 has an inclination towards three aspects of study. First, a study that outlines the general interpretation of QS. Al-'Alaq[96]: 1-5 (Dozan, 2020; Hijrat, 2019; Humaedi, 2020; Mukmin, 2016; Ulvah, 2018). Wely Dozen in his research on the interpretation of Quraish Shihahb explained that the important points in learning are reading, evaluating, Islamic nuances and others (Dozan, 2020, p. 135). Second, a study that reviews the linguistic aspects contained in Surat Al-'Alaq[96]: 1-5 (Rahayu Subakat, Nasution, et al., 2022; Rahayu Subakat, Sirait, et al., 2022). Rahayu Subakat in his analysis on QS. Al-'Alaq[96]: 1-5 uses semiotics to explain that the letter can become a basic theory of epistemology for developing Islamic education (Rahayu Subakat, Sirait, et al., 2022, p. 120). Third, the concept of learning and education contained in QS. Al-'Alaq[96]: 1-5 (Adib, 2022; Jayana & Mansur, 2021; Mustolehudin, 2011; Said, 2016; Sarkowi, 2020; Yanfaunnas, 2014). Sarkowi explained the learning concept contained in QS. Al-'Alaq[96]: 1-5 is learning that is oriented towards achieving the fitrah for the happiness of the world and the hereafter (Sarkowi, 2020, p. 325). From existing research that discusses QS. Al-'Alaq[96]: 1-5 still does not discuss the interpretation carried out by Abdul Karim Amrullah as a reinforcement of the treasures of Indonesian interpretation.

This article aims to add to the shortcomings of the existing literature, which still does not reveal Abdul Karim Amrullah's interpretation of the educational values contained in QS. Al-'Alaq [96]: 1-5. This paper also explains that the interpretation contained in each interpretation carried out by Abdul Karim Amrullah is motivated by the historicity that he lived during his life. In the meantime, this paper will answer two questions, first, how is Abdul Karim Amrullah's interpretation of QS. Al-'Alaq[96]: 1-5. Second, what kind of background made Abdul Karim Amrullah

emphasize the educational aspect in the verse. This study needs to be carried out to see that there is a close relationship between the mufassir and the interpretations written in his commentary. Indonesian interpretation also experiences strong historical dynamics. All of which were efforts made by the mufassirs to respond to any challenges that existed at that time and attempted to do contextually in accordance with the realities of the times and times.

Method

This article is a literature study in which the data is taken based on the literature related to this research. The material object in this study is Tafsir Al-Burhan by Abdul Karim Amrullah in QS. Al-'Alaq[96]: 1-5. Meanwhile, in the analysis, this research uses content analysis. Systematics in this study first the researcher will explain the interpretation carried out by Abdul Karim Amrullah, followed by analyzing the background of Abdul Karim Amrullah's thoughts.

Results

Tafsir QS. Al-'Alaq[96]: 1-5 in Tafsir Al-Burhan

Abdul Karim Amrullah explained QS. Al-'Alaq[96]: 1-5 descended in Mecca, totaling 19 verses, 92 sentences, and consisting of 280 letters. He also explained the views of the mufassirs explaining that the fragment starting from the word iqra ' (اقرأ) to mā lam ya'lam (مالم يعلم) is the beginning of the first revelation revealed by Allah to the Prophet Muhammad SAW. Abdul Karim Amrullah also wrote a story relevant to the sura so that he would benefit when reading it. In QS. Al-'Alaq[96]: he, tells about the revelation that first came down to the Prophet Muhammad. The revelation of the first time to the Prophet Muhammad, was told at length by Abdul Karim Amrullah. He begins by first telling the initial sketches from when the Prophet Muhammad saw, met the angel Gabriel to the story of the meeting of the Prophet Muhammad, with his uncle Siti Khadijah who was an ahlul al-Kitab (Amrullah, 1927, pp. 76–79). After writing the story, then he began his interpretation.

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Abdul Karim Amrullah interprets the verse as follows:

“Bacalah hai Muhammad dengan nama Tuhan engkau yang menjadikan segala makhluk. Atau bacalah akan Qurān hal keadaan dimulai dengan menyebut nama Allah yang menjadikan (Amrullah, 1927, p. 81).”

The message conveyed in this verse is to start with bismillah before starting to read the Al-Qur'an which is sunnah. Also, in a hadith explaining the law of starting a good job by reciting bismillah. However, in some religious practices, such as iqamah, it still begins with the sentence Allahu Akbar, prayers begin with takbiratul

ihram, sermons begin with Alhamdulillah. These religious practices do not have to start with reciting bismillah. Therefore, reciting bismillah is not only recommended when reading the Qur'an. It is also recommended to read when starting any good work (Amrullah, 1927, p. 82)

From this explanation, Abdul Karim Amrullah prefers to translate the verse with the sentence "recite the name of God you created". This translation he chose because Allah is the only one who is able to create and has power over anything. Even so, humans have an obligation to try and try as hard as they can. So, according to Abdul Karim Amrullah, when someone starts his work with the word bismillah it means that in every activity carried out for the sake of Allah, be it eating, drinking, working, conjugal, and other good works that must be started by remembering Allah (Amrullah, 1927, p. 82)

Remembering Allah in every activity carried out has other benefits, namely staying away from Satan in every effort made. This is in accordance with a hadith which explains that if a job is started by mentioning the name of Allah then satan cannot interfere in it. And vice versa, if the work is done without saying the word bismillah, Satan will certainly be tempted. Abdul Karim Amrullah then quoted QS. Al-Isra'[24]: 62-65 which means:

"Ia (Iblis) berkata, "Terangkanlah kepadaku tentang orang ini yang lebih Engkau muliakan daripada aku. Sungguh, jika Engkau memberi tenggang waktu kepadaku sampai hari Kiamat, niscaya aku benar-benar akan menyesatkan keturunannya, kecuali sebagian kecil." Dia (Allah) berfirman, "Pergilah, siapa saja di antara mereka yang mengikuti kamu, sesungguhnya (neraka) Jahanamlah balasanmu semua sebagai balasan yang sempurna. Perdayakanlah (wahai Iblis) siapa saja di antara mereka yang engkau sanggup dengan ajakanmu. Kerahkanlah pasukanmu yang berkuda dan yang berjalan kaki terhadap mereka. Bersekutulah dengan mereka dalam harta dan anak-anak, lalu berilah janji kepada mereka." Setan itu hanya menjanjikan tipuan belaka kepada mereka. (Allah berfirman lagi,) "Sesungguhnya tidak ada kekuasaan bagimu (Iblis) atas hamba-hamba-Ku (yang mukmin). Cukupilah Tuhanmu sebagai penjaga (mereka darimu)." (QS. Al-Isra'[17]: 62-65)

From the description above, Abdul Karim Amrullah emphasized this matter as he writes below,

"Jangan dilupakan Allah itu pada tiap-tiap pekerjaan dan selalu menyerahkan diri kepadanya. Bacalah bismillah pada segala pekerjaan yang baik-baik itu supaya setan tidak campur tangan lagi pada segala kerja kita itu wallahu a'lam" (Amrullah, 1927, pp. 84-85).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Abdul Karim Amrullah interprets the verse as follows:

Menjadikan Allah itu akan manusia dari pada mani yang telah jadi ia segumpal (sepotong) darah di dalam rahim bundanya (Amrullah, 1927, p. 85).

Abdul Karim Amrullah in his commentary first answers a question why God chose to use the word insan (human) alongside the word 'alaq (clot of blood). Though Allah also created animals through the process of 'alaq (clot of blood) as well. He then wrote that the reason behind using the word insan (human) was because of the glory of humans compared to other created beings. Because humans also have a responsibility for themselves so they don't have arrogance. Also, humans have the responsibility to obey the laws that have been set while other creations do not (Amrullah, 1927, p. 85).

Then he quoted a hadith from the Prophet, which means:

Has told us 'Umar bin Hafsh has told us my father has told us Al A'masy has told us Zaid bin Wahb has told us 'Abdullah has told us Rasulullah shallallahu 'alaihi wasallam and he is an honest person and news what he brought was true: ""Every one of you has been gathered in his creation when he was in his mother's stomach for forty days then became an 'alaqah (zygote) during that time and then became a mudlghah (lump of flesh) during that too then Allah sent an angel who commanded by four decrees (and it was said to him), write down his deeds, his sustenance, his death and his tribulations and happiness and then the spirit blew on him. And indeed there will be someone who does deeds with the deeds of the inhabitants of hell until there is no distance between himself and hell but an inch and then he is preceded by a note (the decree of his destiny) until he does deeds with the deeds of the inhabitants of heaven then enters paradise, and there is also someone who does good deeds with the deeds of the inhabitants of heaven until there is no distance between him and heaven except for an inch, then he is preceded by a note (the decree of his destiny) until he does good deeds with the deeds of the inhabitants of hell and then he goes to hell" (Bukhari, 1422, p. 111)

With regard to the hadith above, Abdul Karim Amrullah tries to explain this hadith with other hadiths as he writes in his commentary below:

"Dari pada sayidina 'Ali seketika Rasulullah Saw., menerangkan tiap-tiap seseorang sudah tentu kedudukannya di dalam neraka atau di dalam surga (berbahagia atau celaka) maka berkata mereka itu: wahai Rasulullah (baiklah kami bergantung dengan putusan Tuhan yang tersebut pada kitab kami itu saja dan kami tinggalkan beramal ibadah) yakni karena mana-mana yang bagiannya akan baik ialah baik juga walaupun tidak beramal dan mana-mana yang akan jahat tentu jahat juga walaupun ia shalih. Kemudian Rasulullah Saw., berkata: Jangan begitu! Hanya beramal kamu maka tiap-tiap

seseorang dimudahkan Tuhan menurut apa-apa putusan yang tetap itu. Adapun orang yang ditentukan ahli surga ialah dimudahkan Tuhan ia beramal kebaikan (shalih) dan adapun orang-orang ditentukan celaka maka jadi ia beramal dengan amalan ahli celaka (Amrullah, 1927, pp. 86-87).

From the explanation of the hadith above, Abdul Karim Amrullah emphasized that every event that is carried out depends on the will. Because all these things can be seen through signs at this time. Which all depends on the will and effort made. If he is righteous he will go to heaven and if not then he will go to hell (Amrullah, 1927, p. 87). As explained by Allah in QS. Al-Lail[91]: 5-10 which means,

Artinya :

“Siapa yang memberikan (hartanya di jalan Allah) dan bertakwa. Serta membenarkan adanya (balasan) yang terbaik (surga). Kami akan melapangkan baginya jalan kemudahan (kebahagiaan). Adapun orang yang kikir dan merasa dirinya cukup (tidak perlu pertolongan Allah). Serta mendustakan (balasan) yang terbaik. Kami akan memudahkannya menuju jalan kesengsaraan.” (QS. Al-Lail[91]: 5-10)

From this verse, he wrote that humans do not only depend on what has been ordained by God while still in the mother's womb, but practice is useful as a guide in the life that is being lived (Amrullah, 1927, p. 88).

After explaining the general understanding of this second verse, Abdul Karim Amrullah explained specifically about the meaning behind this second verse. He wrote that there are two demonic characteristics that often nest in humans, namely, arrogance and hasad. A person will be arrogant with the wealth he has, brave, high in position, and high in his nation. Likewise, when someone is hasad on the grounds that other people have advantages over him. These two demonic traits are a character that rejects the truth and rejects the instructions that have been conveyed by the noble Qur'an (Amrullah, 1927, p. 89).

Abdul Karim Amrullah explained that the first verse of Surah Al-'Alaq was revealed the first time before other verses of the Qur'an has a function as a key to open the closed human heart in order to bring out the two demonic characteristics that have been mentioned previously. And continued with the second verse as a reminder for humans not to be arrogant and hasad. Because humans are all born from the same process. Therefore, get rid of these two demonic characteristics so that the teachings of truth that the Qur'an has conveyed can touch human hearts (Amrullah, 1927, p. 89).

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ

Abdul Karim Amrullah mengartikan ayat tersebut sebagaimana berikut:

“Bacalah hai Muhammad bermula Tuhan engkau ialah yang amat mulia, pemurah. Yang menunjuki ia akan manusia membaca dan menulis dengan qalam (pena)”

Abdul Karim Amrullah first explained that in several interpretations it was explained that reading the first verse of Surah Al-'Alaq was a special order to Muhammad, while this verse was an order to teach people to be able to read the Al-Qur'an. Moreover, with the grace and glory of God, anyone who reads one letter of a verse of the Qur'an will get 10 good things for himself. He also did not forget to explain that the meaning of the word akram in the third verse is that anyone who acts evil and is disobedient to God will be rewarded in the afterlife. However, the guarantee of life while in the world such as eating, drinking and other needs will still be given by the most glorious God (Amrullah, 1927, p. 90).

The fourth verse in Surah Al-'Alaq explains how important the ability to write and read is because both have great benefits. The benefit of the ability to write is being able to copy the knowledge that was conveyed by previous scholars. Through these writings contained wisdom and also know about life in the past. Apart from that, the words of God and the words of the Prophet, which have come down to us today, are the result of the writings of earlier people. Therefore, Abdul Karim Amrullah wrote that without the grace and gift of writing and reading given by God to humans, religious teachings and worldly teachings cannot be upheld so that they are not good for human life (Amrullah, 1927, pp. 90– 91).

Abdul Karim Amrullah also describes the importance of writing as follows,
“Ditanya orang setengah orang pandai-pandai dari pada kata-kata begini, kata-kata itu apakah iya dan bagaimanakah? Jawabnya kata-kata itu semata-mata ingin yang tak bisa tetap dan tak dapat dipegang! Jadi bagaimanakah mengikutinya? (jawabnya) ya! Tuliskan suratkan! Karena pena itu ganti dari pada lidah dan lidah tak dapat menggantikan tulisan (Amrullah, 1927, p. 91).

It is recorded in Islamic history books that the first human to write and use a qalam (pen) was Prophet Idris As. However, in Khatibi's Tafsir, the Prophet Adam As., had previously written using a pen. It was different during the time of the Prophet Muhammad, who did not have skills in writing and reading. The reason behind it is as proof that the religious teachings brought by him are truly holy. Because if the Prophet Muhammad SAW., was good at reading and writing, many accusations from envious people were directed at the Prophet SAW., by making news that the creator of the Qur'an was the Prophet Muhammad, who came from books old that has been read by the majesty of the Prophet. So that the title umi (cannot read and write) which was pinned on the Prophet SAW., as strong evidence

that the Al-Qur'an is indeed a revelation that God has given to the Prophet SAW. (Amrullah, 1927, pp. 91–92).

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Abdul Karim Amrullah interprets the verse as follows:

Mengajari akan manusia apa-apa yang tidak diketahuinya (Amrullah, 1927, p. 92)

He explained that God had taught people many things, including writing, reading, various knowledge, instructions, and about things that were previously unknown to humans. For example, in the Qur'an, which records the story of Prophet Adam As., who was given the ability by God to know the names (names) that the angels did not even know about these names. This event is described in a hadith qudsi below (Al-Hajjah, n.d., p. 1944)

كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِيكُمْ

Abdul Karim Amrullah explained that this hadith explains that in essence humans are misguided, stupid, and have no knowledge except those whom God has willed to be guided. Therefore, believe in God so that you will be given guidance to yourself (Amrullah, 1927, pp. 92–93).

The knowledge that God has given to humans is not something that can be hidden because humans have reason to understand it. However, it needs to be underlined that no human being is born into this world who has brought various kinds of knowledge since he was in his mother's womb. In short, various knowledge but Allah has not blessed someone to be able to understand it, so he cannot understand the knowledge even though many people have taught him (Amrullah, 1927, p. 93).

Abdul Karim Amrullah also explained two types of knowledge namely, Ilmu itu ada yang bernama gharizi yaitu yang tidak diasahkan dengan mempelajarinya seperti makan, sakit, senang, dan lainnya. dan ada juga yang bernama ilmu iktisabi yakni tidaklah akan dipelajari maka dapat sedang kedua-dua macam ilmu itu tidaklah akan berhasil kalau tidak dengan ditunjuki Allah. Allhumma zidna 'ilman amin (Amrullah, 1927, p. 93)

Discussion

Abdul Karim Amrullah as a Reformer of XX Century Minangkabau Education

The interpretation of the Qur'an cannot be separated from the historical background of a mufassir (Fath et al., 2021, p. 258). Moving on from this information, the work of Abdul Karim Amrullah's interpretation in QS. Al-'Alaq[96]: 1-5 is so thick with the nuances of Islamic education. Islamic education is contained in its interpretation, namely, first, the teaching to always remember Allah in every

situation and condition. Remembering Allah is also so that Satan does not interfere in every work carried out by humans. Second, the teaching to leave arrogance and hasad, both of which are demonic traits. Third, teach people to learn to read the Koran. Fourth, teaching to continue to improve reading and writing skills. Fifth, the teaching to always study the knowledge that has been given by God.

The five teachings of Islamic education that were born in the interpretation of Abdul Karim Amrullah are so thick with educational and socio-cultural backgrounds. Since childhood he has received education taught directly by his father and mother (Siswayanti, 2016, p. 36). In addition, he also studied religious sciences from his teachers while studying in the Minang realm (Hamka, 1958, p. 45). In fact, his knowledge was even more complex by studying in Mecca with the masaykhs, especially his father's friend, Sheikh Khatib al-Minangkabawi (Hamka, 1958, pp. 45–46). In fact, he also had time to teach in Mecca at the behest of his teacher.

After returning from Mecca he began teaching at Sungai Batang, Maninjau for three years which made his name popular at that time. It was from here that he began teaching in various areas in Minangkabau to various other areas (Seno, 2010, p. 113). It didn't stop there, he and his friends Abdullah Ahmad, Muhammad Djamil Jambek, and Haji Muhammad Thaib Umar initiated the publication of the first Islamic magazine in Minangkabau called "Al-Munir". This magazine This bi-weekly magazine contains religious articles that are inspiring, informative and contextual on various religious phenomena and problems that occur in society. Al-Munir magazine provides learning about religious knowledge, customs and daily life. This magazine is also the carrier of the Minangkabau "Mudo" voice in voicing various reforms in the context of improving the people and purifying Islamic teachings which have been mixed with customs and traditions or experienced various deviations (Sarwan, 2012, p. 135).

Not only did he stop there, he continued his journey to teach at Padang Panjang, starting with the teachings of his friend H. Abdullah Achmad. And also the Jembatan Besi Surau has started to become a learning center for students and the community to learn from. However, the learning system at the Jembatan Besi Surau changed to Sumatra Thawalib after his visit from Malaysia and Java. This school became the forerunner of the modern school which was later developed by students such as Zainuddin Labai el Yunusi and Rahmah el Yunusi (Hamka, 1958, pp. 232–240).

Contextualization of QS Interpretation. Al-'Alaq [96]: 1-5

The interpretation carried out by Abdul Karim Amrullah besides containing the teachings of Islamic education, he has also attempted to contextualize QS. Al-'Alaq [96]: 1-5. The contextualization of his interpretation is specifically contained

in verses 3-5. In which verse he put so much emphasis on the people at that time to learn to read the Qur'an, learn to read and write, and continue to develop the knowledge that had been given by God (Amrullah, 1927, pp. 90–93).

Contextualization of interpretation is so important to do until now as a form of responsibility, especially for interpreters to answer the problems of the people which are part of the teachings of the Qur'an itself (Mustaqim, 2010, p. 1). But of course it needs development, especially in talking about education. Islamic education certainly needs to be taught to every Muslim. However, the media used also needs to be developed by looking at the current situation and conditions. As explained by Subakat that this development is a scientific awareness contained in QS. Al-'Alaq[96]: 1-5 (R Subakat, 2022, p. 235).

Apart from being part of scientific awareness, it is necessary that in the teaching process it is necessary to continue to develop further, especially the media used. As exemplified by Abdul Karim Amrullah who initially taught only using the lecture method which he later developed into a school where there was interaction between students and teachers. Now the learning media to get the teachings of Islamic education need to be continuously improved. These teaching media can be classified into 7 forms, namely: 1. Visual media such as photos and diagrams. 2. Audio media, such as tapes. 3. Audio-visual media such as video. 4. Use of computers such as CAI (Computer Assisted Instruction). 5. Computer-based multimedia. 6. Internet. 7. Media such as radio and television for distance learning (Askhari, 2019, p. 123).

Therefore, the development is carried out in an effort to continue to improve and develop the teachings of Islamic education. However, what must be emphasized is that no matter how far the development of the learning media used, it must still maintain divine values as explained by Abdul Karim Amrullah. Values such as always remembering God in every effort and drowning arrogance and hasad. This is an effort to maintain Islamic values that must exist in the identity of a Muslim.

Conclusion

The conclusion contains the answers to the research problem formulation. Conclusions and suggestions are written individually in subtitles. Conclusions contain answers to research questions. Written in narrative form, not in numerical/numbering form. Suggestions are given on the basis of research results.

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