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## Tafseer Tarbawi Al-Qur'an Surah Al-Jumu'ah Verse 2 and Its Implementation in Education

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**Abstract:** The concept of educational goals in the Qur'an must be implemented. In other words, the concept of educational goals must be able to realize the educational design described in the book of the Qur'an, especially in Q.S. Al-Jumu'ah verse 2. This article discuss the Q.S. Al-Jumu'ah verse 2 and its implications for education. The approach in this study uses a qualitative approach. The type of research used in this research is library research. Data collection techniques using documentation techniques sourced from primary data and secondary data for further data analysis using descriptive analysis. The result of this research is the interpretation of Surah Al-Jumu'ah Verse 2 is by sending Allah's messenger to mankind, aiming to complete the education of science and morals as well as faith from the book. Then education, learning and skills are forms of internalization for self-potential development as part of the task of an educator. And educators must understand the concept of educational goals and have 3 teacher competencies (cognitive, affective and psychomotor).

Keyword:

Education; Q.S. Al-Jumu'ah: 2; Tafsir Tarbawi

**Abstrak:** Konsep tujuan pendidikan dalam Qur'an harus diimplementasikan, dengan kata lain, konsep tujuan pendidikan harus mampu mewujudkan desain pendidikan yang dijelaskan dalam kitab Al-Qur'an, terutama dalam Q.S. Al-Jumu'ah ayat 2. Artikel ini akan membahas tentang Q.S. Al-Jumu'ah ayat 2 beserta implikasinya pada pendidikan. Pendekatan dalam penelitian ini menggunakan pendekatan kualitatif. Jenis penelitian yang digunakan penelitian ini adalah menggunakan studi pustaka (library research). Teknik pengumpulan data dengan menggunakan teknik dokumentasi yang bersumber dari data primer dan data sekunder untuk selanjutnya analisis data menggunakan analisis deskriptif. Hasil penelitian ini adalah tafsiran Surat Al-Jumu'ah Ayat 2 ini adalah dengan diutusny utusan Allah kepada umat manusia, bertujuan untuk melengkapi pendidikan ilmu dan akhlak serta keimanan dari kitab. Kemudian Pendidikan, pembelajaran dan keterampilan adalah bentuk-bentuk internalisasi untuk pengembangan potensi diri sebagai bagian dari tugas seorang pendidik. dan pendidik harus memahami konsep tujuan Pendidikan serta memiliki 3 kompetensi guru (kognitif, afektif dan psikomotorik).

Kata Kunci:

Pendidikan; Q.S. Al-Jumu'ah: 2; Tafsir Tarbawi

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## **INTRODUCTION**

The Qur'an is a collection of God's words revealed in the form of revelation to the Prophet Muhammad SAW, as a guide (huda) and a way of life of the world and mankind in the future. Some of Allah's instructions are to give knowledge to humans in the form of knowledge obtained from the learning process between teachers and students (HRP, 2018). The specialty of the Qur'an is extraordinary. Because of the special word of God, there are several words of God that discuss education contained in the Qur'an and make it a basic guideline for living and seeking education properly.

Al-Qur'an is also the word of Allah which is incomparable and at the same time one of the manifestations of the miracle that Allah SWT gave to Prophet Muhammad SAW through the intercession of the angel Gabriel. The verses of the Qur'an contained in it have different styles, characteristics and qualities in explaining moral messages to Muslims. Apart from that, high literary value is contained in the language in the Qur'an (Rizal, 2017).

Studying the moral messages in Islamic education listed in the Qur'an teaches that one does not only know one aspect, but knows various aspects of human life. Therefore, the concept of education is inseparable from the goals expected by the educational institution itself. The existence of the concept of education in educational institutions will provide guidance to students in carrying out the educational process (Handoko, 2019, p. 2).

It is also explained in the Al-Qur'an regarding the basic things about the purpose of Education and the concept of Education, namely to become a medium and reference material in developing potential and educating mankind so that they are ready to face problems in the future and can equalize both physically and spiritually. All of this aims to carry out the task of life as a caliph on earth, what is desired will be the younger generation who can advance the country.

Q.S. Al-Jumu'ah: 2 is one of the letters written in the book of Allah which requires extraordinary energy and reasoning to fully understand the message explained in the letter, especially regarding social statements. Therefore, according to Soni Samsul Rizal (2017) not everyone can interpret and understand the meaning contained in the Qur'an and then easily implicate it. To be able to interpret the contents of the verses conveyed in the verses of the Qur'an, an interpretation is needed that makes it easier for Muslims to understand the moral messages of the Qur'an.

As explained by Asmuki (2021) that in Q. S. Al-Jumu'ah Verse 2 explains the stages carried out by educators in learning, it can be interpreted that actually all aspects of education have been explained in the Al-Qur'an which aims to educate students according to with Islamic religious rules. This is supported by Asnil Aidah Ritonga's view (2021) regarding the benefits of Islamic education for the students in the future, namely being able to add to or broaden our knowledge about Allah and His creation, in religious knowledge or general science and can strengthen and increase the faith of students. in inculcating Islamic teachings and being able to directly practice Islam in everyday life, such as studying the Qur'an and As-Sunnah.

From the opinion above, it is reinforced by the results of Ana Nabila's research (2021) regarding the importance of inculcating Islamic religious knowledge in students. The cultivation of religious knowledge is inseparable from the role of a teacher who is obliged to practice his knowledge and must be responsible for educating his students and practicing his knowledge for many people, then for a student he must develop and deepen his knowledge and practice it as well.

This can be developed with the opinion of Wahyu Rummyati (2020) that the practice of knowledge carried out by the teacher on students can be implied by using easy and appropriate methods, as explained in Q. S Al-Jumu'ah verse 2. Then it is also explained by Yobi Novriansyah (2018) to create spiritual emotional intelligence, students need to instill an understanding, vision, open attitude, integrity, character, consistency and creative nature based on self-awareness and in accordance with the conscience that the teacher will create through his competencies as an educator.

Therefore, based on the above background, the concept of educational goals in the Qur'an must be implemented. In other words, the concept of educational goals must be able to realize the educational design described in the Qur'an, especially in Q.S. Al-Jumu'ah verse 2. So, this article will discuss the success of an education seen from the concepts, objectives, methods and competence of teachers created based on reference to the Al-Qur'an Surah Al-Jumu'ah Verse 2.

## **RESEARCH METHODS**

The approach in this study uses a qualitative approach. The type of research used in this research is to use library research, namely research that originates from an existing scientific document and is then studied to enrich the body of knowledge today. (Sugiyono, 2016). Sources of research data come from journals, documents and research related to the theme of the discussion.

Data collection techniques using documentation techniques sourced from primary data and secondary data for further data analysis using descriptive analysis. The purpose of using descriptive analysis is to describe the findings that are juxtaposed with the facts that occurred and then the data is processed accordingly (Khilmiyah, 2016).

## **RESEARCH RESULTS AND DISCUSSION**

### **Q.S Al-Jumu'ah Verse 2 and its Translation**

Al-Qur'an is a guide for Muslims, its content is undeniable and beneficial for oneself and society in general. The guidelines of the Qur'an include provisions that bring good things in this world and in the hereafter. Al-Qur'an as a guide consists of a series of surahs and several verses (Muslimin & Afrizal, 2019, p. 31). In the suras and verses, there is a lot to talk about the virtues that can be called the value of social education. One of them is Al-Qur'an Surah Al-Jumu'ah. paragraph 2 which reads:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

It means:

"It was He who sent a Messenger to illiterate people from among themselves, who recited to them His verses, purified their (souls) and taught them the Book and Wisdom (Sunnah), even though before, they were really in manifest error."

### Interpretation of Q. S. Al-Jumu'ah Verse 2

Some commentators such as Al-Maraghi (1974), Hamka (2000), and Quraish Shihab (2007) explain about the verse above, that the attribution of lafadz ummi in the second verse of Surah Al-Jumu'ah is attributed to the Arabs in the Jahiliyah era, which according to Qutb, this Second verse is an answer to the prayer of Prophet Abraham and his son Ismail which is found in verses 127-129 of Surah Al-Baqarah (Putri et al., 2016, p. 146).

The word في in Q.S. al-Jumu'ah [62]: 2 above, Helps explain the situation of the Prophet SAW in their midst. That is, he is always with them, never leaves them, and is not a stranger among them. as according to Ibn Asy'ur, quoted by M. Quraish Shihab (2007), the word al-umiyin is the plural form of the word ummiy which is taken from the word umm or mother. People who cannot read and write as ummiy are said to be due to their conditions when they were born to their mothers, and actually their literacy skills emerge after a process of practice and learning. Ummiy means not only illiterate but there are also those who interpret that Ummiy are native people.

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

The verse above shows that what Rasulullah (SAW) did was a great blessing for the Arabs he met. Rasulullah SAW did not teach people who already have knowledge or holy people, but they are people who are very misguided (Reva, 2018, p. 51).

Among the forms of misguided Arab society are as follows (Arsalan & Sunusi, 2021, p. 122):

1. They (the Arabs) surround the idol and worship before it by asking for help against the idol.
2. They perform Hajj and Tawaf around the idol, bowing and charging in front of it.
3. They surrendered by serving food and drink to idols and vowed to serve some crops and livestock to idols.

The Prophet Muhammad taught the Ummiys that the Bible (al-Qur'an), then they became the people who mastered the book. Rasulullah SAW also taught them to know all the characteristics of things. They are also good at determining and measuring everything. Wisdom (hikmah) comes from the word hakama. It means to punish. Wisdom (hikmah) is a form of change. The word

wisdom can be understood as knowledge of good and evil and the ability to use good and avoid evil (Perdana & Karim, 2021, p. 13).

M. Quraish Shihab in the interpretation of Al-Mishbah explained, He is Allah SWT who has sent the Messenger (Prophet Muhammad SAW) to those Arabs who are Ummiy or illiterate, not good at reading and writing. And they know him very well. The apostle recited his verse to them, even if he was Ummi. Not only that, the Prophets who were native and illiterate purified and taught them from evil thoughts, hearts and behavior. That is, in his words and actions he explained to them in the Koran and the Book of Wisdom (hikmah), religious understanding or Tawhid and science. This deed was actually quoted, taught, and sanctified earlier, that is, before Allah's Apostle came and after deviating from the teachings of Prophet Abraham and actually going astray. The proof of the Prophet Muhammad's apostolic acknowledgment shown in the verse above is extraordinary, and the blessings that Allah bestows upon the people are also extraordinary (Shihab, 2002, p. 114).

In this second part, the Apostle is present and has three apostolates. The three apostolates in question are the duties as Allah's Messengers sent down to educate people. This is commonly referred to as tarbiyah (recitations, tazkiyah and ta'lim). There are at least three educational values that emerge from the explanation above. In other words, the value of monotheism education that calls people to believe in the Prophet Muhammad and also his God. Becoming an apostle, noble character education as exemplified by the Rasulullah SAW, the tactics and methods of the Prophet when educating his friends, and the 3 duties of a teacher in educating, namely reading (tilawah), purifying (tazkiyah), & teaching (ta'lim) (Asmuki & Taufiq, 2021).

### **Analysis of Q. S. Al-Jumu'ah Verse 2 in an Educational Perspective**

This reflection from Surah Al-Jumu'ah Verse 2 is that with the sending of God's messenger to mankind, it aims to complete education in science and morals as well as faith from the book. Then education, learning and skills are forms of internalization for self-potential development as part of the duties of an educator. Here's the relevance:

#### **1. The Concept and Objectives of Islamic Education**

Tafsir verse 2 of the Qur'an Surah al-Jumu'ah above, an explanation of the concept of the goals of Islamic education put forward in verse two of Surah Al Jumu'ah, the goals of Islamic education include individual goals in Islamic education and social goals in Islamic education. The individual goals of Islamic education are determined by themselves to continue to inspire themselves in a more perfect direction, both vertically and horizontally. The vertical educational component in this verse can change itself to get closer to Allah SWT. Thank you for the grace of Allah SWT. So God indirectly brings happiness in the form of educators whose job is to awaken students and humans to draw closer to God (Masturoh et al., 2015, p. 93).

Horizontal educators are tasked with developing talents and providing the right solutions to each student's problems. First, the teacher

purifies or warns that the treatment is not correct. After explaining that the student's behavior was inappropriate, the teacher suggested a solution. The correct solution is to guide them diligently. Educators should not despair in front of their students, even if they are in an ignorant situation and do not know anything beforehand (Maisyaroh, 2019, p. 6).

According to Al-Syaibani (1979), the concept of Islamic education is the desired change that is pursued through learning activities, or educational efforts to achieve both the educational process itself and the educational process in social life. The process of education as a human rights activity and as part of a human rights career in society (Handoko, 2019, p. 60).

The task of the educator is to provide teaching and direction that is correct and wisely so that it is easier for students to accept it and practice what they have learned at the right time as needed. Because basically the concept of the purpose of Islamic education can be the subject of change for the better. Therefore, the ideal goal of Islamic education is to be able to transform society in a balanced way.

As far as the social goals of Islamic education are concerned, human beings are social subjects of change or agents of social change that is, they are changers of the circumstances around them. Humans can provide ideas and concepts that will be implemented in a timely manner in the future, depending on their abilities and the times (Anwar & Mahmudah, 2021).

## **2. Teacher Competence**

Teachers are always interesting figures to discuss. Not only because the teacher's role is very urgent in determining the direction of the nation going forward, but the competence and even inappropriate behavior of teachers are often under the spotlight. The large number of teachers who are far from being competent are considered to have contributed to slowing down the nation's progress (Andriani et al., 2022, p. 38). Everyone understands that the ability of students is very dependent on the ability of the teacher. The morality of students is also an example of the morality of their educators. So it's no wonder that students in this country enjoy social media more than reading or studying books. Because the people they look up to do the same.

It is contained in Bloom's Taxonomy, that the educational goals are classified into three domains, namely:

### **a. Cognitive**

Cognitive is a field of human psychology, encompassing understanding, reasoning, information processing, problem solving, intentionality, and mental behavior related to beliefs in brain-centred mental domains, including *konashi* (will) and affect (emotions) related to the cognitive field. The cognitive domain is an aspect of ability related to aspects of knowledge, reasoning, or thinking (Dahlan, 2019, p. 73).

The above argument is captured from a fragment of Surah Al-Jumu'ah Verse 2:

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

In this context, Rasulullah SAW not only recited the words of Allah SWT, but also tested the ummiyanness of the people he taught. So the creativity of the Prophet Muhammad was demanded in packaging the da'wah so that it was more acceptable to his people. So it is the duty of a teacher to understand and apply several methods in teaching. Rasulullah SAW uses a variety of very creative methods in managing learning.

b. Affective

The affective domain is an ability that prioritizes feelings, emotions, and reactions that are different from reasoning. This taxonomy describes the process of those who recognize and adopt certain values and behavioral attitudes. Based on the author's analysis, sentences indicating the affective domain in Q.S. al-Jumu'ah [62]: 2 is the word "wal wisdom". A teacher must behave wisely towards students (Dikwan, 2017, p. 74).

The basic meaning of the word Wisdom (hikmah) is knowing what is right. In addition, the word wisdom is usually defined as always doing good and knowing evil to avoid, or knowing and believing in a truth and wisdom. So that people who uphold justice are called judges. People who often convey kindness are also often called experts of wisdom. It can be concluded that people who have wisdom in themselves are smart people who are wise and always do good and leave bad. Wise people also always uphold the values of truth in their daily lives (Basuki, 2013).

c. Psychomotor

In psychology, the term "motor" is used to refer to muscles and their movements, glands and their secretions, conditions, and activities. The psychomotor domain is a domain related to aspects of physical skills (Rosidin, 2016). Based on a fragment of Q.S. Al-jumu'ah verse 2 namely

وَيَزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

The author gets psychomotor cues in the verse, namely that in order to become a knowledgeable and broad-minded human being he is expected to read more. The Prophet Muhammad taught the Ummyi the al-Kitab, namely the Koran, so they became those who mastered the book. Rasulullah SAW also taught them until they know all the truth. They are also good at determining and measuring everything. If the previous paragraph gave a hint about learning in general, then this verse contains a message to do one way of learning, namely

reading. A teacher who wants to add to his knowledge must be fond of reading books (Hariyani, 2013).

## CONCLUSION

In the interpretation of Q. S. Al-Jumu'ah verse 2 explains that, the Apostle is present and has three apostles. This is commonly referred to as tarbiyah (recitations, tazkiyah and ta'lim). There are at least three educational values that emerge from the explanation above. In other words, the value of monotheism education that calls people to believe in the Prophet Muhammad SAW and also his God (Allah SWT). This reflection from Surah Al-Jumu'ah Verse 2 is that with the sending of God's messenger to mankind, it aims to complete education in science and morals as well as faith from the book. Then Education, learning and skills are forms of internalization for self-potential development as part of the duties of an educator. And educators must understand the concept of educational goals and have 3 teacher competencies (cognitive, affective and psychomotor).

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