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THE INSIGHTS OF QURAN ON THE CONCEPT OF STUDENTS

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Abstract:
This article discusses the insights of Quran on the concept of students. As a Muslim holiest book, Quran has been a guide and answers to all human life issues. The aim of the paper is to find out to what extent the Quran speaks of students. This also explores if there is a specific story both in explicit and implicit form on explaining the role and definition of students. The method used in this paper is descriptive analytic in which it analyzes the content of the Quran particularly on the theme of students. It was found that there were many words related to the meaningful notion of students which indicates that the Quran speaks a lot to humans who are substantially related to the efforts of education in all aspects. The content of the Koran itself also shows the stories of the previous *Ummah*, both about the prophet and the believers. In the context of education, this paper attempts to talk about students' characteristics and other stakeholders in the realm of education.

Keywords: insights of Quran, concept of students

1. Introduction

The Qur'an has been a significant guide for many aspects of human's life. One of the topics covered include education. One crucial element in the operational of education is the existence of students. Other terms which refer to students may vary from pupil to learners. In Indonesian, the terms can also differ from *murid, siswa* and *peserta didik.* However, one thing to be acknowledged is that every human being has the opportunity to become or experience the phase of being students. To be a student, mental readiness and all the potential are needed in order to optimize the education and the training process. It is also known that the obligation to study for Muslims is perceived as a spiritual symbol. It is believed that as human being, we must always strive to learn and seek the knowledge. There is no age limit in studying which also means that education

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is seen as an opportunity for people to continue learning without having to be restricted by any borders (Firuul & Bin Ya'kub, 2017).

Students have been found as an interesting topic in the Quran. The message delivery of the Qur'an about students does not use the standard methodology as a pure scientific work. So this is where the expertise of the *Mufassir* or known as a person who has an important role in analyzing verse by verse which aim is to find a connection to a theme in the Qur'an. The concept of students can be traced in the Qur'an both expressed and inferred implicitly. The comprehensive understanding of the content of the Quran is necessary for the readers to understand deeper about the meaning of Qur'an.

2. The understanding of students based on Quran verses

To facilitate the search, the writer uses two ways. The first one is looking at the *lafzi* and semantic meaning. Thus, things related to students both explicitly and implicitly will be easier to find. The word "students" certainly cannot be found directly in the Qur'an because of language differences. In regards to the investigation and easier search, the first tool to help the search is by the utilization of an Arabic dictionary. In the Arabic dictionary, the word "educated" (nurtured) is interpreted as *المُرَبَّى وَالمُتَرَبَّى* (Fairuz, 2007). Student in Arabic is interpreted as: اَلِبٌ،ط تِلْمِيْذٌ. These are actually nothing significantly different. When someone says "I'm a student", other people also understand that the person concerned is a student or those seeking for knowledge. In the world of education particularly in factual terms, a teacher often refers to his students as "students" or in Indonesian, some terms such as "*anak didik*" and "*murid*" are being used. But if the foundation of thinking refers to the term in Indonesian language, some differences of student term exist such as "murid", "siswa" and "peserta didik" are quite obvious. Firstly, *Kamus Besar Bahasa* Indonesia defines "*anak didik*" or "*didik*" as having a nature of nurturing and training. Other two terms might be used more frequently as common remarks in classroom or school setting. From the word of the "*peserta didik*", the word educator (*pendidik*) appears which means that the person who educates.

The word also results in another form which is the word "education". The meaning of the word "education" is the process of changing attitudes and behavior of a person or group of people through teaching and training. Referring to the basic words of the students, the author concludes that students are people or groups of people who are educated so that they have psychological maturity and good cognitive and physical development through coaching, training, guidance and teaching. This conclusion is reinforced by the definition expressed by Rama (2011) that students are people who are in the phase of growth both physically and psychologically. Growth and development are characteristics of a student who needs guidance from an educator. Growth involves physical, psychological development. This is in line with the definition made by Republic of Indonesia Law No. 20 of 2003 Article one paragraph four. Thus, in order to make it easier for the author to trace the words of the "*peserta didik*" (students) of the educator in a method of *lafzi* in the Qur'an, the word *لمُرَبَّى وَالمُتَرَبَّى* is used for both singular and plural. The second method of tracing the word semantically is also applied

particularly in investigating the meaning contained by the word "*peserta didik*" (students). Referring to the definition above, thus, the search in Quran will only focus on the broad meaning of "*peserta didik*" or students with its association to the human as a mere classification which aim is to maintain consistency in writing and research.

3. Students in the Qur'an

The word "students'' in the Quran can be traced and understood meaningfully. This matter is normally relating to nurture, maintenance and training process given to someone who fall into the category of students. In this case there are several groupings. The prophets and apostles are part of the students in the Quran. The prophets who mentioned in the Qur'an which displays the idea of students include:

a. Prophet Musa (Moses)

Musa is one of the prophets who is often referred to in the Qur'an whether the story of his childhood as well as the story of his preaching. Musa was included as a student, using *dhomir "kaf"*

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

(Pharaoh) said: *"Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?"* (QS. Asy-Syu'ara': 18)

The verse above gives an understanding that the word "*kaf*" which means "you" shows the Prophet Musa. During the parenting period, Prophet Musa was educated and cared for by the Pharaoh's family in this case *Aisyiah*, Pharaoh's wife. He is a woman who has faith in God. He was the one who gave education in a positive sense to Moses. This shows that the role of *Aisyiah* was large enough to have a positive influence and personality development on the prophet Moses.

b. Prophet Yahya

Sometimes the Qur'an immediately mentions the name of the Prophet as illustrated in the Qur'an below:

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا

"*O John, hold on to the Scripture firmly,*" and ''*We gave him wisdom in his youth.*" (QS Maryam: 12)

Prophet John (Yahya) is clearly positioned as a student. The pronunciation directly uses the intended name as a way to emphasis. The direct remarks also show what is guiding John and directing him is God himself. Prophet Idris is also mentioned directly as Allah's learners who were taught directly in writing by using *qalam* (Jalaluddin, & As-Sayuti, 2014).

c. Prophet Adam

Adam is a prophet who was directly created by God without going through natural processes like humans in general form which is classified into male and female. He is the first prophet who was created by God and placed in heaven. However, he violated God's command and as a result, he and his wife were expelled from heaven. Adam was one of the prophets who was directly inhabited by God.

فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

"*Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.*" (QS. Al-Baqarah: 37)

Looking at the verse above, it is real and straightforward how God taught Adam to improve himself before His Lord (Hamka, 1982: Katsir, 1999). Adam is a Prophet and Apostle who is directly guided by God, both while still in Heaven and in the world. In this context all prophets and apostles contained in the Qur'an are considered as having a circumstance of being in the notion of students. The Quran also mentions several objects besides the Prophet and the Apostle apart from the students either directly and indirectly. By function and responsibility, it can be understood that the prophets and their apostles are people who get revelations from God both directly or by intermediaries. Then the relationship between God and his prophet automatically resembles the roles of educators and students. So, this setting naturally resembles to the nature of students. Other setting or groups mentioned as having a role of educating and studying include:

A. Family and Close Relatives

Family is an important part in the world of education. In the Qur'an many verses are found to include family in this process of education. One of them is in Surah *Attahrim*. In this verse Allah calls those who believe with the word "*aamanu*" (Baqi & Fuad, 1981). The sound of the verse is:

يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"*O you who have believed, protect yourselves and your families from a Fire*." (QS. At-Tahrim: 6)

This verse is straightforward for God to give orders to believers to protect themselves (Athi Buhairi, 2006). But what's interesting here is that the believer is also positioned as an educator for his family. Within the household scope, the father is the head of the household. Thus, what is meant in this paragraph is family members in the household. The students can be considered as other significant members such as children and include wives. The magnitude of the role of the head of the family in the household aligns with the improvement and change that will arise to the attitude of other family members.

The people who are closest to us are those who have blood relations. Referring to that, in order to maintain the continuity of family relations based on *nasab*, the Quran includes family members or close relatives as students. This is very important to be the foundation because close relatives or family will be amongst the first to be interacted with as well as educated in the smallest scope of a family. Moreover, in terms of *aqeedah*, relations based on *nasab* are brought together in connection with *aqeedah*. Although practically not all of that, the *naqli* argument says that the relatives or kinship have been part of the important part of being involved in the idea of students in the house or family realm. This part of the students is shown in the verse below.

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

"*And admonish thy nearest kinsmen.*" (QS. Asy-Syu'araa': 214)

In the concept of Islamic education, after one is being educated towards the maturity, the responsibility of giving good education must be continued to the next member of family. Thus, activities in the household and kinship are an integral part of education. Judging from the general paragraph above, sometimes the students are older than the educators. Hierarchically, the child learns to the father, wife to her husband, sister to older brother or youngest brother. All of them are integrated parts of the kinship.

B. Children

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ .

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "*O my son, do not associate [anything] with Allah . Indeed, association [with him] is great injustice.*" (QS. Luqman: 13)

In this verse, it is clear how Luqman educated his son. This indicates that Luqman has a special position in the sight of God, and his story becomes one of the information and methods in educating children. His advice is full of direction to do good deeds. This verse also positions their children as his learners. In some *Tafsir* books or translated versions, there are differences of opinion regarding the names of Luqman's children, including:

In the tafsir *al Qurthubi:*

قوله تعالى : وإذ قال لقمان لابنه وهو يعظه قال السهيلي : اسم ابنه ثاران ; في قول الطبري والقتبي . وقال الكلبي : مشكم . وقيل أنعم حكاه النقاش . وذكر القشيري أن ابنه وامرأته كانا كافرين فما زال يعظهما حتى أسلما . ;

In *Ibn Kathir's* interpretation:

يقول تعالى مخبرا عن وصية لقمان لولده - وهو : لقمان بن عنقاء بن سدون . واسم ابنه : ثاران في قول حكاه السهيلي

In the interpretation of *Fat_hul Qadier*:

وإذ قال لقمان لابنه قال السهيلي : اسم ابنه ثاران في قول ابن جرير والقتيبي . وقال الكلبي : مشكم . وقال النقاش : أنعم . وقيل : ماتان

The Qur'an also mentions the word "*bunayya*" as an address remark to indicate the object of students in the family, found in verse:

يَابُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

"*O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination*." (QS. Luqman: 17)

The word "*bunayya*" in this pronunciation is a pleasant and soothing address remark which resonates that someone is willing to be educated must be brought to a good direction towards God. This address remark is also deemed as soft spoken and loving (Shihab, 2002). This can be initiated by establishing affection between the child and father.

C. Humans Being

In the Quran of Surah Luqman verse 33:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا

"*O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.*" (QS. Luqman: 33)

In the interpretation of *Ibn Kathir*, Allah says that Allah commands men to have a faith with the Day of Judgment and orders them to be devoted, fearful and worried to the Day of Judgment. That is a situation when a father cannot help his child, if he is going to redeem his child with him surely he will not be accepted, so is a child. It also commands men not to let the life of the world neglect them from the land of the Hereafter (Al-Sheikh, 2006). Humans are a group of creatures that are often mentioned in the Quran. It is clear that humans are students as a creature whose nature is to learn from what surrounds them (Nata, 2000). This indicates also that humans are equipped with reason and mind; they have the responsibility to serve God. So, it is natural that God directs His *tarbiyah* to humans as part of the students.

4. Student Character

As a student, it is proper to have good character. It aims to support the educational process that is intact between the two parties, between educators and those who are educated. It is because in principle, education is essentially to help humans to be able to show their existence functionally in the midst of human life. At least there are a number of characters that must be possessed for students, who are depicted in the Qur'an, including:

a. Students should have a motivation that is persistent or *istiqomah* at their stance in order to achieve the goal. This is illustrated in the following explanation of the Qur'an. The characteristics of the students are also described in the attitude and perseverance of the Prophet in the Qur'an (Imani, 2006), which reads:

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

And [mention] when Moses said to his servant, *"I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."* (QS. Al-Kahfi: 60)

b. A student should also have an attitude that continues to introspect and learn from mistakes. They are also supposed to try to cover up the shortcomings by continuing to improve themselves. The improvement can be in either the form of skills or other intellectuals. Their thoughts and ideas must also be contemplated for some thoughts can result in an experience and good lessons (Samsul, 2008)

c. Students should also have some other characters including:

a) love God and the universe (As-Shabuni, 1995)
b) Responsibility, discipline and independence
c) Honesty
d) Respect and polite
e) Affection, empathy and teamwork
f) Confident, creative, hard work and persistent
g) Tolerance, love of peace and unity (Muslich, 2011)

d. Students should have patience.

e. Students must also have the character of being responsible and upholding brotherhood, doing good deeds among fellow students as well as obeying God (Arifin, 1989; Ulwan, 2010)

Alghazal advised that students must have a sincere nature; that is the act of cleansing and purifying. If an action is clean of riya '(arrogance) and is shown only sincerely to God, the deed is considered *khalis*. A student must sincerely cleanse his heart as a prerequisite for studying. An-Nawawy also said that students must have a clean heart in learning as clean as the earth for plants. This metaphor is used to show how a student needs to clean his heart so that he can absorb knowledge well. Muhammad bin Jamil Zainu explained that what is meant by *tawadhu* 'is to recognize the truth from others and refer from mistakes. Students must be respectful of knowledge and teachers because only with that attitude can knowledge is achieved. The good nature of students' character becomes an imperative part in accordance to the content of the Quran.

5. Conclusion

Students are part of educational instruments. Even though the students as a single term was not discovered or expressed directly in the Quran, some stories and verses are found to be equivalent to the idea of student. Quran became the *huda linnas*, a guide for humans which calls for change and improvement. Prohibitions and commands have

also become domain that cannot be separated from education. Quran has also been the book of lessons which is related to the stories of the prophets. The address form used by of God to the prophet either explicitly or implicitly also indicates that the Quran is a dialogical book and that invites the reader to understand.

Good students certainly should have good character to support their activities because what is pursued from the results of education is a change in three aspects. The first is cognitive which includes the intelligence of the mind. Psychomotor which is related to skills and affective is related to mental maturity. Self-maturity here can be seen from the patterns and attitudes of everyday good relations with other beings or known to be in horizontal method. This is in line to human relationship with God, which is described as a vertical connection.

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