

## Defining Learning Objectives from the Perspectives of Al-Qur'an

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### ABSTRACT

The value of the learning objectives used by the teacher in the lesson plans in the learning process must require that the Al-Qur'an. It is used as a book of instructions and a source of knowledge in explaining the learning objectives that should be included in the lesson plans. This research is a literature study (library research). The data sources in this study consisted of primary data in the form of the Qur'an Surah al-Baqarah (verses 31, 32, 102, 129, 151, 239, 251), Surah Ali Imran (verses 48, 79, 164), and Surah An-Nisa (verse 113). While secondary data in the form of books of interpretation of al-Qur'anul Madjid An-Nur, interpretation of the Qur'an Karim, interpretation of al-Azhar and interpretation of al-Mishbah as well as books of science and philosophy of Islamic education that have relevance and significance to the topic of this research, namely learning objectives in the Koran. The method used in the data analysis of this research is the thematic interpretation method (tafsir maudu'iy). The results of the descriptive analysis reveal that linguistically the Koran uses the terms ta'lim, tadrīs and tarbiyah, to express the word learning. Meanwhile, to express the purpose, the Qur'an uses the term maqasid, namely muqtasidah, qasidan, qas'd, iqsid and muqtasid. All these terms implicitly contain the meaning of the goal, namely the formulation that will be achieved on the basis of the cognitive, affective and psychomotor domains, which are the targets to be achieved after the completion of the learning process, and can motivate students in carrying out the learning process.

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### 1. INTRODUCTION

When man acquires science, there will be an understanding in him that his creation as a human being has a purpose, which he knows as the purpose of life. The purpose of human life globally is to

serve Allah swt. This devotion will only be carried out with the provision of knowledge. While science is obtained always by following the learning process, both in the classroom, in a special place, and in other open spaces.

In terms of the realization of knowledgeable and knowledgeable human beings, of course, they must pass through the stages and learning process through the instructions that God has given. This is in accordance with what is stated in QS. al-Baqarah/2:213, which reads: "... So God instructs believers to the truth about what they dispute with His will. And God always instructs those he desires to the straight path."

From the above verse, the purpose of learning is a demand for the direction to be aimed in the process of obtaining intelligence, knowledge, instructions to be known and sweetened. Because broadly speaking "purpose" contains the meaning of direction, intent and demand (which is demanded). The goal begins with the "objective oriented" view that teaches about the task of educators is actually not to teach certain knowledge or skills of their students, but also to realize or achieve goals (Ramayulis, 2012). According to Halimah (Halimah, 2011), learning goals are goals to be achieved after the completion of a learning process, which is dotted with changes in student behavior. To achieve learning goals requires a series of activity processes that are carried out consistently and continuously. Therefore, in formulating the purpose of learning is very necessary the messages contained in the Qur'an which are believed to be teaching guidelines in the Islamic education system.

The position of goals in education is quite decisive, because in addition to providing guidance on the human characteristics that education wants to produce, as well as providing directions and steps in carrying out all educational activities (Siddik, 2011). Learning goals are goals to be achieved after the completion of a learning process, which is dotted with changes in student behavior (Halimah, 2011). Learning goals are formulations that will be achieved on the basis of the cognitive, affective and psychomotor realms (Personal, 2019). In addition, learning goals can motivate students in carrying out the learning process in an effort to achieve the expected competencies.

In the Qur'an, learning goals are the main targets that must be achieved by students in the learning process according to the messages contained in the Qur'an. In this case is a Qur'anic verse containing the meaning of learning goals such as the terms *ta'lim* (تعليم), *tadris* (تدريس) and *tarbiyah* (تربيه), which are closely related and closely related to learning.

Based on this, the purpose of learning is a compass that will determine where the direction of learners will be taken in learning, what will be obtained by students after completing one teaching and learning activity. This must be really measurable and can be formulated clearly and surely, so that it becomes a demand that must be achieved because it will be used as a guide to life. Through the learning process, other components (teachers, students, curriculum, methods, facilities and technology) process input that boils down to the student's learning process to increase knowledge of Islam, convince it, and encourage students to practice Islamic teachings in everyday life (Syafaruddin, 2012).

When the teacher compiles the RPP, in the learning objectives section, it should contain the learning objectives formulated in the Qur'an. In a sense, the teaching and learning process carried out is the end goal is the afterlife by serving God through *taqwa*. Not only that, educators who carry out all learning activities must refer to two things, namely: First, aimed at preparing students to know God and all His teachings and practice them properly and correctly. Second, it aims to prepare students to have a variety of science and technology, as a special competency so as to have readiness and ability in building the structure of life and worldly civilization (Siddik, 2011).

To achieve the first goal as "Abd Allah", it must equip students with knowledge that sends them to perform obligations that are *fardu ain*, as the main competency that must be possessed by every Muslim, so that the faith and all his worship are well carried out full of solemnity, solemnity' and delusion in accordance with the guidance recommended by Allah swt. About the mission of the creation of man as "Abd Allah" this can be found in the Qur'an Q.S. az-Zariyat/51:56. The purpose of the two humans is as the Caliph of God who must be equipped with sciences that lead to the ability to carry out obligations that are *fardu kifayah*, namely a competence of expertise, the result of which is needed by

many people. Regarding the mission of human creation as caliph this can be found in the Qur'an Q.S. Hud/11:61.

The results of research conducted by Nurmawati (2015) on the concept of educational evaluation in the Qur'an, revealed that the Qur'an regulates the concept of evaluation related to the term evaluation in the Qur'an both in terms of subject and object, the purpose of educational evaluation, the principle of educational evaluation and relevance between the goals and principles of educational evaluation in the Qur'an with evaluation at the level of educational units. Arqam (2016) said that intelligence in the Qur'anic perspective includes three aspects of intelligence that are fundamental in the Quranic perspective, namely intelligence in theological, cosmological, and intelligence aspects in the aspects of morality. Rahman (Rahman, 2017), concept of educator (murabbi) in the Qur'an. Dan Ernawati (Ernawati, 2017), discusses those related to concepts, aspects, basics, and family principles in the Qur'an. As well as Al Farabi (Alfarabi, 2015) discusses the five concepts of adult education in the Qur'an.

The previous studies above all explain and present the Qur'anic study on the concepts of educational evaluation, adult education, intelligence, family education, and the concept of Murabbi or Muslim educators. In the five previous studies, it has not explained the concept of learning goals as a whole. Therefore, in this study the author considers it necessary to dig and find actual clues in the Qur'an about the purpose of learning, researchers also feel the need to add reading enrichment materials in the world of education, especially Islamic education, as a complement to the study of previous studies.

The purpose of learning in the Qur'an which is the object of research includes learning aimed at honing the potential of 'aqliyah students to gain knowledge and give birth to various sciences, as found in the Qur'an surah al-Baqarah / 2: 31. In addition, the next research object is to equip science learners according to the needs of their tasks and functions, equip students with the knowledge they need, so that with them humans are able to move their tasks and functions in spreading the earth. This begins with the growth of human curiosity towards everything, which becomes his duty and function as the caliph of Allah.

## 2. METHODS

This research is patterned with library research, which is research that focuses on literature related to the topics discussed, both from primary and skunder data sources (Hadi, 1994). The object of discussion in this study amounts to 12 (twelve) verses, of course, containing the terms *ta'lim* (تعليم), *tadris* (تدريس) and *tarbiyah* (تربيه) in the form of *Madi fi'il* (افع ماضى) and *fi'il Mudari'* (افع مضارع) alone, because that is the only thing that according to the hypothesis of researchers is related to the learning process. In this study, researchers chose the method of al-Farmawi's thematic interpretation approach initiated by al-Farmawi (Al-Farmawi, 2005). Folded four steps that will be used as a method in this research, namely: a) Establish the problem to be discussed (topic); b) Understand the correlation of these verses in their respective surahs; c) Arrange the discussion in a perfect framework (out-line); and d) Complete the discussion with hadiths relevant to the subject matter.

This research also uses the Reasonable method in addition to the above methods and approaches. Reasonableness is the relationship between one sentence in a verse, between one verse and another verse in many verses, or between one letter with another (Al-Qattan, 2000). Therefore, reasonable is knowledge that explores the relationship of the verse with the verse and the relationship of the letter with the letter in the Qur'an.

To obtain data in this study obtained from several data sources, including: a) Primary data, this data is in the form of Qur'anic verses that use the Qur'an printed by the Ministry of Religious Affairs of the Republic of Indonesia, namely Q.S. al-Baqarah (verses 31, 32, 102, 129, 151, 239, 251 and 282), Q.S. Ali Imran (verses 48, 79 and 164) and Q.S. an-Nisa (verse 113), b) Secondary data, This data is taken from interpretations relevant to research, especially thematic interpretations and tarbawi interpretations, as well as hadiths and other books containing learning objectives.

The data collection tool in this study is literature (literature study) with the application of tarbawi tafsir science, which is to express various opinions of interpretive experts about Qur'anic verses that contain interpretations of meanings about learning goals. While the technique of data collection by applying the thematic interpretation system or interpretation of *maudu'i al-Farmawi* and the reasonable science of the Qur'an. Whereas in the search for Qur'anic verses, researchers used *al-Mu'jam al-Mufahras li al-Faz al-Qur'an al-Karim* (المعجم الفاضل المفهرس القرآن الكريم), by Muhammad Fuad Abdul Baqy (1882 A.D. - 1968 AD).

To analyze the data in this study used content analysis techniques. This technique is used in analyzing the text of documents in both Indonesian, Arabic and English. In this study using semantic (word meaning) and thematic analysis techniques, so as to produce a whole concept of the discussion of learning objectives in the Qur'an from verses that have the word or term *ta'lim* (تعليم), *tadris* (تدريس) and *tarbiyah* (تربيه).

### 3. RESEARCH AND DISCUSSION

#### 3.1. Honing the Potential of 'Aqliyah: Q.S. al-Baqarah verse 31

Learning objectives stated in QS. al-Baqarah verse 31 is to hone the potential of 'aqliyah learners to gain knowledge and give birth to various sciences. Because every child born has its own potential, with that potential the child can carry out life activities as the caliph of Allah in the world. With this potential, humans can be educated through various educational activities, including learning process activities.

According to ash-Shiddieqy in Tafsir al-Qur'anul Madjid an-Nur (Ash-Shiddieqy, 2011) that Q.S. al-Baqarah /2:31 explains that God directly shows the wisdom of Adam's creation as caliph on earth by teaching him various names of creatures at once. What is meant by all kinds of names is something, where with those names, we can get to know the owner of the name. For example, the name of God, with that name we know God in our minds. It can also be said, the name here means the name of the self or the named.

According to Hamka (Hamka, 2017), QS. al-Baqarah/2:31, explaining that after Adam was made, to him had been taught by Allah the names that could be attained by the power of man, both by the five senses and by sheer reason all taught to him. As for the Qur'anic Interpretation of Karim (Jonah, 2015), that Q.S. al-Baqarah/2:31 explains about Allah teaching Adam all the names of goods.

According to Wahbah az-Zuhaili (Az-Zuhaili, 2018), the purpose of learning in verse Q.S. al-Baqarah/2:31, i.e. teaching Adam (disciple in this verse context), the names of objects (علم آدم أسماء الأشياء), material objects such as plants (نبات العلم), material objects such as plants (والأجانس المادية من نا), inanimate objects (وجماد), human (ووجماد), human (وجنسان) and animals (وحيوان), whose objects inhabit this world (مما تُزَيَّنُ بِهِ الدُّنْيَا), then shows the object that has that name (ثم عرض مجموعة المسميات), showed several samples (أو عرض نماذج منها) and showed its individuals (عرض الأشخاص).

Based on some of the opinions of the experts above, the researchers' analysis concluded that the purpose of learning in Q.S. al-Baqarah / 2: 31, is to hone the potentials of learners, including honing the potential of 'aqliyah learners to gain knowledge and give birth to a variety of perfect sciences. At first know the names of everything correctly, according to their form, functions and characteristics of things, types of objects and able to use language and modeling, visuals, audio visuals well that can be understood by others. Motivating the potential to know something through the senses normally, is the key in starting to enter the realm of science.

#### 3.2. Mastering Science on The Science taught: Q.S. al-Baqarah verse 32

In the Tafsir al-Azhar, Q.S. al-Baqarah/2:32, explains that, there is nothing in them (angels) of knowledge except what Allah teaches as well. They ask for mercy and grace, upholding God's

holiness that their knowledge is nothing more than what is taught. All who knows all is God. The wise to share knowledge with whom He wants, only He too (Hamka, 2017).

In the Qur'anic Interpretation of Karim (Jonah, 2015), Q.S. al-Baqarah/2:32, explains that angels do not know the names of goods, they say, "Your most holy, is not knowledge to us, other than what you teach us."

According to Wahbah az-Zuhaili (Az-Zuhaili, 2018), the purpose of learning in verse Q.S. al-Baqarah/2:32, namely mastering science only in the science taught only (بتعليمه مالم تعلمه), nothing is known other than what has been taught (إلا ما علمتنا<sup>1</sup>).

Based on some opinions from the above interpretive experts, according to the researcher's analysis that the purpose of learning in Q.S. al-Baqarah / 2: 32, is to equip science learners according to the needs of the task and function of students. Teaching them the knowledge needed and related to the function and duty of man as caliph in prospering the earth. At first by knowing the names of things clearly and vaguely, especially the names of God and all His creations. Next, get knowledge according to the amount of preparation capacity to accommodate the knowledge to be received. The amount of knowledge possessed in accordance with the magnitude of the capacity of the ability of the mind that will store it. Next, look for the cayaha clue (nur) Allah swt. Because with that nur we will get all the knowledge we want with the permission of Allah swt.

### 3.3. *Driving the Potential of Science and Jismiyah Learners: Q.S. al-Baqarah verse 102*

The purpose of learning in Q.S. al-Baqarah /2:102 is to mobilize the potential of knowledge and the potential of jismiyah people who have it (learners). As in Tafsir al-Mishbah, according to Shihab (Shihab, 2012), Q.S. al-Baqarah/2:102, informs that when Allah gives potential to magic and who practices magic, Allah also commands man to ask Him for protection from magic and witches.

According to Hamka (Hamka, 2017) in al-Azhar's Tafsir, Q.S. al-Baqarah/2:102, describes our Prophet as-Siddiq al-masduq (who is rightly allowed), who when he speaks is not out of his own will. In the Qur'an the stories are true, we only believe in those ones in the Qur'an, according to Allah's will. Free-thinking Muslims, who solely adhere to the Qur'an and the shahih hadith, are not interested in believing in a reef-written story alone.

According to Wahbah az-Zuhaili (Az-Zuhaili, 2018), Q.S. al-Baqarah/2:102, explains that, during the reign of Solomon (سليمان ملك زمن في); There were two angels in Babylonia (ببابل الملكين), namely the angels Harut and Marut (وماروت هاروت وهما), teaching the magic man, whose many techniques, again many peculiarities occurred in their day (عصرهم في الغربية فنونه كثرت الذي), so that they have the ability to analyze, so as to distinguish between magic and miracles, and that they might know that the people of the group of sorcerers, who claimed themselves to be prophets were mere lies, unbelievable (ويعرفوا) (أنبياء<sup>1</sup>). (سحره هم إنما), in fact they are sorcerers (كذباً السحره من السحر من النبوة يدعون الذين أن). These two people learned magic through inspiration (بالإلهام السحر تُعَلِّمُهُمَا كان وقد), without a teacher (بالإلهام), without a teacher (مُعَلِّمٌ بدون), and this is what is meant by the term al-Inza>l or decline (وهو) (جنس من كان عليهما أنزل والذي). What was passed down to the two of them was a kind of magic (بالإنزال المقصود), but not the magic itself (عينه<sup>1</sup>).

Based on the explanation of the above interpretive experts, according to the researcher's analysis that the purpose of learning in Q.S. al-Baqarah / 2: 102, is to hone the potential- learners; Driving the potential of knowledge and the potential of jismiyah people who have it, namely students, the knowledge is sourced from the Qur'an and shahih hadith.

### 3.4. *Education of the Sanctity of the Soul: Q.S. al-Baqarah verse 129*

The purpose of learning in Q.S. al-Baqarah/2:129 is to equip students with the sanctity ordinances of the soul. Teaching students science derived from the meaning and messages of the Qur'an that produce the sanctity of the soul. Every child is born holy clean. To get knowledge

requires purification of the soul. The learning process is able to equip learners with mental purity procedures, which can be nurtured through the learning process.

In Tafsir al-Mishbah, Q.S. al-Baqarah /2:129, informs that the things requested by Prophet Ibrahim, it is very harmonious in his order, starting with the request of the presence of the apostle who conveys the guidance of Allah, namely reciting the Qur'an, then the request to teach its meaning and messages, then the knowledge that produces the sanctity of the soul and this ends with experience in accordance with the guidance of Allah swt (Shihab, 2012).

In Tafsir al-Qur'anul Madjid an-Nur, Q.S. al-Baqarah/2:129, explains that the Apostle taught man about the Qur'an and the secrets and intentions of sharia with his behavior and character, both by speech and deeds to be a role model and example for all believers. The Qur'an also teaches how to purify human souls from shirk behavior and from various evils and to establish rules for society. In addition, get used to carrying out virtues that will grow abilities (malakah) while bringing divine aan (Ash-Shiddieqy, 2011).

In the Qur'anic Interpretation of Karim, Q.S. al-Baqarah/2:129, explains that among the prayers of Prophet Ibrahim, may Allah send an apostle to them from their class, who will recite Your verses to them and will teach them books and wisdom and will cleanse them (of heinous behavior) (Jonah, 2015). According to Shihab (Shihab, 2012), this verse informs the four kinds of requests of Prophet Ibrahim as. i.e. 1) Apostles of their group, 2) Recite the verses of Allah, 3) Teach al-Kitab and al-Hikmah, 4) Purify them.

From the above presentation, the purpose of learning in Q.S. al-Baqarah / 2: 129, is to equip students with the procedures for the sanctity of the soul. Teaching students science derived from the meaning and messages of the Qur'an that produce the sanctity of the soul. The sanctity of the soul is obtained at least through several stages, including: 1) Faith in the Prophet (peace be upon him) ; 2) Read God's verses regularly; and 3) Study and practice the contents of the Qur'an and hadith of the Holy Prophet.

### **3.5. Teaching al-Kitab, al-Hikmah and Science that students do not yet know: Q.S. al-Baqarah verse 151**

In Tafsir al-Mishbah, Q.S. al-Baqarah/2:151, explains that there are five kinds of graces of Allah in the context of allowing the prayer of Prophet Ibrahim, (Q.S. 2:129). The five kinds of gifts are: 1) Apostles from their group, 2) Reciting the verses of Allah, 3) Purifying them, 4) Teaching the al-Kitab and al-Hikmah, 5) Teaching what they are not yet known. In this verse it can be seen that what Allah granted more than what Prophet Ibrahim (pbuh) had requested. There is one that is not requested, which is to teach what they do not know, this is a blessing in itself. Indeed, from an early age the Qur'an has hinted in the first revelation (Iqra') that the knowledge obtained by man is achieved in two ways, first the effort to teach, and the second directly from Allah in the form of inspiration and intuition (Shihab, 2012).

In the Tafsir al-Azhar, Q.S. al-Baqarah/2:151, explains that the culmination of God's great favor is the sending of an Apostle from among yourself, who teaches you the verses of Allah, that is, the command to do good and the prohibition of doing evil, and will cleanse you of ignorance and moral damage, clean from the defilements of belief and musyrik, so that you are given the title of the people who pursue the middle way among the peoples in this world. The Apostle also taught you the Book and Wisdom. The book is the Qur'an, which will be the guide and guide of your life in the midst of this earth's surface, and Wisdom is the wisdom and secrets of life, which are listed in the words brought by the Apostle. Not enough of that, even many more things that you did not know, you will know also thanks to the guidance and leadership of the Apostle (Hamka, 2017).

In the Qur'anic Interpretation of Karim, Q.S. al-Baqarah/2:151, explains that Allah sent an Apostle to his people from his own class, who recited Allah's verses to them, cleansed them (from misbehavior) and taught them books and wisdom, again teaching them the unknown (Jonah, 2015).

From the explanation of the above interpretive experts, according to the researcher's analysis that the purpose of learning in Q.S. al-Baqarah / 2: 151, is to equip students with the procedure of sanctity of the soul. Read to them the verses of Allah, purify the soul, teach the al-Kitab, al-Hikmah and the unknown science.

### **3.6. Teaching Things That Learners Do not Know: Q.S. al-Baqarah verse 239**

The purpose of learning in Q.S. al-Baqarah /2:239 is to hone the potential of 'aqliyah learners to gain knowledge that is not yet known. In Tafsir al-Mishbah, Q.S. al-Baqarah/2:239, explains that if you have felt safe from what frightens you, then call Allah, that is, prayer, because Allah has taught you what you do not know, among others, the provisions regarding prayer when you feel safe and afraid (Shihab, 2012).

In Tafsir al-Qur'anul Madjid an-Nur, this verse gives the understanding that performing the required prayers as much as possible in a state of fear and not replaced again, although all that can be done is remembrance. If the fear has disappeared and changed the atmosphere of security, then thank Allah for the creation of the safe atmosphere given and remember Him by doing worship, as He has done good to you by teaching His Shari'ahs by interceding the oral intercession of His Prophet (ash-Shiddieqy, 2011). As for the Qur'an Karim's Interpretation, Q.S. al-Baqarah/2:239, explains that if you are safe, then remember Allah, as He has taught you what you do not know (Jonah, 2015). In line with the above, according to Wahbah az-Zuhaili (2018), the purpose of learning in verse Q.S. al-Baqarah/2:239, is to teach the rules (علمكم من الشراءع), how to do the unknown (ما م<sup>1</sup> تكون تعلمون).

From the explanations of some of the above interpretive experts, it can be concluded that the purpose of learning in Q.S. al-Baqarah / 2: 239, is to hone the potentials of learners; Hone the potential of 'aqliyah learners to get knowledge that is not yet known gradually, know how to do something, fulfill it in accordance with the actual instructions, which before being taught it has not been known to students as a whole and has never been heard of information. At first learn to read, then write and then various branches of knowledge that have never been learned. The Qur'an always associates all human activities with Allah even though at first glance it can be seen that these activities are not related to worship. The science is the provision of life all the time, can adjust the work to the world situation that is being experienced and the readiness of knowledge supplies that have been possessed. Remembering God by the practices he has taught, that God teaches you knowledge that you do not know in the form of inspiration, so as to be able to worship God and spread good on the face of the earth, with knowledge that is useful for living in the world and the afterlife.

### **3.7. Training Learners To Have Expertise: Q.S. al-Baqarah verse 251**

The purpose of learning in Q.S. al-Baqarah / 2: 251 is to train students to have the skills they must have based on the consideration of teachers or experts in the world of education. Every human being wants success in living his life in two realms, namely the realm of the world and the afterlife. Therefore, humans need the skills they must have to achieve this success. The learning process is able to hone learners so that they have special skills. As in Tafsir al-Mishbah, Q.S. al-Baqarah/2:251, explains that Allah taught Dawud what Allah desired for him, such as making armor, teaching him the language of birds, etc. (Shihab, 2012). As God taught to the Prophet Dawud as. Gradually, first experts made armor for war (QS. Al-Anbiya: 80), then taught him the language of birds, and others QS. Saba': 10).

In the Tafsir al-Azhar, Q.S. al-Baqarah/2:251, explains that the struggle for life has existed since ancient times and is recognized by the Qur'an (Hamka, 2017). In addition, according to Jonah (2015) in the Qur'an Karim's Interpretation, Q.S. al-Baqarah/2:251, explains that the main of some absolute conditions for obtaining victory, is science. In line with the above opinion, according to Wahbah az-Zuhaili (2018) explained that the purpose of learning in verse Q.S. al-Baqarah / 2: 251, is teaching how

to make something (shield) (كصنعة الدروع), understand bird language (ومعرفة منطق الطير), teach religious sciences and procedures to adjudicate a matter (وفصل الخصومات).

Based on the above exposure, according to the researcher's analysis, that the purpose of learning in Q.S. al-Baqarah / 2: 251, is to equip students to become experts. Train learners to have the skills they must have based on the consideration of teachers or experts in the world of education. Teaching students to make things and tools that are used to do something important work that brings benefit to many people and this nature, by first instilling the power of good faith in students. Gain knowledge because of Allah swt. so that God may give the light of His instructions to the disciple by His will. Getting expertise sourced from Allah swt, which he wants to master and really needed benefits at that time, the expertise is obtained gradually, through the process of learning, practice, trials, research until finding something new scientific, so as to become an expert. As God taught to the Prophet Dawud as. Gradually, first the master made armor for war, then taught him the language of birds, then the ability to understand and manage the association of life, the struggle and the struggle for happiness in a balanced world and afterlife.

### 3.8. Training Learners to Become Experts: Q.S. al-Baqarah verse 282

The purpose of learning in Q.S. al-Baqarah / 2: 282 is to equip students to become experts, train learners to have writing skills, know the rules in writing, be honest in writing and notary experts (secretaries). As in Tafsir al-Mishbah, Q.S. al-Baqarah/2:282, hints at the need to learn to write, because in this life everyone can experience the need to borrow and lend (Shihab, 2012).

In Tafsir al-Qur'anul Madjid an-Nur, Q.S. al-Baqarah/2:282, explains that people who have the skills needed by humans, if needed must fulfill them. Authors are ordered to write after a ban on being "reluctant," that is, to confirm the order of writing, given its importance and relating to property rights (ash-Shiddieqy, 2011).

In the Tafsir al-Azhar, Q.S. al-Baqarah /2:282, explains that the author's regulation in the Qur'an, in an orderly country has been transformed into a notary, while the witness is indeed a complementary tool of a notary, and indeed the notary must write down the conditions put forward by the person concerned, and indeed the notary and witness should not be disused, meaning it should be paid. This verse corroborates that if the payment of notaries and witnesses is not taken into account, it is included in the iniquity in religion (Hamka, 2017).

This verse is famous as the longest verse in the entire Qur'an. He pointed out unequivocally that the religion of Islam is not solely taking care of matters of worship and fasting only, but the affairs of the muamalah or the activities of relations between humans and humans (civil law), until it is so clearly mentioned also in the Qur'an about writings, with the details of Allah contained in the Qur'an, namely: 1) so that the debts are written; 2) the need for a writer; 3) the author must be just and obey God's command of the debts; 4) pay the obligations of the person concerned; 5) be honest in covenants and fear only God; 6) have a just guardian for the safih; 7) have two male witnesses who are just, honest and knowing what he witnessed; 8) if there are no two men who are witnesses, then there may be a man and two women whom you like; 9) witnesses do not refuse when they are invited (to be witnesses); 10) do not be tired of writing it down, small or large to be fulfilled in its time; 11) cash sales do not need to be written; 12) let you bear witness if you sell; 13) neither can the author be disused nor any witness; 14) let you be faithful to Allah and Allah will teach you (Hamka, 2017).

From the above exposure, according to the researcher's analysis that the purpose of learning in Q.S. al-Baqarah / 2: 282, is to equip students to become experts. Train learners to have writing skills, master writing technology, know the rules in writing, be honest in writing, become professional writers in their writings and notary experts (secretaries), so as to master the science of notary (notareele acte), which is related to muamalah. Learners are taught to write honestly and fairly, to be a diligent and professional minutes in recording transactions sincerely because of God. Therefore, in learning all the processes are worship, which is supervised by Allah swt.

### **3.9. Training Learners to Become Activists of Scientific Writing: Q.S. Ali Imran verse 48**

The purpose of learning in Q.S. Ali Imran / 3: 48 is to equip students to become scientific writing activists. To become a writer requires habits and knowledge of writing techniques. Therefore, humans need to be trained to be activists of knowledge treasures in the form of writing, in order to get used to writing. Training students to read scriptures, able to understand and carry out something right reasonably and precisely, is the learning goal found in Q.S. Ali Imran / 3: 48.

As in Tafsir al-Mishbah, Q.S. Ali Imran/3:48, explains that Allah will teach him (Isa as.) al-Kitab, i.e. write reading, Wisdom the ability to understand and do something right, according to reasonable and precise, also teach the Torah, which is the holy book handed down to Moses as. because the content becomes the Christian religious sharia (Shihab, 2012). While in Tafsir al-Qur'anul Madjid an-Nur, Q.S. Ali Imran/3:48, explains that Allah taught Isa about how to write and the right science, which moves the iradat (will) to charity and Allah gives him the ability to understand the Torah, as well as teach all the secrets of the law. Indeed al-Masih knew all the secrets of the law, and explained to his people. In addition, God also revealed the gospel to him (ash-Shiddieqy, 2011).

As for the Tafsir al-Azhar, there are four virtues of God's grace to Jesus as. First he will be taught the Book, that is, he will be given the knowledge of writing and reading. Second, it was also taught to him wisdom, namely wisdom and broad reason and farsighted views. Third, he was taught by God to him the book of the Torah and fourth, given his own revelation, the Gospel. That is the typical shari'a for him (Hamka, 2017).

From the presentation of the above interpretive experts, according to the researcher's analysis that the purpose of learning in Q.S. Ali Imran / 3: 48, is to equip students to become activists of scientific papers. Train students to write reading, scriptures whose content becomes a condition in religion, the ability to understand and carry out something right reasonably and appropriately.

### **3.10. Training Learners to Become Researchers: Q.S. Ali Imran verse 79**

The purpose of learning in Q.S. Ali Imran /3: 79 is to equip students with intelligence in researching, accustoming learners to learn and research something that is done continuously. Because every human being needs to know about the real and contained meaning of an event. To get the real and hidden meaning of an event, do some research. Therefore, teachers must teach science to students, explain something that touches the textual and contextual meaning and is able to interpret the events and impacts of the events that occurred.

The learning process is able to hone students in research techniques, then get used to them writing research reports sourced from Allah swt, so that they have a passion that will be pursued as researchers. As in Tafsir al-Mishbah, Q.S. Ali Imran/3:79, explains that in this verse it is found that the commandment is always teaching and constantly studying, both of which are owned by educators and protectors, who in this verse are known as Rabbani (Shihab, 2012). Based on this interpretation, according to the researcher's analysis that the purpose of learning in Q.S. Ali Imran / 3: 79, is to equip learners to be experts and have intelligence in researching so that teachers must familiarize students early to learn and research something that is done continuously.

### **3.11. Equipping Qur'an and Hadith Learners: Q.S. Ali Imran verse 164**

The purpose of learning in Q.S. Ali Imran /3:164 is to equip Qur'anic learners, teach continuous Qur'an and hadith to students, proficient in benefiting and parsing mudharat. Because every human being needs guidance in living his life in the world, in order to get successful happiness obtained during life in two realms, namely the world and the afterlife. The guidelines of human life that can guarantee success are the Qur'an. Therefore, students must be equipped with knowledge of the Qur'an through the learning process in the world of education. The learning process is able to nurture students with the Qur'an, then they become lovers, memorizers, understand and actively practice the content of the Qur'an.

As in Tafsir al-Mishbah, Q.S. Ali Imran/3:164, explains that how great the grace of Allah is, among others, Allah sent an apostle from among themselves who is multi-functional, among them constantly teaching them the content of the Qur'an or writing, teaching al-Hikmah, namely as-Sunnah and the ability to carry out things that bring benefits and reject homeharat (Shihab, 2012).

According to Jonah (2015), Q.S. Ali Imran/3:164, explained that the Prophet not only recited or taught the Qur'an and wisdom to his people, but also educated them, in order to be noble in character and cleanse them of unkind morals. So the prophet's task is not only to teach the people, but also to educate them. So is the duty of religious teachers, scholars, and scholars, for they are also heirs of the Holy Prophet.

This verse emphasizes that students should be educated to study writing and reading science. Through teachers, students are equipped with an understanding of the Qur'an and teach continuously the contents of the Qur'an so that students are able to distinguish between mudharat and benefits in everyday life.

### **3.12. Teaching Learners knowledge ismah Q.S. an-Nisa'/4:11**

The purpose of learning in Q.S. an-Nisa'/4:113 is to teach learners the knowledge that produces ismah, which is very deep knowledge that prevents a person from falling into errors and errors. As in Tafsir al-Mishbah, Q.S. an-Nisa'/4:113, explains that He (Allah) taught you (Muhammad peace be upon him) what is not yet known, apart from what is in the Qur'an and the wisdom concerning the unseen and the real, the problems of the world and the afterlife, and thus is the gift of Allah from ancient to present and will come that is very great upon you. This verse promises the protection of Allah and ismah, namely His providence to the Holy Prophet (Shihab, 2012).

While in Tafsir al-Qur'anul Madjid an-Nur, Q.S. an-Nisa'/4:113, explains that through His book revealed to the Apostle, Allah teaches something that you do not know, whether it concerns sharia or other things related to the life of mankind (ash-Shiddieqy, 2011). As for in the Tafsir al-Azhar, Q.S. an-Nisa'/4:113, explains that the enormous gift that Allah shed to His Apostle is not a gift of property, but a gift of soul light, light of faith, light of treatise and nubuwwat so that it is worthy of him to be called khatimul anbiyai wal mursalin (Hamka, 2017).

According to Jonah (2015) in the Qur'an Karim's Interpretation, Q.S. an-Nisa'/4:113, explains that Allah has passed down the book and wisdom to Muhammad and taught him the unknown. In Tafsir al-Munir, that the purpose of learning in Q.S. an-Nisa'/4:113, is to teach material from other sources of the Qur'an and Shariah, providing an understanding of the essences, which previously did not exist as hidden things (az-Zuhaili, 2018). According to Jonah (2015) in the Qur'an Karim's Interpretation, Q.S. an-Nisa'/4:113, explains that Allah has passed down the book and wisdom to Muhammad and taught him the unknown. In Tafsir al-Munir, that the purpose of learning in Q.S. an-Nisa'/4:113, is to teach material from other sources of the Qur'an and Shariah, providing an understanding of the essences, which previously did not exist as hidden things (az-Zuhaili, 2018).

## **4. CONCLUSION**

The purpose of learning in the Qur'an found in this study is to hone the potential of 'aqliyah learners to gain knowledge and give birth to various sciences, teach learners the knowledge needed and related to human functions and duties as caliphs in prospering the earth, equip learners with the sanctity ordinances of the soul, teach al-Kitab and al-Hikmah, equip students to become experts to have writing skills, rules in writing, honest in writing and notary experts (secretaries), knowledge that produces ismah, become activists of scientific writing. Cleverness in researching, as well as proficient in teaching the Qur'an and Hadith. The implication of the results of this study is that the purpose of learning in the Qur'an should be comprehensively integrated in RPP and other learning devices, especially in Islamic educational institutions. Thus, Islamic educators must be able to

implement this learning goal so that students have all the potential both in the aspects of aqliyah, qobliyah, and amāliyah.

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