

## **LITERACY VALUE OF SURAT AL-'ALAQ VERSES 1–5 IN TAFSIR AL-MISHBAH AND ITS IMPLEMENTATION IN MADRASAH**

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### **ABSTRAK**

Sangat penting untuk membaca bahwa Allah SWT menurunkan wahyu-Nya kepada Nabi Muhammad SAW. yang pertama adalah perintah membaca dalam surat al-'Alaq ayat 1-5. Penelitian ini bertujuan untuk: (1) Mendeskripsikan konsep nilai literasi surat al-'Alaq ayat 1-5 dalam Tafsir al-Mishbah. (2) Mendeskripsikan implementasi nilai literasi Surat al-'Alaq ayat 1-5 dalam Tafsir al-Mishbah di MTs Al Uswah Kec. Bergas, Kab. Semarang tahun 2021. Jenis penelitian ini termasuk jenis penelitian kepustakaan, yaitu penelitian yang mengkaji dan menggali berbagai sumber tertulis terkait dengan tema yang diusung penulis yaitu nilai literasi surat al-'Alaq ayat 1-5 dan implementasinya di tingkat sekolah madrasah tsanawiyah dengan menjadikan Tafsir al-Mishbah karya M. Quraish Shihab sebagai sumber referensi utama. Sedangkan sifat penelitian ini adalah deskriptif analitis dalam penelitian ini pokok bahasannya berupa Nilai Literasi Surat al-'Alaq ayat 1-5 dalam Tafsir Al-Mishbah dan Implementasinya di MTs Al Uswah Kec. Bergas, Kab. Semarang akan dibahas secara jelas, runtut dan terarah. Berdasarkan hasil analisis kitab Tafsir al-Mishbah dan penelitian di MTs Al Uswah Kec. Bergas, Kab. Semarang menunjukkan bahwa: (1) Kitab Tafsir al-Mishbah merupakan kitab Tafsir al-Qur'an karya Prof. Dr. Quraish Shihab, yang kitab tersebut menggunakan metode tafsir tahlili (analitik), yaitu metode penafsiran Al-Qur'an yang bermaksud menjelaskan isi ayat-ayat Al-Qur'an dari segala aspeknya dan mengikuti urutan ayat-ayat dan surat-surat yang telah diatur dalam mushaf Al-Qur'an sekarang. Dalam sistematika penulisan Tafsir al-Mishbah, Quraish Shihab diawali dengan menjelaskan makna firman Allah SWT dalam bahasa yang dapat dipahami oleh banyak orang, yang dikondisikan oleh lingkungan budaya dan perkembangan ilmu pengetahuan saat ini. (2) Nilai literasi dalam QS al-'Alaq ayat 1-5 menurut Tafsir Al-Mishbah terdiri dari empat aspek nilai, yaitu nilai membaca, meneliti, menulis, dan mengajar. (3) Mengenai pelaksanaan nilai-nilai melek huruf dalam rangka meningkatkan minat baca di

kalangan pelajar, kepala MTs Al-Uswah Kec. Bergas, Kabupaten Semarang menerapkan kebijakan program gerakan literasi pagi.

**Kata kunci:** Tafsir Al-Misbah, Nilai Literasi, Implementasi Tafsir Al-Misbah

## ABSTRACT

It is so important to read that Allah SWT sent down His revelations to the Prophet Muhammad SAW. the first is the command to read in the letter al-'Alaq verses 1-5. This study aims to: (1) To describe the concept of literacy value of surat al-'Alaq verses 1-5 in Tafsir al-Mishbah. (2) To describe the implementation of the literacy value of Surat al-'Alaq verses 1-5 in Tafsir al-Mishbah at MTs Al Uswah Kec. Bergas, Kab. Semarang in 2021. This type of research includes the type of library research, which is research that studies and explores various written sources related to the theme carried by the author, namely the literacy value of the letter al-'Alaq verses 1–5 and its implementation at the madrasah tsanawiyah school level by making M. Quraish Shihab's Tafsīr al-Mishbah as the main source of reference. While the nature of this research is descriptive analytical in this study the subject is in the form of the Literacy Value of Surat al-'Alaq verses 1–5 in Al-Mishbah Tafsir and Its Implementation at MTs Al Uswah Kec. Bergas, Kab. Semarang will be discussed in a clear, coherent and directed manner. Based on the results of the analysis of the book Tafsir al-Mishbah and research at MTs Al Uswah Kec. Bergas, Kab. Semarang shows that: (1) the book Tafsir al-Mishbah is a book of Tafsir al-Qur'an by Prof. Dr. Quraish Shihab, which the book uses the method of tafsir tahlili (analytic), which is a method of interpreting the Koran which intends to explain the contents of the verses of the Koran from all its aspects and follow the order of the verses and surats that have been arranged in the mushaf the Koran now. In the systematic writing of Tafsir al-Mishbah, Quraish Shihab begins by explaining the meaning of the word of Allah SWT in a language that can be understood by many people, conditioned by the cultural environment and the development of science today. (2) The literacy value in Q.S. al-'Alaq verses 1-5 according to the Tafsir Al-Mishbah consist of four aspects of value, namely reading, research, writing, and teaching values. (3) Regarding the implementation of literacy values in order to increase reading interest among students, the head of MTs Al-Uswah Kec. Bergas, Semarang District implements a policy on the morning literacy movement program.

**Keywords:** Tafsir Al-Misbah, Literacy Value, Implementation Tafsir Al-Misbah

## A. INTRODUCTION

Qur ' an is a noble book that has the most important position on the religion of Islam and Muslims, because it is the guidance and the Shari'ah, and as a shining light, the Qur'an comes with using *Uslub Balaghah* language Arabic, and as a very clear source that can direct human life (Abdullah in Handoko et al: 2018: 18). The first verse of the Qur'an was revealed to

Rasulullah SAW. pointing to the superiority of science, namely by ordering reading as the key to science (Yusuf Qordhowi, 2004: 91). If we look at the verse that was first revealed to the Prophet Muhammad SAW. is an order to learn.

It is so important to read that Allah SWT revealed His revelation to Prophet Muhammad SAW. the first is the command to read in surat al-'Alaq verses 1-5. The command of *iqra'* means that every Muslim

is obliged to always add information so that he has a lot of information, namely by reading and researching *qauliyah* verses and verses *kauniyah* according to ability. In surat al-'Alaq verses 1-5 in addition to being the first letter also as the coronation of Muhammad SAW as the Messenger of Allah or the messenger of Allah to all mankind to convey His message. *Iqra* ' or the command to recite, is the first word of the first revelation received by the Prophet Muhammad SAW. this word is so important that it is repeated twice in the first series of revelations.

قَرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ  
مِنْ عَلَقٍ. قَرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ  
بِالْقَلَمِ.

(1) Recite in the name of your Lord Who created, (2) He created man from a clot of blood. (3) Read, and your Lord is the Most Gracious, (4) Who teaches (mankind) by the pen (Meaning: Allah teaches man by the writing of reading), (5) He teaches man what he does not know. (QS al- 'Alaq [96]: 1-5)

According to M. Quraish Shihab (2002: 392-398) in his Tafsir Al-Mishbah that reading in the letter al-'Alaq is the duty of the Prophet Muhammad SAW and his people in order to equip themselves with the power of knowledge. Reading is meant to read anything that can be reached whether it is a written or unwritten text, a text that is sacred (book) or an ordinary essay. Reading must also be repeated to gain a deeper understanding of something and gain new insights gained from reading. The repetition signals to human beings to be diligent in reading in order to gain new knowledge and

insights. The repetition also means that how important reading is and how great the benefits that can be obtained if people want to read, both *qauliyah* verses and *kauniyah* verses. As for the ways taken for a child to have reading habits, among others: parents set an example for children to love reading, provide books and magazines specifically for children, motivate children to create a personal mini -library and use children's hobbies to love reading. Thus the author can conclude that the Qur'an in advance underlines the importance of reading which is one of the ways that humans do in their learning activities. But in this case there is a necessity of sincerity and skill in choosing reading material that does not lead to things that are contrary to Islam. Therefore, through the command to read becomes one of the reasons for the birth of literacy among Muslims. Which Islam highly values the world of education, whether through reading, writing, or other activities. Thus, it can be seen that through the first five verses of Surat al-'Alaq is the content of human urgency to learn. In addition, the meaning of the Qur'an as a reading and the first revelation that contains the command to read is also a proof of the importance of literacy for humans in developing science (Zarnuji, et al., 2021; Khamid, 2020). Because reading becomes a human way to enter the vast treasures of knowledge.

With the advancement of time, literacy is very necessary to be applied in today's millennial generation. As in Islam that literacy is also highly emphasized in its teachings, which are contained in the QS. al-'Alaq verses 1-5. This proves that the main source of literacy is the Qur'an. So that

readers can realize that literacy is not the only government program that is being talked about to build a culture of reading. However, literacy is a religious command that must be carried out in order to build an Islamic personality that is rich in science.

The Ministry of Education and Culture developed the GLS (School Literacy Movement) as set out in the Regulation of the Minister of Education and Culture Number 23 of 2015. This GLS involves all stakeholders in the field of education, from the central, provincial, district/ city levels, to education units. In addition, involving external and public elements, namely parents of students, alumni, community, business and industry are also important components in GLS. The purpose of the intensification of literacy programs in education is to help individuals involved in the world of education become aware that literacy plays a major role in education. The Qur'an which speaks of literacy issues is the main purpose that in addition to the Qur'an as the main source of teachings of Muslims, also the content of the Qur'an is very complex. But very few of the researchers who study more deeply related to the values of literacy in the Qur'an, especially in the QS>. al-'Alaq verses 1-5 which so far in the previous study only related it to the world of education alone on having studied especially in Mts Al-Uswah Bergas who has never studied QS>. al-'Alaq verses 1-5 associated with the world of literacy. Whereas the study of literacy values in the Qur'an can be a motivation for society in general and students and academics to mobilize a culture of literacy.

There are some previous research

related to the Literacy Value of Surat Al-'Alaq Verses 1–5 in Tafsir Al-Mishbah and its implementation in madrasahs, among them are: Colle Said in his scientific journal entitled "Educational Paradigm in the Perspective of Surat al-'Alaq Verses 1-5" published Hunafa Journal of Islamic Studies Vol. 13, no. 1, June 2016. This research focuses on how educational paradigm in the perspective of surat al-'Alaq verses 1-5, aims to develop the basic potential of man, so that he is able to become a caliph on earth. Education that can play the role of humanity as a caliph on earth, is Education that refers to the conceptual foundation, namely education based on two basic teachings, namely faith and morality as indicated in Surat al-'Alaq verses 1-5. Through the pattern of education based on beliefs and morals, human beings become smart, have the means to live a dignified, peaceful, responsible life, full of confidence, and not easily manipulated. Then in line with Handoko, in his thesis entitled: Educational Values in the Qur'an Surat al-'Alaq. Based on his research that: this thesis is, first, discusses the Values of education in Surat al-'Alaq consists of: (1) Values of Love of Reading (2), Values of Science (3), Values of Monotheism (4), Moral Values ( 5), The Value of the Qur'an (6) The Value of Love of Writing, (7), The Value of Love of Teaching (8), The Value of Worship (9), The Value of Piety, Second, The Contribution of Surat al-'Alaq to education Consists of: ( 1), Developing Knowledge (2), Call to Monotheism, The Third Relevance of Surat al-'Alaq Towards the Value of Education Consists of (1), the Qur'an as a Guide in Education, (2)

Learning is a human nature with Education. In contrast to Dirwan and his friends in a scientific journal and published by the Islamic education journal STAIN Sorong (ALFIKR: Journal of Islamic Education Vol.4, No.2, December 2018) entitled, "The Command to Read in the Qur'an Educational Perspective (Surat al-'Alaq). " This journal focuses on describing the views of the scholars' tafsir regarding the meaning of the command to read in Surat al -Alaq verses 1–5. While Umma Farida is a lecturer at STAIN Kudus who has studied in her journal entitled, Quranic Values and Their Internalization in Education. " This journal has a conclusion in its analysis that the positive moral values contained in the Qur'an in including the values of patience, honesty, generosity, loyalty, trustworthiness, courage, and individual goodness / piety and social. These Quranic values are internalized through the educational process of both family education by parents and formal education. As for the infrastructure provided for the formation of human beings with Quranic personalities including: Knowledge of values, creating a conducive environment, building idol figures, and accustoming to patterns of behavior constructive (Nurrohmah, & Syahid, 2020; Sofia; 2020).

With the reverence of previous research that has been described above, the author would like to try to review or re -examine with a different research focus from previous research. The research that will be examined by the author focuses on the literacy value of surat al-'Alaq verses 1-5 in tafsir al-Mishbah and examines how the implementation of the literacy value at the madrasah level, especially in MTs Al Uswah

Bergas Kab. Semarang. This study aims to; 1) To describe the general picture of Tafsir al-Mishbah. 2) To describe the concept of literacy value of surat al-'Alaq verses 1-5 in Tafsir al-Mishbah. and 3) To describe the implementation of the literacy value of Surat al-'Alaq verses 1-5 in Tafsir al-Mishbah in MTs Al Uswah Kec. Bergas, Kab. Semarang.

## B. METHOD

As a handle in writing and data processing to facilitate the achievement of writing objectives, the author uses methods - methods where this type of research includes the type of library research (*Library Reasearch*), namely research that examines and delves into various written sources related to the theme. the author is the literacy value of surat al-'Alaq verses 1–5 and its implementation at the level of madrasah tsanawiyah by making Tafsir al-Mishbah by M. Quraish Shihab as the main source of reference. While the nature of this research is descriptive analytical (Muhamad Nazir, 1998: 68) in this research the subject matter is the Literacy Value of Surat al-'Alaq verses 1–5 in Tafsir Al-Mishbah and its Implementation in MTs Al Uswah Kec. Bergas, Kab. Semarang will be discussed clearly, systematically and in a focused manner. Furthermore, before entering the node domain, the object is critically analyzed by directing it to the subject of discussion.

In this study uses a philosophical approach, that is, the way of thinking according to free logic into the bottom of the problem or deep knowledge of the secrets and purposes of everything (Ismail

Muhammad Syah, 1991: 19) or in another formulation of philosophical thinking can be defined as thinking fundamentally, analysis and systematic in order to find the essence of the truth of science. In the context of this research, the author takes the thoughts of M. Quraish Shihab which are widely scattered in various literatures, by making the theme of educational values as the center of discussion and making Tafsir al-Mishbah as the main reference, then collected and analyzed carefully and critically to produce conclusions which is scientific.

The object discussed in this study is the Literacy Value of Surat al-'Alaq verses 1–5 in Tafsir Al-Mishbah and its Implementation in MTs Al Uswah Kec. Bergas, Kab. Semarang. The time spent by the author in this study is from January - March 2021. Because the study in this research is *library research*, the data sources referred to are written sources related to the research theme. The primary source in this research is Tafsir al Mishbah by M. Quraish Shihab in order to find a formula about the literacy value of surat al-'Alaq verses 1–5 and its implementation in MTs Al Uswah Kec. Bergas, Kab. Semarang whose data source comes from direct observation at the place of the research object, in addition, other books are also used as long as there is still relevance to this research as a secondary source.

The data collection technique in this study, data collection is done by documentation method, which is to collect various written sources including books, newspapers, photographs, and related school documents, the results of interviews, observations and so on (Riduwan, 2004: 77).

And also the technique of data analysis is an activity of organizing, sorting, grouping, marking or code, and categorizing data so that working hypotheses can be found and formulated based on the data (Lexi j Moleong: 1998: 10). While analysis according to Hasan Sadily is a way of examining something by presenting all the basic elements and the relationship between the elements concerned (Hasan Sadzily, 1980: 206). In other words, data analysis is the analysis and analysis of data to produce a conclusion.

First of all, this research is done by examining the verses that were revealed for the first time in Islam, studying their interpretation, and categorizing the content that refers to this research. The analysis technique used is a content analysis technique (*Content Analysis*) which is a scientific analysis of the content or message of a communication, technically the researcher analyzes the data of the verses of the Qur'an, the hadith of the Prophet, and scientific books that support the verses the researcher meticulously. According to Weber in Hasan Sadily's book, *Content Analysis* is a methodology that utilizes a set of procedures to draw valid conclusions from a document, while according to Hosti, *Content Analysis* is any technique used to draw conclusions through an effort to find message characteristics and done objectively and systematic (Hasan Sadzily, 1980: 163).

## **C. RESULTS AND DISCUSSION**

### **A. Literacy Value of Surat al-'Alaq 1-5 in Tafsir al-Misbah**

Literacy perspective of the Qur'an of course not apart from the revelation that

was first revealed by Allah SWT. to the Prophet Muhammad SAW namely QS al-'Alaq verses 1-5 which reads

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ  
الانسان من علق. اقرأ وربك الاكرم

(1) Read in (call) the name of your Lord . who created (2) He has created man from a clot (3) Read and your Lord is the Most noble (4) Who teaches (man) with a pen (5) He teaches man what he does not know.<sup>83</sup> (QS. al-'Alaq [96]: 1-5)

Surat al-'Alaq verses 1-5 this is a verse -The verses of the Qur'an that were first revealed, namely in the time of the Prophet Muhammad SAW. khalwat in the Cave of Hira '. The beginning of the revelation to Rasulullah SAW. this is when he is asleep and having good dreams. Until then Rasulullah SAW. Desiring to leave the crowd and he went to hira 'cave forfor a khalwat few days. At one time an angel came to him, and the angel said, "iqra ' (read)!". Then he replied "I'm not good at reading". The angel hugged him until he had difficulty, then the angel again said "iqra ' (read)", he replied again "I am not good at reading" after 3 times he answered like that, the angel recited surat al Alaq verses 1-5 (Ahmad Nurwadjah, 2007: 201).

Rasulullah SAW. those who are not good at reading and writing will later be good at reading and writing the verses revealed to him. Until later when all the revelations have come down, it will be given the name of the Qur'an (Hamka, 2005: 215). Which the Qur'an means is a recitation, until it is as if Allah says: "read, on My qudrat and iradat". So the

main theme in surat al-'Alaq verses 1-5 is a lesson to the Prophet Muhammad SAW. Thus the literacy of the perspective of QS al-'Alaq verses 1-5 in addition to the command to read, man is also commanded to write (using a pen). So that this letter and verse give emphasis on the importance of literacy in the sense that se

As for the forms of literacy activities found in QS al-'Alaq include: The

#### 1. Value of Reading

In Surat al-'Alaq, the meaning of reading is symbolized by the word *iqra* '. As in His words which reads:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ  
الانسان من علق. اقرأ وربك  
الاکرم.

(1) Recite in the name of your Lord Who created (2) He created man from a clot of blood (3) Recite and your Lord is the Exalted.

The word اِقْرَأْ is etymologically derived from the verb قَرَأَ (*qaraa*) which means to have read. While the word اِقْرَأْ itself is a form of *fi'il amr* which means the verb read command. Reading in the appropriate meaning is found in the next word, the letter ب (*ba* ') in the word بِسْمِ (*bismi*) which is understood as a function of participation, so that the verse means "read accompanied by the name of your Lord". M. Quraish Syihab (2005: 392) quotes the opinion of Sheikh 'Abdul Halim Mahmud in his book entitled *Al-Qur'an Fi Syahr Al-Qur'an*

that the sentence **بِسْمِ رَبِّكَ** in the Qur'an not only commands to read, but reading is a symbol of everything that human beings do. The sentence contains the spirit to read in the name of God, move for God, and work for God. Thus if we stop moving or stop doing an activity then everything must be based on God (M. Quraish Syihab, 2005: 394).

Further on in the second verse, this is a form of further introduction to *Rabb* found in the first verse. In introducing His deeds, creation is the first thing that is emphasized, because it is a requirement for the execution of other deeds. (M. Quraish Syihab, 2005: 396). Hafriah, the word *al-insan* (الإنسان) in this verse is taken from the word *uns* (أُنْس) which means easy, tame and harmonious. or from the word (نسي) *nis-y* which means forget. There is also those who argue that it comes from the word (نوس) *naus* which is movement or dynamics (M. Quraish Syihab, 2005: 396). This describes human beings as beings who can give birth to happiness, harmony, and happiness for others. The word *human* also describes human beings with various forms its nature (M. Quraish Syihab, 2005: 397).

Man is the first creature called Allah in the Qur'an through the first revelation. Not just because he was created in form which is best, or because of everything in this universe created and subdued by God for his own sake, but also because the holy book of the Qur'an is intended for

human beings to be a lamp his life. One of the ways used by the Qur'an to convey man appreciates the instructions of God is to introduce the essence himself among other things by describing the process of its occurrence. (M. Quraish Syihab, 2005: 397).

Furthermore, the word '*alaq* in this second verse according to al-Ashafani in Quraish Syihab, 2005: 397) means blood clots. While al-Maraghi saw the verse explains that Allah SWT who made man from a blood clot into the most noble creature and gave the potential (*al-Qudrah*) to assimilate with everything that exists in the universe which then moves with the power of Allah so that man can dominate the earth with all its contents (Colle Said, 2016: 103). After commanding to read with sincerity solely for the sake of God, now the third verse repeats the command to read. The repetition of the words found in the verse is closely related to the method used by Allah in teaching His Messenger. Where this command to read is repeated twice, this can give an indication that in addition to ordering reading also by conveying God's promise of the benefits of reading which is a method or means in habituation in order to acquire knowledge. (M. Quraish Shihab, 2005: 398). With the word **الاکرم** found in the continuation of this third verse is usually translated with the most generous. This word is taken from the word **کرم** (*karama*) which among

others means: give, easily and selflessly, high value, honorable, noble, loyal, and the nature of nobility. The word *الاکرم* which is superlative is the only verse in the Qur'an that describes God in that form. This contains the notion that He can bestow the pinnacle of all that is praiseworthy for each of His servants, especially in relation to the command to recite (M. Quraish Shihab, 2005: 398).

## 2. *The Value of Researching*

The term *iqra 'is* not just meant to read the written text, so it is contradictory with the fact that the Prophet SAW. is an ummi (not good at reading and writing), also the angel Gabriel at that time did not read the written text. As explained by Quraish Shihab (2005: 392) in tafsir al-Mishba> only that the word *اِقْرَأْ* etymologically comes from the verb *اَقْرَأَ* (*qaraa*), which has various meanings such as conveying, studying, reading, deepening, researching, knowing the characteristics of something and so on.

Thus the realization of the command of *اِقْرَأْ* contained in the verse does not require the existence of a written text as the object of reading, nor should it be said so that it is heard by others. So that the realization of the command of *اِقْرَأْ* contained in the verse does not require the existence of a written text as the object of reading, nor should it be said so that it is heard by others (Quraish Shihab, 2005: 392).

From this it can be concluded that the object of the command of *iqra 'is* is global, including the study of the universe, society, self, and all written readings with one condition that all of them must be done with or in the name of God (Quraish Shihab, 2005: 392 ). In other words, the meaning of *iqra 'is* is that Allah commands human beings to read in the broadest sense (study, research, etc.) of whatever Allah has created, both in the form of written verses (*qauliyah*) and verses that implied (*kauniyah*). The obligation to read must mention the name of God with the aim of enslaving oneself to God and hoping for His help.

## 3. *The Value of Writing*

1) *In Surat al-'Alaq, the meaning of writing is symbolized by the word pen.*

الَّذِي عَلَّمَ بِالْقَلَمِ

Meaning: *The one who teaches (man) with a pen, (QS al'Alaq: 4) The*

word *القلم* (*al-qalam*) is taken from the verb *قَلَمَ* (*qalama*) which means to cut the end of something. In this context, the word *قلم* (*pens*) is defined by two things: a tool for writing and the results of its form of writing (M. Quraish Shihab, 2005: 401).

From the above interpretation, it is clear that in the verse explains that one of the forms of mercy of God Almighty. That is, teaching people with a pen as their means and effort. This shows that the pen is defined as a tool. As *قلم* word (*pens*) are also supported on another verse which reads:

ن والقلم وما يسطرون

means: "The *n*, by Pen and what they write, "104 (QS. Al-Qalam [68]: 1)

In the interpretation of al-Azhar, Hamka (2015: 40) explains that the meaning of the letters *that n* means ink and *pens* as pen where the combination those two elements then become tools for writing. Then swear by what they write is the result and work of the pen belonging to the scholars who spread knowledge through writing. The three elements, namely ink, pen, and writing as a result of what the authors wrote. Which is very important for humanity and the development of mankind in all areas of life. Thus, we can know that the meaning of the *pen* has two meanings, namely *lat* to write and the result in the form of writing.

#### 4. The Value of Teaching

The meaning of teaching is symbolized by the word علم (*'allama*).

الذي علم بالقلم . علم الانسان ما لم يعلم

means: (4) Who taught (the use of) the pen (5) He taught man what he knew not.

M. Quraish Shihab (2005: 402) in the interpretation of al- Mishba <h explains that the two verses above explain the two ways of Allah SWT in teaching human beings, the first is through a pen (writing) that must be read by human beings, and the second is through direct teaching without

tools. This second method is known as science. *laduni*. \ Thus it can be known that: first, that is the teaching of God Almighty through the pen (writing) that must be read by humans is proof that to obtain human knowledge must be active in seeking knowledge of what is not yet known through writing; second, that is the teaching of Allah SWT directly without tools is a form of His mercy of Allah, because human beings are born into the world in a state of ignorance. *ahan*, God gave man the ability to see with his eyes and hear with his ears. With this ability, human beings are finally able to achieve a branch of science, both religious and other sciences. Or even knowledge that may be directly given by God to some people who are desired without going through learning (Amalia, A., & Muslimah, 2021). As the teaching of God is also described in the following verse reads:

وعلم ادم الاسماء كلها ثم عرضهم على الملائكة.

Meaning: *And He taught Adam the names (of things) in full, then presented them to the Angels and said: "Tell Me the names of those things if you are truthful (QS. Al-Baqarah [ 2]: 31)*

According to M. Quraish Shihab (2005: 176) in his commentary that the above verse explains, God taught Adam the names of all objects, namely by giving him the potential knowledge of the names or words used in

designating objects, or teach him to know the function of

objects. Through this verse, informs that man is endowed by God with the potential to know the name or function and characteristics of objects, such as the function of fire, the function of wind, etc. He also endowed the potential to speak. As the language teaching system to man (little child) does not begin by teaching the verbs, but first teaches him the names. After the teaching of God is digested oleh Prophet Adam as understood from the next word, namely Allah "presented" the objects to the angels and then said, "tell Me the names of the objects if you are right" in the allegation so that man becomes the caliph. But in fact the order is not intended to answer, but to prove the confusion of the allegation (M. Quraish Shihab, 2005: 117). While the meaning of teaching the perspective of Surat al-'Alaq verses 1-5 is clear that God as his teacher and the Prophet Muhammad as his disciple, the method used is by repeating the word *iqra'*, and the tools used by God in teaching his servants indirectly that is through pen intermediary. With these components, the purpose of the teaching can be achieved, which aims to build human beings able to perform their functions as servants and caliphs to build the world in accordance with the concept set by God Almighty.

From the above description we can know that the essence of literacy is

that the reader is a witness. That is, in this case human beings are not only limited to reading outwardly (simply by seeing) but also need a balance of the inner (to feel and understand it with heart and mind) so that all aspects needed in witnessing it is met. Therefore, the meaning of reading here is defined as reading by understanding, living, deepening, analyzing, etc. Then it relates to the literacy of his scientific perspective in various fields. The ability to read will be meaningless if there is no object to read, and on the other hand the existence of a reading object requires that humans have the ability to read in order to understand it.

*Iqra'*, *qalam* and *'allama* are important components as the key to knowledge. In the Qur'an, *the pen* is a means to perpetuate and transform science. Up to this point *pens* are not only limited to the pen, but by looking at the times when these *pens* can be more than that, such as computers, typewriters, and data storage media such as flash and hard drive can also be categorized as *pens*. With the existence of the *pen* in this various forms, it certainly makes it easier for people in the process of *iqra'*. Also, it is easy for a person to give teachings to others, either directly through the intermediary of the *pen*, or indirectly, that is, through human efforts to obtain the teachings.

### **A. Implementation of Literacy Values Surat al-'Alaq 1-5 in MTs Al Uswah Bergas**

As for the implementation of literacy values in order to increase interest in reading among students, the deputy head of MTs Al-Uswah District. Bergas, Semarang District implements a policy on the morning literacy movement program. Which is the team that manages the program is the team of library librarians MTs Al-Uswah. As for the form of the morning literacy program announced by MTs Al-Uswah Kec. Bergas Kab. Semarang is; 1) Compulsory reading for all MTs students. Al Uswah and performed in rotation. 2) Conducted daily for 30 minutes the first hour and starting from the lower class. 3)The implementation of literacy is accompanied by the first hour mapel teacher and library staff. 4)During the morning literacy implementation all students (students scheduled for literacy) must read calmly so as not to disturb other students.

Related to the implementation of Research Values applied in MTs Al-Uswah Kec. Bergas Kab. MTs Al-Uswah Kec. Bergas Kab. Semarang has never run a training program in the making of scientific works that is applied to students. It is also due to adjust the ability of students in MTs Al-Uswah Kec. Bergas Kab. Semarang, which is mostly still in the habit of reading, loves to read.

While related to the implementation of Writing Values applied in MTs Al-Uswah Kec. Bergas Kab. Semarang in order to provide a platform for learners to express their work in writing, So, MTs Al-Uswah Kec. Bergas Kab. Semarang, the field of infrastructure facilities, makes facilities in the form of wall magazines in each

classroom. The form of this activity is the learners who are guided by each class teacher to create a written work either in the form of literary works or articles that contain certain information. This is done once a week in groups in rotation, which will later be pasted on the wall magazine in each class.

Related to the implementation of Teaching Values applied in MTs Al-Uswah Kec. Bergas Kab. Semarang which aims to train students to be able to convey information or knowledge in public or *public speaking*. Thus, MTs Al-Uswah Kec. Bergas Kab. Semarang through the field of Islamic spirituality made a cult agenda (seven -minute lecture) after the noon prayers on Monday to Thursday. The form of this activity is that all learners are scheduled every Monday to Thursday in turn to fill the cult after the noon congregational prayers. The management of this activity schedule is the student team, especially in the field of religion or spirituality. The cult material is determined by the management team and then the learners who get a turn are assigned to find the material that will be delivered during the cult after the congregational noon prayers.

### **D. CONCLUSION**

Based on the results of research that has been conducted in MTs Al-Uswah Kec. Bergas Kab. Semarang. with the title "Literacy Value of Surat Al-'Alaq Verses 1–5 in Tafsir Al-Mishba <h and Its Implementation in Mts Al Uswah, Kec. Bergas, Kab. Semarang Year 2021 ", the researcher can conclude as follows: 1) Book *Tafsir al-Mishba <h* is a book *Tafsir al-*

*Qur'an* by Prof. Dr. Quraish Shihab which the book uses the method of tafsir tahlili (analytical), which is a method of tafsir al-Qur'an which means to explain the contents of the verses of the Qur'an from all aspects and follow the order of verses and letters that have been arranged in the manuscript the Qur'an now. In the systematic writing of Tafsir al-Mishba <h, Quraish Shihab begins by explaining the meaning of the words of Allah SWT in a language that can be understood by many people, conditioned by the cultural environment and the development of modern science. 2) The value of literacy in QS al-'Alaq verses 1-5 according to Tafsir Al-Mishba <h consists of four aspects of value, namely the value of reading, the value of researching, the value of writing, and the value of teaching. 3) Implementation of QS literacy values. al-'Alaq 1-5 in Tafsir al-Mishba <h in MTs Al-Uswah Kec. Bergas, Semarang District, namely the implementation of reading values by applying the morning literacy movement program policy, the implementation of writing values by holding a wall magazine program in each class, and the implementation of teaching values by scheduling learners in turn for cult (seven - minute lecture) after the noon prayer. Monday through Thursday. While the value of researching is not implemented.

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