

Educational Materials In The Qur'an (Study of Surah Al-'Asr)

Abstract

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The Qur'an is present as a guide and guidance that covers all human needs, one of which is educational material. This study aims to examine the educational values contained in Surah Al-'Asr which is the 103rd surah in the Qur'an consisting of 3 verses. The study is a historical study that aims to understand the historical context behind the revelation of Surah Al-'Asr, to examine the contents of Surah Al-'Asr from a historical perspective, its scientific context and the messages implied in Surah Al-'Asr. The results of the study show that in Surah Al-'Asr there are educational materials that are very relevant to the demands of the times, both in the form of formal, informal, and non-formal education, as well as in educational levels, from kindergarten to college. The main contents of the surah are; First, time or discipline informed by Allah in the form of an oath that shows how important it is to pay attention to the use of time or discipline. Second, faith and good deeds must be integrated into human life. Faith without good deeds is meaningless, good deeds without faith are blind. Third, remind each other about truth and patience. Fourth, the main content of the surah should be part of the educational material that must be programmed systematically and structured so that it becomes an inseparable part of educational management.

Keyword: Educational Materials, The Qur'an, Surah Al-'Asr.

1. Introduction

Al-Qur'an is the word of Allah SWT. revealed to the Prophet Muhammad. to be conveyed to his people as a guide in managing his life both for the benefit of the world and the benefit of the hereafter (Muhammad, et al., 2020). Therefore, the Qur'an is present as a guide (Osmani, 2023), a way of life (Saii & Karuok, 2023), a distinction between right and wrong (Alybroudi, 2024), a healer or medicine (Sulaiman & Gabadeen, 2013), life of advice (Jameel & Adawi, 2016), as a source of information (Kansim et al., 2014). Furthermore, (Iqbal et al., 2013) explained about as a source of information, the Qur'an gives birth to various sciences which are not only Islamic sciences but also become a source of knowledge and technology that are growing in accordance with the development of an increasingly dynamic society. Nursikin, M., & Nugroho (2021) state that important and normatively, the goals to be achieved in the process of actualizing the values of the Qur'an in education include three dimensions of life that must be fostered and developed; First, the spiritual dimension, namely faith, piety, and noble character. Second, the cultural dimension, namely the personality that is steady and independent, responsible. Third, the dimensions of intelligence that lead to progress, namely intelligent, creative, skilled, disciplined, work ethic, professional, innovative and productive.

Therefore, Haleem (2018) state that it is a great responsibility for every Muslim who is directly involved in studying and interpreting the Qur'an, to present understandings from the Qur'an that can touch the human mind and heart (Bauer, 2017), so that the presence of the Qur'an is felt as a guide and guide in all his activities (Ayoub, 1988); (Sardar, 2017). That is why, the Qur'an was revealed by Allah SWT. not only to be read textually but also to be understood, lived, and practiced in everyday life (Rifa'i, A., & Marhamah, 2020); (Putri & Maulana, 2024). Thus, the presence of the Qur'an is believed to be able to raise the degree of humanity from the valley of darkness and ignorance to a bright world (Malik, 1997), if the essence of the meaning and content of the Qur'an can be realized in this universe through educational activities (Yasin & Jani, 2013); (Basir et al., 2022).

The word education means to maintain, care for, and provide training so that someone has the knowledge as expected (manners, reason, morality, etc.) (Shulman, 1987). According to El-Moslimany (2018), education is the guidance of human power, both physically, morally, and spiritually, which makes it grow and develop and move so that it reaches its perfection. Thus, Beghetto & Anderson (2022) state that education is an effort and creativity of an educator to shape and change students from bad to good, from good to better towards the perfection of their life so that they become physically and mentally healthy human beings

2. The Art of Research

Al-Asr is the 103rd chapter in the Qur'an consisting of only three verses (Saleem & Usman, 2009), but contains a very profound message about time, faith, good deeds (Shahida Parveen & Shahbaz, 2020), and the importance of advising in truth and patience (Amal & Khoiruddin, 2024). One of the very important stages in the research is how researchers review, identify, and analyze previous works related to the Al-Asr chapter, both in terms of interpretation, the history of the revelation of the verses (asbab al-nuzul), and its application in theological, social, and philosophical contexts.

1. Review of Classical and Modern Interpretations

Tafsir is one of the main sources in understanding the meaning of the Qur'an (Leemhuis, 1988); (Arrasyid et al, 2023). Therefore, researchers need to refer to classical and contemporary tafsir that discuss Surah Al-Asr (Ali, 2018); (Owa-Onire,

2022). There are several provisions that researchers have made regarding this tafsir, for example: One) Classical Tafsir which is widely discussed by famous Tafsir experts and used by Muslims (Tur, 2007). The researcher focuses on several experts in classical Tafsir, for example Tafsir Ibn Kathir, Tafsir Al-Qurtubi and Tafsir Al-Tabari (Lala, 2012); (Saleh, 2004). Two) Several contemporary commentaries link Al-Quran verses with social issues, psychology, or even time management in everyday life (Zuhdi & Syamsuddin, 2019); (Ningsih et al., 2023). Contemporary researchers attempt to translate the meaning contained in Surah Al Asr into the context of modern life, such as in education, work, or social relations.

2. Asbab al-Nuzul (Background of the Revelation of the Verse)

Asbab al-Nuzul is a term used to explain the historical background and context when certain verses in the Qur'an were revealed (Usman et al., 2021). In the context of Surah Al-Asr, although there is no very explicit narration regarding the asbab al-nuzul, some scholars interpret that this surah was revealed as a form of warning against the social conditions of society during the time of the Prophet Muhammad SAW (Sugianto et al., 2023). Surah Al-Asr reminds humans of the losses which they experience due to worldly busyness and negligence in living a meaningful life (Saleem, 2009).

3. Analysis of Theological, Social, and Philosophical Perspectives

The researcher will examine the implied meaning of the letter Al Asr both theologically, socially and philosophically (Ramadhina & Wardhana, 2023); (Campanini, 2018). Theologically: Surah Al-Asr contains a deep theological message about how a person can achieve true happiness. Socially: This surah also talks about the importance of healthy social relationships, namely advising each other in truth and patience. Philosophically: From a philosophical perspective, Surah Al-Asr contains the concept of human existence and the purpose of life. Relevance in Modern Life: examining how the message of this surah is translated into professional life, education, or in human efforts to find a balance between worldly life and spiritual life.

4. Academic Research and Journals

In addition to interpretation, the literature review also includes academic research or scientific articles that are relevant to Surah Al-Asr (Amal & Khoiruddin, 2018); (Sugianto et al., 2023); (Shahida Parveen & Shahbaz, 2020). By integrating classical interpretation, contemporary interpretation, asbab al-nuzul, and related academic studies, we can enrich our understanding of Surah Al-Asr and its relevance in the lives of Muslims today.

3. Method

This research is a type of descriptive qualitative research that aims to describe or describe the context in the verses of the Qur'an. The hermeneutic approach is used by researchers to interpret and understand the text in the Qur'an about the meaning contained in each word and phrase in the verses of the Qur'an. The first step is to identify the problem to be studied regarding, the research will focus on Surah Al-Asr which consists of three verses, which can be understood as a guide to life and an effective way to live a life in accordance with Islamic values. Furthermore, data collection is carried out through various sources related to the verses of Al-Asr which can come from the Tafsir of the Qur'an (Achmadin, 2024), Tafsir from experts and scholars (Abdurrahman et al., 2023)), Literature related to the historical, social, or cultural context at the time this verse was revealed (Amal & Khoiruddin, 2024). By using this method, researchers can describe how this verse is relevant to human life in dealing with losses due to negligence of time and the importance of faith and good deeds. In addition, the qualitative approach also allows researchers to provide a broader understanding of religious values in social, cultural, and historical contexts.

4. Result

The word al-'Asr from the word means to blush, squeeze, or press. If the sun has passed the middle and has gone to its light it is called 'asr (time of asr). This naming is due to the fact that at that time humans had been squeezing their energies, which were expected to get results from their efforts. The word Al-Asr and its cognate is mentioned five times in the Qur'an, but specifically, the word Al-Asr is only mentioned once and is the name of one of the suras in the Qur'an.

Surah al-'Asr is the 13th surah in terms of the order of its descent. It was revealed after the surah Al Insyirah before the surah Al-'Adiyat. However, in terms of the order of the surahs in the Qur'an, it is in the 103rd chapter. It consists of three verses. This surah discusses the importance of utilizing time by filling it with various activities that are beneficial for oneself and others. Otherwise, humans will experience losses and accidents in their lives. There is also the verse of Surah al-'Asr which consists of three verses as follows:

وَالْعَصْرُ
إِنَّ الْأَنْسَانَ لَفِي خُسْرٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ وَتَوَاصَوْا بِالْحَقِّ هُوَ تَوَاصَوْا بِالصَّيْرَبِ

"Meaning: 1) By time, 2) Indeed, mankind is in loss, 3) Except for those who believe and do good and exhort one another to truth and exhort one another to patience".

The surah begins with an emphasis on time which shows how important it is to value time. Many people lose money, fail in business, and have their future destroyed because they are not able to use their time or are not disciplined in using their time. Because humans have a basic potential or a tendency to waste time, then Allah SWT. begin the letter with an oath that is



"Wal'asr" or by time which means oath. When Allah SWT. using the word oath in the Qur'an shows that there is something important to pay attention to, as is the case with this verse, namely the importance of using time. Word "asr" which means time, also means squeezing something to bring out its deepest contents. Pressing something so that what is in the deepest part of it appears to the surface. The wind that is so strong that it destroys everything. When the journey of the sun has passed the middle, and has gone to sunset, it is called asr time. Kastir & Al-Fidâ (1999) (explained that what is meant by "asr" is the time that allows the descendants of Adam to do good and bad.

From the information above, it is understood that every person who is disciplined in using time in his activities can give birth to something that is beneficial both to himself and to other creatures, especially fellow human beings, including in educational or learning activities. A teacher who is disciplined in using learning time to prepare learning materials and discipline in teaching will produce quality students, at least it will be a lesson for students to always be disciplined when following the subject matter. A student who is used to being disciplined when taking lessons means that he already has the capital to achieve success, at least he already has his own assessment from the teacher. Likewise, a student who is accustomed to being disciplined when studying, especially outside of school, already has one of the characteristics of a quality student. To become a quality student, apart from being disciplined in using study time, both at school and outside of school, it is equally important to pray from his parents and he himself must be disciplined in praying to God to achieve his goals. Also in all its activities, the discipline applies noble moral values, both morals towards God in the form of worship, as well as morals towards fellow humans, especially parents and teachers, as well as morals towards other creatures in the form of affection.

Therefore, how many people fail in various activities, including in the world of education when discipline is not a top priority. Educators who are not disciplined in carrying out their duties will have an impact on chaos in the process of implementing learning, such as not optimally delivering material or scattered learning schedules, the students who are disadvantaged are students. Likewise, students who are not disciplined in participating in the learning process will interfere with the administration and even interfere with the learning process.

Thus, the issue of discipline should be one of the learning materials that must be applied at all levels of education, and be a part of every learning curriculum, so that the issue of discipline is attached to the heart of each implementer of education, so that the quality of education is increasingly felt its positive impact, especially the quality of education. alumni at every level of education, so that they do not become the losers in their lives. Because when the issue of discipline is not a top priority in life, especially in matters of education, it will certainly be felt what Allah said in the second verse of the surah "Innal insaana lafee khusri" (Indeed, mankind is in loss).

Term "khusri" comes from *fi'l madhi* (khsira) which means less. Also means the reduction or disappearance of capital (loss), namely the disappearance of humans into actions that harm themselves. M. Quraish Shihab in *Tafsir Al-Mishbah* defines it as loss, misguidance, harm, weakness, deception, all of which lead to negative meanings or are not liked by anyone. Therefore, time must be used (Andriawan, 2021). What if humans do not use it, then they will experience losses.

Thus, in the course of human life, people will experience losses when they are not able to make the best use of their time to do something useful in their lives, both for life in this world, let alone live in the hereafter, including in relation to the process of implementing education. When those who are trusted to be involved in the implementation of education (educational staff, educators, and students) do not make the best use of their time, then basically they lose, because they will not get maximum results in accordance with the mandate given to them. For example, a student who cannot make the most of his time studying will certainly not get maximum results. That is what Al-Maragy means that human actions are the source of their misery when they do not make the best use of their time to get something useful, as explained by Allah SWT (Sheikh, 2011). in the third verse of the surah, namely:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبَرِ ۚ

"Meaning: except for those who believe and do good and exhort one another to truth and exhort one another to patience"

Term "aamano" comes meaning trusted and justiry Thus, faith is the justification of the heart for everything that was conveyed by the Prophet Muhammad. The point, among others, can be concluded in the six pillars of faith. One's faith sometimes increases and sometimes decreases. Faith increases when a person does good and faith decreases when someone commits a sin or immorality¹. Faith is something abstract and very difficult to describe in essence, it can only be blamed by the owner and proven by his actions. Thus, a person's form of faith can be seen from his daily actions or practices. Therefore, one wisdom of Allah SWT. combine the word "aamano" with the word "amanoo wa 'amilus saalihaati" proves that the integration between faith and good deeds is a necessity. Repeated in the Qur'an 258 times and 44 of them are coupled.

Word "amilus" comes from *fi'l madhi* which means all the work that is done. According to M. Quraish Shihab², the word is used by the Qur'an to describe the conscious use of human power such as the power of thought, physical, heart and life. Word "amilus saalihaati" comes from *fi'l madhi* which means pointing to the anatomy of the damage). Thus said word means

¹ Badawy Thabanhah, *Ihya Ulum al-Din lil Iman al-Gazaly*, Juz I (Mesir: Dar Akhyai al-Kutub al-'Arabiyyah, t.th.), h. 119

² M. Quraish Shihab, *TTafsir Al-Misbah Message, Impression and Harmony of the Al Quran*, Vol 15, h. 496

"saaliha" the absence or cessation of damage. It can also be interpreted as useful and appropriate. Thus, good deeds are activities that are carried out by a person and are beneficial to himself and other creatures including fellow humans that do not contradict common sense based on the Qur'an and the Sunnah of the Prophet Muhammad. Therefore, every pious deed consists of two elements, namely the outer and inner elements. The outward element is a form of good deeds, and this is what can be judged by fellow creatures, including fellow human beings, even Allah swt. also rate it. While the inner element is work motivation, in the language of religion intention, and this second element only God has the right to judge it. Thus, for Allah SWT. The value of a job is not only judged in terms of its outward appearance which can be seen in real terms, but which is no less important than the intention of the person doing it.

Al-Maragy when interpreting the verse explained that one of the things that must be believed seriously is God Almighty (Haddade, 2024), the creator and owner of this universe including humans. Therefore, He is pleased with those who obey and is angry with those who obey him. Those who disobey Him. It is a belief that virtue and evil are very different. Thus, the difference between the two things should be a motivation for doing good or useful deeds. Faithful people should choose actions that are beneficial, both to themselves and to others. or the slightest good that someone does should also be felt by other people.

From the description above, it is understood that there are at least two things that should be educational materials, namely faith and good deeds from all levels of education from kindergarten/TPA to tertiary institutions, as well as in the form of education, namely formal, informal and non-formal education. The problem of faith is a very important problem to be implanted in a person, because it is the basic foundation in all aspects of life. Like a building, if the foundation is strong, then the building is safe, but if the foundation is weak, even if the other tools are strong, there will be problems. Therefore, in Islam the five pillars of Islam can be described as a wooden tree, the veins of which are the shahada (faith), the trunk is prayer, the stem is zakat, the leaves are fasting and the fruit is pilgrimage.

The picture of faith occupying the position of a vein in a wood tree, it can be ascertained that if the wood grain cannot function properly, the tree must have problems and eventually fall. Salat is described as a stick. A tree if the trunk is perfect, then the growth will be strong. From the stems grow stalks, leaves and fruit. Likewise, prayer must be done perfectly, because it becomes a support for other worship. As the words of the Prophet Muhammad SAW:

الصلوة عماد الدين فمن أقامها فقد أقام الدين ومن تركها فقد هدم الدين

" Meaning: Prayer is the pillar of religion, whoever establishes it, his religion will be established, and whoever abandons it, his religion will fall."

Zakat is described as the stem of a wooden tree. However, not all wood-stemmed trees, but still fertile. Likewise, not all Muslims are obliged to pay zakat, except for those who meet the standards of zakat obligation, so those who do not fulfill it are still categorized as Muslims. While fasting is described as the leaves of a wooden tree. There is no tree of wood that is without leaves, not even all of them are lush. Likewise, in fasting, there is no Muslim who is not obliged to fast, even if the implementation is different. For those who are sick, it can be 'qada' or 'fidyah', for people who are walking it can be 'qada' (replaced on another day), for women who are unable to do so due to menstruation or childbirth, they can make up qada', for parents who are no longer able to fast, they can provide support. While Hajj is described as the fruit of a tree. Of course, not all wood trees bear fruit, but they are still fertile and useful. Likewise, not all Muslims are obligated to perform Hajj, because there are conditions that must be met before they can perform it. Therefore, even if a Muslim does not perform the pilgrimage, because the conditions that must be fulfilled are not fulfilled or have not received a call from Allah SWT. they are still categorized as good Muslims.

After the faith and good deeds described in the pillars of Islam are realized properly, then of course it will be more perfect if it is accompanied by concern for fellow human beings, especially fellow Muslims by reminding each other of the truth and patience as described by Allah SWT. in the third verse of the letter al-'Asr, namely;

Word "tawaasaw bilhaqqi" from *fi'l madhi* which means something that is a liaison to others also means, among others, connected, related, willed and ordered. While the word "haqqi" as the name of Allah, the Qur'an, Islam, reality/truth, things and justice. Also means faith. According to M. Quraish shihab³ what is meant by al-Haq is something that is steady, does not change. Allah SWT. has the nature of al-Haq because it does not change, Religion is called Al-Haq because it has steady values that do not change and contains the meaning of certainty. Therefore, what is meant by the will about the truth is that every person is obliged to listen to the truths of others and is willing to teach or convey to others the truth. A person will not be free from the predicate of any loss if he only believes and does good deeds and knows the truths only for himself.

³ M. Quraish Shihab, *Tafsir Al-Misbah Message, Impression and Harmony of the Al Quran*, Vol 15, h. 496



5. Discussion

Al-Maragy⁴, when interpreting the snippet of the verse, states that in order for people to always hold on to the truth, then let them instruct one another, so that the truth leaves their mark on them forever, both for the sake of living in this world and in the hereafter.

Thus, copying the will about the truth is a shared responsibility, and educators are no exception. Therefore, the meaning of the passage of the verse should be used as educational material, at all levels and forms of education, so that from the beginning to the end the educational process taken always has a will about the importance of truth being upheld in life. The truth in question, in addition to religious truth, is also truth in the form of customs and legislation that has been agreed upon in a certain area, safe, does not conflict with the Qur'an and the hadith of the Prophet Muhammad SAW. Because the scope of the truth is so wide, its application is very difficult and sometimes it faces very difficult challenges, therefore, it is necessary to spread the word. May be Allah SWT

Word "sabr" from *f'i'l madhi* which means withhold. Quraish Shihab (2006) defines it as the ability to resist the will of lust in order to achieve something good or better. He further said that in general patience can be divided into two parts; First, physical patience, namely being patient in carrying out religious orders that involve body parts such as carrying out the pilgrimage, fighting for the truth, trials that befall the body such as illness, persecution and so on. Second, spiritual patience, namely the ability to withstand the will of lust that can lead to bad things such as holding back anger, restraining sexual desires that are not in place.

Thus the importance of maintaining the values of patience in all aspects of life, both to gain the benefit of life in the world, especially to achieve the essential benefit in the hereafter. Therefore, Al-Gazali divides patience into three degrees at once obtained for those who can apply it; First, being patient in carrying out Allah's commands, getting 300 degrees, Second, being patient in leaving Allah's prohibitions, getting 600 degrees. Third, be patient when you get a disaster to get 900 degrees.

The degree to which one maintains patience is highly dependent on the challenges one faces. The challenges faced when carrying out the orders of Allah SWT. it is much more difficult to face the challenge of leaving Allah's prohibition, and the most difficult challenge is to be patient in the face of calamity. Because of the challenges that humans will face in maintaining that patience, it is natural to always be reminded of patience. That is why Allah SWT. states that it is a loss if you do not make a will to your fellow ummah about patience. Because of the importance of the will about patience, then Allah juxtaposed the importance of the testament to patience with arbitration of patience. Maintaining the truth cannot be realized properly if it is not accompanied by patience as well as harmony between faith and righteous deeds. Faith without good deeds has no form, but good deeds without faith have no basis. Likewise, truth without patience has no form, while patience without truth has no basis.

6. Conclusion

In surah al-Asr there are three educational materials that should be an integral part of the educational materials being developed today. The educational materials in question are; First, that this surah begins with the oath of Allah SWT. about time, which is a sign that time should be used as much as possible to achieve a success. Therefore, the use of time properly in the sense of instilling disciplined values must be a concern of parents and education management. Second, Faith and good deeds are the basic foundations in life and cannot be separated between the two. Faith is the basis of one's 'Aqidah' meaningless without being realized in the form of good deeds, but good deeds will be blind if they are not based on faith. The educational path is one of the most effective pathways to provide an understanding of the importance of faith and good deeds in one's life. Third, arbitrate each other about truth and patience, because their application in life is very heavy. One of the most effective means of providing understanding to children about these two things is through the attention and will of parents at home and educators/teachers at school or in college.

Acknowledgments

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