



Research Article

Understanding the Obligation of Learning for Students (Analysis of Surah Al-A'raf, verse 172)

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Understanding the Obligation of Learning for Students (Analysis of Surah Al-A'raf, verse 172)

Abstract. The Qur'an contains several verses about students, discussing the nature of students, their development, and their religious development. From this discussion, it can be seen that Surah Al-Taubah, verse 122, discusses the nature of students, Surah Al-Hadid, verse 20, and Surah Al-A'raf, verse 172, discusses their religious development. From the above explanation, it can be concluded that the description of student characteristics in the Qur'an and Hadith is related to the explanation of scientific concepts. This is evidenced by the mutually reinforcing explanations between the characteristics contained in the Qur'an, Hadith, and the concept of developmental psychology.

Keywords: Obligation to Learn, Students, Islamic Perspective.

INTRODUCTION

The Qur'an contains several verses discussing students, which require interpretation because the Qur'an is universal and requires explanation. In this study, the author attempts to discuss student development and religious development from a Qur'anic perspective. In writing, the author draws on sources from various journals and books relevant to the discussion. Based on this background, to avoid deviations and inappropriate interpretations, the researcher limits the problem to student development and religious development from a Qur'anic perspective. The problems raised in this study are as follows: 1) What is the nature of students from a Qur'anic perspective? 2) How is the development of students from a Qur'anic perspective? and 3) How is the religious development of students from a Qur'anic perspective? The objectives of this study are: 1) to analyze the nature of students from a Qur'anic perspective; 2) to analyze the development of students from a Qur'anic perspective; 3) to analyze the religious development of students from a Qur'anic perspective.

The term learner in Arabic is designated by a number of terms, including term, mutarabbi, muta'allim, mutaaddib, and dâris. The term mutarabbi means a child (learner) who is used as an object to be educated in the sense of being created, maintained, organized, managed, improved, renewed through educational activities carried out together with an educator (murabbi). The term muta'allim means a person who is learning to receive and learn knowledge from a teacher (mu'allim) through the process of learning activities. The term muta'addib means a person who is learning to imitate, model polite and courteous attitudes and behavior through educational activities from a mu'addib, so that a civilized person is built in him. The term dâris means a person who tries to learn to train his intellect through the learning process so that he chooses intellectual intelligence and skills developed by a mudarris.¹

In Arabic, there are also other terms frequently used to refer to students. These terms are murid, which literally means someone who desires or needs something; tilmidzun, which means pupil; and thalib al-ilmi, which means someone seeking knowledge, a student. All three terms refer to someone who is currently studying. Based on the definitions above, it can be concluded that the characteristics of a student or learner are those who are in need of knowledge, guidance, and direction.²

The varying terms for "student" emphasize that a student is someone who is experiencing and receiving the educational process. From a positional perspective, a student is a being in the process of developing and growing according to their natural instincts, requiring guidance and direction toward the optimal level of their natural abilities.³

The essence of students is that they are individuals who need help so that they can get to know Allah who created them, so that in all their activities they are always on the path that Allah blesses.⁴

¹ Karman, M. (2018). *Tafsir Ayat-Ayat Pendidikan*. Bandung: Remaja Rosdakarya.

² Amiruddin Siahaan, N. H. (2014). Hadis-Hadis tentang Peserta Didik. *Nadwa: Islamic Education Journal*, 3.

³ Arifin, M. (1991). *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.

⁴ Harahap, M. (2016). Esensi Peserta Didik dalam Perspektif Pendidikan Islam. *Al-Thariqah: Jurnal Pendidikan Agama Islam*, 140-155.

Student development, in terms of language, development is the process of becoming more perfect (personality, thoughts, knowledge, etc.).⁵ Meanwhile, according to the term, development is a continuous and interconnected process of change that occurs in every living creature, towards the perfection of its maturity.⁶ Meanwhile, according to Muhibbin Syah, development is a series of physical and spiritual changes in humans towards a more advanced and perfect direction.⁷

If development is understood to be the same as growth, then from the above understanding it can be concluded that student development is a process of change in the physical and spiritual functions (social, personality, thoughts, knowledge and so on) of students which is continuous and related towards the perfection of their maturity.

RESEARCH METHOD

The author used a qualitative approach with library research as the instrument. The data for this study are qualitative, consisting of descriptions, expositions, and writings referenced from sources related to the research problem, including journals, books, and articles. The research method employed is descriptive, presenting data in library materials based on relevant studies. The data collection technique used in this study is documentary, namely: data is extracted from documents from various library materials, then analyzed using content analysis. With this technique, qualitative data is sorted, categorized (grouped) into similar data, and then its contents are critically analyzed to formulate concrete conclusions that are then explained in depth.

RESULTS AND DISCUSSION

The Nature of Students from a Quranic Perspective

Verses on the Nature of Students

In the Quran, students are defined as those who deepen religious knowledge and warn others. This definition aligns with Surah Al-Taubah, verse 122:

إِلَيْهِمْ رَجِعُوا إِذَا قَوْمُهُمْ وَلِيْنَدَرُوا الدِّينَ فَيَلْبِسُوهُوَ طَائِفَةً مِنْهُمْ فِرْقَةٌ كُلِّ مِنْ نَفَرٍ فَلَوْلَا ۚ كَافَّةً لِيَنْفِرُوا الْمُؤْمِنُونَ كَانَ وَمَا يَخْذَرُونَ أَعْلَهُمْ

Meaning: It is not appropriate for all believers to go (to the battlefield). Why not leave some people from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can protect themselves (QS. Al-Taubah 09:122) (Department of Religion, 2005).

Asbabun An-Nuzul surah Al-Taubah verse 122

Asbabun Al-Nuzul Surah Al-Taubah verse 122 according to Ibn Abi Hatim narrated from 'Ikhrimah that when the verse was revealed, "If you do not go (to fight), Allah will surely punish you with a painful punishment" (Al-Taubah verse 39) even though at that time a number of people did not go to war because they were in the desert to teach religion to their people - so the hypocrites said, "There are some people

⁵ BPPB. (2011). *Kamus Bahasa Indonesia Untuk Pelajar*. Jakarta: TIM BPPB.

⁶ al Faluqi, M. (1997). *Al-Manhaj Al-Ta'limiyyah*. Tripoli: al-Jamiah al-Maftuhah.

⁷ Syah, M. (2010). *Psikologi Pendidikan*. Bandung: Rosdakarya.

in the desert stayed (didn't go to war). Woe to those people in the desert. "Then the verse came down, "And it is not fitting for all of the believers to go (to the battlefield)" Ibn Kathir wrote that Mujahid said, "This verse was revealed about some of the companions of the Prophet who went to the desert, then they received good treatment from the people, and they took advantage of the fertility of the area, and preached to the people they met. The local people said to them, "We see that you have left your friends and you have come to us." That sentence brought an unpleasant feeling in their hearts. Then they all left the desert area to face the Prophet. So Allah sent down His word *فَلَوْلَا نَفَرَ*. He narrated from Abdullah bin Ubaid bin Umair, katanaya, "Because he was very enthusiastic about jihad, when the Messenger of Allah sent a team of troops, the Muslims usually joined in and left the Prophet SAW in Medina with a small number of citizens. So this verse came down."⁸

Tafsir of Surah Al-Taubah verse 122

The interpretation of Surah Al-Taubah verse 122 according to Ibn Kathir is an explanation from Allah SWT. when everyone was about to leave for the battle of Tabuk with Rasulullah Saw. There is a group of Salaf scholars who believe that every Muslim must go to war, if the Messenger of Allah. leave. Therefore, Allah Ta'ala says in the Al-Qur'an surah Al-Taubah verse 41

تَعْلَمُونَ كُنْتُمْ إِنْ لَكُمْ خَيْرٌ دَلِكُمْ ۖ اللَّهُ سَبِيلٌ فِي وَأَنْفُسِكُمْ بِأَمْوَالِكُمْ وَجَاهِدُوا وَتَقَالًا خِفَافًا أَنْفَرُوا

Meaning: Go whether you feel light or heavy, and strive with your wealth and yourself in the way of Allah, that is better for you, if you only know (QS. Al-Taubah 9:41).⁹

It is said that the verse has been naskh (deleted) and replaced by the verse of the Al-Quran, Surah Al-Taubah, verse 120.

نَفْسِهِ عَنْ بَأْنَفْسِهِمْ يَرْغَبُوا وَلَا اللَّهُ رَسُولٌ عَنْ يَتَخَلَّفُوا أَنْ الْأَعْرَابِ مِنْ حَوْلِهِمْ وَمَنْ الْمَدِينَةِ لِأَهْلِ كَانَ مَا

Meaning: It is not fitting for the people of Medina and the Badwi Arabs who live around them, not to accompany the Messenger of Allah (to war) and it is not fitting (also) for them to love themselves more than they love the Messenger (QS. Al-Taubah 9:120).¹⁰

It is also said that this is an explanation that Allah SWT wants all the villagers to go to war or just a group of people from each tribe, if they do not all go out later, those who went with the Prophet Muhammad (peace be upon him) should delve into the contents of the revelation that was sent down to him, and give warning to their people, when they have returned, namely regarding the enemy. Thus there are two tasks that are united in the army, namely those tasked with delving into religion and those tasked with jihad, because it is Fardhu Khifayah for every Muslim.

Al-Dhahak said: "If the Messenger of Allah went to war, then he would not allow any of the Muslims not to go to war, except those who had obstacles (strong reasons). And if he did not go out and send troops to travel, then he would not allow them to go, except with his permission and after that a verse of the Qur'an was

⁸ As-Suyuthi, J. (2008). *Sebab Turunnya Ayat Al-Qur'an*. Jakarta: Gema Insani.

⁹ Departemen Agama, R. (2005). *Al-Qur'an dan Terjemahannya*. Bandung: Syamil.

¹⁰ Departemen Agama, R. (2005). *Al-Qur'an dan Terjemahannya*. Bandung: Syamil.

revealed, then the Prophet read the verse to his companions, then after the troops returned, the people who remained with the Messenger of Allah said to them: "Indeed, after your departure, Allah revealed to His Prophet the verses of the Qur'an.

So the people immediately read the verse and provided religious understanding to those who had just returned from the battlefield. And that is the word of Allah Ta'ala:

طَائِفَةٌ مِنْهُمْ فِرْقَةٌ كُلٌّ مِنْ نَفَرٍ فَلَوْلَا ۖ كَافَّةً لَيَنْفِرُوا الْمُؤْمِنُونَ كَانِ وَمَا

Meaning: It is not appropriate for all believers to go (to the battlefield). Why not leave some people from each group among them (QS. Al-Taubah 09:122).¹¹

What is meant by this is that it is not appropriate for Muslims to go to war as a whole, while the Prophet SAW. stay in place (not take part in the war). If he remains in place, while all the troops have left, then let some people remain with the Prophet.¹²

In Surah Al-Taubah, verse 122, according to Hamka in his commentary, Tafsir Al-Azhar, he says: "Allah has recommended the division of labor. All believers are obliged to wage jihad and are required to go to war according to their respective abilities. God also guides that jihad be divided into armed jihad and jihad to deepen knowledge and religion. After this division of labor, religious knowledge and science will deepen."¹³

The explanation above explains that although humans have a tendency to believe in God, and even their souls testify to their faith in Allah SWT, from the moment they are born and develop in this world, they are inseparable from the influence of their parents (the child's environment). In the study of developmental psychology, children are born in the primal faith stage. This stage of trust occurs between the ages of 0 and 2, and is characterized by a child's trust and loyalty to their caregivers.¹⁴ This explanation reinforces the influence of the family (those who care for them) in determining a child's religion.

In the concept of Islamic education, a child must be given religious education from an early age within their environment. As the Prophet (peace be upon him) said:

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Meaning: "From Amar bin Syu'aib, from his father from his grandfather radhiya Allahu anhu he said: The Messenger of Allah sallallahu alaihi wassalama said: "Order your children to pray when they are seven years old, and beat them for leaving the prayer when they are ten years old, and separate their beds (boys and girls)" (HR Abu Daud number 495).

This prayer command is starting to be addressed to children aged 7 years because physically children who enter the age of around 6-12 already have a strong enough physical development to carry out orders and obligations. And psychologically children have an imitative nature and have an awareness in carrying

¹¹ Departemen Agama, R. (2005). *Al-Qur'an dan Terjemahannya*. Bandung: Syamil.

¹² Ibnu Kasir, A.-I.-D. (n.d.). *Tafsir Ibnu Katsir*. Bandung: Sinar Baru Algesindo.

¹³ Hamka. (1984). *Tasir Al-Azhar Juz XI*. Jakarta: Pustaka Panjimas.

¹⁴ Desmita. (2012). *Psikologi Perkembangan Peserta Didik*. Bandung: Remaja Rosdakarya.

out obligations.¹⁵ At this age children also have the ability to read and memorize prayer recitations.¹⁶

Regarding the punishment of beating 10-year-old children for missing prayers, this is a form of education to deter them and help them understand the importance of worship in their lives.

The explanation above shows that, in accordance with their developmental characteristics, children around the age of 7 can be commanded to carry out Allah's commands. Besides being considered physically and psychologically capable at this age, the command to teach prayer from an early age aims to instill in children the habit of carrying out Allah's commands, thus fostering a strong faith in them later in life. As children reach adolescence, they begin to develop a sense of religious awareness based on their own beliefs, no longer merely following the crowd. This awareness continues to grow into adulthood and old age. This is why early religious education is so crucial.

From the explanation above, it can be concluded that the explanation of student characteristics in the Quran and Hadith is related to the explanation of scientific concepts. This is evidenced by the mutually reinforcing explanations between the characteristics contained in the Quran, Hadith, and concepts of developmental psychology.

CONCLUSION

Based on the research findings and discussion, it can be concluded that the Qur'an contains several verses about students, discussing the nature of students, their development, and their religious development. From this discussion, it can be seen that Surah Al-Taubah, verse 122, discusses the nature of students, Surah Al-Hadid, verse 20, and Surah Al-A'raf, verse 172, discusses their religious development. From the above explanation, it can be concluded that the description of student characteristics in the Qur'an and Hadith is related to the explanation of the concept of science. This is evidenced by the mutually reinforcing explanations between the characteristics contained in the Qur'an, Hadith, and the concept of developmental psychology.

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- BPPB. (2011). *Kamus Bahasa Indonesia Untuk Pelajar*. Jakarta: TIM BPPB.

¹⁵ Abdul Wahab, . M. (1991). *Psikologi Pendidikan*. Jakarta: PT. Rineka Cipta.

¹⁶ Jalaluddin. (1994). *Mempersiapkan Anak Saleh*. Jakarta: PT Rineka Cipta.

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