



Learning Potential in Humans from a Qur'anic Perspective Surah An-Nahl Verse 78

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ABSTRACT

Man is a creature of God's creation appointed as a caliph on earth with advantages, privileges, and differences in other creatures. One of these advantages is the potential to think. The basic potential that is bestowed to mankind has been explained by Allah SWT in the Quran. An-Nahl verse 78 is: hearing, vision, and heart (hereinafter being expressed as mind). The learning and learning process is a must for humans in life. Various phenomena that occur in the universe will be revealed to the surface when done by learning. A great civilization for humans and a brilliant future will be created if the potential of human beings is developed by learning and learning. In this context, Dawam Rahardjo states that it seems that hearing, vision, and qalbu (al-fu'ād) are a tool for acquiring knowledge in learning activities, and can be developed in teaching activities. {Dawam Rahardjo, Encyclopedia of the Quran; Social Tafsir Based on Key Concepts (Jakarta: Paramadina, 1996), pp.542} The link between these three components is the potential for the human self who is tasked with maintaining, developing, and cleaning the science of all traits that are ugly in the aspects of learning and learning.

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INTRODUCTION

The Qur'an is the word of Allah SWT. Which was revealed to the Prophet Muhammad SAW. Through the intermediary of the angel Gabriel as guidance for the Muslim ummah, there is no doubt in it. The Qur'an also contains basic teachings concerning all aspects of human life so that it can be used as a guide for life.

Among God's other creatures, humans are God's creatures who were created with perfection, that is, they have advantages and privileges compared to other creatures. Humans are given the potential in the form of reason to think. So with this potential, humans can be creative and useful for themselves and others and are appointed directly by Allah SWT. As caliph on this earth. Humans were created by Allah SWT. As a caliph on this earth, he aims to protect, preserve, and prosper the earth. Therefore, Allah SWT. Providing provisions for him in the form of the potential to achieve human perfection.



The basic potentials bestowed upon humans are: hearing, sight, and heart (hereinafter referred to as mind). This is by Qs. An-Nahl, 16:78 which means: "And Allah brought you out of your mother's womb in a state of not knowing anything, and He gave you hearing, sight and heart, so that you may be thankful."

Based on the above understanding, it can be concluded that humans can gain knowledge through a gradual process using the potential inherent in themselves, namely: hearing, sight, and mind/heart." By maximizing the basic potential they have, humans with character and dignity will be born. One way to produce people with character and dignity is through the learning process because human development depends on the learning process they carry out. In line with the explanation above, in this article, the author was inspired to review the potential for learning in the Al-Qur'an.

METHODS

The research method used in this study is a literature study, with several literature related to the research title, to provide conclusions and answers to the formulation of related problems.

RESULTS AND DISCUSSION

Learning is the most important key in every educational endeavor. Because by learning humans can freely explore, choose, and determine the decisions they will make. So this makes humans different from any creature on this earth because he is given reason as a form of potential to think and always strives for learning which makes him able to be free from the stagnation of his function as God's caliph on earth.

Human learning is an obligation for every believing individual as an effort to improve their level of life. Human development will be better and of better quality if they think about using their minds to gain knowledge, how they learn, and what they learn. This depends on the results of the learning process carried out by humans. E.L Thorndike predicted that if human learning ability were reduced by half then the current civilization would be useless for future generations (Muhibbin Syah: 2006:56). By developing the potential that exists in humans, we will create a great civilization for the benefit of humans themselves and a glorious future.

The Qur'an sees education as a strategic and effective means of raising human dignity from the downturn that was encountered during the period of ignorance. This can be understood because with education a person will have the provisions to enter the workforce, seize various opportunities and opportunities that promise a future, be full of self-confidence, and not be easily manipulated by other people.

In the Al-Qur'an there are approximately 1,404 verses that explain education, this is proof of how much Islamic teachings pay attention to education. (Chanifudin, 2016) One of the many verses of the Qur'an that explains education and teaching is Surah An-Nahl verse 78.

Qs. An-Nahl 16:78 about the potential within humans which functions in learning and learning activities

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

And Allah brought you out of your mother's womb while you did not know anything, and He gave you hearing, sight and a heart, so that you may be thankful.

The verse above suggests that there are three potentials involved in the learning process, namely; hearing/السمع, sight/الأبصار and heart/الآفئدة

Mufasssir's opinion regarding the meaning of verse 78 in Qs. An-Nahl

a. Tafsir Al-Maraghi

In Tafsir Al-Maraghi, the meaning of this verse is that Allah SWT made you know what you did not know after He took you out of your mother's womb. Then it gives you a reason with which you can understand and differentiate between good and bad, between guidance and error, and between wrong and right. To give you hearing so that you can hear voices so that some of you can understand from others what you are discussing with each other. Make a vision, with which you can see people so that you can know each other and differentiate between some and others, and make the things you need in this life so that you can know the way, then you follow it to try to find sustenance and goods so that you can choose the good and leave the bad. Likewise with all equipment and aspects of life.

With the hope that you can thank Him by using His blessings in the purpose for which He was created, to be able to worship Him, and so that with every member of your body you carry out obedience to Him. (Ahmad Mustafa: 118)

b. Tafsir Ibnu Katsir

In his interpretation, Ibnu Kathir explains that about the perfection of Allah SWT's knowledge and power over everything that exists, whether in the sky or on earth and only Allah SWT knows the unseen unless Allah SWT shows it to whom He wills. And if Allah wills something, Allah SWT only says to him "Be", then it happens.

One of the supernatural things that is directly in contact with humans is the pregnancy process experienced by a woman, where the mother never has the slightest idea about what process the fetus is going through in the womb. Allah then mentioned His blessings to His servants who had brought them out of the wombs of their mothers in a state of not knowing anything, after that, they were given hearing with which they could know sounds, sight with which they could see various things. things, and the heart (reason) through which they can distinguish between good and bad things, beneficial or harmful. These senses are given to humans in stages, the more their bodies grow, the stronger their grasp of these senses becomes until they reach their peak (adulthood). And indeed, Allah SWT gives His servants the means of seeing, hearing, and thinking only to make it easier for them to worship and obey Him.

If a servant sincerely obeys, then all his deeds are only for Allah SWT, so that he does not hear except because of Allah SWT and does not see what Allah has prescribed for him except because of Allah SWT alone, does not hold or walk to obey Allah SWT while asking Him for help in doing all that. (Ibnu Kasir, Lubaabut Tafsir Min Ibni Katsiir, trans. Tafsir Ibnu Katsir, M. Abdul Ghofur: 88-90)

c. Tafsir Al-Misbah

It is said in his tafsir book, namely: "Sayyid Quthub made this verse as an explanation of a simple example in human life that cannot be reached by him, namely birth, even though it happens at any time, day and night. This problem is unseen which is close, but very far and deep to reach it." Humans can

indeed see the stages of fetal growth, but they do not know how this happens, because the secret is the secret of life. Thus Sayyid Qutub connects this verse with the previous verse which talks about Allah's ownership of the unseen and the supernatural of the Day of Judgment. This verse can also be connected to the previous verse by stating that the description is proof of the power of Allah SWT to bring back those who have died and resurrection on the Day of Judgment. This verse states: "And just as Allah brought you out by His power and knowledge from the wombs of your mothers when you did not exist, so He can also bring you out from the womb of the earth and bring you back to life. When he took you out of your mother's, you were all in a state of not knowing anything around you and he made for you hearing, sight, eyesight, and various hearts, as provisions and tools for gaining knowledge so that you may be grateful for it. use these tools according to the purpose God gave them to you.

In the view of the Qur'an, some forms cannot be seen no matter how sharp the eyes or mind are. Many things cannot be reached by the senses, even by human reason. The only thing that can catch it is the heart, through revelation, inspiration, or intuition. It is from here that the Al-Qur'an, apart from guiding and directing hearing and sight, also orders the sharpening of the mind, namely the power of thinking and nurturing the power of the heart. (M. Quraish Shihab: 306-309).

d. Tafsir Al-Munir

And Allah brought you out of your mothers' wombs in a state of not knowing anything (not knowing anything at all) and He gave you hearing, sight and heart, (and Allah made for you these things, namely hearing, sight and heart, as tools so that you can successfully use it as a tool for learning and knowing) so that you are grateful (so that you use it in giving thanks for everything that Allah has given you, namely with this tool so that you listen to Allah's will or advice, and see Allah's guidance, and think and use your mind about the greatness of Allah (Mirohul Labid) (Al-Alamah: 2012:461).

e. Tafsir Fii Zilalil Qur'an

A supernatural event that is close, but it is quite deep. The fetal birth process can be detected by humans. However, they do not know how this process occurs, because it is a hidden secret of life. The knowledge that humans have always acknowledged and feel so high about it that they want to test the truth of the events of the Day of Judgment and other supernatural realms, is superficial knowledge that they have just acquired, because, "Allah brought you out of your mother's womb in a state of not knowing anything... "

The God who gave birth to experts and researchers, and brought them out of their mothers' wombs in a state of ignorance, is very near! Every knowledge he gained after that was all a gift from Allah according to the measure He desired for the benefit of humans and to fulfill human needs to live on this earth. "He gave you hearing, sight, and heart. "In the language of the Qur'an, the heart is sometimes expressed with the word *qalbu* or with the word *fu'aad*, to describe a tool (organ) of understanding in humans. This includes what is termed reason, as well as the inspirational potential (inspiration) in humans which is hidden and whose nature and how it works is known. Allah gave you hearing, sight, and heart in order, "so that you may be grateful."

So you should be grateful if you understand the value contained in these blessings and other blessings that Allah has given you. The first expression of gratitude is in the form of faith in Allah as the Almighty God. (Sayyid Qutub: 200)

Asbabun Nuzul

Asbabun Nuzul This verse is related to a question to the Prophet Muhammad SAW about the process of the end of the world or the apocalypse. That the apocalypse or the last day is a matter of the unseen, and that matters of the unseen belong only to Allah, the knowledge of things and items hidden in this universe.

Sayyid Qutub in his Tafsir Al-Misbah explains that this verse is an explanation of a simple example in human life that cannot be reached by him, namely birth, even though it happens at any time, day and night. This problem is unseen which is close, but very far and deep to reach it. (M. Quraish Shihab: 304-307).

CONCLUSION

Allah SWT created humans in a state of not knowing anything, by giving Him the learning potential which includes physical aspects, namely hearing and sight, as well as psychological aspects, namely the heart (mind). Allah SWT makes humans know what they do not know. With it, Allah gives us hearing so that we can hear voices so that others can understand what they are discussing with each other. Then create a vision, with which you can see people, so you can get to know other creatures, and you can know the path and then follow it to try to find sustenance so you can choose the good and leave the bad. Allah also gives reason so that we can understand and differentiate between good and bad, between guidance and error, and between wrong and right.

A great civilization for human benefit and a glorious future will be created if the potential that exists in humans is developed through study and learning. This can be understood because the Qur'an sees education as a strategic and effective means of lifting human dignity from the downturn experienced during the period of ignorance. Therefore, with education, a person will have the provisions to enter the workforce, seize various opportunities and opportunities that promise a future, be full of self-confidence, and not be easily manipulated by others.

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