

Islamic Religious Education Literacy and Numeration In the Perspective of the Qur'an and Hadits

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Abstract:

The word *Iqra* 'is usually translated as "read." This understanding follows the word *Qara'a*, which first meant "gathering." The Qur'an o." en uses the word *Qara'a* in various verses. When he received this sentence the, Prop,het Muhammad trembled and said he could not read. However, this verse's revelation shows how the highest glorification and assessment of the ability to read and write various sciences is. These verses show that Allah SWT teaches people diverse knowledge, He opens multiple secrets, and He gives different keys to open the treasury of Allah's command, namely with a qalam or pen. Besides tongue reading, Allah also ordained that knowledge can be recorded. The Prophet Muhammad was a person who was not good at reading and writing, but he understood the importance of literacy. Literacy here is the ability to read and write. Including the ability to speak, calculate and solve problems at hand.

Abstrak:

Kata *Iqra* biasanya diterjemahkan sebagai "membaca". Pengertian ini sesuai dengan kata *Qara'a*, yang semula bermakna "berkumpul". Al-Qur'an sering menggunakan kata *Qara'a* dalam berbagai ayatnya. Setelah menerima kalimat ini, Nabi Muhammad gemetar dan berkata bahwa dia tidak bisa membaca. Akan tetapi, diturunkannya ayat ini menunjukkan betapa membaca dan menulis merupakan pujian dan pengakuan tertinggi dalam berbagai ilmu. Ayat-ayat ini menunjukkan bahwa Allah SWT mengajarkan manusia pengetahuan yang berbeda, Dia mengungkapkan rahasia yang berbeda, Dia memberikan kunci yang berbeda untuk membuka khazanah ilmu Allah, yaitu dengan qalam atau pena. Selain bahasa bacaan, Allah juga berfirman bahwa ilmu dapat disimpan. Nabi Muhammad adalah orang yang tidak bisa membaca dan menulis dengan baik, tetapi dia memahami pentingnya literasi. Literasi disini adalah kemampuan membaca dan menulis. Termasuk kemampuan untuk berbicara, menghitung dan menyelesaikan tugas-tugas saat ini

INTRODUCTION

M. Quraish Shihab 2013:261, the word qiran is initially taken from the root word area to collect. He further said in 2006:425, "if you string up letters or words, and then you say the sequence, you have collected them, or in the language of the Qur'an qara'tahu qiratan.¹ The original meaning of this word indicates that iqra' which is translated as "read" does not require that a written text be read, nor does it have to be spoken so that others can hear it".² From collecting various meanings such as; conveying, studying, exploring, researching, knowing the characteristics of something, and reading both written and unwritten texts.² So broad is the meaning contained by iqra' that it is realized that the command to read in the context of Iqra is only addressed to the Prophet Muhammad alone, but also throughout the history of humanity, so that it can be understood that realization of this command is the path to world happiness.³ and hereafter However first revelation did not explain what read, "because the Qur'an requires humans to read anything, as long as

the reading is "bismi rabbi" in the sense of benefiting humanity.⁴ M. Quraish Shihab 2006:425 Iqra 'means to read, study, study, know the characteristics of something, read nature, signs of the times, history, and yourself, written or not.⁵ As a result, the Iqra command's object includes everything it can reach. Az-Zuhaili said that the more imcriticalpinion of the meaning of the word "iqra is to create readings, and the meaning of the bismirabbik sentence is to ask for help in the name of your LExamineamine, exExamineknow the characteristics of something, read nature, signs of the times, history, and yourself, written or not, A; as a result, the object of the command of iqra includes everything that can be reached.⁶ Az-Zuhaili said that the more critical or thinning of the word "iqra is to create readings, and the meaning of the bismirabbik sentence is to ask for help in the name of your Lord. Examine, explore, and know the characteristics of something, read nature, signs of the times, history, and yourself, written or not and as an esulresult object of the command of iqra includes everything that can be

¹ Sultan Abdullah Almuhaimeed, "Evaluating the Validity of Saudi English Language Undergraduate Students' Results in Light of Proposed Criteria," *Journal of Language and Linguistic Studies* 18, no. 1 (2022): 359-378.

² S Moneyam, N Y Abdullah, and M F Zaini, "ESL Teachers' Assessment Literacy in Classroom: A Review of Past Studies," *Journal of Language and Linguistic Studies* 18, no. 1 (2022): 1-17, www.jlls.org.

³ O Anastasieva et al., "The Expediency of Implementation of Project Work into the English for Specific Purposes Course," *Journal of Language ...* 18, no. 1 (2022): 80-89, <http://www.jlls.org/index.php/jlls/article/view/2764><https://www.jlls.org/index.php/jlls/article/download/2764/993>.

⁴ Pinar Karatas and Asli Aktan-Erciyes, "JOURNAL OF LANGUAGE AND LINGUISTIC STUDIES Relation between Creativity, Executive Functions and Bilingualism," *Journal of Language and Linguistic Studies* 18, no. 1 (2022): 240-248, www.jlls.org.

⁵ S M Ahmed, A A Rushdi, and W S Ismael, "Pragmatic Uses of Compliment Speech-Act Verbs," *Journal of Language and Linguistic ...* 18, no. 1 (2022): 543-555, <http://www.jlls.org/index.php/jlls/article/view/3833><https://www.jlls.org/index.php/jlls/article/viewFile/3833/1027>.

⁶ Çetin Toraman, Osman Aktan, and Gunes Korkmaz, "How Can We Make Students Happier at School? Parental Pressure or Support for Academic Success, Educational Stress and School Happiness of Secondary School Students," *Shanlax International Journal of Education* 10, no. 2 (2022): 92-100.

reached. Az-Zuhaili said that the more critical opinion of the meaning of the word "iqra is to create readings and the meaning of the bismirabbik sentence is to ask for help in the name of your Lord.⁷

THEORETICAL SUPPORT

Iqra 'is the command of God delivered by the Angel Gabriel. But what to read the Prophet said, "Ma Aqra" (I'm not good at reading). Then he took me and hugged him until my strength ran out, then he released me, and Jibril said again Iqra '(read), I can't read. Then he hugged me again until my strength was exhausted, then he established me well and said Iqra '(read) the third time, then the angel said,⁸

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ
عَلَقٍ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: Read by (mentioning) the name of your Lord who created (1). He has created man from a clot of blood (2). Read, and your Lord is the Most Exalted (3). Who teaches (humans) with a pen (4). He taught man what he did not know (5).⁹

When Jibril finished reading the fifth verse of Surah al-Alaq 96:5 (teaching people what they don't know).¹⁰ So the Angel Gabriel just disappeared at once, and she was left alone with a deep feeling of fear and horror. That's what he felt in the Cave of Hira' when he was "Tahannuts," meaning ta'abud to worship Allah for several nights. Then he immediately returned to his wife, Khadijah. Then he said, "Zammiluuni, zammiluuni" (cover me, cover me). So he was clothed with a blanket until the cold was gone. Then he asked Khadija. O Khadija, what happened to me? Then he told the incident and said, "I feel terrible for myself. Khadijah calmed him "Kalla"! Do not be afraid, but rejoice in your hearts, for as far as I know, by Allah, Allah will not disappoint you forever. Because you are someone who likes to connect with friends, carries heavy burdens, respects guests, and wants to help people in the struggle to uphold the truth. So by Khadijah, he was brought under to Waraqah bin Naufal bin Asad bin Abdul Uzza bin Qusyay, son of Khadijah's uncle. And he had converted to Christianity in the days of ignorance and was good at writing books in Arabic and had also written the Bible in Arabic as a copy of several parts.¹¹ And at that time, Waraqah was old and blind. Then Khadijah said, "O son of my uncle, listen to the news about your brother's son." So Waraqah said, "O son of my brother, what has

⁷ Punyapa Boontam, "The Effect of Teaching English Synonyms through Data-Driven Learning (DDL) on Thai EFL Students' Vocabulary Learning," *Shanlax International Journal of Education* 10, no. 2 (2022): 80-91.

⁸ Hamka Terhadap and Surat Al- Alaq, "KONSEP LITERASI DALAM AL-QURAN: TELAHAH ATAS PENAFSIRAN M . QURAISH SHIHAB DAN" (2005): 1-5.

⁹ Yuyun Affandi, Agus Darmuki, and Ahmad Hariyadi, "The Evaluation of JIDI (Jigsaw Discovery) Learning Model in the Course of Qur an Tafsir," *International Journal of Instruction* 15, no. 1 (2022): 799-820.

¹⁰ Seyum Tekeher Getenet, "Teachers' Knowledge Framework for Designing Numeracy Rich Tasks across Non-Mathematics Curriculum Areas," *International Journal of Education in Mathematics, Science and Technology* 10, no. 3 (2022): 663-680.

¹¹ Linguistic Studies, "JOURNAL OF LANGUAGE AND LINGUISTIC STUDIES Diminution in Arabic : A Suggested Strategy to Mona Baker ' s Non-Equivalence Problem " Differences in Form "" 18, no. 1 (2022): 85-93.

happened to you?". The Apostle told everything that happened. So Waraqah said, "That is Namus who came down to Moses. Too bad I'm not young anymore! How I long for Allah to extend my life so that I will also experience when your people expel you. " the Apostle asked, "Awa mukhrijya hum? Will they deport me someday? Waraqah replied, "Indeed it will not come to a person as it has come to you, but surely he will be hostile. If I still find out about that incident later, I will help you." But not long after that, Waraqah died, and the revelation stopped for some time, so the Prophet was sad because of the longing for revelation. So he returned to the top of the mountain, bringing great sadness to his heart. While dazed, suddenly Gabriel appeared, then called his name, "O Muhammad, you are indeed the Messenger of Allah." For the sake of hearing the voice calm his feelings again. And everywhere, his heart feels sad when the revelation has not yet come. The Jibril came again, and his voice was heard again. "You are indeed the Messenger of Allah!" Thus, the hadith from Ayesha narrated by Imam Bukhari and Muslim. The first surah revealed, al-Alaq verse 1 to verse 5, relates to literacy. There are three types of literacy mentioned in verse. Reading. This is hinted at in one of the words in the poem, namely, Iqra 'read, but what to read? The description above does not explain what to read in detail; there is only the command to read. Iqra 'or the power to read, is the first sentence of God's revelation received by the Prophet Muhammad. For ordinary people, it is natural to wonder how this order could be addressed to people who have never read at all and have never read a book before the revelation of the Qur'an.

And until the end of his life, he was not good at reading a single writing. This astonishment will disappear when exploring what the true meaning of Iqra is. Even so, it can be understood that the command to read here is not just reading the pages of a book but, more importantly, reading the signs of the greatness and power of Allah SWT, including reading the universe. The majesty and greatness of Allah SWT is something absolute for believers. In managing life in this world, there are many signs of the greatness of Allah SWT, both natural and not, implied or explicit. What is written is what is contained in the Qur'an and the hadith of the Prophet, while what is meant is everything that we can see in this universe. All of this is intended only for intelligent people who can use their minds as well as possible, as mentioned in the Qur'an as *ulil albab*, or *ulilabshar*.

The Qur'an is the Most Read and Memorized Book. M. Quraish Shihab 2013:261 the word *qara'a* is repeated three times in the Qur'an, each in the 17th verse [14] and the 96th chapter paragraphs [1 and 3]. While the word invented from the root of the word, in various forms, is repeated 17 times in addition to the word *al-Qur'an* 70 times, the Qur'an is an original book without the slightest human intervention. There is no single book in this world, both in the religious and worldly fields, protected from changes and deviations as in the Qur'an. No one can add and delete a single letter in it. The verses are read, memorized, and listened to as Allah revealed to Muhammad through Ruhul Amin 14 centuries ago. As reported by *Republika* on 11 November 2016, this is proven by research by David Thomas. The oldest manuscript, with an age of 1,370 years, was found at the

University of Birmingham, England, in 2015 Its contents are the same as the current manuscript. That's what the University of Birmingham Professor, an expert in Christianity and Islam David Thomas, said. The question is why the Muslim holy book remains authentic; there is no human intervention. This is all because God Himself took care of it. That is what He said in Surah al-Hijr 15:9,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.¹²

Muslims' great concern and love for the Qur'an is that some even count the number of verses and words. Yusuf al-Qaradhawi 2000:2 said; There is not a single book in this world that thousands of people memorize. and even millions of people by heart, apart from the Qur'an, which Allah has made easy to remember and learn. So do not be surprised if we see men and women who know the Koran by heart and children. Not a single letter escaped their memory and memorization. So did people other than the Arabs. However, if they are asked about his name in Arabic, he will not answer. He memorized the Qur'an for worship and to draw closer to Allah, even though he did not understand what he was reading and learning because Arabic was not his language. "who teaches man with a pen," This shows that there is a great favor from Allah and an intermediary for understanding between humans as well as communicating verbally. It is so important to write this so that the sciences develop and will not become

extinct. Writing is an instrument to record various events that occur. Therefore, writing science can be preserved and created by God's will. This paper's function is to develop a nation's civilization; religion will be more awake and spread more widely. The Qur'an is the greatest miracle of the Prophet Muhammad, who himself was an illiterate Arab. It is the Qur'an that can be read and the book that is written. The Qur'an explains in Surah al-Jumu'ah 62:2,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Meaning: It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom although they were before in clear error.

The Qur'an that we read today has been written since the time the Prophet Muhammad was still alive. At the same time, the bookkeeping as a text was carried out during the caliphate of Abu Bakr and was completed during the caliphate of Uthman bin Affan. When the Prophet Muhammad was still alive, several people were appointed to write down the verses of the Qur'an, namely Zaid bin Thabit, Ali bin Abi Talib, Muawiyah bin Abu Sufyan, and Ubay bin Kaab. Other friends also often write down the revelation even though it is not ordered. The writing media used at that time were date palm fronds, stone slabs, palm leaves, bark or wood leaves, saddles, and pieces of animal bones. According to Cahaya Khaeroni, 2017:196-197, the collection was done in two ways: First, al Jam'u fisSudur, the Companions immediately

¹² Affandi, Darmuki, and Hariyadi, "The Evaluation of JIDI (Jigsaw Discovery) Learning Model in the Course of Qur'an Tafsir."

memorized it by heart every time the Prophet SAW received revelation. This can be done by them easily related to the culture (culture) of the Arabs who guard Turats (the relics of their ancestors in the form of poetry or stories) with rote media, and they are very famous for their memorization power. Second: al Jam'u is Suthur, Which is the revelation that came down to the Prophet Muhammad when he was 40 years old, namely 12 years before moving to Medina. Then revelations continued to come down for the next 23 years. As the Messenger of Allah (SAW), every time revelations came down to him, he always read them to his friends directly and told them to write them down while forbidding his companions to write his hadiths for fear of mixing with the Qur'an. The prophet Muhammad himself emphasized the importance of writing something. He followed the advice given by the Qur'an. In surah al-Baqarah 2:282 to put everything in writing,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ

Meaning: O you who believe that if you do not pray in cash for a specified time, you should write it down. And let a writer among you write it correctly. And let the writer not be reluctant to write it down as Allah taught him, let him write, and let the debtor obey (what is to be written), and let him fear Allah, his Lord, The importance of writing as in a hadith is mentioned:

عن أبي سعيد الخدري أن رسول الله صلى الله عليه وسلم قال لا تكتبوا عني ومن كتب عني غير القرآن فليمحه

Meaning: From Abu Sa'id al-Khudri that the Messenger of Allah said; do not write (other than the Qur'an) from me. Whoever writes from me other than the Qur'an, let him erase it. Reading and writing are essential tools that God has taught us to communicate, as He says in the Qur'an al-Rahman 55: 4. عَلَّمَهُ الْبَيَانَ it means; teach him to speak well.

The next element of literacy is teaching, as indicated in the fifth verse, namely;

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

The education desired by the first verses that came down is rabbinical. At the same time, the person who does it is also called a rabbanny. The Qur'an characterizes teaching the written good (al-Qur'an) and unwritten (alm Raya).¹³

The Importance of Muneration Literacy in Hadith¹⁴

The importance of Muneration Literacy has been explained in the following authentic hadith.¹⁵

¹³ Moh. Fauzan Fathollah, "Perintah Literasi Dalam Perspektif Alquran Dan Relevansinya Terhadap Program Nawacita 'Indonesia Pintar,'" *Skripsi* (2018): 105.

¹⁴ Data Point, "U . S . Adults With Low Literacy and Numeracy Skills : 2012 / 14 to 2017," no. May (2022).

¹⁵ Zuhul Çeliktürk Sezgin, "Systematic Analysis of Digital Reading Studies in the Digital Age," *Participatory Educational Research* 9, no. 1 (2022): 233-250.

1. One Letter of Ten Kindness.

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا، لَا أَقُولُ: أَلِفٌ حَرْفٌ، وَلَكِنْ: أَلِفٌ حَرْفٌ، وَلَاَمٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.

It means: "Abdullah bin Mas'ud radhiyallahu 'anhu said: "The Messenger of Allah Sallallahu 'alaihi wasallam said: "Whoever reads one letter from the Qur'an then for him one good deed with that recitation, one good deed is multiplied into ten good deeds for example and I do not say الم one letter, but Alif is one letter, Laam is one letter, and Mimi is one letter." (Narrated by Tirmidhi and authenticated in the book Sahih Al Jami', no. 6469).

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَعَلَّمُوا هَذَا الْقُرْآنَ، فَإِنَّكُمْ تُؤْجَرُونَ بِتِلَاوَتِهِ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ، أَمَا إِنِّي لَا أَقُولُ بِ الْم وَلَكِنْ بِالْأَلِفِ وَالْأَمِّ وَالْمِيمِ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ

It means: "Abdullah bin Mas'ud radhiyallahu 'anhu said: "Study this Al-Quran, because you are rewarded by reading each letter ten goodness; I'm not saying that for الم, but for Alif, Laam, Mimi, each letter is ten goodness. " (Atsar, narrated by Ad Darimy and mentioned in the book Silsilat Al Ahadits Ash Shahihah, no. 660).

2. Kindness Eliminates Mistakes

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

It means: "Indeed, good deeds wipe out (sins) bad deeds." (Surah Hud: 114)

3. Read Lots of Rewards.

عَنْ تَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ فَنُوتٌ لَيْلَةٍ »

It means: "Tamim Ad Dary Radhi Allahu 'and said: "The Messenger of Allah Sallallahu 'alaihi wasallam said: "Whoever reads 100 verses in a night will be written down for him the reward of praying all night." (Narrated by Ahmad and authenticated in the book Sahih Al Jami ', no. 6468).¹⁶

4. More Noble in Prayer

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « أَيُّحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِقَاتٍ عِظَامٍ سِمَانٍ قُلْنَا نَعَمْ. قَالَ « فَثَلَاثُ آيَاتٍ يَفْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ حَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِقَاتٍ عِظَامٍ سِمَانٍ

It means: "Abu Hurairah radhiyallahu 'anhu narrated that the Messenger of Allah -peace, and prayer of Allah be upon him- said: "Would any one of you return to his house to find three pregnant, fat, and large camels in it?" We (the companions) replied: "Yes," the Prophet sallallahu 'alaihi wasallam said: "One of you reading three verses in prayer is better for him than getting three pregnant, fat, and big camels." (HR. Muslim). Thus a brief discussion of the Hadith of Generation Literacy, the hadith about reading the Qur'an haltingly, the hadith about reading sholawat, the hadith about reading the verse of the chair after prayer, the hadith about reading the letter al sincere ten times, the hadith

¹⁶ Taha Ali Dawood, "ISLAMIC Sciences Journal" 2025 (2021): 278-298.

about reading bismillah, the hadith about reading and writing, verses and hadith about reading and writing, authentic hadith about reading al-Qur'an. in the graveyard, it all teaches us how critical literacy and generation are in hadith.

The urgency of Literacy in Life¹⁷

The initial meaning understood from literacy is nothing but reading and writing because life is "reading and writing." Reading means understanding one's knowledge, and writing means applying one's ability to the life of worship according to religious guidance. Allah SWT, Before sending down other verses, which are full of teachings on life and life, has proclaimed that reading and writing are the keys to knowledge. The practice of reading and writing is the meaning of applied literacy, which can be helpful for others. The first five verses, namely Surah al-'Alaq verses 1-5, show the essence and urgency of reading and writing. The descent of this guidance indicates a new chapter of human liberation from backwardness. His spirit is "to order to read and learn to write to explore and reap various knowledge." That is why Allah SWT values ink and pen as the main tools in writing. Reading and writing have been "patented" in the Koran. Theologically both are an essential part of religious teachings that show the identity of humanity. Therefore, inspiration and new mindsets will radiate by reading so that they can write or actualize them in

¹⁷ Klaus Buddeberg et al., "Participation and Independence with Low Literacy: Selected Findings of the LEO 2018 Survey on Low Literacy in Germany," *Adult Literacy Education: The International Journal of Literacy, Language, and Numeracy* 3, no. 3 (2021): 19–34.

individual and collegial life sheets. Reading is the main object, while writing is the primary goal of implementing reading outcomes that are inspirational and positive.

The Relevance and Implications of the Qur'an Regarding Literacy in Society¹⁸

Sheikh Abdul Halim Mahmud writes in his book, *al-Quran fi Syahr al-Quran* explains, that "with the sentence (أَقْرَأْ بِأَسْمِ رَبِّكَ) the Koran is not only ordered to read, but 'reading' is a symbol of everything that is done by humans, both in nature and in nature. Active or passive. The sentence, in its meaning and spirit, wants to state, 'Read for the sake of your Lord, Move for the sake of your Lord, Work for the sake of your Lord.'¹⁹ Thus, if you stop moving or stop doing an activity, then it should also be based on (بِأَسْمِ رَبِّكَ), so that in the end, the verse means 'make your whole life, your form, in its method and purpose, all for the sake of Allah. In the Law of the Republic of Indonesia No. 20 of 2003, concerning the National Education System in Chapter I Article I, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by the people of the nation and state. The

¹⁸ İsa Deveci, "Review of Entrepreneurship Education Literature in Educational Contexts: Bibliometric Analysis," *Participatory Educational Research* 9, no. 1 (2022): 214–232.

¹⁹ Harb Al-Saudi Jibrel and Eid Al-Rawajfeh Aiman, "Cementing Devices and Ambiguity in the Holy Quran: Al-Qasas Surah as a Model," *Educational Research and Reviews* 17, no. 2 (2022): 68–73.

book "Literacy Movement Guidelines" mentions many stages of improving literacy culture, starting from habituation, development, and learning. The interpretation of reading and literacy programs launched by the government have the same goal, meaning that all of these are still very relevant in today's life.²⁰ Suppose in the interpretation that read in essential rtant to boost science and human knowledge in government programs. In that case, reading is intended and expected so that people can improve their standard of living, one of which is by reading and reading. Education. Thus, reading activities are very important to grow and motivate a person to learn and improve their life. Because reading is the initial capital to acquire knowledge, the information obtained will constantly increase through reading. It can bring readers to a broad intellectual gate with diverse expertise.

METHOD

The research method used in this research is a literature review or library research. According to Nazir, a literature study is the collection of data or information by examining the literature, books, reports, and notes relating to the problem being researched or solved.²¹ The main primary source in this research is the Koran which is also equipped with books and journal articles. Some of the main keywords used in this research

are al-Qur'an, Surat Luqman, and the concept of children's education.²² The primary reference sources in the form of journal articles used in this study range from the last ten years, except for the reference sources of the Qur'an and other relevant supporting books published several years before.

RESULT AND DISCUSSION

Numeracy literacy is essential to the skills that must be possessed. The Koran has explained the command of literacy since 14 centuries ago. The power is contained in the letter al-'Alaq verses 1-5, which explains the basic concepts of Islam in learning, which are introduced through the idea of reading and writing, which is considered a more effective tool in the world of education. Because by reading and writing, humans can become perfect. Discussing the urgency of reading means discussing the effects and goals of reading. Many benefits are obtained from reading activities. Reading activities can build a solid foundation to be able to learn and understand various disciplines, as well as apply them in everyday life. Efforts to improve the quality of human resources (HR) are a big task and require an extended period because it raises the nation's education. The quality of its education largely determines the future of a country. Therefore, education which is basically in a strategic position to transform Islamic values, can be a counterweight to secular values that have colored the joints of human life as a whole. So, in this case, education in Indonesia, especially Islamic education, can play its role by referring to and based on

²⁰ David Randall and Ashley Thorne, "Making Citizens: How American Universities Teach Civics," no. January (2017): 525.

²¹ Literary Studies, Australian International, and Academic Centre, "Pragmatic Study of Directive Speech Acts in Stories in Alquran," *Advances in Language and Literary Studies* 7, no. 5 (2016).

²² Robert M Kosanke, "濟無No Title No Title No Title" (2019): 56-59.

the Koran and Hadith to produce quality output, both intellectually and spiritually.

CONCLUSION

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