

Islamic Education in the Perspective of Surah At-Tawbah Verse 122: Lessons and Wisdom

Ahmad Nawirul Huda¹, Muhammad Yahya Abdullah², Atilla Afynanda Ezar Romdloni³

¹Malang State University 1

² Maulana Malik Ibrahim Malang Islamic State University 2

³SMA Al-Hikmah IIBS Batu 3

*Email Corresponding Author: nawirulhuda2b@gmail.com

Received: December 6, 2025

Revised: December 20, 2025

Accepted: December 23, 2025

ARTICLE INFO

Keywords:

Islamic Education;
Quranic Values;
Surah at-Taubah Verse 122

Kata Kunci:

Pendidikan Islami
Nilai Qur'ani
Surah at-Taubah Ayat 122;

ABSTRACT

This article discusses the values of Islamic education contained in Surah At-Taubah verse 122, which are relevant in shaping individuals and society based on scientific and moral principles. This verse emphasises the importance of *tafaqqub fiddin* (deepening religious knowledge) as the main element of Islamic education. The education reflected in this verse is not only orientated towards theoretical knowledge but also includes integral spiritual, moral and social aspects. This is proven by the many commentators who research and study this verse. Every verse mentioned in the Qur'an has significant meaning and values, and the values contained are learning and education for human life. The aim of this research is to find out the educational values contained in at-Taubah verse 122. The method used in writing this journal is the descriptive analysis method, namely analyzing the problem to be discussed by collecting library data, opinion of the commentators. Then describe the opinions of the commentators, then create conclusion. The results of the research show that the values of Islamic education contained in Surah At-Taubah verse 122 are: 1). Deep Understanding of Religion. 2). Continuing Education. 3). Da'wah duties. 4). Security Awareness and Precautions. 5). Consideration in Action.

ABSTRAK

Artikel ini membahas nilai-nilai pendidikan Islam yang terkandung dalam Surah At-Taubah ayat 122 yang relevan dalam membentuk individu dan masyarakat berdasarkan prinsip-prinsip ilmiah dan moral. Ayat ini menekankan pentingnya *tafaqqub fiddin* atau pendalaman ilmu agama sebagai unsur utama dalam pendidikan Islam. Pendidikan yang tercermin dalam ayat tersebut tidak hanya berorientasi pada pengetahuan teoretis, tetapi juga mencakup aspek spiritual, moral, dan sosial yang bersifat integral. Hal ini diperkuat oleh banyaknya para mufasir yang meneliti dan mengkaji ayat tersebut. Setiap ayat dalam Al-Qur'an memiliki makna dan nilai yang signifikan, dan nilai-nilai yang terkandung di dalamnya menjadi pedoman pembelajaran serta pendidikan bagi kehidupan manusia.

Tujuan penelitian ini adalah untuk mengetahui nilai-nilai pendidikan yang terdapat dalam Surah At-Taubah ayat 122. Metode yang digunakan dalam penulisan jurnal ini adalah metode analisis deskriptif, yaitu dengan menganalisis permasalahan yang dibahas melalui pengumpulan data kepustakaan serta pendapat para mufasir, kemudian mendeskripsikan pendapat-pendapat tersebut dan menarik kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan Islam yang terkandung dalam Surah At-Taubah ayat 122 meliputi pemahaman agama yang mendalam, pendidikan yang berkelanjutan, pelaksanaan tugas dakwah, kesadaran dan kewaspadaan terhadap keamanan, serta pertimbangan dalam bertindak.

This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International license (<https://creativecommons.org/licenses/by/4.0/>)

A. INTRODUCTION

The Angel Jibril serves as the medium of bestowal, by which the Qur'an is bestowed upon the Prophet Muhammad SAW as the words of Allah SWT, which will carries on as the main source of the dictations of Islam and the guidance of muslims until the end of time (Blackhirst, 1994). The elaboration of every aspect of life, including education, has long been explained within the Qur'an, which serves as the source of all knowledge. The contents of meaning, values of education and teaching for human life has been quoted in the Qur'an (Arisiana & Prasetiawati, 2019).

The verses of the Quran were bestowed to Earth as a perserver of human happiness, guiding people towards the straight and true path that is approved by Allah SWT. Therefore, so that humans are not mistaken in interpreting a verse of the Quran as a guide, and a source of knowledge in the daily routine of human life, an understanding of the asbabun nuzul of the verse is very necessary in the interpretation of Quranic verses (Bahrudin, 2023).

The Qur'an is a book of da'wah that contains calls for goodness and prohibition of badness, calls for monotheism to God and discourages people from associating Him with anything. *amar makruf nahi munkar* is one of the commands of Allah SWT that must be obeyed by everyone. The teachings of Islam as a mercy for nature cannot be achieved by itself but must be achieved through the efforts of *amar makruf nahi munkar*. Therefore, every Muslim is obliged to carry out the commandments of good, according to his ability (Afandi, 2024).

Various verses inviting humans to examine, admire, and contemplate God's creation, in heaven, on earth, and in between, will be found in the Qur'an. Taqorrub is one of the ways to get closer to God by reading and contemplating the verses of the Quran, as well as contemplating what is happening in this universe. God encourages humans to admire this universe. The sky becomes a shelter and the earth becomes a developer where humans live. Everything is a sign of the greatness of Allah SWT. This can be known, and achieved through education (Zubaidillah, 2018).

Education is a conscious and purposeful activity. The educational process is carried out consciously and on the basis of clear objectives. As far as the Quran is concerned, there is no dichotomy between education and learning. It's just that in the Quran certain terms are used to refer to the term education and teaching, namely ta'lim, ta'dib, tarbiyah and tazkiyah. The meaning of tarbiyah according to al-Baidlawi is to teach something from small things to important things (Jihan, Chairunnisa, & Ardianti, 2023).

The foundations of Islamic education are essentially the same as Islamic education. In his book, Abdullah states that the foundation of Islamic education is the Qur'an and the Prophet's Hadith. All educational activities must be related to or based on the Qur'an as explained by Allah SWT and must follow the Sunnah of the Prophet SAW written in the Hadith. The Qur'an which

is the basis of Islamic education contains many terms related to education, such as *al-tarbiyyah*, *al-tarim*, *al-tadib*, *al-riyadah*, and others (Harahap, Ritonga, Darlis, & Harahap, 2022).

Al-Quran and Hadith are basically the source of Islamic education. Therefore, anyone who wants to improve the quality of Islamic education must rely on the Al-Quran and Hadith in an Islamic educational institution, starting from the authorizers in Islamic educational institutions, therefore Islamic values must be applied continuously in Islamic education, so that it can be enjoyed by the policy makers of the institution. Islamic organizations apply, so that these values can cultivate, and can be applied in the environment. That way, Islamic educational institutions can develop in society or government (Bahruddin, 2023).

Islam puts heavy emphasis on education, with no distinction between men or women. A hadith of the Prophet Muhammad SAW dictates:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

“The pursuit of knowledge is an obligation of every muslim, be it male muslims or female muslims” (HR. Ibnu Abdil Barr).

Tafsir tarbawi, a branch of academic *ijtihad*, explores the Qur'an from an educational perspective. This interpretive approach examines educational models derived from the Qur'an, ensuring that its teachings serve as the core values in education. The Qur'an extensively discusses educational models and foundational principles, as exemplified in Surah At-Tawbah, verse 122. This study aims to analyze the educational values embedded within Surah At-Tawbah, verse 122, and their implications for contemporary Islamic education. By examining the verse through the lens of *tafsir tarbawi*, this research seeks to highlight how Qur'anic teachings can be integrated into modern educational frameworks to foster holistic intellectual and spiritual development.

B. METHODS

The type of research used by the author is qualitative research methods (Lubis, 2009). Qualitative research is research that uses a naturalistic approach to seek and find meaning or understanding of phenomena in a particular context (Creswell, 2020). The type of research used in this thesis is library research. One type of research considered from the angle of data collection is library research. It is called library research because the data or documents needed to conduct research come from libraries in the form of books, encyclopedias, dictionaries, journals, documents, magazines, and others (Djuaeni & Usman, 2021).

The research method used in this study is *maudui* or thematic approach. This method focuses on a particular topic and seeks the Quranic view on that topic by collecting all the verses mentioned about it, analysing and understanding them verse by verse, and then it is a way to collect the general clauses in the related heads (Hasibuan, 2022). Especially topics such as *mutlaq* and *Muqayyad*. The Maudui method was chosen for this document because it correlates with interpretation by using primary data sources, namely the Qur'an, and secondary information in the form of Tafsir books used in writing this document. the sources related to this book are Tafsir al-Misbah by M. Quraysh Shihab, Tafsir al-Ma'ani by al-Arsi, Tafsir al-Qurtubi, etc. The type of survey used in this research is Library Research.

In this study the authors used data collection techniques which included documents. Documents are records of past events (Creswell, 2020). The material can be in the form of articles, pictures, monumental works, and others made by someone. Written records such as diaries, life stories, history, biographies, regulations, guidelines, etc. Documents in image format, such as photographs, drawings, and sketches. Documentation in the form of works such as works of art can be in the form of photographs, sculptures, films, and others. Data collection through document data sources in the form of magazines and books of Talbawi interpretation. Data collection techniques using documents. Data analysis in the form of data reduction, data classification, data analysis and conclusion drawing.

C. RESULTS AND DISCUSSION

In accordance with the task of humans living in the world to worship Allah, humans have the right to obtain education and knowledge in order to play a role in human life and worship him. The Quran affirms the right of humans to education and knowledge as can be seen from Surah At-Taubah verse 122. The relationship between the right to education and this verse and letter is because it discusses the concept, benefits, and virtues or urgency of getting education from a religious point of view. Surah At-Taubah verse 122 reads as follows:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

It is not appropriate for mu'minin (believers) to all depart towards (the battlefield). Why not have, of each tribe of them, a few men to deepen their knowledge of religion and to give heed towards their own kind should they return to them, so that they can take care of themselves (Blackhirst, 1994).

The Reason for the Revelation and the Interpretation of Surah At-Taubah Verse 122

There are various opinions regarding the Asbabun Nuzul of verse 122 of Surah At-Taubah. According to Ibn Katzir, this verse was originally revealed in the context of the entire tribe that went with the Prophet to the battle of Tabuk. Allah is explaining what He wants in this verse. Secondly, according to Mujahid's Asbabun Nuzul, this verse refers to some companions of the Prophet (sallallahu 'alayhi wasallam) who went to the interior, achieved the welfare of the people and benefited from the fertility of the region. They preached to everyone they met. Yet there were those who said: "We see nothing but you leaving your companions (the Prophet sallallahu 'alayhi wasallam) and coming to us (Fatimah, Nasokah, & Sofwan, 2023)."

The story of Abdullah bin Ubaid bin Umer explains that the believers wanted to engage in jihad because of their seriousness called for by the Prophet Muhammad. They immediately left the prophet, and set out for the battlefield to fight with the weak. This verse (Surah at-Taubah verse 122) was revealed after the Ghazwah of Tabuk, and was revealed as an order for the believers to leave immediately, but some had to stay behind to increase their knowledge (Julisman, 2023).

Meanwhile, the scholars mentioned a story, the Prophet SAW when he returned to Medina, he sent a large army to various regions. There were so many people who wanted to join this small army that very few would stay with the Prophet and not fight, except for a few people in Medina. This verse guides Muslims in the division of labor by emphasizing that it is inappropriate for believers to rush to the place of war, and all of them to go to the battlefield. The verse also urges Muslims to have some of the soldiers to stay in Medina and complete their tasks of deepening religious knowledge, and teaching it to other soldiers after returning from battle (Shihab, 2008).

If there is no call for general mobilization, why don't we ask each group, especially large groups, some of them, to really deepen their religious knowledge so that they can do good by deepening their religious knowledge for themselves and others, and benefit the group. warning to those who are members of the army commissioned by the Prophet SAW. That is, if one day after completing the da'wah, they, especially the members of the army, return to people who have advanced their knowledge, so that the people who alienated the Prophet SAW because of his duty can be careful and protect themselves (Nihaya, 2016).

it is explained that the meaning of the verse is that although jihad is one of the ways to get Allah's paradise, it is not appropriate for all Muslims to go for jihad so that it does not leave to continue other tasks or roles. So it should be from some of these large groups that there are some who are serious about deepening religious knowledge. So that they can give a warning to the group of war troops when they return to their hometowns after the completion of their duties (Sulam, Zuhaini, & Akbar, 2023).

The researcher concluded that the reason for the verse's revelation was the large number of people during the tabuk ghoswah who wanted to leave Medina to join the war with the Prophet Muhammad SAW and his companions who served as warriors. Rasulullah SAW forbade them all to join the battlefield and encouraged them to stay in Medina to study and deepen religious knowledge in order to convey the knowledge they had learned to the Muslim soldiers after returning from the battlefield (Fatimah et al., 2023).

This verse was revealed in the context of war preparations and the call to battle. At the time, there were several ongoing wars between Muslims and their enemies. This verse emphasizes the importance of religious education and knowledge in the Muslim community. The scholars and people knowledgeable about religion were asked not to just go to war, but should also stay among the community to provide teaching, guidance, and warnings to the people so that they understand and practice their religion correctly (Ustadzi, 2020). From the interpretation of verse 122 above it can be concluded that it is very fundamental. It is very fundamental about education and even demanding knowledge is no less important than jihad war in the way of Allah (Izzan & Mubarak, 2025).

Even in the legal level of demanding knowledge has a higher level than jihad in the context of the circumstances of verse 122. In this verse the position of jihad occupies the law as a fardhu kifayah law, which explains that if there are already some people who carry it out then the obligation falls on the other people. But it is different from demanding knowledge which has a legal position as fardhu 'ain. Demanding knowledge or getting education in Islam is included in fardhu 'ain where the law is mandatory for every human being to deepen knowledge, especially religious knowledge. Regardless of the factors inhibiting the achievement of education, every human being automatically has the right to education from birth.

The meaning in Surah At-Taubah verse 122 besides confirming the importance of fulfilling the right to education also confirms the purpose of studying religion is none other than to guide, teach and warn his people as a practice of his knowledge. So that they are not confused and ignorant about religious law which is the basis for every worship. Getting the right to education is something that must be grateful for and taken seriously. Because in addition to studying is an obligation that is fardhu 'ain but also from the social side it is a matter of luck that many other people want to be in that position.

As such, religious knowledge and religious education are important aspects of Islam, and this verse reminds us that even in times of war, those who are more knowledgeable about religion should still be there to provide guidance and instruction to their communities. This is one aspect of wisdom and strategy in conflict outlined in the Quran.

The Values of Islamic Education in Surah At-Tawbah Verse 122

The implementation of education and teaching has been highly considered by Islam since the beginning of its existence. As we can see in what is normatively-theologically affirmed in the Qur'an and as-Sunnah. And empirically can be seen from history. Therefore, it is necessary to know that normatively and theologically that the source of Islamic teachings, namely the Qur'an and as-Sunnah which are recognised as guidelines for life in this world and the hereafter, pay great attention to education. As for one of the verses in the Qur'an, namely in Qs. Surah At- Taubah verse 122, which teaches about the importance of deepening religious knowledge, conveying correct information so as to create learning objectives effectively for students.

From this verse we can learn that war/jihad and deepening religion are important things. And both are complementary but not all Muslims have to fight, some have to deepen their religious knowledge. Jihad is divided into several types, including jihad against unbelievers, hypocrites, devils and lust. In addition, eradicating poverty, ignorance, disease, etc., is a jihad that is no less important than the jihad of taking up arms against the infidels. Intellectual jihad by teaching their knowledge, teachers with their education, leaders with their justice, businessmen with their honesty, and so on. Especially for teachers, the verse above has motivated us that people who fight in the battlefield

and people who go to study and then teach their knowledge have the same position in the side of Allah SWT (Azzahra et al., 2024).

So the virtue of demanding knowledge and teaching it is as rewarding on the side of Allah as jihad. So many rewards promised by Allah and His Prophet as a motive for learners and teachers and teaching others then he will get the same goodness as the person who did it, without reducing the reward of the person who did it, and vice versa.

This verse indicates that it is obligatory to seek knowledge. The Prophet himself had stayed in Muqim at a time when all his companions were going to war, but after learning that not all of them could fight, some of them then stayed with the Prophet to study religious matters. These people were then given the additional responsibility of teaching what they had understood to the jihadi fighting men upon their return (Sulam et al., 2023).

This verse explains all the rules relating to war and education. In other words, the laws of studying and deepening religion. This means that deepening religious knowledge is a way of fighting by utilizing evidence and providing evidence which is the most important pillar in invoking Allah SWT and upholding the principles of Islam, because fighting with the sword itself is prescribed only as a fortress and barrier to protect the way of preaching Islam and prevent it from being manipulated by the hands of disbelievers and hypocrites (Ustadzi, 2020).

In Islam, one who fights in the field of knowledge is as valuable as one who fights on the battlefield. In this regard, the Prophet said: "On the Day of Judgment, the ink written by the scholars will be weighed against the blood of the martyrs." Who are these scholars? They are those who study their religion, practice it well, and transmit that knowledge to others (Akit, Fatkhurrohman, & Nasokah, 2023).

Islamic education is highly valued. This is evidenced in the Quran which discusses many concepts and principles of education. One of them is found in Surah At Taubah verse 122 which means: Not all believers should fight (battlefield). Why do not some of each group go to the prophet to deepen his religious knowledge and warn his people upon their return so that they can protect themselves? According to a narration it is explained that: It was narrated from Abdullah bin Ubaid bin Amir who said: because of the zeal of the believers in jihad, when they were sent by the Messenger of Allah. To carry out jihad, they all went out (jihad) and left the Messenger of Allah SAW. Only in Medina was this verse revealed.

Al Mawardi explains that the purpose of every event in the life of a believer is to strengthen faith and gain wisdom in order to gain a better position in piety towards Allah Ta'ala. In this section, events related to war and the deepening of knowledge have this purpose. Al-Mawardi mentioned the meaning of *liyatafaqqahu fid diin* (Fatimah & Sofwan, 2023).

Almaraghi said that this verse indicates the obligation of the believers to strive to deepen their religious knowledge in other countries and make all the necessary preparations for studying religion in accordance with the law, so that the country can ensure the welfare of its people. Concentrating on deepening the knowledge of religion is a practice of great value in the sight of Allah, a practice that is no less valuable than facing the enemy in the field of jihad (Romdhoni & Fauziah, 2023).

Al-Qurtubi believes that this verse is the source of the command to seek knowledge. The purpose of seeking knowledge is not to seek rank (status), wealth, oppress subordinates and emulate the wrongdoers, but the purpose of seeking religious knowledge is to invite people to goodness, teach and warn them of the consequences of ignorance and inaction about what they do. Know this, in the hope that they will fear Allah and be aware of the consequences of disobedience, so that all believers will know their religion and be able to spread its preaching and defense (Aryawan, Askar, & Kamaruddin, 2022).

Understanding the verse above, Almaraghi argues that the verse reveals the obligation of the faithful to deepen their religious knowledge and try to prepare everything necessary to study religion in other countries in accordance with the law so that the state is able to guarantee the

welfare of its people. Focusing on deepening religious knowledge is an act that is classified as high value in the eyes of Allah SWT and no less than facing enemies in the realm of jihad.

Yet this verse symbolizes the obligation to seek knowledge, for it says “It was not proper for all the believers to go away while the Prophet himself stayed and lived alone.” Allah curses those who oppose everything, why don't they stand firm with the Prophet in maintaining and deepening their religious knowledge (Shihab, 2008).

This verse also contains a discussion of important principles and very subtle instructions. It means that Muslims must provide special human resources capable of meeting all common needs, namely people who are focused and earnest in their implementation, without regard to others. that the interests of Muslims can be realized and their interests can be realized, and the direction of view and the goal they are aiming for is one, namely protecting the interests of religion and the world, although the path is different, and the methods are diverse. Hence the actions vary, but the goal is one, which is to encompass general intelligence that is useful in all fields.

From the discussions above, it can be concluded that surah At-Tawbah verse 122 delivers the following messages containing Islamic education values:

1. Deep Religious Understanding: This verse emphasizes the importance of deep religious understanding before going to war. It is an educational value that encourages individuals to understand their religion well before engaging in important actions or decisions.
2. Sustainable Education: This verse indicates that some Muslims should stay behind so that they can continue to deepen their religious understanding. This illustrates the importance of continuing education in Islam, where individuals are expected to continue learning and deepening their religious knowledge (Nashr, Khaliq, & Athoillah, 2024).
3. Da'wah duties: Those who stayed behind were instructed to give warnings to the people when they returned from war. This emphasizes the importance of sharing religious knowledge and Islamic values with others as well as performing da'wah.
4. Security Awareness and Vigilance: This verse indicates the importance of security awareness and vigilance in situations that may be dangerous. This can be interpreted as an educational value that teaches Muslims to protect their community and country.
5. Consideration in Action: This verse also teaches that Muslims should not go to war all at once, reminding of the importance of wise consideration and planning in their actions.

The educational values contained in this verse include religious understanding, continuing education, da'wah, security awareness, and judgment in action. A more in-depth interpretation of this verse can be found in Quranic commentaries written by Islamic scholars or in specialized journals that discuss this topic in more detail.

D. CONCLUSION

The conclusions of this study are: the values of Islamic education contained in Surah at-Taubah verse 122 are: 1). Deep Understanding of Religion. 2). Sustainable Education. 3). Da'wah Duty. 4). Security Awareness and Vigilance. 5). Consideration in Action. There is a very simple message that has a very important positive impact. That is, every Muslim should prepare all the benefits he receives for the benefit of the entire ummah and take the time to spread these benefits.

This verse cements how knowledge functions to educate mankind. As such, it would be unfair should part of the followers of Islam seek knowledge in pursuit of position, status, or self-beneficiaries. Moreover, to use knowledge as a source of pride and vanity towards those who are less fortunate in receiving such is an evil and wrong action.

REFERENCES

- Afandi, A. J. (2024). Discourse on Amar Ma'ruf Nahi Munkar in Islamic Theology. *Tebuireng: Journal of Islamic Studies and Society*, 5(2), 360–377. <https://doi.org/10.33752/tjiss.v5i2.7741>
- Akit, U., Fatkhurrohman, F., & Nasokah, N. (2023). KONSEP TAFALUQ FIDDIIN DALAM SISTEM PENDIDIKAN PESANTREN (KAJIAN AL-QURAN SURAT AT-TAUBAH AYAT 122). *Al Jabiri: Jurnal Ilmiah Studi Islam*, 2(1), 1–13. <https://doi.org/10.53866/aljabiri.v2i1.540>
- Arisiana, T., & Prasetiawati, E. (2019). WAWASAN AL-QUR'AN TENTANG KHAMR MENURUT AL-QURTHUBI DALAM TAFSIR AL-JAMI' LI AHKAM AL-QUR'AN. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 4(2), 243–258. <https://doi.org/10.25217/jf.v4i2.588>
- Aryawan, A., Askar, A., & Kamaruddin, K. (2022). Patriotisme Perspektif Islam “Refleksi Qur'an Surah At-Taubah Ayat 122 Dalam Membangun Bangsa Yang Berkarakter.” *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES)* 5.0, 1(1), 183–188.
- Azzahra, N., Aisya, R. D., Novita, N., Masaid, F., Wismanito, W., & Fakhlevi, S. (2024). Anak Didik Dalam Perspektif Al Qur'an: Kajian Analisis Qs. At-Tahrim 66/6, Qs As-Syuara 26/214, Qs. At Taubah 9/122 dan Qs. An-Nisa 4/170. *Student Scientific Creativity Journal*, 2(3), 01–11. <https://doi.org/10.55606/sscj-amik.v2i3.3051>
- Bahrudin, B. (2023). Studi Komparatif Terhadap Interpretasi Khamar Perspektif Kiai Haji Shaleh Darat Dan Kiai Haji Daud Ismail. *Journal Education And Islamic Studies*, 1(1), 61–69. <https://doi.org/10.55062//JEDIES.2023.v1i1.328/5>
- Blackhirst, R. (1994). Revelation in Islam. *Asian Philosophy*, 4(1), 71–79. (world). <https://doi.org/10.1080/09552369408575389>
- Creswell, J. W. (2020). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research, Global Edition*. Pearson Education.
- Djuaeni, M. N., & Usman, A. (2021). Al-lughah al-'arabiyah fi al-ma'ahid al-islamiyah bi indunisiya: Mushkilatuha wa turuq halliha. *Studia Islamika*, 28(2), 413–455. Scopus. <https://doi.org/10.36712/sdi.v28i2.21936>
- Fatimah, S., Nasokah, & Sofwan, M. (2023). KONSEP PENDIDIKAN ISLAM TENTANG KEUTAMAAN ILMU (KAJIAN QS. AT-TAUBAH AYAT 122). *Al Ghazali*, 6(1), 37–47. https://doi.org/10.52484/al_ghazali.v6i1.371
- Harahap, S. W., Ritonga, A. A., Darlis, A., & Harahap, H. (2022). Analisis Konsep Tarbiyah Ta'lim dan Ta'dib dalam Perspektif Tafsir Al-Qur'an. *Instructional Development Journal*, 5(3), 201–208. <https://doi.org/10.24014/idj.v5i3.19951>
- Hasibuan, U. K. (2022). *KAJIAN TERHADAP TAFSIR: METODE, PENDEKATAN DAN CORAK DALAM MITRA PENAFSIRAN AL-QUR'AN | PERADA*. Retrieved from <https://ejournal.stainkepri.ac.id/index.php/perada/article/view/105>
- Izzan, A., & Mubarak, M. H. (2025). Motivasi Belajar Dalam Al Quran At Taubah Ayat 122 Studi Ilmu Pendidikan Islam. *Masagi*, 3(2), 34–39. <https://doi.org/10.37968/masagi.v3i2.695>
- Jihan, Chairunnisa, & Ardianti, S. (2023). Nilai-Nilai Pendidikan Islam Dalam Kisah Nabi Nuh A.S. *DIROSAT: Journal of Education, Social Sciences & Humanities*, 1(2), 41–50. <https://doi.org/10.58355/dirosat.v1i2.9>
- Julisman, A. (2023). *PENTINGNYA PEMIMPIN YANG TAFALUQ FIDDIIN DALAM QS. AT-TAUBAH: 122 MENURUT MUFASIR* (Skripsi, UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU). UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU. Retrieved from <https://repository.uin-suska.ac.id/73973/>
- Lubis, M. A. (2009). Educational technology as a teaching aid on teaching and learning of integrated Islamic education in Brunei Darussalam. *WSEAS Transactions on Information Science and Applications*, 6(8), 1370–1379. Scopus. Retrieved from Scopus.

- Nashr, T., Khaliq, A., & Athoillah, M. (2024). URGENSI MENUNTUT ILMU DAN KESETARAANNYA DENGAN JIHAD FI SABILILLAH (TAFSIR SURAT AT-TAUBAH: 122). *TARQIYAH: Jurnal Pendidikan dan Literasi*, 2(2), 61–76.
- Nihaya, H. (2016). Konsep Pendidikan Islam Dalam Prespektif Al QurânTMan Surat at Taubah Ayat 122. *Al Ulya: Jurnal Pendidikan Islam*, 1(1), 27–38. <https://doi.org/10.36840/ulya.v1i1.37>
- Romdhoni, A. A., & Fauziah, S. A. (2023). The Position of Science From The Islamic Perspective (Analysis of Surat al-Taubah Verse 122). *AL-IKHSAN: Interdisciplinary Journal of Islamic Studies*, 1(1), 14–18. <https://doi.org/10.61166/ikhsan.v1i1.3>
- Shihab, M. Q. (2008). *Lentera Al-Quran: Kisah dan Hikmah Kehidupan*. Mizan Pustaka.
- Sulam, I., Zuhaini, Z., & Akbar, H. (2023). ANALISIS PRINSIP-PRINSIP PENDIDIKAN DALAM PERSPEKTIF AL-QUR'AN (Studi Tafsir Surah At-Taubah Ayat 122). *JOM FTK UNIKS (Jurnal Online Mahasiswa FTK UNIKS)*, 3(2), 93–109.
- Ustadzi, A. H. (2020). Jihad Intelektual Generasi Milenial: Muqobalah QS. At Taubah Ayat 122 dan Pesan Perdamaian dalam Syair Al Jihad Wal-Ijtihad Karya KH. Saaduddin Annasih, Lc., M.Pd. *AT-TURAS: Jurnal Studi Keislaman*, 7(1), 1–15. <https://doi.org/10.33650/at-turas.v7i1.991>
- Zubaidillah, M. H. (2018). HUBUNGAN KEMAMPUAN BAHASA ARAB DENGAN PRESTASI HAFALAN ALQURAN SISWA. *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban*, 1(2), 19–38. <https://doi.org/10.35931/am.v1i2.31>