

Perspective Learning Concept Q.S. An-Nahl 125-126 (Comparation Study of Classic and Competorary Interpretation)

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Abstract

The concept of learning is the main key to achieving learning objectives. The concept of learning is developed with unequal relationships. This unequal relationship is caused by the role of educators and students being likened to master and slave. Educators have authority and power, while students are slaves who can only follow the rules of the teacher. This research is library research. The primary source of research is the interpretation and tarjamah of Q.S. an-Nahl verses 125-126. Secondary sources are books and journal articles related to learning concepts. This research aims as follows: first, to find out the learning paradigm in bad 21. Second, to find out the comparison of interpretations of Q.S. an-Nahl verses 125-126. Third, analyze and contextualize Q.S. an-nahl verses 125-126 in the learning process. The research results explain that the concept of learning is based on Q.S. Surah An-anahl verses 125 and 126 are a humanist-critical-emancipatory learning concept. Apart from that, the learning concept is strengthened by the behavior of educators, namely wise and wise, gentle and meaningful narratives, and critical dialogue full of benevolence.

Keywords: learning concept, an-nahl, comparative interpretation

INTRODUCTION

Learning is one of the key components of education. Quality education is the result of a quality learning process. Quality learning is a process that places students at the center of the learning experience. The educator's roles include those of a teacher (*muallim*), a mentor (*muaddib*), and a guide (*murabbi*). The role of the teacher (*muallim*) involves the transfer of knowledge. Educators provide knowledge to students thoroughly according to the needs and circumstances of the students. As a *muaddib*, the educator is tasked with instilling virtuous behavior in students. The internalization of such virtuous behavior requires a system and consistent practice within the educational institution. As a *murabbi*, the educator is tasked with developing and nurturing the talents and interests of students. (Satra et al., 2025)

The urgency of research on the concept of learning in Quranic Surah An-Nahl 125–126 has become crucial amid the increasingly complex and fragmented dynamics of global society. Fundamentally, the way humans communicate and transform moral values is undergoing a massive paradigm shift due to an unstoppable flow of information. The main reason is the loss of ethics in public discourse, which often triggers sharp polarization, both in physical and digital spaces. Empirical evidence indicates that without a strong methodological foundation, the delivery of messages of goodness or education often clashes with destructive social resistance, which ultimately triggers horizontal conflict rather than enlightenment. For instance, the proliferation of hate speech cloaked in the guise of truth highlights a failure to adopt the principles of wisdom

and sound exhortation. In conclusion, this research is of great importance to the broader public as it offers theological-pedagogical solutions rooted in sacred texts to mitigate this moral communication crisis. By re-exploring Qur'anic principles, we can discover a more humane formula for building a civilization grounded in substantive dialogue and imbued with authentic values of civility (Wijayanti, 2025).

The fundamental problem facing society today is the dichotomy between the spirit of conveying the truth and the means or methods used to convey it. In many communities, it is often observed that the noble goals of education or da'wah are not accompanied by psychological and sociological sensitivity toward the intended audience. This gives rise to sociocultural problems where moral messages are instead perceived as a threat to individual freedom or even labeled as a form of ideological coercion. This phenomenon is exacerbated by the public's low literacy regarding how the Qur'an regulates proper debate (*mujadalah*) without demeaning the dignity of the interlocutor (Handayani & Jaya, 2024). Consequently, instead of fostering positive social transformation, what emerges is apathy toward religious values, as they are perceived as rigid and unable to adapt to the times. This inability to harmonize principled firmness with gentle methods is the primary concern underlying this research. Society needs a moral compass that can bridge the gap between the idealism of the text and the complex realities of society, so that every effort at education and enlightenment can be accepted as a form of the common good, rather than as a catalyst for new divisions (Alfiyah, 2022).

The discourse on Q.S. An-Nahl verses 125-126 has actually received a lot of attention from previous researchers, but most are still fixated on textual theological analysis alone. Previous research has succeeded in mapping the definitions of *hikmah*, *mau'idzah hasanah*, and *mujadalah* etymologically and terminologically in the context of *da'wah* in general. Several scholars have examined this verse through the lens of a particular exegete figure to see the consistency of the figure's thoughts on religious moderation. The concept of learning in the Qur'an is as follows: first, Syukri's research explains that the concept of learning the Qur'an does not necessarily use the terms, *allama-yu'allimu*, but also *yuwâri, yatafakkaru* contains elements of learning. This reality shows that the concept of learning the Qur'an is more nuanced in concrete media than abstract-verbal (Syukri, 2017).

Second, Nadia Rohmah Husen's research explains that when comparing the interpretations of Sayyid Qutb and Buya Hamka, certain similarities emerge: First, both interpret the word "*Hikmah*" as understanding and adapting the *mad'u* through both speech and behavior. Second, both permit *Jidal*, while taking into account two important aspects, namely the *da'i* and the *mad'u*. Third, both interpret verse 127 regarding patience in da'wah as being divided into two: patience while engaging in *da'wah*, which involves facing trials, suffering, and reproach, and patience when receiving the results of *da'wah*, because sometimes some accept and follow, while others oppose. There are also differences in interpretation between the two, namely: First, Sayyid Qutb interprets the term "*Mau'idzatul Hasanah*" as advice conveyed effectively through speech, while Buya Hamka interprets it as advice conveyed alongside an example or teaching. Second, Buya Hamka mentions the *asbabun nuzul* in verse 126, whereas Sayyid Qutb does not, and in this verse, Buya Hamka's discussion focuses more on the patience of the Prophet Muhammad (peace be upon him) in preaching, whereas Sayyid Qutb explains the necessity of retaliation in preaching if required to preserve the dignity and honor of the call (Husenz, 2018). Third, Abdul Haris Pito's research explains that many verses of the Quran and hadiths of the Prophet are consistent with theories regarding the use of media in the modern era, such as the use of audio and visual media, as well as multimedia-based educational media (Pito, 2018).

The significance of this research lies in its attempt to fill this gap by conducting an in-depth synthesis through comparative study. The primary focus of this research is not merely to reiterate existing definitions, but to explore how changing times influence the way exegetes interpret "goodness" in their interactions with fellow human beings.

METHODS

This study employs a qualitative approach using the library research method. The main focus of the study is the verses of the Qur'an along with the interpretations of the exegetes through interpretive analysis. The method used is the *muqaran* (comparative) method, which involves examining and comparing several exegetical works regarding the verses under study. The exegetical literature compared includes: *Tafsir al-Azhar*, *Tafsir al-Bayan*, *Tafsir al-Munir*, *Tafsir al-Jalalain*, Translation of *Tafsir al-Furqan*, Translation of the Noble *Qur'an*, *Tafsir Ibn Kathir*, and *Tafsir fi Zhilalil Qur'an* (Nasution, 2012). In addition to this comparison, the researcher also reconstructed the meaning of Quranic Surah An-Nahl, verses 125–126, from an educational perspective.

RESULT AND DISCUSSION

Learning concepts in Islamic education

Learning is a process of interaction between educators and learners. This interactive process is built on a foundation of freedom and an awareness of the importance of knowledge. The following are several definitions of learning according to experts: First, according to Syaiful Sagala, as cited by Ramayulis, learning is the process of teaching students using learning principles and theories aimed at achieving learning objectives (Ramayulis, 2011). Second, according to Corey, as cited by Ramayulis, learning is the management of the learning environment, involving educators, learners, and instructional materials, to achieve desired responses and learning objectives. Third, according to Hamalik, as cited by Ramayulis, learning is the combination and interaction of all components necessary to achieve learning objectives. These components include educators, learners, learning materials, and learning procedures. Based on these observations, it can be concluded that learning is an interaction between educators and students in a pleasant learning environment, thereby achieving learning objectives with the support of various media (Ramayulis, 2011)

Quality learning can be assessed based on several principles of learning. These principles include: first, the presence of both mental and physical activities in the learning process. These activities teach students the significance of their experiences. These experiences gradually foster the continuous internalization of values and knowledge. According to Paul B. Diedrich, as cited by Ramayulis, student activities include the following: visual activities, oral activities, listening activities, writing activities, drawing activities, motor activities, mental activities, and emotional activities. Second, student motivation in the learning process. Student motivation is determined by internal and external factors. Internal factors include students' awareness and aspirations. External factors include rewards, recognition, the teacher's performance, and the media used. Third, the uniqueness of students. Every individual has different talents and potential. Educators need to nurture and explore this potential during the learning process. Educators can vary their teaching methods and media so that this potential can develop effectively and appropriately. Fourth, the aspect of learning media and resources. Learning media and resources should be up-to-date, engaging, and aligned with learning objectives. Fifth, the aspect of exemplary conduct, which includes the educator's attention and communication skills. Communication skills are based on language that is easy to understand and engaging for students (Ramayulis, 2011)

A Comparative Exegesis of Quranic Surah an-Nahl, Verses 125–126

Surah An-Nahl is the 16th surah. Another name for this surah is Surah An-Niam. The word "an-nahl" appears in verse 68. "An-nahl" means "bee." The text of verses 125–156 of Surah An-Nahl is as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ صَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥) وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ (126)

First, according to Mahmud Yunus in his commentary on the Holy Qur'an, it is explained that you should invite people to the path of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord knows best those who have strayed from His path, and He knows best those who are guided. If you punish them, it is as if you are being punished. But if you are patient, that is indeed better for those who are patient (Yunus, 1985). Second, according to Quraish-Shihab in **The Qur'an and Its Meaning**, it is explained that: "O Prophet Muhammad, peace be upon him! Call all people to the path shown by your Lord with wisdom that is, with wise words suited to their level of understanding and with good instruction, and argue with them in the best manner." Indeed, your Lord is the one who knows best who has strayed from His path, and He is the one who knows best those who are guided. And if you retaliate that is, punish those who harm you then retaliate with a punishment commensurate with the harm inflicted upon you. But if you are truly patient, that is truly better for those who are patient (Shihab, 2013)

Second, *al-mau'izhah al-hasanah* (good advice or instruction). This method involves conveying teachings with gentleness, heartfelt advice, and continuous education. This includes education within the family such as parents setting a good example for their children as well as instruction in educational institutions. Good teaching is highly effective, especially for those who are still free from the influence of other teachings, such as children, because values of goodness are more easily instilled in them. Third, *mujadalah billati hiya ahsan* (dialogue or debate in the best manner). If differences of opinion cannot be avoided, then the debate must be conducted politely, objectively, and ethically. In dialogue, the core issue must be separated from personal sentiments toward the interlocutor. If someone criticizes Islam out of ignorance, they need to be corrected in a kind manner and with sound reasoning. If rebuttals are made in a harsh and hurtful manner, they may reject the truth not because they do not acknowledge it, but because they are wounded by an unwise attitude (Amrullah, 2015)

Third, according to Imam Jalaluddin as-Suyuti and Imam Mahalli as-Suyuti, this means (Call) people, O Muhammad, (to the path of your Lord) that is, His religion (with wisdom) through the Quran (and good instruction) good instruction or gentle counsel (and refute them with) a (good) refutation, such as calling them to worship Allah by showing them the signs of His greatness or with clear arguments. (Indeed, your Lord is the One who knows best) the All-Knowing (who has strayed from His path, and He is the One who knows best those who are guided) so He rewards them; this verse was revealed before the command to fight the disbelievers. And it was revealed when Hamzah was killed in a state of being dismembered; when the Prophet, peace be upon him, saw the state of his body, he swore an oath, saying, "By Allah, I swear I will take revenge on seventy of them in your place." (And if you take revenge, then take revenge in a manner commensurate with the punishment inflicted upon you. But if you are patient) and do not seek retribution (indeed that) is being patient (which is better for those who are patient), then the Prophet (peace be upon him) revoked his oath and paid the expiation. Such is the account according to the hadith narrated by Imam Bazzar (Al-Mahalli & As-Suyuthi, 2016)

Fourth, according to Muhammad Thalib, who explains that, "O Muhammad, invite people to Islam, the religion of your Lord, and use strong arguments, good counsel, and refute your opponents' arguments

with better ones.” Indeed, your Lord knows best who strays from His religion, and Allah knows best those who are guided. O believers, if you retaliate against your enemies, retaliate in a manner commensurate with the attack directed at you. But if you are patient, that is better for those who are patient (Thalib, 2012) Fifth, according to A. Hassan in his commentary on Al-Furqan, which explains that you should call people to the path of your Lord with wisdom and good counsel, and refute them in the best manner; indeed, your Lord knows best those who have strayed from His path, and He knows best those who are guided. And if you retaliate, then retaliate in a manner commensurate with the harm done to you; but if you are patient, that is better for those who are patient (Hassan, 2021)

Sixth, according to Buya Hamka in his Tafsir al-Azhar, it is explained that Allah says, “Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.” (QS. an-Nahl: 125). This verse contains guidance for the Prophet Muhammad, peace be upon him, in carrying out da’wah that is, inviting people to walk upon the path of Allah (*Sabilillah*), also known as the Straight Path (*Shirath al-Mustaqim*) and the True Religion (Ad-Din al-Haqq). As the leader of da’wah, the Prophet, peace be upon him, received direct guidance from Allah regarding the methods to be used in conveying the teachings of Islam. This verse explains three main methods of da’wah. First, hikmah (wisdom). Hikmah means conveying teachings with wisdom, nobility of character, a broad-minded attitude, and purity of heart so as to attract people to faith and truth. Hikmah is often equated with philosophy, though its meaning is broader and deeper. Philosophy is usually only understood by those who are intellectually trained, whereas hikmah can touch anyone, whether they are simple in thought or highly educated. Wisdom is reflected not only in words but also in attitude, actions, and the example of one’s life. In certain situations, silence can even be a wiser stance than speaking (Amrullah, 2015)

Seventh, according to Wahbah Az-Zuhaili in his Tafsir Munir, it is explained that “O Muhammad, call people to the religion of Allah SWT with wisdom that is, with strong and firm words in the form of clear proofs to reveal the truth and dispel doubts (*syubhat*). Also call them with *mau’izhah hasanah*, that is, beneficial advice, lessons, and examples conveyed with gentle words. Al-Baidhawi explains that the first method (*hikmah*) is a da’wah approach for a specific group seeking the truth in depth. Meanwhile, the second method (*mau’izhah hasanah*) is a da’wah approach intended for the general public. And debate those who oppose you in the best manner; such as using gentle, polite speech, choosing the form of rebuttal that is easiest to understand, and presenting the most appropriate, strong arguments, and premises that are familiar to the listeners. Such methods are more effective in calming emotional turmoil and alleviating their opposition. “Indeed, your duty, O Muhammad, is merely to convey the message and invite people to the truth. As for the arrival of guidance, the occurrence of misguidance, and the reward for both these are not within your authority or jurisdiction. Allah, the Exalted, knows best who is misguided and who is guided. It is He who will reward them.” (Zuhaili, 2015)

This is a command to the Prophet Muhammad, peace be upon him, to be gentle and to speak in a polite and refined manner. A similar command was also given to Prophet Moses (peace be upon him) and Prophet Aaron (peace be upon him) when they were both sent to Pharaoh: “So speak to him (Pharaoh) with gentle words, perhaps he may take heed or fear.” (Surah Ta-Ha: 44). Every preacher should apply this divine command in their preaching activities. Indeed, Allah (SWT) knows who among them is wretched and doomed, and who is happy and blessed; who has strayed from the path of truth and who has received guidance toward the truth and is willing to accept it. Allah SWT will certainly reward them for their straying or their righteousness when they meet Him. Only your Lord has the authority to give the reward, not you, O Muhammad, nor anyone other than you. You have no obligation to grant them guidance (*tawfiq*); your duty is merely to convey, while We are the ones who will settle accounts and make the reckoning. This is as Allah

SWT states in the verse: Let your sole purpose in discussion and debate be to seek and attain the truth, without raising your voice, hurling insults, or hurting your opponent. This is as Allah SWT states: "Indeed, you (Muhammad) cannot guide those you love, but Allah guides whom He wills, and He knows best those who are willing to be guided." (QS. Al-Qashash: 56) "It is not your duty (Muhammad) to make them receive guidance, but it is Allah who guides whom He wills." (QS. Al-Baqarah: 272) (Zuhaili, 2015).

After commanding gentleness and courtesy in preaching and speech, Allah SWT commands us to be just in punishing and retaliating, and to ensure proportionality when asserting our rights. In reality, preaching sometimes provokes offense or anger in others, leading them to commit harmful acts, such as hitting, cursing, insulting, or even making death threats. Regarding this, Allah SWT states: "And if you retaliate, then retaliate with a punishment equivalent to the harm inflicted upon you." (QS. An-Nahl: 126). This means that if you, O believers, wish to retaliate against wrongdoing, then judge and retaliate with a commensurate action, without exaggerating or exceeding the limits. If someone takes something from you, take something of equal value in return. To increase the retaliation beyond the original wrongdoing is a form of injustice, and injustice is not pleasing to Allah SWT. In this verse, the wrongdoing suffered by the victim is referred to by the word '*uqubat*' (whose original meaning is punishment/retribution) in the phrase *wa in 'aqabtum*. The use of this term is an example of *al-Musyakah* (the use of two words that sound alike but have different meanings to suit the context of the sentence). Furthermore, Allah SWT urges us to refrain from the desire for retaliation through His words: "But if you are patient, that is indeed better for those who are patient." If you are able to be patient, refrain from retaliation, forgive others' wrongdoings, and hope for reward for the injustice that befalls you, then Allah SWT Himself will take over the matter of retribution. Patience is far better than retaliation, for Allah's retribution is far more just and severe. The pronoun (*dhamir*) in the word *Lahuwa* refers back to the *mashdar* (verbal noun) of the verb *shabartum*. This *mashdar* can denote a quality, meaning that the general trait of patience is better. It can also mean "*shabrukum*" (your patience), that is, "your patience is better for you." The use of the phrase "*lil shabirin*" (for the patient) in place of "*lakum*" (for you) serves as a form of praise (*madh*) for those who are able to remain consistent in their patience (Zuhaili, 2015).

Dawah must also be carried out through better debate, without being unjust toward those who oppose it, and by avoiding condescension or criticism. In this way, a da'i will feel at peace, realizing that the purpose of his da'wah is not to defeat others in debate, but to raise their awareness and convey the truth to them. Human nature inherently possesses traits of arrogance and defiance. These traits cannot be addressed except with gentleness, so that the person's spirit does not feel defeated or humiliated. The factor that most quickly stirs emotional turmoil is the weight of an opinion, as the value of that opinion is closely tied to human self-worth. To belittle someone's opinion is tantamount to undermining their authority, honor, and very existence. It is this manner of debating conducted with kindness that will soothe such sensitive pride. The person being debated will also feel that they are still respected and valued. A da'i is commanded only to reveal the essence of truth and to guide others on the path of Allah. Thus, the goal is not to defend oneself, cling to one's own opinions, or merely to refute others' arguments. To help a da'i control his spirit and motivation, the Qur'an provides guidance that Allah alone knows who has strayed from His path and who has been guided. In truth, debate is not really necessary beyond providing an explanation. After that, the matter is in Allah's hands. This is the *manhaj* (method) and *dustur* (constitution) of da'wah as long as the matter remains within the framework of verbal da'wah or argumentative debate. However, if physical hostility or an attack against the da'wah caller occurs, then the approach in da'wah may also change. A firm stance in the face of hostility is an effort to uphold honor and a means to counter falsehood. Nevertheless, the use of a retaliatory stance must not exceed reasonable limits, such as mocking or harming opponents excessively. Islam

is a religion of justice and moderation; a religion of peace and harmony. Firm action is taken only to defend oneself and protect others from harm, without the intent to harm others without just cause (Qutb, 2003)

This method is inseparable from the fundamental principles of da'wah. Keeping da'wah within the bounds of justice and balance will preserve its honor and dignity (*izzah*), so that it is not looked down upon by people. Da'wah delivered in a humiliating manner will not be followed by anyone and will not be recognized as da'wah in the way of Allah. Allah will not allow His da'wah to be belittled without defense. Believers should not simply accept insults, for they are Allah's *da'iyahs* and that dignity belongs entirely to Allah. Furthermore, they are the bearers of a trust to uphold the truth (*al-haq*) on earth, establish justice within society, and guide humanity toward the straight path. How can they rise up if they merely accept oppression and pain without making an effort to defend themselves? Based on the principles of analogy and the examples above, the Qur'an actually encourages a forgiving and patient attitude when Muslims have the ability to prevent evil and stop hostility. This applies in situations where these two attitudes have a deeper impact and greater benefit for the call to Islam. Personal interests or individual egos are insignificant compared to the greater good of the da'wah, which prioritizes forgiveness and patience. However, conversely, if forgiveness and patience lead to Allah's da'wah being belittled or disregarded, then the principle of self-defense (firmness) must take precedence. Because patience requires the strength to control emotional outbursts and sharpen one's reasoning, the Qur'an consistently links this attitude to piety toward Allah and aligns it with the promise of future blessings. It is Allah who will aid those souls that are steadfast and patient. By constantly orienting oneself toward Allah, one will be able to calm the surges of desire when about to exact just retribution for the enemy's actions. The Qur'an advises the Messenger of Allah (and the preachers after him) not to grieve when seeing many people who have not yet received Allah's guidance. For his duty and that of his successors is merely to convey this message. As for guidance (*hidayah*) or misguidance, it is Allah's exclusive prerogative, in accordance with His decree (*sunnatullah*) regarding the natural disposition of the human soul depending on the individual's readiness, purpose, and sincerity in seeking guidance or choosing misguidance (Qutb, 2003)

Ninth, according to Ibn Kathir in his *Tafsir al-Qur'an al-Adhim*, it is explained that Allah SWT commanded His Messenger the Prophet Muhammad, peace be upon him to call upon people to worship Allah in a wise manner. Ibn Jarir stated that what is called upon for humanity is the revelation sent down to him in the form of the Qur'an, the Sunnah, and sound teachings; that is, everything contained therein, including prohibitions and the events that befell humanity (in the past). These sound teachings are to serve as a warning to them regarding Allah's retribution (against those who disobey). Allah's words: "And argue with them in a way that is best." (An-Nahl: 125) That is, regarding those whom it is necessary to call to the truth through debate and refutation. Therefore, this should be done in the best manner that is, with gentleness, kind words, and wisdom. This verse shares the same meaning as another verse mentioned in His words: "And do not argue with the People of the Book except in the best manner, except with those of them who are unjust." (Al-Ankabut: 46), until the end of the verse. Allah commanded the Prophet to be gentle, just as He had commanded Moses and Aaron when both were sent by Allah to Pharaoh, whose story is mentioned by Allah in His words: "So speak to him with gentle words, perhaps he may take heed or fear." (Thaha: 44). As for Allah's words: "Indeed, your Lord is the One who knows best who has strayed from His path." (An-Nahl: 125), until the end of the verse. The meaning is that Allah has known who among them is doomed and who is blessed, and this has been recorded with Him and its outcome has been determined. So call them to worship Allah, and do not feel disheartened (grieve) over those among them who have gone astray. For indeed, it is not your duty to guide them. Indeed, your duty is only to convey the message, and We are the ones who will

settle the accounts. In another verse, He states: “Indeed, you cannot guide those whom you love.” (Al-Qashash: 56) It is not your duty to make them receive guidance (Al-Baqarah: 272) (Katsir, 2019)

Contextualizing Quranic Surah an-Nahl, verses 125–126, in the classroom

Surah an-Nahl, verse 125, explains that the call to the path of God consists of three methods: wisdom, good instruction, and constructive dialogue. In the context of education, the call to the path of God refers to the teachings and guidance provided by educators in the process of educating children. Education itself is one such call to the path of God. In learning, there are two main components: the educator and the learner. Educators play a crucial role in conveying knowledge. When conducting the learning process, educators pay attention to three main aspects: wisdom, good counsel, and dialogue in the best manner. The wisdom referred to here involves educators being wise and prudent in their behavior. In the context of conveying knowledge, educators can provide instruction appropriate to the psychological and sociological development of children. Good advice in the context of learning refers to teaching that is both effective and enjoyable. Effective and enjoyable teaching can be achieved through a learning communication style that is appreciative and attuned to the students’ personalities. The appreciation referred to here means that educators consistently offer praise and recognition for even the smallest potential shown by students. Understanding, in this context, means that educators can comprehend every problem and learning difficulty faced by students. “Jadlhu billati hiya ahsan” refers to educators engaging in dialogue with students in a polite and respectful manner. Such dialogue fosters students’ curiosity.

The final verse of Surah an-Nahl, verse 125, states: “Indeed, your Lord knows best those who have strayed from His path, and He knows best those who are guided.” This can be interpreted in an educational context to mean that educators are prohibited from labeling children’s character and behavior. Educators serve only as motivators and inspirers in the learning process. Educators also constantly pray for their students to receive guidance from Allah SWT. The meaning of Quranic verse 126 of Surah An-Nahl in the context of the learning process is that educators must always exhibit patience toward all forms of uniqueness and character in their students. Students’ uniqueness sometimes does not align with the learning contract or even school rules. Such behavior is consistently guided and advised, and educators always pray for the students in this regard. This contextualization can be illustrated in the following table:

Table 1. Contextualization of Quranic Surah an-Nahl, Verse 125

Educator	Learning Process	Student
The call to follow God's path in the context of education refers to the learning process	a learning process that is enjoyable, filled with appreciation, and focused on understanding the students. This can be summarized as a humanistic-religious learning process	The final interpretation of Quranic verse 125 (Surah An-Nahl) in the context of education is that students come from diverse backgrounds and possess unique characteristics. Educators address these two aspects through three key approaches.
In the context of education, wisdom refers to acting with discernment and prudence in the learning process		
In the context of education, " <i>mauidhah hasanah</i> " refers to engaging and enjoyable learning using a polite communication style		
" <i>jadil billati hiya ahsan</i> ," which refers to a meaningful dialogue and a critical-transformative attitude between educators and students		

Educators demonstrate patience when dealing
with students' mistakes and behavioral issues

CONCLUSION

In conclusion, the learning paradigm derived from Qur'anic Surah An-Nahl (16:125–126) offers a comprehensive framework for addressing the contemporary dichotomy between the substance of truth and the methods employed to communicate it. Rather than emphasizing the transmission of knowledge through coercive or confrontational approaches, this Qur'anic paradigm advocates a humanistic, critical, and emancipatory model of learning that respects human dignity, nurtures learners' potential, and encourages critical awareness and transformative action. Such an approach is reflected in the educator's character through wisdom (*hikmah*), compassionate instruction (*mau'izah hasanah*), and constructive dialogue (*mujadalah bi-illati hiya ahsan*), all of which promote meaningful engagement without compromising ethical principles. Accordingly, this study argues that the educational values embedded in Surah An-Nahl (16:125–126) provide a relevant conceptual foundation for developing educational and da'wah practices that are intellectually persuasive, socially inclusive, and responsive to the complexities of contemporary society.

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