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## **THE CONCEPT OF WRITING IN THE QUR'AN: ANALYSIS OF THE TERMS *KATABA*, *KHAṬ*, AND *SAṬARA***

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### **Abstract**

In the Qur'an there are many discussions about the various forms and meanings of writing. In this study, three terms are raised which directly refer to the written meaning, namely the words *Kataba*, *Khaṭ*, and *Saṭara*. Of the three terms, it is often translated into Indonesian with the meaning of 'write'. But whether the meaning is essential or just majazi. The purpose of this study is to understand the concepts of *Kataba*, *Khaṭ*, and *Saṭara* in the Qur'an, both interpreted literally and majazi and to know comprehensively about the importance of writing from the perspective of the Qur'an. This type of research is qualitative research, while the data used comes from the literature, namely all data and materials used are data or library materials that are appropriate to the issues raised. In this study, there are two data sources used by researchers, namely primary data sources and secondary data sources. Because this research is related to the Qur'an, the primary source is the Qur'an. While the secondary data sources are in the form of literature that can support data equipment in this study, such as the books of tafseer, articles, journals and related websites. The results of this study are that of the three concepts of writing in the Qur'an that are raised in this study, namely *Kataba*, *Khaṭ*, and *Saṭara*, indicate a distinctive meaning among other writing terms contained in the Qur'an. From the results of observations, it is known that these three concepts are mentioned directly in the Qur'an, which means that writing is very important and prioritized in today's contemporary life.

**Keywords:** Concept, Write, Terms, Al-Qur'an

### Abstrak

Di dalam al-Qur'an banyak sekali membahas tentang berbagai macam bentuk dan makna menulis. Di dalam penelitian ini, mengangkat tiga istilah yang secara langsung menunjuk pada arti tulis, yakni kata *Kataba*, *Khaṭ*, dan *Saṭara*. Dari ketiga istilah tersebut sering diterjemahkan dalam bahasa Indonesia dengan arti 'tulis'. Namun apakah maknanya bersifat hakiki ataukah hanya sekedar majazi. Adapun tujuan dari penelitian ini adalah untuk mengetahui konsep *Kataba*, *Khaṭ*, dan *Saṭara* dalam al-Qur'an, baik dimaknai secara hakiki maupun majazi serta untuk mengetahui secara komprehensif tentang pentingnya menulis dalam perspektif al-Qur'an. Jenis penelitian ini adalah penelitian kualitatif, sedangkan data-data yang digunakan bersumber dari kepustakaan, yaitu keseluruhan data dan bahan yang digunakan merupakan data atau bahan pustaka yang sesuai dengan permasalahan yang diangkat. Dalam penelitian ini, terdapat dua sumber data yang digunakan peneliti, yakni sumber data primer dan sumber data sekunder. Dikarenakan penelitian ini terkait al-Qur'an, maka secara langsung sumber primernya adalah al-Qur'an. Sedangkan sumber data sekundernya adalah berupa literatur-literatur yang dapat mendukung perlengkapan data dalam penelitian ini, seperti buku-buku tafsir, artikel, jurnal dan website yang terkait. Adapun hasil dari penelitian ini adalah bahwa dari ketiga konsep menulis dalam al-Qur'an yang diangkat dalam penelitian ini, yaitu *Kataba*, *Khaṭ*, dan *Saṭara* menunjukkan kekhasan makna diantara istilah-istilah menulis lainnya yang terdapat di dalam al-Qur'an. Dari hasil pengamatan diketahui bahwa ketiga konsep tersebut disebutkan langsung di dalam al-Qur'an, itu artinya menulis sangat dipentingkan dan diutamakan dalam kehidupan kontemporer saat ini.

**Keywords:** Konsep, tulis, Istilah, al-Qur'an

### Preface

God gave birth to humans as caliphs on earth. This indicates that humans implicitly have a big and heavy duty regarding the task of their caliphate. Until the revelation of the Qur'an was revealed to the Prophet Muhammad. The Qur'an is a source of guidance that can lead people to a happy and prosperous life, both in this world and in the hereafter. The Qur'an is not only a "collection of Divine revelations" in it which contains Allah messages that are holy and of absolute value. But not only that, the Qur'an is a collection of wisdom and studies of the truth of God's "down to earth" pearls that can guide mankind towards a goal in accordance with his dignity. The study and content of the Qur'an cover various aspects, starting from stories, past history of mankind, and so on. In addition, the Qur'an also discusses many sciences, such as social sciences, health sciences, natural sciences, religious sciences, and other sciences.<sup>1</sup>

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<sup>1</sup> Muh. Dahlan Thalib, "Konsep Iman, Akal Dan Wahyu Dalam Al-Qur'an," *Al-Ishlah: Jurnal Pendidikan Islam* 20, no. 1 (2022): 9–29, <https://doi.org/10.35905/alishlah.v20i1.2661>.

Al-Maraghi, a well-known commentator, as quoted by Romdhoni once explained that the Qur'an has brought major changes to Muslims, especially to a nation that is the lowest to become a respected nation. If only until now there was no writing, it is certain that knowledge would not be traceable and religious knowledge would not develop rapidly.<sup>2</sup> Likewise, Quraish Shihab, an Indonesian interpreter scholar, in his book has provided an explanation that, apart from reading, writing is the main requirement in building civilization. The broader a person's interest in writing, the higher the level of literacy in that area. Through the ability to write, humans do not need to do whatever they want from the start, but can learn from the achievements and failures of previous people.<sup>3</sup>

So many scholars discuss the virtues of writing. Therefore, it is very important to write in everyday human life. So that the Qur'an requires humans to always seek knowledge by reading and writing, because if someone does not seek knowledge without these two things, then it will be in vain for them to interpret the diversity of knowledge. They will become narrow-minded and lack the references to the knowledge they get. Apart from that, so that this can be carried out properly, the previous human being should instill a sense of interest in himself towards writing.<sup>4</sup>

The reason for the researcher taking this theme is because the Qur'an discusses a lot about the various forms and meanings of writing in it, so it is very necessary for the researcher to examine it more deeply. In the Qur'an there are at least three words that directly refer to the meaning of 'write', namely the words *Kataba*, *Khat*, and *Saṭara*. However, these three terms are often translated in Indonesian as 'write'. As understood, that in the Qur'an certainly does not only rely on the meaning of 'write' alone, but there are deeper meanings of each of these words.

On this basis, the researcher feels interested in studying this problem in order to gain comprehensive knowledge about 'writing' in the perspective of the Qur'an, by describing and analyzing verses that are related and contain the word 'write'. For that the formulation of the problem is how the concept of *Kataba*, *Khat*, and *Saṭara* in the Qur'an and whether the meaning is essential or just majazi. The purpose of this study is to find out the meaning of 'write' in the Qur'an, both essential and majazi in nature and to know comprehensively about the concept of 'write' in the perspective of the Qur'an.

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<sup>2</sup> Ali Romdhoni, *Al-Qur'an Dan Literasi: Sejarah Rancang-Bangun Ilmu-Ilmu Keislaman* (Depok: Literatur Nusantara, 2013), 11.

<sup>3</sup> M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 1995), 260.

<sup>4</sup> Risman Bustamam, "Tulis Menulis (Kitabah) Sebagai Pilar Keilmuan Perspektif Al-Qur'an: Pendekatan Tafsir Tematik, Hermeneutik, Dan Linguistik," *Proceeding IAIN Batusangkar* 1, no. 1 (2016), <https://ojs.iainbatusangkar.ac.id/ojs/index.php/proceedings/article/view/573>.

In connection with this study, researchers have conducted pre-research on some of the existing literature. This is done to find out the extent to which research and studies on 'writing' in the Qur'an have been carried out by previous researchers. As far as observing and searching for literature as a reference for this theme, there is very little that directly mentions the concept of writing in the Qur'an, which much of the discussion is related to literacy, then incorporates the concept of writing into that literacy. As for among scientific works that discuss 'writing' and literacy with various different perspectives such as; a) Siti Aisyah's research which discusses the importance of Al-Qur'an literacy to maintain the spiritual survival of the Ummah,<sup>5</sup> b) Zamakhsyari Abdul Majid's research which discusses the existence of the Qur'an in Global literacy,<sup>6</sup> c) Masykur H. Mansyur's research which is related to the word of Allah, namely the word 'Iqra' as a form of literacy in Islam,<sup>7</sup> d) group research conducted by M. Faizul Akbar Surbakti, Wibowo, and Suci Fitriyani Barutu on the formation of the character of a literate society through a culture of literacy in the Qur'an,<sup>8</sup> e) research conducted by Imas Kurniasih on the urgency of literacy in the Qur'an maqashidi tafsir perspective,<sup>9</sup> and f) research that is more directed to the theme of this research as collaborated by Ali Hamidi, Muhammad Syariful Anam, and Firdan Fadlan Sidik, they raised the theme of literacy development *Kataba* to support education.<sup>10</sup>

From the literature review that has been mentioned, the provisional conclusion is that the study of 'writing' with its various dimensions is of course not a new thing, meaning that there has been previous research done. However, in this case, the researcher will not focus on a particular interpretation but rather focus on raising his research on the overall meaning of the concepts of *Kataba*, *Khat*, and *Saṭara* contained in the Qur'an. However, as far as observations and

<sup>5</sup> Siti Aisyah, "Literasi Al-Qur'an Dalam Mempertahankan Survivalitas Spritualitas Umat," *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan* 4, no. 1 (2020), <http://ejournal.kopertais4.or.id/madura/index.php/aliman/article/view/3960>.

<sup>6</sup> Zamakhsyari Abdul Majid, "Refleksi Al-Qur'an Dalam Literasi Global (Studi Tafsir Maudhu'i Dalam Kajian Literasi)," *Almarhalah: Jurnal Pendidikan Islam* 3, no. 2 (2019), <https://doi.org/10.38153/alm.v3i2.33>.

<sup>7</sup> Masykur H. Mansyur, "Iqra' Sebagai Bentuk Literasi Dalam Islam," *HAWARI: Jurnal Pendidikan Agama Dan Keagamaan Islam* 2, no. 1 (2021), <https://doi.org/10.35706/hawari>.

<sup>8</sup> M. Faizul Akbar Surbakti, Wibowo, and Suci Fitriyani Barutu, "Pembentukan Karakter Masyarakat Literat Melalui Budaya Literasi Dalam Al-Qur'an," *KomunikA: Jurnal Ilmu Komunikasi* 18, no. 1 (2022), <https://doi.org/10.32734/komunika.v18i1.8069>.

<sup>9</sup> Imas Kurniasih, "Urgensi Literasi Dalam Al-Qur'an Perspektif Tafsir Maqashidi," *Living Islam: Journal Of Islamic Discourses* 5, no. 1 (2022), <https://doi.org/10.14421/lijid.v5i1.3113>.

<sup>10</sup> Ali Hamidi, Muhammad Syariful Anam, and Firdan Fadlan Sidik, "Pengembangan Literasi Kataba Untuk Menunjang Pendidikan Berkualitas Perspektif QS. Al-'Alaq Ayat 1-5," *Al-Madaris: Jurnal Pendidikan Dan Studi Keislaman* 2, no. 2 (2021), <https://doi.org/10.47887/amd.v2i2.28>.

reviews are made by researchers, they have not found the same specific discussion related to this research, namely research on the concept of writing in the perspective of the Qur'an. Therefore, it is this theme that the researcher adopts as research. Because writing activities are very important for scientific and social development in society. In addition to advancing and developing technology, in the current generation, writing activities are not in demand.

The method used in this study, because the data used is sourced from the library (*library research*), the nature of this research is qualitative research. The library in question is that all data and materials used are data or library materials that are in accordance with the issues raised.<sup>11</sup> Library materials used as research objects are books of tafseer, journals, magazines, or other writings related to 'writing' in the Qur'an. In this study, there are two data sources used by researchers, namely primary data sources and secondary data sources. Because this research is related to the Qur'an, the primary source is the Qur'an. While the secondary data sources are in the form of literature that can support the data equipment in this study, such as books, articles, journals and websites that are still related to the topic of this research.<sup>12</sup>

As mentioned above, all data from this research is library material so that in data collection techniques the type of documentation. By paying attention to the formulation of the problem that already exists, the relation to this data collection technique is simply that there are several steps taken, such as collecting, sorting, then the results of the election the researcher will classify based on each sub-discussion. After that, a search was carried out on the books that explained about 'writing'. The details of data collection techniques in this study are; *first*, the researcher will collect all the data related to this theme, especially all the books that talk about literacy, its types, and so on. Especially for books written by scholars and also general non-Islamic literature around the word 'write'. *Second*, researchers will also collect secondary data from journals and websites (internet) that match the theme of this research. In order to be accountable and in accordance with the wishes of researchers.<sup>13</sup>

After obtaining the data in question based on the steps that have been described, the next stage is the data processing method or technique. The data processing techniques used; a) determine the problem to be discussed, b) trace and compile the discussed problem by compiling verses of the Qur'an that explain it, c) study verse by verse which explains about 'write', d) understand the correlation of verses mentioned in their respective suras, and e) complete the

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<sup>11</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Kencana, 2016).

<sup>12</sup> Agus Nur Qowim, "Metode Pendidikan Islam Perspektif Al-Qur'an," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 3, no. 01 (2020): 35-58, <https://doi.org/10.37542/iq.v3i01.53>.

<sup>13</sup> Mukhtasar, *Metode Praktis Penelitian Deskriptif Kualitatif* (Jakarta: Press Group, 2013).

explanation of the verse with reference sources that are relevant to the topic of this discussion.<sup>14</sup>

## Discussion

### 1. Review of Writing from Various Perspectives

In the current era of globalization, writing is one of the most important things for a person's survival to learn and develop into a good and educated human being. Without writing, it will be difficult for humans to know something that they do not know. So, they will be inclined to things that are of no benefit to them. Therefore, it is important to improve one's writing skills so as not to be left behind by people who are experts in their field. Writing skills will also lead someone to a lot of knowledge and experience. The more knowledge we find, the more extensive our horizons will become. So that it is not easily affected by bad things out there.<sup>15</sup>

Writing is interpreted as an act of conveying advice by requiring written language such as a tool or device. Writing is the result of the product of the human mind by producing what is in his heart for humans and himself through writing instruments. Writing means symbols and illustrations of letters and meanings that users can observe and agree on, in this case writers and readers. With this there are four aspects in it, namely the person who writes as the messenger, the substance of the review, the tool for conveying the writing and the person reading is part of the recipient of the message. Tarigan argues that writing is defined as inscribing or illustrating graphic symbols which imply a meaning in language so that they can be understood by the reading public, in that way the reading public can understand the graphic. Writing is part of the form of representation of the unification of language expressions.<sup>16</sup>

According to the Muslim sociologist, Ibn Khaldun, writing is one of the easiest ways for us to access information regarding both intellectual traditions and the history of earlier nations. By knowing the history of their nation, people know what must be developed for their country to become a more advanced and superior country. Thus, writing and writing are the pillars of science and knowledge, a means of guaranteeing the preservation of the stories of the ancients and their thoughts, becoming a means of transforming knowledge between nations and generations, so that the development and growth of

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<sup>14</sup> Moh Soehadha, *Metode Penelitian Sosial Kualitatif, Untuk Studi Agama* (Yogyakarta: SUKA Press, 2012).

<sup>15</sup> Yukaristia, *Literasi: Solusi Terbaik Untuk Mengatasi Problematika Sosial Di Indonesia* (Sukabumi: CV. Jejak Publisher, 2019), 22.

<sup>16</sup> Henry Guntur Tarigan, *Menulis Sebagai Suatu Keterampilan Berbahasa* (Bandung: Angkasa, 2008), 21-22.

knowledge can be known by many nations and their generations. That is why Islam really requires its people to be skilled and active in reading and writing. Moreover, when Islam was just revealed in Arabic, they were an *ummi* nation, that is, they lacked skills in reading and writing. Writing is a model of practicing or working for knowledge. So, there is a saying that a friend says: Whoever works for knowledge or practices his knowledge, Allah will give him knowledge of what he does not know.<sup>17</sup>

Someone who writes has a goal in expressing his ideas or ideas through written language, the goal is for the author or dear readers. In general, writing has a purpose, namely as an effort to describe feelings, as a medium of notification, an effort to influence and provide entertainment to readers. The function of writing is to write or describe an incident or event, condition, situation, or other certain circumstances as an effort and hope so that there is no negligence or negligence, so that it is formed into a work of writing, because writing has specific things.<sup>18</sup>

In other references, writing is a productive and expressive activity. As a writer, you have to be creative in using language and vocabulary. To have writing creativity, you must always practice and be followed by discipline and regular practice. Another definition according to Rusyana's opinion, writing is an attempt to develop language patterns in a piece of writing with the aim of describing an idea. Alwasilah's opinion is to interpret writing as an effort to increase productivity in language through psycholinguistics, which starts with ideas through semantic procedures, then performs syntactical data collection, and the last is described through written form.<sup>19</sup>

Someone who is said to be a writer must have aspects of accuracy in using elements of language, preparing discussion in the framework of writing, suitability in using language, and processing words or sentences when writing. From the opinion of Saleh Abas explained that writing is part of processing thoughts that are interrelated, from the trial process to being able to review it again. So that writing has the meaning of activities to express ideas, feelings, thoughts and ideas on aspects of language. Being a legitimacy, human beings are actually gifted with talent by Allah. It's just that what needs to be done is to find and develop these talents. However, someone who has talent alone is not enough

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<sup>17</sup> Thoriq Aziz Jayana, "Pendidikan Literasi Berbasis Al-Quran Dalam Tinjauan Teologis, Historis, Dan Sosiologis," *Islamic Review: Jurnal Riset Dan Kajian Islam* 10, no. 2 (2021), <https://doi.org/10.35878/islamicreview.v10.i2.313>.

<sup>18</sup> Surbakti, Wibowo, and Barutu, "Pembentukan Karakter Masyarakat Literat Melalui Budaya Literasi Dalam Al-Qur'an."

<sup>19</sup> Gusti Yarmi, "Meningkatkan Kemampuan Menulis Kreatif Siswa Melalui Pendekatan Whole Language Dengan Teknik Menulis Jurnal," *Perspektif Ilmu Pendidikan* 28, no. 1 (2014): 8-16, <https://doi.org/10.21009/PIP.281.2>.

to fulfill writing. With talent, it is easier for someone to absorb writing theories. So, from here lies the importance of motivation to write.<sup>20</sup>

There are things that can foster motivation to write, namely the urge to become a writer is part of God's commandment which becomes a value of worship, if this becomes a value of worship then the process of continuity of writing will continue until writing is a form of struggle. Realizing this, it will provide additional energy in writing in the hope that you will remain accustomed to writing so that writing becomes a habit in life. To hone writing skills can be started from reading. By reading, you will gain knowledge, get ideas and ideas, and have a high sense of confidence in yourself as a writer. Discuss with groups who have a high interest in reading, as an effort to gain insight into writing broadly, or from experiencing a life event so that it can be documented in written form.<sup>21</sup>

Currently, there is an intellectual work born from the hands of leading Muslim scholars and scientists that can be found today. Various scientific disciplines covering the interpretation of the Qur'an, Hadith, Fiqih, Astronomy, Philosophy, Mathematics, Science, etc. With the various works of these scientists, they are able to explore and reflect on what prompted them to write a work which was then formed into a book. With books people are more flexible in carrying out logical-critical analysis of every idea put forward to the public. So that people can develop their thinking better.

## 2. Term of Writing in the Qur'an

Verses regarding the term 'write' are found very frequently in the Qur'an. However, in this study only took three different verses in the mention of the word 'write'. This means that each verse mentions the word 'write' but in a different sentence form. The three verses are as follows:

- a. The term 'write' using the term '*kataba*' contained in surah al-Furqan/25: 5

وَقَالُوا أَأَسْطِيرُ الْأَوَّلِينَ أَكْتَتَبَهَا فَهِيَ تُمَلَّى عَلَيْهِ بُعْرَةٌ وَأَصِيلًا

<sup>20</sup> Nur Shakila Ibrahim, Norain Ali, and Nadziroh Zubir, "Terapi Menulis Jurnal Dari Perspektif Introvert," *E-Prosiding Webinar Konvensyen Kaunseling Kebangsaan 22* (2021): 149–65, [https://www.researchgate.net/profile/Amnah-Abd-Razak/publication/353090055\\_NEWEPROSIDING\\_KKK22\\_final\\_1\\_1/links/60e719740fbf460db8f23c7c/NEWEPROSIDING-KKK22-final-1-1.pdf#page=156](https://www.researchgate.net/profile/Amnah-Abd-Razak/publication/353090055_NEWEPROSIDING_KKK22_final_1_1/links/60e719740fbf460db8f23c7c/NEWEPROSIDING-KKK22-final-1-1.pdf#page=156).

<sup>21</sup> S Suwandi, *Pendidikan Literasi: Membangun Budaya Belajar, Profesionalisme Pendidik, Dan Budaya Kewirausahaan Untuk Mewujudkan Marwah Bangsa* (Bandung: Remaja Rosdakarya, 2019).



*'And they said, "(It's just) the tales of the ancients, who were asked to write down, then read those tales to him every morning and evening."*<sup>22</sup>

The name Surah al-Furqan has been known since the time of the Prophet. The naming of this sura with al-Furqan which means differentiator, is taken from the word al-furqan which is in the first verse. Surah al-Furqan is the 25th sura in the Qur'an which has a total of 77 verses and is a *Makiyyah* sura. While some scholars exclude three verses, namely 68-69 and 70. They consider it descended in Medina. However, this exception is rejected by the majority of scholars. According to Tabataba'i, this allegation arose because there was a description of the prohibition of adultery. But still according to Thabatab'i, this is not a valid reason because the prohibition of liquor and adultery has been carried out since the beginning of the presence of Islam. The opinion of the majority of scholars states that the prohibition of adultery is also carried out by the Qur'an in stages.<sup>23</sup>

Overall, Sayyid Quthub considered that this sura al-Furqan looked as if it was sent down as entertainment for the Prophet, who could relieve the pain and fatigue of the Prophet with a loving touch. It also calmed his heart, poured faith and confidence and breathed into him breaths of care, affection and love. Because on the other hand this surah describes a harsh war with humans who are misguided, dissident and against Allah and Rasulullah. They argued loudly, refused with hatred, resisted with great rudeness, and disobeyed clear and blatant instructions.<sup>24</sup>

Textually, this verse contains accusations against the Qur'an which was revealed by Allah to the Prophet Muhammad as *the Naziir* for mankind. However, they accuse and accuse that the contents of the Qur'an are just lies that were invented by the Prophet Muhammad and he was assisted by other people. For all their accusations and accusations, then Allah denied that they had actually committed a great injustice and lie. The accusers were the Makkah polytheists led by al-Nadhr ibn Harith and Jewish figures named 'Adas, Yasar and Jabr.<sup>25</sup>

The accusations and propaganda levelled by the polytheists and Jewish leaders were, *first*, that the Qur'an was a fake book (man-made) because it was the written work of the Prophet Muhammad, *second*, that the Qur'an was a fairy tale told written and composed by someone to the Prophet. This is denied by Allah, that the accusation is a heinous and unjust accusation. This false accusation has absolutely no basis. Allah's denial of this accusation is very clear, because the Prophet Muhammad could neither read nor write nor had he ever read any book

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<sup>22</sup> QS. al-Furqan: 5

<sup>23</sup> Abdul Rauf Haris, "Kajian Tafsir Tahlili Pada Surat Al-Furqan," *Izzatuna: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2021), <https://jurnal.stiuwm.ac.id/izzatuna/article/view/30>.

<sup>24</sup> M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002).

<sup>25</sup> Haris, "Kajian Tafsir Tahlili Pada Surat Al-Furqan."

before nor had he copied from other sources. As explained in the following discussion.<sup>26</sup>

- b. The term 'write' using the term '*Khat*' contained in surah al-Ankabut/29: 48

وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ إِذَا لَأَرْتَابَ الْمُبْطِلُونَ

*"And you (Muhammad) have never read a book before (the Qur'an) and you have not (never) written a book with your right hand; if (you have read and written), doubtless those who deny it."*<sup>27</sup>

Surah al-Ankabut which means spider is the 29th surah in the composition of the Qur'an and was revealed in Mecca. Surah al-Ankabut consists of 69 verses. The majority of scholars are of the opinion that all of his verses were revealed before the Prophet Muhammad. emigrated to Medina. There are also narrations which state that the entire verse was actually revealed after the migration. The third opinion states, some are *Makkiyah* and some are *Madaniyah*. Adherents of this opinion, among other things, stated that the first verse to the third verse was revealed after the Prophet migrated. There is another opinion stating that the beginning of this surah up to the eleventh verse are the verses that came down after the migration. Scholars state that this sura was revealed before the migration and admit that it is the last *Makkiyah* sura.<sup>28</sup>

The name al-Ankabut is taken from the word contained in the 41st verse. The main theme of this surah is an explanation of the nature of faith, that faith is not just a saying with the tongue, but its essence is reflected in persistence in the face of waves of torture and persecution and temptation. This is because humans will not be allowed to say, 'We have believed', without being tested to find out the nature of the faith that is growing in their hearts. Almost all the verses of this sura revolve around this theme.<sup>29</sup>

The beginning of the surah explicitly talks about the test of life and faith, while alluding to the attitudes of believers and hypocrites. This was followed by the stories of Nuh, Ibrahim, Luth, and Shuaib as. Likewise the descriptions of

<sup>26</sup> Khadijah Munirah Suhaimi et al., "Pendidikan Karakter : Analisis 'Ibad Al-Rahman Dalam Surah Al-Furqan," *Jurnal Ushuluddin* 50, no. 1 (2022), <https://vmis.um.edu.my/index.php/JUD/article/view/37623>.

<sup>27</sup> QS. al-Ankabut: 48

<sup>28</sup> Ahmad Bazli Ahmad Hilmi et al., "The Review of The Words Adna Al-Ard And Al-'Ankabut In Malay Translation Of Holy Quran: Analysis Guided By Science-Oriented Exegesis Methodology," *Journal of Nusantara Studies* 2, no. 1 (2017): 146-58, <http://dx.doi.org/10.24200/jonus.vol2iss1pp146-158>.

<sup>29</sup> Shihab, *Tafsir Al-Misbah*.

'Ad, Tsamud, Qarun, Fir'aun, and Haman are explained at a glance, but all of them also describe the various obstacles, trials, and persecution that lie on the path of da'wah to faith, throughout human generations, which are equipped with a description of the creed and falsehood of idol worship. Thus it can be concluded that the main goal is for Muslims to be steadfast in facing various obstacles and prove their words of faith by struggle and practice.<sup>30</sup>

In verse 48, there is a message that Allah wanted to convey to mankind from that time until now, that Kafirs should not accuse the Prophet Muhammad of falsifying the Qur'an, through the help of other people's writings and essays. Even though the Prophet Muhammad never wrote or copied himself or with the help of others for any book. Such accusations would undermine the credibility of the Prophet Muhammad and the originality of the Qur'an.<sup>31</sup>

- c. The term 'write' using the term '*Saṭara*' contained in surah al-Qalam/68: 1

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

"Nun. By the pen and what they write."<sup>32</sup>

Surah al-Qalam is the 68th sura in the Qur'an and is a *Makiyyah* sura. Textually, this verse contains Allah's denial of the accusations of the Kafirs, namely their accusations against the person of the Prophet Muhammad. This verse contains and begins with the word *qasam* or oath. Theoretically, the redaction of a verse that begins with an oath serves as an affirmation and reinforcement of what will be explained after the oath, while the objects used as an oath are considered as something extraordinary. According to some commentators, this verse was revealed on the treatment or accusation of the Quraysh Kafirs against the Prophet Muhammad.<sup>33</sup>

In this surah al-Qalam, the important thing and what Allah wants to confirm and strengthen is about the greatness of the personality qualities of the Prophet Muhammad, as a refutation of the accusations and harassment of the Kafirs against the Prophet Muhammad. As is known, Allah disproved the Kafirs by starting the surah by swearing through a *qalam* (pen) and things that humans

<sup>30</sup> Hilmi et al., "The Review of The Words Adna Al-Ard And Al-'Ankabut In Malay Translation Of Holy Quran: Analysis Guided By Science-Oriented Exegesis Methodology."

<sup>31</sup> Shihab, *Tafsir Al-Misbah*.

<sup>32</sup> QS. al-Qalam: 1

<sup>33</sup> Mohamad Nur Fuad, "Studi Surah Al-Qalam Tentang Sistemika Pendidikan Akhlak Dalam Tafsir Al-Munir Karya Wahbah Al-Zuhaili," *An-Nida' : Jurnal Komunikasi Dan Penyiaran Islam* 7, no. 1 (2018), <https://e-jurnal.stail.ac.id/index.php/annida/article/view/44>.

can write with a pen. It can be understood that from this verse Allah wants to show the greatness of the pen and the things that result from writing with a pen.<sup>34</sup>

*Al-Qalam*, according to the majority of *mufassir*, is a type of pen used as a writing instrument used by Allah, both the pen used to write His verses in the heavens and on earth. Writing humans produce written works, because from writing, expressions are realized. Allah swears by a pen and what is written with a pen by humans is in the form of knowledge and knowledge, as a form of mercy from Allah swt. Knowledge and knowledge from the *qalam* and the writings will prove that the Prophet Muhammad was not a madman as alleged by the Quraysh infidels, but a noble man with commendable morals. In addition, Allah's oath with a pen and what is produced by the pen also indicates the greatness of the favors of the pen and its writing products, as a complement to the blessings of speaking and language skills.<sup>35</sup>

In Islam, Allah, through His words, strongly recommends every Muslim to maximize the function of the pen and writing activities, in order to produce many blessings for humans themselves. Pens and their products can be used to defend Allah, the Prophet and Islam. Pens and their products can be used to spread knowledge and knowledge to all nations, social groups and individuals. Therefore, pens and writing products from them can be used as a benchmark for the progress of a nation and its civilization.<sup>36</sup>

### 3. Concept of Writing in Qur'an as the Concept of the Importance of Writing in Life

Every religion always calls on its adherents to do good based on the norms that apply in the teachings of that religion. This is so that there is a balance between rights and obligations, both personally, publicly, humans and nature, fellow humans, or humans and God. So that all religious norms are packaged in a conception called worship. In Islam, the Qur'an has signaled the importance of writing, because indeed at the time the Qur'an was revealed, the Arab community that lived at that time was a society that did not know how to read and write. The Qur'an explains that knowledge is a privilege that makes humans superior to other creatures. It aims to carry out human duties as representatives on earth. So that humans will become useful people in the surrounding environment.<sup>37</sup>

<sup>34</sup> Shihab, *Tafsir Al-Misbah*.

<sup>35</sup> Fuad, "Studi Surah Al-Qalam Tentang Sistematis Pendidikan Akhlak Dalam Tafsir Al-Munir Karya Wahbah Al-Zuhaili."

<sup>36</sup> Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*.

<sup>37</sup> Suwandi, *Pendidikan Literasi: Membangun Budaya Belajar, Profesionalisme Pendidik, Dan Budaya Kewirausahaan Untuk Mewujudkan Marwah Bangsa*.

Al-Ghazali once said that seeking knowledge is a virtue for humans. Because by studying knowledge, humans will reach Allah and become close to Him, so that humans will gain eternal happiness and eternal pleasure in their lives. Therefore, it is very important for humans to enrich themselves with all kinds of knowledge through writing. So that they can be critical of something new to them, also smarter in choosing which way is right and which way is wrong. Of course, this will not be realized if we as humans do not take advantage of existing knowledge by developing our writing skills.<sup>38</sup>

This is in accordance with what Allah conveys in the Qur'an as follows:

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَ كُفْرًا إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

"Say (Muhammad), "To whom belongs what is in the heavens and on the earth?" Say, "Belongs to Allah." He has fixed (the nature of) compassion on Himself. He will truly gather you on the Day of Judgment without a doubt. Those who harm themselves, they do not believe."<sup>39</sup>

This verse uses the term *kataba* which means to determine. It means that in this verse Allah has established a characteristic in Allah, namely the nature of compassion. In this verse, Allah also explains that only Allah is the owner of the heavens and the earth, and all that is between them. Thus, this verse explains a hint about the various forms of God's grace given to humans. So that humans do not only write and read, but also should study every form of God's majesty. Do not be afraid to feel wrong in terms of learning, because people who are afraid of learning to try a science for themselves, will bring losses. For that, continue to hone yourself as a human being who is thirsty for knowledge.<sup>40</sup>

If traced from the source of his teachings, then implicitly or explicitly, writing activities are very important in life, the reasons are:<sup>41</sup> *First*, writing is part of the culture of the Qur'an, the mention of the word 'write' is often repeated by Allah for its mention. Such things in the form of mentioning and repeating are not mere figures of speech but a concern and appreciation in the Qur'an for the importance of writing, therefore write more because the Qur'an has given great appreciation. *Second*, the privilege of writing is found in the Qur'an, Allah expresses an oath in the Qur'an indicating that Allah is special to something that is sworn in, as in the example of Allah's oath to Himself, the heavens, the earth, the stars, mountains and so on. In other words, Allah makes *muqam bih* an

<sup>38</sup> Hafid Anwar, *Konsep Dasar Ilmu Pengetahuan* (Bandung: Alfabeta, 2013).

<sup>39</sup> QS. al-An'am: 12

<sup>40</sup> Bustamam, "Tulis Menulis (Kitabah) Sebagai Pilar Keilmuan Perspektif Al-Qur'an: Pendekatan Tafsir Tematik, Hermeneutik, Dan Linguistik."

<sup>41</sup> Romdhoni, *Al-Qur'an Dan Literasi: Sejarah Rancang-Bangun Ilmu-Ilmu Keislaman*.

important and special thing. Allah also swears by the pen as an order for humans to write too. So that the connection between the two letters shows that reading and other sciences must all go through writing, all of that because if there is no writing, there will be nothing to read and if there is nothing to read then there will be no knowledge that can be practiced.

*Third*, Allah and His Messenger recommended writing, based on a history sourced from Abdullah Ibn Amr Ibn Ash that the Prophet allowed Abdullah to write what was known from the Prophet. In addition, the Prophet also gave freedom to prisoners of war with the guarantee of teaching them to read and write to their companions. So, it is not uncommon for him to also ask friends who are good at reading and writing to write down the revelations that come down. This gives an indication that the Messenger of Allah also attaches great importance to writing activities. *Fourth*, writing can be a medium of knowledge and communication. Mustafa al-Maraghi's interpretation states that the function of writing is nothing but a means of communication. Besides that, writing can also help in preaching, as was done by Prophet Sulaiman who invited Queen Bilqis to worship Allah, through letters. After that, this tradition was continued by the Prophet Muhammad who invited the dignitaries of the people and kingdoms that existed at that time to embrace Islam. This da'wah was carried out by the Prophet Muhammad through letters. Apart from that, in his commentary Mustafa al-Maraghi also added that this verse has substance that can change a nation from a lowly, non-civilized nation to a civilized, noble nation. So, you can imagine how things would be now if there was no written order.

*Fifth*, writing as a binder of knowledge. In the development of science, writing is a very significant thing, because by writing, there will be writing that can become a legacy for later generations, so that knowledge that has been written before can be a lesson for generations. what follows can be easily studied and developed. As quoted by Buya Hamka, the opinion of Imam Syafi'i, "Science is game animals and writing is the rope that binds the game, therefore tie the game with a strong rope". The phrase that was issued is a sign that writing is a very significant thing. If science is likened to hunting animals, then there must be a strong rope that binds them, because as it is known that hunted animals are wild animals, so if they are not tied up, they will escape. This is the same as knowledge, if it is not bound by writing, then the knowledge will quickly disappear. The description here does not use reason as the bond of knowledge because human memory will reach a weak moment when it is old age, so Imam Syafi'i equates rope as a strong binder for wild game, and writing as a binder for extensive and extensive knowledge.

Therefore, writing is one of the most important skills in everyday life. Without writing, humans cannot recognize knowledge. Also, without writing, humans will not be able to think well for the benefit of their lives. One attitude

that can be applied so that humans are always beneficial in their lives is to change their mindset to always want to continue learning and learn anything they don't know, so that humans will be free from their laziness. Besides that, learning must be by studying with people who are experts and pious, don't just rely on self-taught or analyze yourself without in-depth knowledge. Because this is so that the knowledge we get can be known to other people where the source of this knowledge comes from, so that it becomes clear that the knowledge one gets is well preserved. Too obsessed with wanting to be smart instantly, will actually make someone look stupid, but if someone wants to learn gradually from scratch, then knowledge and blessings will be obtained.<sup>42</sup>

Regarding the writing verses contained in the Qur'an, an Indonesian interpreter scholar, Quraish Shihab, argues that writing verses give a signal to humans about the importance of learning to write, because in this life everyone will have *muamalah*, which means they will carry out transactions that must be recorded, one concrete example is regarding loans or accounts payable. From this it is clear that the ability to write is very necessary in everyday life, not only when someone owes or borrows, but the meaning is quite broad if someone can apply it properly and perfectly, especially in the field of writing.<sup>43</sup>

According to Buya Hamka, as quoted by Tarigan, argued that to be a good writer, they should write it as completely as possible., not taking sides with anyone, knowing what to write, and writing must be in accordance with what is conveyed by other people as a source of information. Thus, to be a good writer, a writer needs to master the ability to write according to predetermined rules. Because being a writer is not easy. Need good accuracy and know the idea that will be written later. So, if the writing is good and correct, then other people who read it will easily understand what is written. In order to write a scientific article or essay, the author should first look at and study sources whose validity is recognized by certain institutions. So that the writing becomes the real truth and can be trusted by others. Because a piece of writing whose words have been arranged on paper, is a reading that will be enjoyed by readers. Therefore, to achieve good and correct writing, writers should write with a great sense of responsibility and intend to practice science for Allah's sake.<sup>44</sup>

When viewed from the side of a writer, the writing verses contained in the Qur'an can be a reference for writers to always provide the best and original work made by themselves. The fruit of a work must have a valid basis and its truth can be proven, not fabricated or fabricated. So, it requires in-depth research from the

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<sup>42</sup> Jayana, "Pendidikan Literasi Berbasis Al-Quran Dalam Tinjauan Teologis, Historis, Dan Sosiologis."

<sup>43</sup> Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*.

<sup>44</sup> Tarigan, *Menulis Sebagai Suatu Keterampilan Berbahasa*.

authors about the references or sources they want to cite. Just a little mistake in taking references can be fatal, people who have read or researched his work will feel distrustful of his writings and they will no longer want to enjoy the author's work. For this reason, writers are required to always work with a sense of responsibility and honesty, both before the readers and before Allah.<sup>45</sup>

In addition, a writer should not crave a wage. The value of a small or large wage he gets will have no meaning at all if his work does not benefit many people. Therefore, this is also in line with the opinion of Buya Hamka that our nation is left behind from other nations, one of which is because of the rise of stupid people who like to falsify information in their writings, then other people just believe in these people.

#### 4. Indonesian People's Writing Awareness and Its Application in the Contemporary Era

As in the previous discussion, literacy is one of the keys to building world civilization. Without literacy, humans will not know and know all forms created by God, starting from those that lie on earth and those in the sky.<sup>46</sup> In addition, humans will also not be able to know an event that occurred in a country, if they do not have the enthusiasm to learn about it.<sup>47</sup>

In Indonesia itself, there are still very few people who understand writing and few people know the importance of it. As is well known, the percentage of people who have the ability to write in their daily lives is still relatively small, besides that, the Indonesian state is lagging far behind other neighboring countries. Among the causes are due to facilities that are not supported by the government, technological developments that are increasingly rapid, as well as the enthusiasm of the people who are still very lacking or one might say they don't really care. For this reason, it is necessary to have cooperation between all levels of society from various related institutions or agencies, to develop and revive young people who are highly literate. So that the progress of Islamic civilization can be achieved properly.<sup>48</sup>

So, to achieve this goal, a Muslim should always apply the values contained in the Qur'an correctly. What's more, the Qur'an itself also discusses a

<sup>45</sup> Hamidi, Anam, and Sidik, "Pengembangan Literasi Kataba Untuk Menunjang Pendidikan Berkualitas Perspektif QS. Al-'Alaq Ayat 1-5."

<sup>46</sup> Suwandi, *Pendidikan Literasi: Membangun Budaya Belajar, Profesionalisme Pendidik, Dan Budaya Kewirausahaan Untuk Mewujudkan Marwah Bangsa*.

<sup>47</sup> Ali Romdhoni, "Al-Quran: Memerangi Illiteracy, Mencipta Peradaban Ilmu Pengetahuan," *Journal of Qur'an and Hadith Studies* 1, no. 1 (2012), <https://doi.org/10.15408/quhas.v1i1.1318>.

<sup>48</sup> Surbakti, Wibowo, and Barutu, "Pembentukan Karakter Masyarakat Literat Melalui Budaya Literasi Dalam Al-Qur'an."



lot about writing whose values can be put into practice in everyday life. It should be noted that the concept of writing offered by the Qur'an to be applied in today's life is very diverse. The first thing he said was about recommendations for a writer to first know the rules of good and right writing. Then the Qur'an gives advice that writing is not just words that are strung together on paper, but more than that, before a piece of writing must be prepared in advance an interesting theme or idea to be studied more deeply, so that later it will become a masterpiece. good in front of society.

Apart from that, the Qur'an not only requires writers, but also other people to write an agreement in terms of an agreement between the two parties, whatever the agreement that has been agreed upon must be written. The aim is so that neither party feels the most disadvantaged and also cheated. Furthermore, after knowing what theme to raise, the author then develops the theme by looking for reference sources from the main references and some of the original books. For this reason, in order for the writing to be good, a writer should look for valid reference sources, not fake and must be complete. It is intended that a written work can be trusted by the truth of the readers.<sup>49</sup>

In addition, the Qur'an also provides a solution for writers, if their work has been disseminated to the public, then the authors before that are required to be ready to be responsible for the results of their own work. This is intended so that when later in their work there is a fatal error, which makes certain parties feel disadvantaged, the authors can later be held responsible for their work in whatever form they can do. Still the same as the process of writing, the Qur'an also requires writers to always prioritize moral values, one of which is not to work with expectations of the value of the royalties earned. Moreover, the royalties that the author gets come from a work that contains all lies. Therefore, big or small the value of a price obtained must be well received and sincere by the writers.<sup>50</sup>

Thus, so that writers can master the steps of the solution above, a writer needs to rearrange his intentions in working to provide the best for society, and there needs to be a review of his learning how to become a true writer who works selflessly. Therefore, in the middle of the learning process it should be accompanied by exploring the values contained in the Al-Qur'an, because the Al-Qur'an is the word of *Allah* whose splendor is no doubt, because it has various solutions that can overcome various problems. problems in this country, especially in particular the problem of Indonesian literacy in the current era of the millennial generation.

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<sup>49</sup> Ibrahim, Ali, and Zubir, "Terapi Menulis Jurnal Dari Perspektif Introvert."

<sup>50</sup> Gusti Yarmi, "Pembelajaran Menulis Di Sekolah Dasar," *Perspektif Ilmu Pendidikan* 31, no. 1 (2017): 1-6, <https://doi.org/10.21009/PIP.311.1>.

## Conclusion

Based on the results of the discussion that has been described, it can be concluded that in the Qur'an there are three consonant words about writing, namely *Kataba*, *Khat*, and *Saṭara*. From a study of the verses of the Qur'an about writing through the terms *Kataba*, *Khat*, and *Saṭara*, it can be concluded that writing skills and activities are an important and vital way of developing knowledge. Besides that, the three consonant words have different aims and objectives, but have the same meaning between one another, so it is necessary to understand the rules for placing words in the verses of the Qur'an. In addition, these three words are interpreted in writing, but in essence they still have differences.

Efforts to build a writing culture based on the Qur'an have actually existed in Islam since the first revelation was revealed to the Prophet Muhammad. With the revelation of verses that contain the meaning of writing as a starting point to lead humanity from ignorance to a literate society. Efforts to contextualize these revelations are necessary for the breadth of meaning and scope of writing activities, especially in this day and age. Writing is a pillar of science and knowledge. Writing is a transformation of knowledge between nations and generations. So, the religion of Islam demands that people diligently read and write. Because the command to read and write is contained in the Qur'an. With the activities of reading, writing and recording the knowledge obtained with a tool or pen, it will leave an impression on the human mind and heart.

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