



## THE PRIORITY OF KNOWLEDGABLE PEOPLE IN AZ-ZUMAR VERSE 9 PERSPECTIVES OF CONTEMPORARY INTERPRETATION

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### Abstract :

This article discusses the virtues of knowledgeable people in Az-Zumar verse 9 which are discussed through the perspective of contemporary interpretation. This study aims to explore the meaning of ideal Islamic education, which not only increases the intellectual capacity of individuals but also forms good character and noble morals. Education in Islam is interpreted as a balanced process between the world and the hereafter, where knowledge becomes a light that illuminates the path to truth. This study uses a literature study approach by referring to primary sources from contemporary interpretation books, namely the interpretation of *Al-Misbah*, *Al-Azhar*, *Asy-Syaamil fi Balaghatil Qur'an*, and *At-Tahrir wa At-Tanwir*. The results of the study show that knowledgeable people have a higher degree in the sight of Allah. Education is able to form a young generation who are not only knowledgeable but also base their knowledge on their faith in Allah. The virtues of knowledgeable people include; being given guidance by Allah, given salvation from mistakes and humiliation, being able to distinguish between truth and falsehood, being independent in matters of religion and the world, and being obedient to science and Islamic law. This article also provides practical recommendations for parents and educators to instill the values of knowledge and faith in their children's education so that they can grow into a pious generation, have noble character, and be ready to carry out their role as caliphs on earth. Thus, the primacy of knowledgeable people in the perspective of Az-Zumar verse 9 is an important basis for building a better civilization.

**Keywords :** *Knowledgeable People, Az-Zumar Verse 9, Contemporary Interpretation*

### Abstrak :

Artikel ini membahas keutamaan orang berilmu dalam Az-Zumar ayat 9 yang dibahas melalui perspektif tafsir kontemporer. Penelitian ini bertujuan untuk menggali makna pendidikan Islam yang ideal, yang tidak hanya meningkatkan kapasitas intelektual individu saja, tetapi juga membentuk karakter yang baik dan akhlak mulia. Pendidikan dalam Islam diartikan sebagai proses yang seimbang antara dunia dan akhirat, di mana ilmu menjadi cahaya yang menerangi jalan menuju kebenaran. Penelitian ini menggunakan pendekatan studi literatur dengan mengacu pada sumber primer dari kitab-kitab tafsir kontemporer, yaitu tafsir *Al-Misbah*, *Al-Azhar*, *Asy-Syaamil fi Balaghatil Qur'an*, dan *At-Tahrir wa At-Tanwir*. Hasil penelitian menunjukkan bahwa orang berilmu memiliki derajat yang lebih tinggi di sisi Allah. Pendidikan mampu membentuk generasi muda yang tidak hanya berpengetahuan, tetapi juga melandasi keilmuannya dengan keimanannya kepada Allah. Adapun

keutamaan orang yang berilmu antara lain; diberikan petunjuk oleh Allah, diberi keselamatan atas kesalahan dan kehinaan, mampu membedakan yang haq dan bathil, mandiri dalam hal agama dan dunia, serta taat pada keilmuan dan syariat Islam. Artikel ini juga memberikan rekomendasi praktis bagi orang tua dan pendidik untuk menanamkan nilai-nilai ilmu dan keimanan dalam pendidikan anak, sehingga mereka dapat tumbuh menjadi generasi yang soleh, berakhlak mulia, dan siap menjalankan peran sebagai khalifah di bumi. Dengan demikian, keutamaan orang berilmu dalam perspektif Az-Zumar ayat 9 menjadi landasan penting untuk membangun peradaban yang lebih baik.

**Kata Kunci:** *Orang Berilmu, Az-Zumar Ayat 9, Tafsir Kontemporer*

## INTRODUCTION

Education is a process and effort carried out by someone to provide guidance and direction to humans, both physically and spiritually. One of the main goals of Islamic education is to shape humans into perfect humans who are prepared to carry out their duties as caliphs on earth. In the Qur'an, many verses explain the concept of ideal education, this concept is interpreted when the purpose of education is in line with human desires to achieve happiness in life. Basically, Islamic education must include a balance between the world and the hereafter (Arsyad, 2019).

Education is not just a process of transferring knowledge, but also how to build character in the child. (Ginanjari, 2022) One of the declines of civilization today is the crisis of knowledge in Muslims. The danger that befalls Muslims today lies in the mindset that when someone is highly educated, then he must have a promising worldly life. The education he takes is only transactional, if he takes education at great expense, then the wages he gets must also be expensive. Therefore, it is important to straighten out these thoughts so that they are in line with the principles of Islam, because building Islamic civilization is not just about building physical infrastructure, but also rebuilding the mindset of Muslims themselves (Muqit, 2019, hal. 2).

One of the verses of the Qur'an that discusses education is Az-Zumar verse 9. The effort to educate a child is not easy, but it requires the right methods, because in education children greatly influence the growth and development that determines their future. Islam itself also requires its people to always accompany the process of child growth and development and recommends always instilling faith from an early age and introducing the law of Allah. The verse signals humans to reconstruct their mindset about education. Education is not only about increasing the intellectual capacity of individuals, but also forming individuals with noble morals who have a good impact on society.

The background to this research talks about the priority of knowledgeable people in the Az-Zumar verse 9 which is studied through contemporary tafsir books, namely *Al-Misbah*, *Al-Azhar*, *Asy-Syaamil fi Balaghatil Qur'an*, and *At-Tahrir wa At-Tanwir*. Various previous studies show that there are Islamic education concepts that can be applied to shape children's character, such as in the study conducted by Muftahatus Sa'adah et al. in 2022, with the title "*Children's Education Methods in Surah Az-Zumar Verses 8-9*", this research discusses the formation of humans as insan kamil through the educational

process. (Saadah & Arif, 2022) Second, a study conducted by Finadatul Wahidah in 2019, with the title "*The Concept of Tarbiyah in the Perspective of Surah Az-Zumar, Tafsir Ijmali Approach*", this research discusses the objectives of Islamic education as viewed through Tafsir Ijmali. (Wahidah, 2019) Third, a study conducted by Lailatussa'idah in 2023, entitled "*Meaning of Knowledgeable Person (Analysis of Al-Qur'an Surah Az-Zumar Verse 9)*", this study discusses the differences between people who know and people who do not know in Az-Zumar verse 9.

Based on the research above, there has been no study that discusses the priority of knowledgeable people in Az-Zumar verse 9 from a contemporary interpretation perspective. For this reason, researchers want to fill the gap in research on this theme as a contribution to the world of education. The purpose of this study is to reveal some of the advantages of knowledge and scholars in Az-Zumar verse 9 through the interpretation of *Al-Misbah*, *Al-Azhar*, *Asy-Syaamil fi Balaghatil Qur'an*, and *At-Tahrir wa At-Tanwir*. In addition, this study is expected to provide practical recommendations for parents in educating their children to become a pious and noble generation (Lailatussa'idah, 2023).

## RESEARCH METHOD

The method used in this study is a literature study, which allows researchers to explore and analyze various written sources related to the theme of the virtue of knowledge and scholars in Az-Zumar verse 9. This study was conducted by collecting and reviewing relevant literature, including contemporary interpretations of the Qur'an (*Al-Misbah*, *Al-Munir*, and *at-Tahrir wa at-Tanwir*), the linguistic structure of the Qur'an from the book *Asy-Syaamil fi Balaghatil Qur'an*, articles, and other academic sources. The focus of this study is on the text of the Qur'an, especially in Az-Zumar verse 9, which will be analyzed to identify the virtues of people with knowledge. Through this literature study, it is expected to provide in-depth insight into the virtues of people with knowledge and its impact on Islamic education from the perspective of the Qur'an.

## FINDINGS AND DISCUSSION

### 1. Contents of Az-Zumar Verse 9 in Contemporary Interpretation Perspectives (*Al-Misbah*, *Al-Azhar*, *Asy-Syaamil fi Balaghatil Qur'an*, and *At-Tahrir wa At-Tanwir*)

In every aspect of life, knowledge plays a very important role. In the Islamic tradition, science is not only regarded as mere knowledge, but as light that illuminates the path to truth and wisdom. (Makhmudah, 2017, hal. 203) The primacy of knowledge and scholars is seen in the teachings of the Qur'an and hadith, where people with knowledge are valued higher than those who do not. (Estuningtyas, 2018, hal. 205-206) The verse in the Qur'an that discusses the primacy of knowledge and scholars is Az-Zumar verse 9.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي

الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

Meaning: “(Are the polytheists more fortunate) or those who worship at night, prostrating themselves and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say (Prophet Muhammad), “Are those who know (the rights of Allah) equal to those who do not know (the rights of Allah)?” Only those who are wise (*ulul albab*) can receive admonition.”

This verse explains the virtue of knowledge and those who have it. Basically, this verse is correlated with the previous verse, Az-Zumar verse 8. Wahbah Zuhaili explains that this verse discusses the inconsistency of the unbelievers towards their faith in Allah, which is marked by their behavior when they are in trouble, they will return to Allah, but on the contrary, when they are happy, they will forget Allah. So, how despicable are the unbelievers who worship Allah only when they are struck by disaster, and when they are given many blessings, they will neglect Allah. This verse emphasizes the difference between the attitudes and rewards for unbelievers and believers.

Then in Az-Zumar verse 9, Quraish Shihab explains that a believer is defined as a person who is always persevering, obedience, and submission to Allah in difficult and happy circumstances. (Shihab, 2003, hal. 195) Abu Hayyan explains that one of the characteristics of a person who believes in Allah is proven by his consistency in worshiping Allah at night commonly called *qiyamul lail* (Zuhaili, 2005, hal. 227). In the interpretation of Al-Misbah, it is explained that the attitude of faith is also shown by physical and heart efforts to always worship Allah. Therefore, it can be detailed that two types of worship can lead humans to the perfection of worship itself, namely physical and non-physical worship.

Physical worship in this verse is identified from the wording *saajidan* (prostrate) and *qaa'iman* (stand). In the book *Asy-Syaamil fi Balaghatil Qur'an*, it is explained that *saajidan* and *qaa'iman* are worship activities in a series of prayers. In terms of sentence structure, the wording *saajidan* is prioritized over *qaa'iman*, because prostration is the closest state of a creature to his Lord (Romli, 2018, hal. 108). In the interpretation of Al-Munir, it is explained that one of the places of perfection of worship is when the person can be *khusyu'* when he prostrates or stands (Zuhaili, 2005, hal. 228).

Meanwhile, non-physical worship in this verse is in the form of *khauf* (fear) and *raja'* (hope) to Allah. Quraish Shihab explains in his interpretation that in performing worship, a servant must base it on fear of His punishment, and aim to hope for His mercy both in this world and in the hereafter. (Assiroji & Makhmudah, 2017, hal. 51) The presence of *khauf* (fear) and *raja'* (hope) always makes a person more alert and optimistic and has a *husnudzon* towards Allah. (Shihab, 2003, hal. 196).

In addition, Wahbah Zuhaili also explains that there is the

perfection of worship when a person has combined fear of the afterlife and his hope only in the mercy and pleasure of Allah alone. In addition, this verse also discusses the virtues of knowledgeable people. The provisions of knowledge explained in this verse are unlimited. In the *At-Tahrir wa At-Tanwir*, it is explained that the word *ya'lamuun* is an intransitive verb, namely a verb whose object is not mentioned, so it refers to the quality of knowledge that a person has, not its quantity. (Muhammad Al-Tahir Ibnu Asyur, 1984, hal. 348) Meanwhile, Afifuddin Dimiyathi explained in his *balaghah* study that the word *ya'lamuun* is a figure of speech without including *maf'ul* in it, because this verse emphasizes only the *fa'il* condition. The indication of the wording of the verse above is general knowledge. People who know any field are not considered the same as people who do not know at all (Romli, 2018, hal. 108).

However, here Quraish Shihab provides a limitation that the knowledge in question is useful knowledge, which makes someone always adapt and practice the knowledge they have. Abu Hayyan explains that the knowledge in question is the knowledge that can bring *makrifatullah* or recognize the power of Allah SWT, as well as safety from His wrath (Zuhaili, 2005, hal. 227–232).

So, a knowledgeable person is a person who knows something in the right way, then he will follow and practice the knowledge he has obtained (Tria Suci Rachmawati, 2022, hal. 56). As for people who do not know, they are people who act carelessly and walk in confusion and error. The intended meaning of this verse is to deny the similarities between the two groups mentioned in the previous verse, namely that the infidels who are inconsistent with their faith are different from the believers who are always consistent with their faith in Allah. It is the same with knowledgeable people and people who are not knowledgeable. So from this, it is clear that people who know and those who do not know are not the same. In the last sentence of this verse, it is explained that only *ulul albab* can learn lessons.

In the interpretation of *Al-Misbah*, *ulul albab* is someone who gains more knowledge than others. Then that person can practice his knowledge in all his activities, and of course, this knowledge is balanced with his attitude of faith in Allah (Jakarta: Lentera Hati, 2003, 195–197), In the *Asy-Syaamil fi Balaghatil Qur'an*, the sentence *albab* comes from the single word *al-lubb*, namely the human heart that will only beat for those who have a clear mind. The meaning of the sentence *ulul albab* is someone who has knowledge and can practice that knowledge, and can take wisdom from something he is facing. (Fadilah & Amin, 2023, hal. 208) In Ali-Imran verse 190-191, it is emphasized that:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخِثٰلِفِ اللَّيْلِ وَالنَّهَارِ لَآٰيٰتٍ لِّاُولِى الْاَبْصَابِ (190) الَّذِيْنَ يَذْكُرُوْنَ  
 اللّٰهَ قِيَامًا وَّقَعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ؕ



Meaning: "Indeed, in the creation of the heavens and the earth, and the alternation of night and day there are signs for people of understanding (190). (namely) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (while saying): "Our Lord, You did not create this in vain, Glory be to You, so protect us from the torment of hell (191)."

It is emphasized in Ali-Imran verse 190-191, that *ulul albab* is someone who has broad insight and a sharp mind in solving and analyzing a problem, even they use the advantages they have to always remember and think about the beauty of Allah's creation to be closer to Him so that strong piety grows in him. Therefore, a person is categorized as *ulul albab* if he bases his knowledge on his faith in Allah (Arum Sari & Retnaningsih, 2023, hal. 125).

The ultimate goal of Islamic education from the perspective of Az Zumar verse 9 is to make students into intellectual and pious individuals (*ulul albab*). Knowledge in the perspective of Islam is closely related to faith, faith is built based on knowledge, so increasing knowledge is identical to increasing a person's faith. As for Al-Mujadilah verse 11, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَاَنْشُرُوا يَرْزُقِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "O you who believe, when it is said to you, "Make room in the assemblies," make room, surely Allah will make room for you. When it is said, "Stand up," (you) stand up. Allah will certainly elevate those who believe in you and those who have been given knowledge to a certain degree. Allah is careful about what you do."

This verse explains that Allah will raise the status of those who believe and have knowledge by several degrees. Therefore, the position of a person who combines faith and knowledge is much nobler than a person who only has one of them.

Not only does the Qur'an explain the advantages of people with knowledge, but the Hadith also explains the advantages of people with knowledge, as in the hadith narrated by At-Turmudzi which explains that people with knowledge have a higher position compared to people who are obedient in worship without knowledge, as in the following hadith:

عن أبي أمامة الباهلي رضي الله عنه أن النبي صلى الله عليه وسلم قال: فضل العالم على العابد

كفضلي على أذنكم، ثم قال رسول الله صلى الله عليه وسلم: إن الله وملائكته وأهل

السموات والأرض حتى النملة في جحرها وحتى الحوت ليصلون على معلمي الناس الخير

Meaning: "From Abu Umamah r.a that the Messenger of Allah SAW

*said: the superiority of a scholar ('alim) over a worshipper ('abid) is my superiority over the lowest of you all then the Messenger of Allah SAW continued his words:" Indeed Allah, His angels and the inhabitants of the heavens and the earth to the ants in their nests and also the fish always ask for mercy to those who teach goodness to humans " .*

The hadith above explains that the position of a scholar is more important than a worshipper without knowledge (Wardatusshopa et al., 2024, hal. 520). A scholar is someone who possesses extensive knowledge of Sharia and has carried out worship according to Sharia. However, a worshipper is someone who worships by only having obligatory knowledge. The above advantages include the existence of knowledge and the rewards received. Because knowledge has a fairly broad impact on oneself and society, the benefits of worship are only beneficial to oneself. People who are busy spreading knowledge will have a greater reward compared to the reward of sunnah worship alone.

## **2. The Oportunity of knowledgeable people in Az-Zumar verse 9**

This verse explains that there is inequality between those who know and those who do not know, this inequality is equated with those who obey and those who disobey. This verse is used as a provision for teachers to provide education to a child, namely by providing teaching about the difference between what is right and what is wrong. The ultimate goal of education is a change in behavior and attitude for a child so that all of his potential can be formed and maintained, later the child can fulfill his obligations as a leader on earth in order to only worship Allah.

Therefore, to move towards this process, teaching efforts are needed. In other words, teaching is one of the means to achieve the goals of Islamic education, namely towards happiness in this world and the hereafter. In this verse, Allah emphasizes that knowledge has a high position in Islam. Knowledgeable people can understand and practice religious teachings correctly. They are considered closer to Allah because of their knowledge of the truth. Knowledge in Islam is seen as a light that can illuminate the path of life. In the context of this verse, knowledgeable people have the capacity to understand the nature of life and Allah's commands.

This verse also shows that there is a significant difference between a knowledgeable person and an uneducated person. Knowledge will bring a person to a deeper understanding of life, morality, and responsibility as a servant of Allah. A knowledgeable person will be wiser in making decisions and better able to face challenges. Therefore, a knowledgeable person is likened to the heirs of the prophet who has the responsibility to spread knowledge and maintain the teachings of Islam. A knowledgeable person has the responsibility to convey knowledge and Allah's guidance to the people. They act as a liaison between revelation and reason. A knowledgeable person also functions as a leader who not only teaches knowledge but also provides an example of good morals.

In addition, the hadith of the Prophet narrated by At-Turmudzi also explains the virtues of knowledgeable people. Knowledgeable people are considered more important than religious people. Because here it concerns the consequences received by society. Knowledgeable people tend to spread more goodness and teach faith to the wider community. While religious people will only provide good impacts for themselves.

Some of the virtues of a knowledgeable person have been explained by Ibn Asyur in his tafsir book entitled *at-Tahrir wa at-Tanwir*, namely: (Muhammad Al-Tahir Ibnu Asyur, 1984, hal. 349-351),

**a. Always given guidance by Allah to something he is going to**

Knowledgeable person will always receive guidance from Allah. Knowledge is likened to a light that can guide humans to the path of truth, while ignorance is likened to darkness which can lead humans to the path of error and injustice. Knowledgeable people will find it easier to achieve their goals because they will always be guided by Allah, so they will not lose their way in achieving their goals.

**b. Always given safety from mistakes and humiliation**

Knowledgeable people have the privilege of controlling themselves against things that will humiliate their dignity. Allah always provides safety for people who are knowledgeable so that they are always on the path of truth. Knowledgeable people are likened to people who always win in controlling their lusts, while ignorant people are considered blind, because they are unable to distinguish between right and wrong, leading to mistakes and humiliation.

**c. Can distinguish between right and wrong**

Knowledgeable people can distinguish between what is beneficial and what is harmful to themselves and their surroundings. A knowledgeable person always considers his behavior against the consequences given by Islamic law. In other words, a knowledgeable person will always be guided towards the truth according to what is taught by Allah's revelation. While an ignorant person is plagued by confusion and anxiety in determining his choices.

**d. Having independence in matters of religion and the world**

Knowledgeable person has independence in terms of carrying out religious commands and matters related to the world because basically, the person has equipped himself with knowledge related to both of these things. So that he does not depend on others.

**e. Obedience in knowledge**

Knowledgeable person is always given pleasure in learning. In addition, the person will always practice the knowledge he has, because his knowledge does not only stop at understanding but also continues to practice in everyday life.

By the characteristics of scholars that have been explained above, a knowledgeable person is included in the *ulul albab*. His piety and piety are solely to seek Allah's pleasure, which is marked by the stability of



faith in a Muslim which will shape him into a perfect human being who will lead him to a state of happiness in this world and the hereafter.

## CONCLUSION

This study discusses the virtues of knowledgeable people in Az-Zumar verse 9 through the perspective of contemporary interpretations, namely in the interpretations of *Al-Misbah*, *Al-Azhar*, *Asy-Syamil fi Balaghatil Qur'an*, and *At-Tahrir wa At-Tanwir*. In the context of Islamic education, knowledge is not only considered as knowledge but also as a light that illuminates the path of life. Az-Zumar verse 9 emphasizes the difference between knowledgeable and uneducated people and emphasizes that knowledgeable people have a higher degree in the sight of Allah. Knowledgeable people are likened to the heirs of the prophet who have the responsibility to spread knowledge and guidance from Allah to mankind, strengthening their role in shaping the character and morals of the younger generation.

This study shows that ideal education must include a balance between knowledge and faith, so as to produce individuals who are not only knowledgeable but also pious. The virtues of knowledgeable people are as follows; (1) given guidance by Allah, (2) given safety from mistakes and humiliation, (2) able to distinguish between right and wrong, (4) independent in matters of religion and the world, (5) obedient to Islamic knowledge and law. Thus, the practical recommendation from this study is the importance of parents and educators to instill the values of knowledge and faith in children's education, so that they can grow into a pious and noble generation.

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