

# Differentiation Of Learning Styles In The Al-Qur'an: Analytical Study of Learning Stories in the Al-Quran

Minhah Makhzuniyah<sup>1</sup>, Misyka Nuri Fatimah<sup>2</sup>

*Institut Agama Islam Nahdlatul Ulama' Bangil*

[minhahm@iainubangil.ac.id](mailto:minhahm@iainubangil.ac.id)

[misykaah17@gmail.com](mailto:misykaah17@gmail.com)

## **Abstract**

*The development of learning strategy continuous to be main topic of discussion in learning process. All of the implementer and the stakeholders want the change that leads to better learning. The term differentiation of learning style comes up to highlight that every human has different learning style that impacts to the choice of learning strategy implemented. This research used qualitative approach which focused on how al-Qur'an has different learning styles as well that are found in some stories written in al-Quran. This research used library research that would investigate about al-Quran that delivers about learning process and educational knowledge. The findings of this research indicated that from three stories taken from al-Quran gave three different descriptions of learning styles. How Qobil story showed learning process with visual learning style. Then story about Luqmanul Hakim and his son revealed auditory learning style, while Ibrohim and Ismail's story presented kinesthetic learning style. By seeing this result, it indicated that al-Quran has described the difference of learning style in every story that proved the difference of learning styles have existed since ancient time in accordance with the potency and the need of learning process. Those three stories are able to develop in today learning process.*

**Keywords:** Learning styles, Differentiation, Learning

## Introduction

Learning strategies are always developed by all experts, teachers and training providers implementing the learning process. There are many developments in teaching methods, learning models and assessment that are constantly reviewed to achieve the best results. Recently, the independent curriculum gives important points in the definition of the learning strategies to be applied, namely in distinguishing the learning styles of the students. In essence, it is believed that each person has different abilities and learning styles. Even in the Qur'an it says in QS Al-Isra verse 84: Say: "Everyone acts according to his circumstances." So your Lord knows better whose way is truer.

The above verse shows that every person has tendencies, potentials and qualities that guide his actions.<sup>1</sup> This is also the basis that it is very possible that in the current educational development, more attention will be paid to distinguish the learning styles of each student from the point of view of the success of the learning. Strategies for differentiating learning styles are suggested to meet the needs of students. The category of the learning is to know the learning styles of students so that they can improve the quality of learning.<sup>2</sup>

Differentiated learning styles are currently one of the hottest topics being researched and then implemented in educational institutions. It arose after the independent curriculum meant that the differentiation of learning styles had to be taken into account in every possible learning process. In this way, each educational institution can determine its curriculum according to the needs of the educational institution. Knowing about learning styles helps teachers to prepare a comfortable learning environment and helps students to understand information faster.

Al-Quran as a source of Islamic religion and education is something that is always studied and related to the development of the existing world. Al-Qur'an is said to be an objective holy book and it contains things that can be used as a guide for the development of science according to current developments.<sup>3</sup> The Qur'an is integral to the development of education and has given a very beautiful picture of how the educational process of various prophets, angels, spirits and other beings of God went through the educational process. The Qur'an provides images and

---

<sup>1</sup> Quraish Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al Qur'an*, 7th ed. (Tangerang: Lentera Hati, 2017).

<sup>2</sup> Ariesta Kartika Sari, "Analisis Karakteristik Gaya Belajar Vak(Visual, Auditorial, Kinestetik)Mahasiswa Pendidikan Informatika Angkatan 2014," *Eduatic - Scientific Journal of Informatics Education* 1, no. 1 (2014): 5, <https://doi.org/10.21107/edutic.v1i1.395>.

<sup>3</sup> Mourice Bucaille disarikan dari Umiarso dan Zamroni, *M Pendidikan Pembebasan Dalam Perspektif Barat Dan Timur* (Yogyakarta: Ar-Ruzz Media, 2011), 97.

stories about how Allah gives knowledge in every teaching process that various beings go through. So this distinction, which is now a hot topic, actually became great in the verses of the Qur'an revealed by Allah. Some of these differences indicate that education can be delivered in different styles in different settings.

Research related to the differentiation of learning styles has been done by many researchers so far, at least a trend related to the differentiation of learning can be noticed. First, research that focuses on differentiation involving learning in primary<sup>4</sup> and secondary schools.<sup>5</sup> Second, the research focuses on the use of IT according to students' learning styles.<sup>6</sup> Third, research on learning differentiation in the independent curriculum.<sup>7</sup> Unlike existing studies, the study of learning styles in the A-Quran is a study that was left out of previous studies.

This study covers at least the most important topics to be explored, such as how the raven taught Qabil to bury his brother Habil. Then the story of how Lukmanul Hakim taught his son and how Prophet Ibrahim taught Prophet Ismail. In addition to that, this study also explores and analyzes the learning style of each of the above-mentioned stories.

## Methods

Based on the problems mentioned above, this research uses qualitative methods and falls under the category of library research.<sup>8</sup> A series of studies conducted in this way includes library data collection, reading, note-taking, and analysis and processing of research material. The Holy Book Al-Quran is the main source, which is then supported by secondary sources such as books of tafsir especially those that deal with tarbiyah, then as sources of supporting information related to educational sciences and several books necessary and suitable for the research topic.

---

<sup>4</sup> dhana Aris Saputra, Aryo Andri, and Joko Sulianto, "ANALISIS PENERAPAN PEMBELAJARAN DIFERENSIASI DENGAN MODEL PROBLEM BASED LEARNING TERHADAP MINAT BELAJAR PESERTA DIDIK DI SD," *Didaktik : Jurnal Ilmiah PGSD FKIP Universitas Mandiri* 09, no. September (2023): 1570–82.

<sup>5</sup> Wisman Hadi et al., "Desain Pembelajaran Diferensiasi Bermuatan Problem Based Learning (Pbl) Mendukung Critical Thinking Skill Siswa Pada Era Kenormalan Baru Pascapandemi Covid-19," *Basastra* 11, no. 1 (2022): 56, <https://doi.org/10.24114/bss.v11i1.33852>.

<sup>6</sup> Andi Harpeni Dewantara, "Kreativitas Guru Dalam Memanfaatkan Media Berbasis It Ditinjau Dari Gaya Belajar Siswa," *Journal of Primary Education* 1, no. 1 (2020): 15–28, <https://jurnal.iain-bone.ac.id/index.php/algurfah/index>.

<sup>7</sup> H Pitaloka and M Arsanti, "Pembelajaran Diferensiasi Dalam Kurikulum Merdeka," *Seminar Nasional Pendidikan Sultan ...*, no. November (2022): 2020–23, <http://jurnal.unissula.ac.id/index.php/sendiksa/article/view/27283>.

<sup>8</sup> Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2009), 15.

## Findings And Discussion

### Distinguishing Learning Styles

When discussing the terms used to refer to learning styles, there are many variations in the literature, including learning styles, cognitive styles, sensory preferences, and personality types. Some of these terms are sometimes used interchangeably and sometimes differentially. Learning style is defined as the most efficient way to understand, process and remember learning. At the same time, cognitive style is defined as habits and preferences of students in acquiring, processing and managing knowledge and skills. However, it should be noted that the distinction between learning style and cognitive style is very subtle, as some authors use cognitive style as a more general term than learning style.<sup>9</sup>

Learning style is the reaction of the student to stimuli given during the learning process.<sup>10</sup> Learning style is not only about how a student receives information, but also how students can process the received information.<sup>11</sup> Learning style is thus the way in which students prefer to receive and process information during learning. And each person may have different methods of receiving and processing information. It can be adapted to the potential of people. The methods or things that students tend to do when acquiring this knowledge can become a student's personal learning style.

Teachers can understand the difference between learning styles by understanding what learning styles are in the world of education. And in this process, it was observed that not everyone has the same learning style. The same school or class may not have the same learning style.<sup>12</sup> This is exactly what we want to improve in the existing learning process, that in the existing theory we recognize different learning styles, but in practice teachers only offer the same learning methods or models to all students with different learning styles. At least in learning, you can find different learning styles, including:

First, the visual learning style (visual learner). A visual learning style is a learning style that uses the senses of the eyes to capture the available information. Concrete evidence that can be perceived by sight can be trusted to believe in knowledge. A person who is said to be a visual learner has several characteristics, namely, *firstly*, he needs to see something to

---

<sup>9</sup> Hawker Akram Awla, "Learning Styles and Their Relation to Teaching Styles," *International Journal of Language and Linguistic*, 2014, 241.

<sup>10</sup> Nasution, *Berbagai Pendekatan Dalam Proses Belajar & Mengajar* (Jakarta: Bumi Aksara, 2011), 110.

<sup>11</sup> B and Hernacky De Porter, *Quantum Learning Membiasakan Belajar Nyaman Dan Menyenangkan; Penerjemah, Alwiyah Abdurrahman* (Bandung: Kaifa, 2011), 150.

<sup>12</sup> Hamzah B. Uno, *Orientasi Baru Dalam Psikologi Pembelajaran* (Jakarta: Bumi Aksara, 2006), 180.

understand learning, *secondly*, he is sensitive to color, *thirdly*, he is very sensitive to artistic matters, *fourthly*, difficulties in direct dialogue, *fifth*, they are too reactive to hear, *sixth*, it is difficult to follow verbal suggestions, *seventh*, they often misinterpret words or statements.

Second, Auditory (auditory learner). In the auditory learning style, students use more of their listening sense to gather information. Students' hearing is protected to understand and remember the information available. Thus, this type of learning style has difficulty absorbing written information directly and also writing it down or simply reading to understand something<sup>13</sup> Typical auditory style users also prefer talking to themselves, listening to lectures or seminars rather than reading books, and speaking rather than writing. Typical words for students using an auditory learning style are "I heard what you said", which is a form of understanding something from hearing<sup>14</sup>

Discussion methods, question-answer, discussing the topic with friends and teachers can be used in the strategy of students with auditory learning. In this way, the hearing style easily remembers a lot of information they listen to and they are happy when the recording device helps them.

Third, kinesthetic. Kinesthetic learning style is a learning style that is based on students' experiences. This experience can come from hands-on activities or projects given by the teacher. So he is trained in something and he gets instant information based on his experiences. The learning method used in the kinesthetic learning style is more demonstration and practice. Simulation methods suitable for learning videos or movies can also be applied, which students then practice directly.

In practice, kinesthetic learners use all five senses to participate in obtaining the information they need. The senses of taste, sight, hearing, smell and touch can be optimized to gather information. In this way, the more senses you use, the greater the chance to understand and understand something quickly.

---

<sup>13</sup> Luk Luk Nur Mufidah, "Memahami Gaya Belajar Untuk Meningkatkan Potensi Anak," *Martabat: Jurna; Perempuan Dan Anak* 1, no. 2 (2017): 248.

<sup>14</sup> De Porter, *Quantum Learning Membiasakan Belajar Nyaman Dan Menyenangkan*; Penerjemah, Alwiyah Abdurrahman, 172.

## Learning Styles in Al-Qur'an

The recently appeared distinction of learning styles invites us to examine how Al-Qur'an describes the educational process. That there are several interesting stories that show the presence of different styles in at least three of these stories, including:

### 1. The story of the crow and Qabil

In Surah Al-Maidah verses 30-31, Allah explains the actions of Qabil used his lust to kill his brother until he makes him a defeated man. Then verse 31 explains that God sent a raven to show Qabil how to bury his brother. It tells how Qabil learned a lesson from the crow that buried his brother. Then Allah inspired the crow to give this example to Qabil.<sup>15</sup> Wahbah Zuhaili explained how Qabil was confused and then God sent a lesson which was shown through a crow. Crows are shown fighting, then one of them dies. Then the other crow scratched the ground and pulled his dead friend into the hole and piled up the dirt. From then on Qabil felt his limitations to be able to imitate the action of the crow<sup>16</sup>

Contrary to the above explanation, M. Qurais Shihab explained that he was confused about Habil's body. Allah showed the crow scratching the ground looking for food, then after the crow looked for food, the crow gathered it again. Qabil knew from what he saw what he had to do to bury his brother.<sup>17</sup> Ibnu Asyur explained that this event marked the beginning of people hiding something they hated. It is also an event that marks the beginning of knowledge gained through imitation and direct practice.

The above explanation says that Surah Al-Maidah verses 31-32 describe the first lesson that Qabil received directly from the command of Allah to show what should be done. More deeply, it can be understood that when people are confused, Allah sends help in Allah's own way, giving guidance according to their needs. Qabil received information from the crow about his brother's burial, not only as a gift of knowledge, but also as a gift of help from Allah.

---

<sup>15</sup> Muji, "PERAN PENGGUNAAN MEDIA PEMBELAJARAN DALAM MENINGKATKAN KETERAMPILAN MEMBACA SISWA DI SD ISLAM INTEGRAL LUQMAN AL-HAKIM HIDAYATULLAHBATAM TAHUN PELAJARAN 2018/2019", *Ta'diban: Journal of Islamic Education*, 2019, 105.

<sup>16</sup> Wahbah Al-Zuhayli, *Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Shari'Ah Wa Al-Manhaj* (Beirut: Dar Al-Fikr, 1991), 140.

<sup>17</sup> Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al Qur'an*.

## 2. The Story Of Lukmanul Hakim And His Son

The story of Lukmanul Hakim is a well-known story among education professionals. The education of Lukmanul Hakim is explained in the Al Quran and it is a concept of teaching that can be applied from time to time. Of course it is something special. Many scholars disagree with the character of Lukmanul Hakim. Ibnu Katsir explained that some scholars explained that Lukmanul Hakim was a prophet and some said that Lukmanul Hakim was a pious servant. And most believe that Lukmanul Hakim is a pious servant and not a prophet.<sup>18</sup> The book of Tafsir Baghawi also explains that most scholars agree on the character of Lukmanul Hakim, that he was a pious person and not a prophet<sup>19</sup>

Ibn Asyur explains in his tafsir that the verses about him show that he was not a prophet, because he did not receive revelations and angelic speech, but he was a man who had wisdom and spoke wisely. Moreover, when he taught his son, he said *wahuwa yaizhuhu* (he taught him a lesson), a phrase that confirms that he only taught his son lessons and did not give syariat.<sup>20</sup>

According to the above explanation, the author also believes that Luqmanul Hakim was not among the prophets but was a pious person who was given the gift of God to explain goodness wisely. Until the name Luqmanul Hakim is written as a single letter name in the Quran.

Lukmanul Hakim's Surahr explains how Lukmanul Hakim provided the teaching process to his children. The letter of Lukmanul Hakim itself is the 31st letter of the Quran and has 34 verses. Verses 13-19 of Lukmanul Hakim's Surah explain how Lukmanul Hakim advised his children<sup>1</sup> in verses 13-19<sup>21</sup> and it has become a famous teaching concept to this day. The story of how Lukman gave advice and whatever he gave became a model for education

Verse 13 of Lukman's surah says that Lukmanul Hakim advised his son on matters of monotheism, worship and morality. Counseling has a good psychological effect on the growth and development of children. The soul really needs advice because it gives peace

---

<sup>18</sup> Dimsiyiqi, *Tafsir Al-Qur'an Al 'Adzim. Al Faruq Al Haditsiyah Li Ath Thiba'Ah Wa an Nasyr* (Beirut: Dar Al-Fikr, 2000), 155.

<sup>19</sup> Baghawi, *Tafsir Al Baghawi* (Ma'alim at Tanzil: Dar Thayyibah, 1409), 203.

<sup>20</sup> Ibnu 'Asyur, *Tasfsir At-Tahrir Wa at-Tanwir* (Beirut: Dar Al-Fikr, n.d.), 502.

<sup>21</sup> Embun Bunyamin, "Konsep Perlindungan Anak Dalam Al-Qur'an Dan Relevansinya Dengan Pendidikan," *Online Thesisi* 10, no. 1 (2015): 201.

of mind, especially if the advice comes from a sincere heart and a pure soul.<sup>22</sup> The thirteenth verse is about Lukmanul Hakim advising not to take detours. Lukmanul Hakim explained that shirk is a great evil.<sup>23</sup> Monotheism was the first advice of Luqmanul Hakim which showed how much faith should be instilled in a child. He began his advice to his son by forbidding anything to do shirk with God.

Continuing with verses 14 and 15 of Lukmanul Hakim's surah explaining the importance of honoring both parents by honoring them, Lukmanul Hakim advises his children to be grateful for the kindness of their parents by being polite to their parents.<sup>24</sup> Ibnu Katsir also offers an interpretation in this verse that obedience to parents is obligatory as long as the parents do not invite them to the shirk, and if the parents try to invite another faith, the children should continue to be good to their parents.<sup>25</sup> Imam at-Thabari also wrote this in his book of interpretation. This verse also explains how a mother makes great sacrifices in carrying her child. That is why a child is said to be filial to both parents.

Lukmanul Hakim suggests in this verse that Lukmanul Hakim is reminding his child that he must be careful when he behaves. Because for every deed that people do, God gives the same reward, even if it is the size of a mustard seed and even in the most hidden place. Here the smallest substance (mustard seed) has been mentioned, which is related to the knowledge and power of Allah, although it is hidden and in the most distant place. It shows that no matter how small it is, God knows and will repay it.<sup>26</sup>

Later, in this verse, Lukmanul Hakim advised his son about the order of prayer. Furthermore, this commandment is followed by attention to oneself and to others in virtue and vice. Then other people are advised to do the same.<sup>27</sup> In this verse there is a connection between the command to pray and the command of *ma'ruf Nahi munkar*. Making prayers asking for his blessings can affect actions that are *amar ma'ruf* and *Nahi munkar*. The established nature of *Amar ma'ruf Nahi munkar* is a kind of concern among people to maintain good deeds and remind each other not to commit shameful acts.

---

<sup>22</sup> Embun Bunyamin, 150.

<sup>23</sup> Nurul Hidayat, "Konsep Pendidikan Islam Menurut Q.S. Luqman Ayat 12-19," *Ta'allum: Jurnal Pendidikan Islam* 4, no. 2 (2016): 7, <https://doi.org/10.21274/taalum.2016.4.2.359-370>.

<sup>24</sup> Ibn Jarir Thabari, *Jami' Al Bayan 'an Ta'wil Al-Qur'an*, XVIII (dar al-Hijr, 2001), 73.

<sup>25</sup> Dimsyiqi, *Tafsir Al-Qur'an Al 'Adzim Al Faruq Al Haditsiyyah Li Ath Thiba'Ah Wa an Nasyr* (Dar Al-Fikr, 2000), 367.

<sup>26</sup> Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al Qur'an*, 550–51.

<sup>27</sup> Shihab, 153.



The command to be patient after Amar ma'ruf Nahi munkar is because usually performing Amar ma'ruf Nahi munkar does not avoid the reproaches and enmity of some people. If he is not patient in completing it, he will definitely throw it away<sup>28</sup> Lukmanul Hakim gave further advice, reminding his children not to be arrogant. It is made clear that Allah does not like these despicable behaviors. So it can be concluded that this verse makes it clear that Lukmanul Hakim wants his children to maintain a good relationship. How can people interact with other people without acting arrogant. Because according to Adz Dzahab, arrogance is the nature of the devil.<sup>29</sup>

The prohibition to ignore is part of the prohibition to humiliate other people, so this attitude refers not only to actions, but also to the prohibition to insult people with words such as swearing and the like. The prohibition to walk arrogantly is also kinayah to the prohibition to be arrogant and proud of oneself. This prohibition therefore includes all arrogant attitudes in word and deed, not specifically on the way he walks.<sup>30</sup>

In line with verse 18, verse 19 presents Lukmanul Hakim's advice on following good manners. Lukmanul Hakim suggested that when they walk they show a simple nature which is not too hastily or too quickly. Then explain how you can use your voice well without shouting or lowering your voice.<sup>31</sup>

Surat Lukman verses 13-19 can be concluded from what Lukmanul Hakim advised, first about faith, do not associate God, then take care of the good deeds of parents, honoring and respecting them, the next advice is to remember to continue taking care of your prayers and then continue with the advice Amar ma'ruf Nahi munkar to do good deeds and avoid evil. Also to avoid arrogance and the last advice is to do good and live simply. Lukman passed on that advices to his son so that he would later become his son's guide in his life. And this is well documented in the Al Quran

### 3. The Story of Prophet Ismail and Ibrahim

The third story that shows how God describes education is the story of Prophet Ibrahim and Prophet Ismail. Both have a story that later became a milestone in the implementation of Islamic law on the slaughter of animals during Eid al-Adha. It is mentioned in Al-Quran:

---

<sup>28</sup> Ibnu 'Asyur, *Tafsir At-Tahrir Wa at-Tanwir*, 162.

<sup>29</sup> Adz Dzahabi, *Al-Kabair*, 2003 (Maktabah al-Furqon, n.d.), 165.

<sup>30</sup> Ibnu 'Asyur, *Tafsir At-Tahrir Wa at-Tanwir*, 167.

<sup>31</sup> Thabari, *Jami' Al Bayan 'an Ta'wil Al-Qur'an*, 550–51.

In this verse, Prophet Ibrahim told Ismail about his dream. The purpose of prophet Ibrahim is to see the patience, steadfastness and determination of the child to obey God and also his father.<sup>32</sup> then told Prophet Ismail to accept the order with a look on his face and told his father to accept it patiently. The expression of prophet Ismail combines patience and the will of God. This shows how prophet Ismail was a boy who had high morals and good manners towards Allah. Of course, this cannot be separated from parental education.

Three verses explain that Prophet Ibrahim then obeyed God's command to kill his son Ismail. Then God commanded that the sheep be slaughtered. And then God said that the order to kill Prophet Ismail was only a test of the obedience of Prophet Ibrahim and Prophet Ismail. Fakhruddin ar-Razi explains that scholars differ on who is killed in this verse. Umar, Ali ibn Abi Talib, Abbas bin Abdul Muttalib, Ibnu Mas'ud, K'ab al-Akhbar, Qatadah and others think that Ishaq was killed. Although Ibu Abbas, Ibnu Umar, Said bin Musayyab, al-Hasan, ash-Sha'bi, Mujahid and al-Kalbi think that it was Ismail who was killed. However, most scholars choose the view that Ismail was killed for several reasons. One of them is that Prophet Ismail is characterized by QS Al-Anbiya: 85 patience, namely his patience to carry out the order to kill and fulfill the promise of QS Maryam 54 that Prophet Ismail promised his father patience and then he held it.

Furthermore, there are also many reports that the killing took place in Makkah, so Ismail confirms it. If Ishaq was killed, it should have been done in Syria. The lesson of Ibrahim's dialogue with his son in this verse shows his patience in obeying God, so that he became his beloved child, because his heart was wide to accept this difficult command, and his patience with things that he didn't like it, so he got a high position in the Hereafter and praise in this world.

The word *adzbahuka* (slaughter yourself) in the *mudhari* form indicates that Allah's order was not fulfilled but should be fulfilled, so his son's response also uses the verb *mudhari* to show that he is ready. The phrase, *do as you are told* instead of saying *kill me*, shows the obedience of Ismail because it is a command of Allah. Ismail's willingness to obey Allah's commands without hesitation is shown in the next verse, namely when they both surrender and he lowers them into his temple. This verse shows the patience of both of them in following God's commands.<sup>33</sup>

---

<sup>32</sup> Al-Imam Abul Fida Ismail Ibnu Katsir Ad-Dimmasyqi, *Tafsir Ibnu Katsir, Terj., Bahrin Abu Bakar*, 23rd ed. (Bandung: Sinar Baru Algensindo, 2001), 619.

<sup>33</sup> Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al Qur'an*, 281–82.

From the above explanations, one can see the manifestation of the faith of Ibrahim and Ismail in the stories recorded in the Al Qur'an. About how wise prophet Ibrahim was when he invited his son Ismail to a conversation about the commands of Allah. And as a result, both of them fulfilled these commands without hesitation as a sign of their faith in Allah.

### **Analysis of learning styles in Al-Quran**

While studying, we know different learning styles. Three popular learning styles were introduced, namely visual, auditory and kinesthetic learning styles. Of course, this learning style has its own learning and its own characteristics. There are also three stories in the Al-Quran that can illustrate how the learning process can be mediated by different learning styles, but can provide learning that the student can grasp. The three stories are from the story of Qabil, the story of Lukmanul Hakim and the story of Ismail.

#### **1. Learning Style of Qabil**

Al Quran tells how Qabil studied with a crow. The above verse explains how Qabil learned how to bury his brother Habil, whom he killed at the hands of a crow. Mujahid explained that Allah sent two crows that killed each other until finally one of them died and the other dug the ground and buried him. Habil also learned that from the actions of the crow, and that event marked the beginning of murders in human history.<sup>34</sup>

The learning process that Qabil received from seeing the crow was learning using a visual learning style. Where knowledge is gained through the five senses, namely, he saw the burial process of the crow directly, so he learned it from him. The visualization directly shown by the crow made Qabil realize something. The process of gathering this information then led Qabil to do the same thing to Habil's body

Allah provides an opportunity to learn by showing something that a crow does. This method is called visual learning style in learning theory because it makes more use of the sense of sight. At that time, Qabil may not have received information through other senses, such as advices or lectures from other people, because he hid Habil's death. Or he cannot ask other people for examples because he is the first person in the world after Adam and Eve. The fact that God sent direct learning through the raven, showing them how to bury the body, was the first teaching to be modeled using a visual learning style.

---

<sup>34</sup> Thanthawi, *Tafsir Al Wasith Jilid 4* (Kairo: Darul Maarif, 1992), 192.

## 2. Learning Style of Lukmanul Hakim and his son

Lukmanul Hakim gave an account of the education of his children, which was then narrated in Al-Quran, Lukmanul Hakim verses 13-19. The word *ya'izhuhu* is derived from *wa'azha*, which means to advise about some good in a way that touches the heart. The mention of this word was mentioned after he said it to give an idea of the delivery of the words i.e. not shouting but full of love as he calls his children affectionately (*yaa bunayya*). This word also implies that advice is given from time to time and is understood by the present and future (*fiil mudhari'*)<sup>35</sup>

The use of the verbs in the above verse it is said that Lukmanul Hakim advised his son about monotheism, worship and morality. Counseling has a good psychological effect on the growth and development of children. The soul really needs advice because it gives peace of mind, especially if the advice comes from a sincere heart and a pure soul. The communication between Lukmanul Hakim and his son, as written in the verse, was through the giving of advice marked by the words *wa idz qaala* (and remember when Lukmanul Hakim said) followed by the word *ya'izhuhu*, so the learning Lukmanul Hakim is valid to his child a listening style where he advises his child with great affection.

Providing these tips shows that Lukmanul Hakim's process of educating and learning children uses the five senses of hearing. This is demonstrated by the use of lecture or counseling methods that use more of the auditory sense in the process. In this way, the learning method used by Lukmanul Hakim and his children in learning and receiving information is auditory learning. Lukmanul Hakim did not provide text or anything visual but rather verbal. His son picked it up and used his hearing to catch it.

## 3. Learning Style of Prophet Ibrahim dan Prophet Ismail

Based on the description of the verse explaining Prophet Ibrahim and Ismail, Prophet Ibrahim told his son that he was told to kill his son, to which Prophet Ismail then agreed. This shows that Prophet Ibrahim and his son immediately obeyed God's commands as described in Prophet Ibrahim's dream.

Prophet Ibrahim also wanted to see what is the level of faith of the child in this verse. In addition to that, Ibrahim also wanted to show obedience and devotion to Allah because of the commands given by Allah. Not giving advice or showing other examples.

---

<sup>35</sup> Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al Qur'an*, 29.

Furthermore, Ibrahim directly invited his son Ismail to follow the order and teach a valuable lesson by directly following his order.

Regarding the learning of devotion to God between Ibrahim and Ismail, Al-Qur'an offers a different picture of how the educational process takes place, not pointing out something that is not yet known, not through advice, but through direct practice. This refers to a kinesthetic learning style in this process, where they immediately obey God's commands without hesitation, even if it is difficult, namely at the cost of their lives. Although in the end Allah replaced him with a goat as a reward for the obedience of Ibrahim and his son.

The above description of Al-Qur'an learning styles shows that people's information seeking and processing are different. This is because people were born with different intellectual abilities, where these abilities must be maintained, developed and properly directed. Their success is determined by the training they receive, so if they are not trained well or trained incorrectly, their skills will diminish and even become a cause of failure.<sup>36</sup>

The Al Qur'an gives a beautiful picture of the differentiation of learning styles. The three stories show how the Qur'an conveys the understanding that learning does not always involve the same learning style. Of course, it can be related to the existing conditions and needs that exist during the learning process. This is a formula that every teacher should pay attention to. That the needs and circumstances present in a person's learning determine what his learning style is and what can be applied in learning.

Qabil described the learning with a visualization where he saw a crow bury his brother's body and then received that knowledge. The use of his senses allowed to obtain information about the burial at that time. Allah then gave Lukmanul Hakim the opportunity to give good advice to his child so that Lukmanul Hakim's child would have a hearing style where he gained knowledge by listening to his father's advice. Ibrahim then gave an instructive example of how Allah demonstrated the process of increasing the value of obedience to Ibrahim and Ismail through direct actions.

Even in current education, there is still an attempt to develop learning. Then, the topic of different learning styles shows a big change in how the learning should be able to accommodate students according to their learning styles. The Qur'an is, of course, a timeless holy book. Shows that God has given information about differentiating learning

---

<sup>36</sup> Majid Irsan Al-Kilani, *Ahdaf At-Tarbiyah Al-Islamiyyah* (Madinah: Maktabah Dar at-Turats, 1987), 56.

styles in several different stories. That sometimes God gives knowledge through the sense of sight, God gives knowledge through the sense of hearing, and sometimes God gives knowledge through things that must be directly practiced.

In this way, the Qur'an can be a guide in the learning of the three stories discussed above, which can be used as a reference in the current learning. Teachers or educational staff can have extensive knowledge of the different needs of students so that they can be tailored to achieve the best results in accordance with the learning objectives.

## **Conclusin**

Differentiation of learning styles must be possible in the learning process. That each person has a different ability to grasp the information or knowledge communicated. There are those who are stronger in the visual sense, who then use the visual learning style, there are those who are stronger in the auditory sense, which is then called the auditory learning style, and the kinesthetic learning style, which is more purposeful with the students direct practice of the information communicated.

The Qur'an highlights the story of Qabil, Lukmanul Hakim and Ibrahim - Ismail to show that differentiation of learning styles also occurs in the process of religious instruction given by Allah. Shows that there are many ways to deliver information according to the different needs and circumstances of each learner. In addition, it provides an important understanding that the Qur'an will continue to be a model for the development of science.

Then the development of learning must be further adapted to the current development. That the direction of the current needs of students is something that must be prioritized to achieve learning goals. In addition, learning style is only one of the strategies, after which one must pay attention to how to apply it correctly and appropriately, so that the learning is carried out well

## **Suggestions**

The research done has observations on learning styles that are analyzed in the stories of Al-Quran. Of course, it is not limited to the three stories revealed. However, future researchers may discover stories in Al-Quran that can be seen as a learning process so that you can gain more wisdom from the stories to apply to your current learning. In the future, there are many learning strategies that we see in the Qur'an regarding the learning process contained in the stories.

## Bibliography

- Ad-Dimmasyqi, Al-Imam Abul Fida Ismail Ibnu Katsir. *Tafsir Ibnu Katsir, Terj., Bahrur Abu Bakar*. 23rd ed. Bandung: Sinar Baru Algensindo, 2001.
- Al-Kilani, Majid Irsan. *Ahdaf At-Tarbiyah Al-Islamiyyah*. Madinah: Maktabah Dar at-Turats, 1987.
- Awla, Hawker Akram. "Learning Styles and Their Relation to Teaching Styles." *International Journal of Language and Linguistic*, 2014.
- Baghawi. *Tafsir Al Baghawi*. Ma'alim at Tanzil: Dar Thayyibah, 1409.
- Basir, Abd. *Metode Pendidikan Keluarga Lukmanul Hakim Dalam Al-Quran Perspektif Syrah Lukmanul Hakim*. Kalsel: Elpublisher, 2022.
- Dimsyiqi. *Tafsir Al-Qur'an Al 'Adzim. Al Faruq Al Haditsiyyah Li Ath Thiba'Ah Wa an Nasyr*. Beirut: Dar Al-Fikr, 2000.
- . *Tafsir Al-Qur'an Al 'Adzim Al Faruq Al Haditsiyyah Li Ath Thiba'Ah Wa an Nasyr*. Dar Al-Fikr, 2000.
- Dzahabi, Adz. *Al-Kabair*. 2003. Maktabah al-Furqon, n.d.
- Embun Bunyamin. "Konsep Perlindungan Anak Dalam Al-Qur'an Dan Relevansinya Dengan Pendidikan." *Online Thesisi* 10, no. 1 (2015): 1–30.
- Hadi, Wisman, Elly Prihasti Wuriyani, Achmad Yuhdi, and Reny Agustina. "Desain Pembelajaran Diferensiasi Bermuatan Problem Based Learning (Pbl) Mendukung Critical Thinking Skill Siswa Pada Era Kenormalan Baru Pascapandemi Covid-19." *Basastra* 11, no. 1 (2022): 56. <https://doi.org/10.24114/bss.v11i1.33852>.
- Harpeni Dewantara, Andi. "Kreativitas Guru Dalam Memanfaatkan Media Berbasis It Ditinjau Dari Gaya Belajar Siswa." *Journal of Primary Education* 1, no. 1 (2020): 15–28. <https://jurnal.iain-bone.ac.id/index.php/algurfah/index>.
- Hidayat, Nurul. "Konsep Pendidikan Islam Menurut Q.S. Luqman Ayat 12-19." *Ta'allum: Jurnal Pendidikan Islam* 4, no. 2 (2016): 359–70. <https://doi.org/10.21274/taalum.2016.4.2.359-370>.
- Ibnu 'Asyur. *Tasfsir At-Tahrir Wa at-Tanwir*. Beirut: Dar Al-Fikr, n.d.
- Mufidah, Luk Luk Nur. "Memahami Gaya Belajar Untuk Meningkatkan Potensi Anak."

*Martabat: Jurna; Perempuan Dan Anak* 1, no. 2 (2017).

Muji. “PERAN PENGGUNAAN MEDIA PEMBELAJARAN DALAM MENINGKATKAN KETERAMPILAN MEMBACA SISWA DI SD ISLAM INTEGRAL LUQMAN AL-HAKIM HIDAYATULLAHBATAM TAHUN PELAJARAN 2018/2019”.” *Ta’diban: Journal of Islamic Education*, 2019, 105.

Nasution. *Berbagai Pendekatan Dalam Proses Belajar & Mengajar*. Jakarta: Bumi Aksara, 2011.

Pitaloka, H, and M Arsanti. “Pembelajaran Diferensiasi Dalam Kurikulum Merdeka.” *Seminar Nasional Pendidikan Sultan ...*, no. November (2022): 2020–23.  
<http://jurnal.unissula.ac.id/index.php/sendiksa/article/view/27283>.

Porter, B and Hernacky De. *Quantum Learning Membiasakan Belajar Nyaman Dan Menyenangkan; Penerjemah, Alwiyah Abdurrahman*. Bandung: Kaifa, 2011.

Saputra, dhana Aris, Aryo Andri, and Joko Sulianto. “ANALISIS PENERAPAN PEMBELAJARAN DIFERENSIASI DENGAN MODEL PROBLEM BASED LEARNING TERHADAP MINAT BELAJAR PESERTA DIDIK DI SD.” *Didaktik : Jurnal Ilmiah PGSD FKIP Universitas Mandiri* 09, no. September (2023): 1570–82.

Sari, Ariesta Kartika. “Analisis Karakteristik Gaya Belajar Vak(Visual, Auditorial, Kinestetik)Mahasiswa Pendidikan Informatika Angkatan 2014.” *Eduatic - Scientific Journal of Informatics Education* 1, no. 1 (2014): 1–12.  
<https://doi.org/10.21107/edutic.v1i1.395>.

Shihab, Quraish. *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al Qur’an*. 7th ed. Tangerang: Lentera Hati, 2017.

Sugiyono. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta, 2009.

Thabari, ibn Jarir. *Jami’ Al Bayan ‘an Ta’wil Al-Qur’an*. XVIII. dar al-Hijr, 2001.

Thanthawi. *Tafsir Al Wasith Jilid 4*. Kairo: Darul Maarif, 1992.

Uno, Hamzah B. *Orientasi Baru Dalam Psikologi Pembelajaran*. Jakarta: Bumi Aksara, 2006.

Wahbah Al-Zuhayli. *Tafsir Al-Munir Fi Al-‘Aqidah Wa Al-Shari’Ah Wa Al-Manhaj*. Beirut: Dar Al-Fikr, 1991.



Differentiation Of Learning Styles In The Al-Qur'an: Analytical Study of Learning Stories in  
the Al-Quran

Zamroni, Mourice Bucaille disarikan dari Umiarso dan. *M Pendidikan Pembebasan Dalam  
Perspektif Barat Dan Timur*. Yogyakarta: Ar-Ruzz Media, 2011.