

LEARNING MEDIA FOR FAITH IN THE LAST DAY IN SURAH AN-NABA

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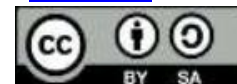
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ABSTRACT

The word "media" comes from Latin and is the plural form of the word "medium", which literally means "intermediary". Learning Media explains that media is something that transmits messages and can stimulate the thoughts, feelings and desires of the audience (students) so that it can encourage the learning process in themselves. The term learning media has several broad and narrow meanings. Media is a method formulated to optimize interaction between students and educators or between students and teachers in order to achieve effective and efficient learning goals. From the results of a simple analysis that the author carried out, it is clear that there are many patterns of application of faith learning media in the last days that the author found in Surah An-Naba'. Among them; (1) Discovery Learning; (2) learning media with a phenomenological approach; (3) As-Sual learning media or questions or questions media; (4) there is a scientific approach or scientific learning media; (5) Punishment media; and (6) reflective media.

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INTRODUCTION

The word "media" derives from Latin and is the plural form of the word "medium", which literally means "intermediary" or "conveyor" (Mirso, 1986: 25, in Azizah, 2021). According to the Association for Education and Communication Technology (AECT), media refers to any form that is programmed for the purpose of transmitting information. Meanwhile, according to the Education Association, media are objects that are manipulated, seen, heard, read, or discussed, together with the instruments properly used in teaching and learning activities, which can influence the effectiveness of an instructional program (Sabri, 2005: 112).

In Arabic, media means an intermediary or conveyor of messages from sender to receiver. According to Zakiah Daradjat, educational or learning media are objects that can be perceived by the senses — particularly sight and hearing — whether located inside or outside the classroom, which are used as connecting tools (communication media) in the teaching-learning interaction process to improve the effectiveness of students' learning outcomes (Daradjat, 1995: 226). Meanwhile, according to Asnawir and Basyiruddin Usman, in their book entitled *Media Pembelajaran* (Learning Media), media are described as something that conveys messages and can stimulate the thoughts, feelings, and desires of the audience (students), thereby encouraging the learning process within themselves (Asnawir and Basyiruddin Usman, 2002: 11).

A different view is offered by Gerlach and Ely (1971), who state that, broadly understood, media are people, materials, or events that build the conditions enabling students to acquire knowledge, skills, or attitudes. More specifically, in the teaching-learning process, media tend to be defined as graphic, photographic, or electronic tools used to capture, process, and reconstruct visual or verbal information (Azhar Arsyad, 2003: 3).

The word “learning” (pembelajaran) is rooted in the word “to learn” (belajar). Learning is a process-based activity that constitutes a highly fundamental element in the implementation of every level and type of education. In addition, some regard learning merely as practice or drilling, as seen, for instance, in reading and writing exercises (Rasyidi, 2009: 15–16). Hintzman (1978), in his book *The Psychology of Learning and Memory*, as cited in Yudhi Munadi, argues that “learning is a change in an organism due to experience, which can affect the organism’s behavior” — that is, a change occurring within an organism, whether human or animal, caused by experience that can influence the organism’s behavior (Yudhi Munadi, 2008: 8–9).

The term learning media carries several meanings, both broad and narrow. In the broad sense, learning media refers to any person, material, or event that provides students with the opportunity to acquire knowledge, skills, and attitudes. In the narrow sense, it refers to non-personal (non-human) means used by teachers, who play a key role in the teaching-learning process, to achieve their objectives. Somewhat different from these definitions is the one offered by the National Education Association (NEA), which states that media are forms of communication, whether literal or audiovisual, along with their related equipment. Media should be capable of being manipulated, seen, heard, and read (Rosyidi & Mamlu’atul, 2011: 101–102). Despite these varying definitions of learning media, a common thread can be observed: the process of conveying messages or information effectively and efficiently so that it can be received and consistently remembered by learners. It can therefore be understood that learning media are tools or means that serve as an intermediary or communication device for conveying messages or information — in the form of knowledge from various sources — to the recipient, in order to achieve learning objectives.

Accordingly, in this paper, the author argues that the learners referred to are the servants of Allah, who constitute the intended recipients of the educational messages conveyed in the Qur'an. As Allah states in Surah Al-Baqarah (2:2):

Translation:

This is the Book in which there is no doubt, a guidance for the God-conscious (al-muttaqūn).

This verse explains that the Qur'an holds an exceptionally high status, as indicated by the phrase (ذَٰلِكَ الْكِتَابُ, “that is the Book”), which conveys its elevated rank. Further, in this second verse of Surah Al-Baqarah, Allah also conveys the message (لَا رَيْبَ فِيهِ, “there is no doubt in it”), which can be understood to mean that there is no doubt that it comes from Allah Ta'ala. Then, in the phrase (هُدًى لِّلْمُتَّقِينَ, “a guidance for the righteous”), Allah emphasizes that the Qur'an serves as guidance for those who are mindful of Him (muttaqin). The meaning of (الهدى, guidance) is evidence that leads one to the intended goal. Ibn Abbas's view regarding the phrase (هدى للمتقين, “guidance for the righteous”) is that it refers to those who fear Allah's punishment for abandoning the guidance they already know, and who hope for His mercy by believing in what comes from Him.

It is reported that Abu Hurairah was once asked by a man, “What is taqwa (God-consciousness)?” He replied, “Have you ever walked along a thorny path?” The man answered, “Yes.” Abu Hurairah then asked, “What did you do then?” The man replied, “If I saw a thorn, I would turn aside, lengthen my stride to get past it, or shorten my step so as not to be pricked by it.” Abu Hurairah said, “That is what taqwa is.” Accordingly, the object of the Qur’an’s learning media is the servant (of God) — specifically, the God-conscious servant who fears none but his Lord.

Faith In The Last Day

Faith in the Last Day is an individual’s inner affirmation of the certainty of the Hereafter, which begins with death and the end of worldly life. It includes belief in the barzakh (intermediate) life, which ends with the Day of Resurrection (al-ba’ts). Faith in the Last Day also entails believing that life after death marks the beginning of the life of the Hereafter. All of Allah’s creatures will ultimately come to an end in an eternal, everlasting state. Faith in the Last Day is likewise linked to belief in the existence of Hell and Paradise as recompense for one’s deeds during worldly life. It is also an affirmation arising from the depths of the heart that must be proven through action, as a consequence of what is believed. For a believer, faith in the Last Day is a pillar of faith inseparable from faith in Allah. Belief in the Hereafter is one of the six pillars of faith (rukun iman) of a Muslim; denying any one of them invalidates one’s Islam (Ath-Thabari, 1994). A person’s faith in the Hereafter is closely tied to their attitudes and conduct in this world. The conviction that there will be reward for good or bad deeds in the Hereafter motivates a believer to do good and refrain from wrongdoing, and even shapes one’s outlook on worldly life with all its comforting pleasures. Al-Qurthubi recognized the importance of guidance and reminders capable of awakening awareness in oneself and in others. In this article, the author seeks to uncover the learning media for faith in the Last Day as depicted by Allah in Surah An-Naba.

RESEARCH METHODOLOGY

This study employs the library research method, commonly known as library research. This method was chosen because the data used in this article are derived from books and classical texts, whether directly or indirectly related to the topic. The data were gathered through a review of tafsir (Qur’anic exegesis) works and related journal articles. The analytical approach applied is thematic (maudhu’i) analysis, which examines Qur’anic verses based on thematic grouping. Maudhu’i tafsir is a method of interpreting the Qur’an by collecting verses that share the same theme, topic of discussion, and purpose, and then interpreting them in detail (Nazhifah, Dinni, and Karimah, Fatimah Isyti, 2021, *Hakikat Tafsir Maudhu’i dalam al-Qur’an* [The Nature of Thematic Tafsir in the Qur’an]). In simple terms, the author applies the maudhu’i method to comprehensively and thoroughly examine all the learning media for faith in the Last Day contained in Surah An-Naba’.

RESULTS AND DISCUSSION

From the results of the simple analysis conducted by the author, it appears that there are many patterns in the application of learning media for faith in the Last Day that the author found in Surah An-Naba’. From the results of the simple analysis conducted by the author, it appears that there are many patterns in the application of learning media for faith in the Last Day that the author found in Surah An-Naba’. These include: (1) Discovery Learning; (2) learning media with a Phenomenological approach; (3) As-Sual learning media, or question-based media; (4) a Scientific approach, or Scientific Learning media; (5) Punishment media; and (6) reflective

media. These are the six learning media identified by the author in the application of faith in the Last Day within Surah An-Naba. This article is still far from perfect and still requires further suggestions and critique.

Definition of Learning Media

Learning is a concept in which a person is consciously and directly involved, participating in certain behaviors in order to achieve a specific goal and response derived from the intended purpose or objective. According to Trianto (2010:51), a learning model is a plan or pattern used as a guideline in designing classroom instruction or tutorial-based learning. Meanwhile, learning media is “a method used to achieve a predetermined goal” (Djamarah, 2006:46). A medium is needed in teaching and learning activities. This is intended to make it easier for a teacher to design a teaching style suited to the students’ developmental stage, without setting aside the intended learning outcomes.

The definitions above clarify the distinction between a learning model and learning media. The author may thus conclude that a model is a concept designed to achieve a desired learning objective by integrating techniques, strategies, media, and tools. Media, on the other hand, is a method formulated to optimize interaction between learners and educators, or between students and teachers, in order to achieve effective and efficient learning objectives. Media must also be suited to the material being taught, so that learners can properly understand the subject matter.

Learning Media for Faith in Surah An-Naba’

Surah An-Naba’ is the 78th surah in the Qur’an. It is the first surah in Juz 30. Surah An-Naba’ consists of 40 verses and belongs to the Makkiyah category, as it was revealed while the Prophet Muhammad (peace be upon him) was still in Mecca. The surah is named “An-Naba’” after a word taken from the second verse in its sequence. In addition, this surah is also known as Surah ‘Ammā Yatasa’alun, since it opens with the phrase ‘amma yatasa’alun’ in its first verse.

As for the asbabun nuzul, or the occasion of revelation, of this surah, according to Ibn Abbas it was revealed when the Quraysh frequently questioned one another about certain news contained within it. The doubt that overcame them caused some to affirm it as true while others denied it. Allah then, through the angel Jibril (Gabriel), revealed this surah. Based on a review of its translation, the main subject of this surah can be said to be the disbelief of the polytheists (mushrikin) regarding the Last Day. This surah also describes Allah’s power over the universe. In addition, Allah issues a stern warning to those who deny His verses. Furthermore, in this surah Allah also explains the rewards that await both the grateful and the disbelieving groups.

According to the author’s analysis, the learning medium for faith that Allah employs in Surah An-Naba’ is Discovery Learning. This medium was formally identified around the 19th century, yet the Qur’an had already employed it earlier in conveying its verses, in order to provide guidance for the course of human life. The author will attempt to illustrate this medium in the discussion below.

Translation:

"What are they asking one another about? About the Great News, concerning which they differ. No indeed! They will soon come to know. Again, no indeed! They will soon come to know." (Qur'an 78:1–5)

Verses one through five form the opening section of this surah. Interestingly, in this surah Allah uses an interrogative sentence at its very beginning (عَمَّ يَتَسَاءَلُونَ). In terms of the Discovery Learning model, this corresponds to a problem statement. The problem statement is also implicitly reflected in the occasion of revelation of this surah, which answers the major question being asked by the Meccan polytheists at that time. Moreover, these first five verses also invite believers to think and use their reason, recognizing that no one knows of this news except Allah, the Exalted and Majestic.

In this stage, spanning verses one to six, Allah confronts humankind with a confusion that arises from their own doubt. Following this, however, Allah presents the statement (عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي) (هُم فِيهِ مُخْتَلِفُونَ), meaning “about the great news of the Resurrection, over which they are in disagreement.” Rather than answering directly or offering a generalization, these two verses are intended to stir the desire to investigate and reflect. This is further reinforced in the fourth and fifth verses, كَلَّا سَيَعْلَمُونَ ثُمَّ كَلَّا سَيَعْلَمُونَ (“No indeed, they will soon know; then no indeed, they will soon know”). When linked to the strengthening of faith in the Last Day, this model proves to be a highly effective learning model, since it is capable of stimulating one’s interlocutor, participant, or learner to cultivate curiosity. Moreover, this model also engages the interlocutor’s, participant’s, or learner’s mind and helps strengthen their sense of self. Wallahu a’lam bisshawab (and Allah knows best).

Translation:

"Have We not made the earth a resting place, and the mountains as pegs? We created you in pairs, and made your sleep for rest, the night as a covering, and the day for earning a livelihood. We built above you seven mighty heavens, and placed therein a radiant lamp. We sent down abundant water from the rain clouds so that We might bring forth grain and vegetation, and luxuriant gardens." (Qur'an 78:6–16)

As for the medium used to depict faith in the Last Day in verses 6–16, Allah describes tangible blessings that can be examined through the senses. This approach is also commonly referred to as the Phenomenological approach. True to its name, this approach presents what is observable and apparent. Learning media employing this approach focus a person, interlocutor, or learner on something that invites them not only to think, but also to consciously perceive reality through their senses, so that this reality floods their conscious awareness. Learning media using the phenomenological approach also reveal meaning based on a person’s lived experience.

In other words, this medium is capable of cultivating deep conviction within a person. This aligns with what Littlejohn and Foss (2005:38) state, namely that phenomenology relates to how an object, event, or condition appears within our perception. Furthermore, phenomenology means allowing something to present itself as it truly is. Interestingly, the use of phenomenology in verses six through sixteen suggests that Allah is reminding the servant that faith must also be cultivated through reflection on the kauniyah (cosmic/natural) signs that Allah has already presented. Moreover, in these same verses, Allah also employs the medium of As-Sual, or question-based media, which is frequently found elsewhere in the Qur’an, as in the verse اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا وَالْجِبَالَ اَوْتَادًا (“Have We not made the earth as a resting place, and the mountains as pegs?”). This question-based medium is also highly effective in sparking learners’ curiosity about the subject matter.

Indeed, even in verse twelve (وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا), “and We built above you seven strong [heavens]”), a scientific approach to learning media is present. Scientific learning is a pedagogical approach that presents a concrete manifestation of a theory directly to learners,

with the expectation that learners will be able not only to grasp it theoretically, but also to skillfully interpret and internalize it. Scientifically, the “seven strong heavens” can plausibly be interpreted as the layers of the atmosphere closest to the earth, namely: (1) the Troposphere, (2) the Tropopause, (3) the Stratosphere, (4) the Stratopause, (5) the Mesosphere, (6) the Mesopause, and (7) the Thermosphere. This division is based on the temperature of each atmospheric layer and its distance from the earth’s surface. The “strength” of these layers — in the sense of firmly enveloping our planet — results from the earth’s gravitational force. However, interpreting these “seven heavens” in connection with the Prophet Muhammad’s (peace be upon him) Mi’raj (Night Journey and Ascension) appears less fitting. The seven heavens mentioned in Surah An-Naba’/78:12 might instead be interpreted as the seven dimensions of space-time in Kaluza-Klein Theory (KKT).

Translation:

“Indeed, the Day of Decision is an appointed time — the day the trumpet is blown, and you come forth in multitudes. The sky will be opened, becoming as gateways. The mountains will be set in motion, becoming as a mirage. Indeed, Hell lies in wait — a place of return for the transgressors, wherein they will remain for ages. They will taste therein neither coolness nor any drink, except boiling water and discharge of wounds, as a fitting recompense. Indeed, they never expected a reckoning, and they utterly denied Our verses. And all things We have recorded in a Book. So taste [the penalty]; We will never increase you except in torment.” (QS. 78: 17–30)

In verses 17–30 above, the author finds that the learning medium for faith in the Last Day employed here is Punishment media. Punishment media is a learning medium that depicts the consequence that will be imposed when a learner or student engages in negative behavior. In the field of education, punishment is a form of motivation used by educators to correct behavior in accordance with established rules and norms.

Moreover, the punishment imposed in verses 17–30 is not without basis but is grounded in a prior assessment. This is illustrated in verse 29 (وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا), meaning “And all things We have recorded in a Book.” Beyond illustrating a learning medium, verse 29 also teaches us — particularly educators — about the importance of recording learners’ behavior, commonly known as assessment, in order to determine the appropriate learning media and actions needed so that learners fully understand each lesson presented.

The concise tafsir of the Ministry of Religious Affairs, in interpreting this verse, explains that Allah is never mistaken in determining who deserves punishment, because He possesses a record of every person’s deeds. Everything concerning human deeds has been recorded by Us in a Book — a record of human conduct, both minor and major. This record will serve as a witness to their transgressions. Accordingly, Punishment media combined with an assessment pattern is a highly effective medium for learning faith, as it conveys the effects and consequences of every action taken. It also impresses upon learners the importance of this principle.

Translation:

“Indeed, for the righteous there is triumph (Paradise) — gardens and grapevines, and maidens of equal age, and overflowing cups (of drink). They will hear therein no idle talk nor any falsehood, as a recompense and abundant gift from your Lord — the Lord of the heavens and the earth and all that is between them, the Most Merciful. They will have no power to address Him. On the Day the Spirit (Rūh) and the angels stand in rows,

none shall speak except one to whom the Most Merciful has given permission, and who says what is right. That is the True Day. So whoever wills may take a path back to his Lord (through righteous deeds). Indeed, We have warned you of an imminent punishment — the Day when a person will see what his own hands have sent forth, and the disbeliever will say, ‘Oh, would that I were dust!’”

Unlike verses 17–30, in verses 31–40 the author finds that the learning medium for faith employed is Reward media. Reward media is a medium for giving rewards to learners based on the results they have achieved. This medium always operates alongside Punishment. Reward media is used to motivate learners to engage in positive behavior, and also serves as a driving tool to help learners master the lesson thoroughly.

Reward is an important and highly effective medium in learning, since every learner desires to see the fruits of the positive actions they have taken. These results represent an achievement to be attained and, indeed, constitute a primary objective in themselves. This type of learning medium is especially favored and well-liked by lower-grade students or beginning learners, as they are eager to know the final outcome they will obtain.

The learning medium for faith in the Last Day, as depicted in Surah An-Naba’, is highly relevant. This is also evident in, and consistent with, the target of the occasion of revelation of this surah, which was clearly directed at the disbelieving Quraysh. Although they were mature in age, in terms of faith in the Last Day they were comparable to livestock, or even lower. For this reason, Reward and Punishment media are essential in conveying the message of faith in the Last Day contained in this 78th surah.

Interestingly, in the final verse of this surah, Allah closes with a statement employing reflective media. This reflective medium is implicit in the verse (إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ ثَرِيًّا), meaning, “Indeed, We have warned you of an imminent punishment — the Day when a person will see what his own hands have sent forth, and the disbeliever will say, ‘Oh, would that I were dust!’” This verse encapsulates everything Allah conveyed in verses 1–39. Based on the author’s analysis, this final statement reinforces the content/context regarding the existence of the Last Day.

Tafsir Tahlili, in interpreting this final verse, explains that it serves as a warning to disbelievers that Allah has indeed warned them of an imminent punishment. Every person must understand that whatever they are to experience is drawing near in time. The exact span of time is not what matters; what matters is that the event will certainly be experienced. A person of sound reason will therefore always prepare to face the events that lie ahead. On that Day, every person will see what their own two hands have wrought, as further explained in Allah’s words:

Translation:

“(Remember) the Day when every soul will find present before it whatever good it has done, and as for the evil it has done, it will wish that there were a great distance between itself and that (evil).” (Āli ‘Imrān/3:30)

On that Day, the disbeliever will speak with deep sorrow and regret, saying, “If only, in the world, I had merely been dust, and had never become a human being disobedient to my Lord.” This closing statement of the surah also paints a vivid picture of the consequences of one’s deeds. Furthermore, the final verse of this surah also contains a profound element of evaluation and reinforcement in learning. One expression of this reinforcement is “regret.” Indeed, the

Jurnal PGSD Indonesia (Indonesian Journal of Primary Teacher Education), Volume 4, Number 1, April 2018, includes an article discussing the medium of regret (raos gaton) in learning. Although this final verse does not explicitly contain the word “regret,” the expression “Oh, would that I were dust” conveys words of regret for the one who experiences it. This illustrates that Allah wishes to give us, as students of faith, a lesson so that we do not fall into the same predicament. Thus, the word “regret” here is intended by Allah not for the one who has already gone through it, but for us, who are yet to live through it.

CONCLUSIONS

Learning media are tools used as a means of communication for conveying material to learners, so that the material presented can be properly understood in order to achieve the intended learning objectives. Learning media occupy an important component within the learning system, since the learning process involves messages that must be communicated. These messages typically constitute the content of a given learning topic.

These messages are conveyed by the teacher to students through a medium, using a specific instructional procedure known as a method. Within Surah An-Naba, it is evident that there are many patterns in the application of learning media for faith in the Last Day that the author has identified in this surah.

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