



## The Prohibition of Kitman al-ilm for Educators from the Perspective of QS. Al-Baqarah verse 159

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### ABSTRACT :

Hiding knowledge, also known as kitman al-ilm, is something that is prohibited in Islam. There are many evidences regarding the prohibition of kitman al-ilm, one of which is in the Qur'an, Surah Al-Baqarah, verse 159. The purpose of this writing is to describe the meaning of kitman al-ilm, to describe scholars' views on the Qur'an Surah Al-Baqarah verse 159, and to describe the ethics of educators in avoiding kitman al-ilm. The research method used by the author is a literature research method, which involves exploring documents, texts, and manuscripts that are relevant to the research theme in order to find the meanings contained within them. The results of this writing are: 1) Kitman al-ilm is hiding knowledge or truth, which causes others to go astray. 2) Kitman al-ilm in the Qur'an, Surah Al-Baqarah, verse 159 explains that those who conceal knowledge are cursed, and this prohibition applies to all humans. 3) The ethics of teachers in avoiding kitman al-ilm include developing and teaching knowledge, based on truth, not allowing students to go astray, and actualizing knowledge through their actions.

**Key words:** Kitman al-ilm, Educators, Qur'an, Surah Al-Baqarah, verse 159.

## INTRODUCTION

Education is a path for humans to understand what is good and what is bad.<sup>1</sup> Therefore, Islam is a religion that respects those who possess knowledge, and Allah Almighty will elevate the status of those who are knowledgeable above those who are lazy in seeking it.<sup>2</sup> People who possess knowledge, or are called scholars, have the responsibility to teach their knowledge, not to keep it to themselves and lead others into wrongdoing. The earlier scholars were individuals who were very enthusiastic in striving for excellence by teaching the knowledge they acquired to others. At the same time, they were concerned about being threatened with severe punishment for not wanting to teach the knowledge they had to others.<sup>3</sup>

Indonesia has the highest number of education majors. According to data from the Ministry of Education, Culture, Research, and Technology, the number of education programs is the highest compared to other programs. There are around 6,127 education programs and 1,371,105

<sup>1</sup> Mumtazah Al et al., "Teori Belajar Behaviorisme dalam Pembiasaan Shalat Jum'at pada," *KUTTAB Jurnal Ilmu Pendidikan Islam* 8, no. 1 (2024).

<sup>2</sup> Zaini Fasya and Chusnatun Nihayah, "Inisiasi Pendidik Dalam Membentuk Karakter Anak Generasi Z," *AL-IFKAR* 14, no. 02 (2020).

<sup>3</sup> Cece Abdulwaly, *Rabasia Di Balik Hafalan Para Ulama* (Malang: Laksana, 2019).

students majoring in education as of March 2, 2024.<sup>4</sup> Teachers, as educators, must pay attention to how previous scholars maintained the excellence of knowledgeable people by teaching knowledge and not being among those who hide knowledge. This is especially important for teachers who teach knowledge that is obligatory according to Islam, because in the Quran and Hadith, there are many verses about the virtue of conveying knowledge and the prohibition of hiding it, one of which is QS. Al-Baqarah 159.

Many studies discuss imparting knowledge and concealing knowledge, including Amanda's research which examines teacher ethics from the perspective of hadith regarding the concealment of knowledge.<sup>5</sup> Then there is research by Hidayati and Mustofa that discusses concealing knowledge from the hadith perspective, focusing on the hadith viewpoint on hiding knowledge.<sup>6</sup> However, from the existing studies, none have addressed the prohibition for educators to conceal knowledge according to the Al-Qur'an, surah Al-Baqarah, verse 159.

From the description above, the author will explain the educational verse in the Qur'an, Surah Al-Baqarah verse 159, regarding the meaning of *kitman al-ilm*, its threats, the object of the verse, and the limitations of *kitman al-ilm*. The discussion in this writing begins with Qur'an Surah Al-Baqarah verse 159, its translation, the meaning of *mufradat* (vocabulary), and *asbabun Nuzul* (reason for revelation), the understanding of *kitman al-ilm* or the prohibition of hiding knowledge, *kitman al-ilm* from the perspective of verse explanation, and the ethics of an educator in avoiding the threat of *kitman al-ilm* from the perspective of Qur'an Surah Al-Baqarah verse 159. The objectives of this writing are: 1) to describe the meaning of *kitman al-ilm*, 2) to describe the scholars' views on Qur'an Surah Al-Baqarah verse 159, and 3) to describe the ethics of educators in avoiding *kitman al-ilm*.

## Methods

This writing uses a qualitative model with a literature study technique. Literature research is the activity of exploring documents, texts, manuscripts, or written materials to discover ideas and meanings contained within or hidden behind them, either implicitly or explicitly. The researcher uses document sources in the form of books, journals, papers, and previous studies related to the theme used by the researcher. Then, the researcher begins to observe the main topics found from the data sources to discover the contained ideas and meanings. Finally, the researcher

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<sup>4</sup> Ester Lince Napitupulu, "Generasi Muda Pun Mulai Galau Menjadi Guru," <https://www.kompas.id/>, 2024.

<sup>5</sup> Rohyan Amanda, "Etika Keilmuan Guru Dalam Perspektif Hadis: Analisis Hadis Larangan Menyembunyikan Ilmu," *Tazkiyah Educational Research Journal* 01, no. 01 (2025): 19–23.

<sup>6</sup> Lenni Hidayati and Ilham Mustafa, "Menyembunyikan Ilmu Perspektif Hadis," *JUTEQ: Jurnal Teologi & Tafsir* 2, no. 6 (2025).

analyzes and compiles the data and organizes it into a pattern, then draws conclusions from the theme being studied.<sup>7</sup>

## Result

### 1. Al-Baqarah 159 and its translation

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَهُدًى مِّنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ

159. Indeed, those who conceal what We have sent down of clear proofs and guidance, after We have made it clear to mankind in the Book (the Qur'an), they are the ones cursed by Allah and cursed (also) by those who curse.

**Table 1.** Vocabulary meanings

Kalimat	Maknanya
يَكْتُمُونَ	In Arabic: concealing According to terminology: not showing something that is greatly needed by means of covering, hiding, altering, or eliminating it. The Jews have done this..
مَا أَنْزَلْنَا	What We have revealed. That is in the form of revelation sent down to the Prophet.
الْبَيِّنَاتِ	Verses that clearly indicate the prophethood of Prophet Muhammad SAW in the Torah and the Gospel.
وَاهْدًى	Matters that lead to faith in Prophet Muhammad SAW, in the form of verses that indicate his truthfulness.
بَيَّنَّاهُ	Which we have explained. In this verse there is a reproach for the Jews, for concealing something that Allah has made clear to man. They hide things that are beneficial to humans.
لِلنَّاسِ	To humans. What is meant here is the followers of Prophet Muhammad SAW.
فِي الْكِتَابِ	In the Holy Book, that is the Qur'an.
أُولَٰئِكَ	Allah uses distant pronouns to replace close pronouns to show how bad their attitude is in hiding the truth.
يَلْعَنُهُمُ	Allah keeps them away from His mercy and inflicts punishment upon them.
اللَّعْنُونَ	Angels, Jinn, and Humans. <sup>8</sup>

<sup>7</sup> Mujamil Qamar, *Metode Penelitian Literatur* (Malang: Madani, 2024).

<sup>8</sup> Wafi Marzuqi Ammar, *Tafsir Ayat-Ayat Pilihan*, vol. 2 (Sidoharjo: Wafi Marzuqi Ammar Press, 2023).

## 2. Azbabun Nuzul

This verse was revealed regarding the scholars of the People of the Book who concealed the verse about stoning and the verse regarding the truth of Prophet Muhammad (peace be upon him). Ath-Thabari narrated from Abdullah bin Abbas (may Allah be pleased with them) that Mu'adh bin Jabal, Sa'ad bin Mu'adh, and Kharijah bin Zaid asked some Jews about the mention of Prophet Muhammad (peace be upon him) recorded in the Torah, but they concealed it. Then this verse was revealed.<sup>9</sup>

## Discussion

### 1. Definition of kitman al-ilm

Kitman al-'ilm originates from two words, namely kitman and al-ilmu. In Arabic script, kitman carries the meaning of being hidden or concealed. According to Abdul Hamid M Djalil, who quoted Imam Alusi, 'kitman' means not wanting to transfer something to someone in need, hiding something by concealing it, eliminating it, or placing another object over the thing that is removed.<sup>10</sup> Al-ilm or Ilmu in the General Indonesian Dictionary is defined as knowledge or intelligence (both concerning spiritual matters and those related to the state of nature, etc.). Meanwhile, in Arabic, the word 'ilm, with its plural 'ulum, means knowledge. In English, ilmu is translated as the word knowledge, which means understanding or awareness. It is also interpreted with the word scientific, which means in a scientific manner. Thus, literally, ilmu pengetahuan means knowledge of a scientific nature.<sup>11</sup>

The understanding of kitman al-ilm is the act of hiding knowledge from those who need it by using methods to conceal, remove, or replace it with something else. Kitman al-'ilm is a reprehensible act because it is equivalent to letting others remain in misguidance. Those who possess knowledge, especially religious knowledge, must spread that knowledge, as it constitutes the act of enjoining good and forbidding evil.

Scholars must practice the knowledge they have learned, because knowledge without action, if it does not cause harm, at the very least is not beneficial. One way to do this is by preaching (inviting people) to that knowledge and teaching it to those who do not know.<sup>12</sup> Teaching the knowledge that has been learned and memorized is actually an obligation. Anyone who possesses knowledge that they should teach but fails to do so is engaging in what

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<sup>9</sup> Ammar, vol. 2.

<sup>10</sup> Abdul Hamid M Djamil, *Agar Menuntut Ilmu Jadi Mudab* (Jakarta: Elex Media Komputindo, 2015).

<sup>11</sup> Abuddin Nata, *Islam Dan Ilmu Pengetahuan* (Jakarta: Prenada Media Group, 2018).

<sup>12</sup> Ridlwan Hambali, *Isu-Isu Keganasan Islam (Perspektif Barat)* (Indramayu: Penerbit Adab, 2023).

is known as *kitman al-'ilm* (concealing knowledge), which the Prophet Muhammad (peace be upon him) himself once warned about.<sup>13</sup>

An example of *kitman al-ilm* is when someone comes to us to ask about a law or seek a solution to a problem, but we do not answer them. Or we deliberately give the wrong answer or pretend not to know the answer. Also, selectively responding to those who ask questions. A person like this does not want others to know what they know. They feel their knowledge is diminished if shared with others. People like this are among those cursed by Allah.<sup>14</sup>

Scholars in Islam have two duties: first, to seek religious knowledge in order to teach it to those who do not yet know, thus it is obligatory for those who do not know to ask those who do. The second duty is to convey or propagate it. Therefore, the progress or decline of religion in a region largely depends on the activity of the scholars in engaging with the community. If they hide their knowledge and understanding, and withhold explanations and guidance, they will incur the curse of God.<sup>15</sup>

Thus, educators (scholars) who possess knowledge have an obligation to spread the knowledge they have. It is not necessary to become a teacher first to convey their knowledge; even informing others who ask about the truth or about certain knowledge can be considered as not withholding knowledge. If a scholar withholds knowledge for worldly reasons, he falls into the category of '*kitman al-ilm*,' which is subject to Allah's warning.

## 2. the scholars' views on Qur'an Surah Al-Baqarah verse 159

According to the tafsir of Kementrian Agama, this verse was revealed concerning Jewish rabbis who concealed from their people the qualities of Prophet Muhammad mentioned in their holy scriptures. As a result, the Jews would not embrace Islam. The People of the Book always hide the truth of Islam and the truth of Prophet Muhammad (peace be upon him), even though all of it is clearly and evidently written in their scriptures. Such people will receive the curse of Allah and all His creatures. However, the law regarding the punishment for those who conceal knowledge, which should rightfully be spread and developed, is not limited to the People of the Book; it also applies to anyone who behaves in such a manner.<sup>16</sup>

In line with the above opinion. According to M. Quraish Shihab in *Tafsir Al-Misbah*, although this verse was revealed in the context of a warning to the Jews, it is general in nature, making it a warning to anyone who conceals anything that religion commands to be conveyed,

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<sup>13</sup> Djamil, *Agar Menuntut Ilmu Jadi Mudah*.

<sup>14</sup> Djamil.

<sup>15</sup> Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, vol. 1 (Singapore: Pustaka Nasional Pte Ltd, 1982).

<sup>16</sup> Kementrian Agama Republik Indonesia, *Al-Qur'an Dan Tafsirnya (Edisi Di Sempurnakan)*, vol. 2 (Jakarta: Widya Cahaya, 2011).

whether religious teachings, knowledge, or human rights.<sup>17</sup> The two commentators above reinforce the general view of the warning of this verse with a hadith of the Prophet Muhammad SAW narrated by Abu Hurairah, in which he said:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أُجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ (أَخْرَجَهُ ابْنُ مَاجَهَ عَنْ أَبِي هُرَيْرَةَ)

*Whoever is asked about a knowledge that he knows but does not want to explain it to the questioner, Allah will shackle him with the shackles of the fire of Hell on the Day of Judgment. (HR. (Ibn Majah, no.264).*

Regarding the verse and hadith, Abu Hurairah as saying, “If it were not for the fear of Allah's threat in this verse (verse 159), I certainly would not have narrated any hadith from the Messenger of Allah.” Thus, a Muslim has the obligation to convey their knowledge, whether it is religious knowledge or general knowledge, that is needed by society. If it is known that there will be misuse of religious law, or incorrect beliefs, such as the spread of heresies from belief sects that contradict monotheism, the scholars must prevent it, whether through speech or writing.<sup>18</sup> Ibn Katsir in his tafsir explains that this verse was revealed concerning the People of the Book who concealed the attributes of Prophet Muhammad. Then Allah Almighty informs that they are cursed in everything, yet the warning of this verse is directed at those who hide information that explains good purposes and beneficial guidance for the heart, brought by His Messengers, after Allah has clarified to His servants in His books that were revealed to His Messengers.<sup>19</sup>

In the interpretation of Al-Ahzar, this verse refers to the concealment of the truth that they carried out because they did not want to believe in the Messenger of God, and then their hearts concealed it. The person who hides it is someone who does not believe in God's decrees contained in their scripture, and thus the curse of God will befall such a person. And a person who still possesses truth in their heart will condemn those who conceal knowledge. Therefore, if people who are considered experts in religion, the Quran, and Hadith but hide the truth, for example due to respect for those in power or fearing the loss of influence over their followers, then the content of this verse will also affect them.<sup>20</sup>

In the Tafsir An-Nur, the ruling contained in this verse applies to all humans who are guided by Allah but conceal knowledge that ought to be explained to people. Therefore, whoever sees wrongdoing increasing and spreading, while at the same time the Sunnahs are

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<sup>17</sup> M. Quraish Shihab, *Tafsir Al-Misbab*, vol. 1 (Jakarta: Lentera Hati, 2005).

<sup>18</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Tafsirnya (Edisi Di Sempurnakan)*, vol. 2.

<sup>19</sup> Abu Al-Fida Ismail, *Tafsir Ibnu Katsir*, trans. M. Abdul Ghoffar, vol. 1 (Bogor: Pustaka Imam Syafi'i, 2004).

<sup>20</sup> Amrullah, *Tafsir Al-Azhar*, vol. 1.

disappearing and people do not strive to defend them with their hands and tongues, then the person who remains silent is included among those whom this verse warns.<sup>21</sup>

According to the explanation of several tafsir scholars mentioned above, in the Quran, Surah Al-Baqarah, verse 159, there is a prohibition against hiding knowledge (*kitman al-ilm*). Initially, this verse was directed at the People of the Book who concealed the truth about Prophet Muhammad SAW by omitting correct information. However, overall, the scholars explain that the sharia rule prohibiting the concealment of knowledge applies to all humans. And if a person who possesses knowledge hides it, they will receive a curse.

Regarding the curse received by those who conceal knowledge, Ibn Kathir explains that a person who hides knowledge is cursed by Allah and all creatures. This is attributed to the notion that a scholar is prayed for forgiveness by everything, even the whale in the water and the birds flying in the sky.<sup>22</sup> Meanwhile, in *Tafsir Al-Azhar*, those who conceal knowledge are cursed by Allah, the angels, and the believers.<sup>23</sup>

However, not all knowledge or information must be conveyed. Scholars have differing opinions regarding knowledge that should not be concealed. Some argue that the knowledge that must not be hidden is the Sharia of Muhammad. This view is supported by the context of revelation (*asbab al-nuzul*) of Surah Al-Baqarah 2:159, where this verse was revealed to curse the Jewish and Christian priests who concealed the prophethood of Muhammad when asked by their people.<sup>24</sup>

Some others believe that the object that should not be concealed is the whole truth. This includes hiding religious knowledge. Because religious knowledge is a truth that needs to be spread to all people. This opinion is based on a hadith narrated by Abu Hurairah (RA). However, this opinion is rejected by some other scholars who argue with a hadith narrated by Imam Bukhari: "Speaking to people in a way they are able to understand is more beloved to me than lying to Allah SWT and His Messenger." This opinion is reinforced by the advice of Abdullah Ibn Mas'ud: "Do not spread knowledge to a people whose minds are unable to comprehend what you convey, because this will create sedition among them."<sup>25</sup>

The knowledge that must be taught according to Ibn Sayyid is the knowledge that is obligatory (*fardu 'ain*) to learn. For example, if a non-believer asks about Islam because they want to embrace Islam, it is mandatory to teach them. Or regarding those who ask about

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<sup>21</sup> Muhammad Hasbi Ash'shiddieqy, *Tafsir Al-Qur'an Al-Majid An-Nur*, vol. 1 (Semarang: Pustaka Rizki Putra, 2000).

<sup>22</sup> Ismail, *Tafsir Ibnu Katsir*, vol. 1.

<sup>23</sup> Amrullah, *Tafsir Al-Azhar*, vol. 1.

<sup>24</sup> Djamil, *Agar Menuntut Ilmu Jadi Mudah*.

<sup>25</sup> Djamil.

certain fatwas concerning Islamic law, in matters like these, one should not withhold answers; whoever does so deserves the mentioned threat.<sup>26</sup>

Imam Al-Qurthubi, as quoted by Djamil, takes a middle path regarding the hadith of Imam Bukhari and the advice of Ibn Mas'ud mentioned above. According to him, the matters that should not be carelessly conveyed to people are only specific parts of knowledge, such as the knowledge of 'Tauhid, or knowledge that prompts many questions but whose answers are beyond the capacity of human understanding. Therefore, every knowledge should be directed to those who need it. However, when teaching others, it is best to first observe the person who will be taught, so that the knowledge provided matches what they truly need.<sup>27</sup>

Thus, from the above explanations, there are several limitations on when a person can be said to be concealing their knowledge or practicing 'kitman al-ilm.' In imparting knowledge, there are also several factors that need to be considered, such as the condition of the recipient of the knowledge or whether the knowledge being given is beneficial or harmful to the recipient. However, when knowledge is concealed without a clear excuse, it can be said that the person is hiding their knowledge and is subject to the warnings mentioned in Al-Baqarah 159 and the hadith narrated by Abu Hurairah.

### 3. the ethics of educators in avoiding kitman al-ilm

Ethics is a principle that indicates what may be done or should be avoided. Ethics is usually related to the right and wrong of human actions.<sup>28</sup> In the field of education, the ethics of educators is usually referred to as a code of ethics for educators. This code of ethics serves as a boundary and guideline for an educator in carrying out their duties. The code of ethics must align with the beliefs and norms present within a community group. From an Islamic perspective, the code of ethics for educators must be harmonized with the Qur'an and Hadist.<sup>29</sup>

Regarding the pursuit of knowledge, there are several codes of ethics that educators must possess. These codes of ethics must be held by educators to avoid the threats mentioned in QS. Al-Baqarah 159 concerning the prohibition, sin, or consequences for those who conceal knowledge. The following are some codes of ethics that educators need to have in relation to the prohibition of hiding knowledge from the perspective of QS. Al-Baqarah 159, according to the author:

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<sup>26</sup> Febri Giantara, "Sifat-Sifat Pendidik Prespektif Hadis Nabi," *Symfonia: Jurnal Pendidikan Agama Islam* 2, no. 1 (2022): 62–76.

<sup>27</sup> Djamil, *Agar Menuntut Ilmu Jadi Mudah*.

<sup>28</sup> Etika Pujianti, "Etika Dalam Pendidikan Agama Islam," *Jurnal Mubtadiin* 8, no. 01 (2022).

<sup>29</sup> Akhiril Pane and Fathinahaya Nailatsani, "Kode Etik Guru Menurut Perspektif Islam," *FORUM PAEDAGOGIK* 13, no. 1 (June 2022): 24–38, <https://doi.org/10.24952/paedagogik.v13i1.3522>.

a. Developing his knowledge and teaching his knowledge

Education is constantly evolving in every era. As a result, educators and education personnel must continuously learn to keep up with the times and provide appropriate learning to students. Educators must improve their performance or work achievements in facing global challenges to create competent human resources. The development of knowledge becomes a challenge for educators to continually follow. Access to learning is increasingly open, and sources of knowledge are not limited to books but also include various learning resources that can be accessed. One way to acquire as much knowledge as possible is through constructive learning. Continuous learning for an educator will enable them to keep growing.<sup>30</sup>

Islam as a religion has provided guidance to its followers to continually seek knowledge and develop the knowledge they possess. Pursuing knowledge does not stop when one has completed formal education; seeking knowledge is obligatory from birth until death. The pursuit of knowledge is an endless activity. Islam views education as a lifelong process (long life education).<sup>31</sup> Therefore, a person should not stop developing knowledge or feel satisfied with the knowledge they already have. Consequently, educators possess knowledge that continues to be shared, and the knowledge imparted to students is appropriate and does not lead them astray.

In addition to developing knowledge, educators must also impart the knowledge they possess. Scholars (educators) have an obligation to practice and teach the knowledge they have to those who need it, in accordance with the teachings of the Prophet's hadith. If people do not understand knowledge and insight, many unknowledgeable individuals may rise to positions of authority, leading to rulings and opinions that are not based on knowledge, and this situation can cause many people to mislead each other.<sup>32</sup>

It is the duty of educators to share the knowledge they have with those who need it, especially regarding matters related to religion. This is because the purpose of seeking knowledge is to practice it and share it with others, so that people around can benefit from that knowledge. The Prophet Muhammad instructed us not to conceal the knowledge and wisdom we possess from anyone. Therefore, educators are commanded

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<sup>30</sup> Lailatul Mubarakah et al., "Pentingnya Inovasi Pendidik untuk Meningkatkan Kualitas Pendidikan," *JIRA: Jurnal Inovasi dan Riset Akademik* 2, no. 9 (September 2021): 1349–58, <https://doi.org/10.47387/jira.v2i9.224>.

<sup>31</sup> Nurul Hafizoh Syah Hutahaean et al., *Hadis Pendidikan Tentang Penting Dan Wajibnya Menuntut Ilmu*, 1, no. 1 (2023).

<sup>32</sup> Hidayati and Mustafa, "Menyembunyikan Ilmu Perspektif Hadis."

to teach it without differentiating students based on wealth and social status, between the poor and the rich.<sup>33</sup>

Thus, an educator, in order to avoid the threat mentioned in QS Al-Baqarah 159 regarding *kitman al-ilm*, must develop their knowledge and teach the knowledge they possess, especially conveying knowledge that is considered *fardu 'ain*. An educator should not teach *fardu 'ain* knowledge by demanding excessive payment. They should sincerely strive to impart their knowledge, but if an educator accepts money from their students, it does not mean they are committing *kitman al-ilm* as long as they remain sincere in their teaching.

b. Making truth the foundation of knowledge

An educator must be honest and open. If someone asks them about something they do not know, they must have the courage to admit that they do not know. They should not act as if they know everything or make things up to maintain prestige.<sup>34</sup> When an educator makes a mistake in conveying educational knowledge, they must correct it. And if someone points out their mistake, the educator must accept and acknowledge it as true, even if the correct information comes from their students. For an educator, possessing knowledge is not for arrogance, belittling others, or thinking that they are the most knowledgeable, so that others are seen as inferior while they consider themselves always right.<sup>35</sup> A knowledgeable educator who is arrogant, believing they are the smartest educator, can mislead others. They might feel that they are never wrong and always correct, while in reality, students may understand some aspects better than their teacher.<sup>36</sup>

The attitude of not making truth the foundation of knowledge has a negative impact on the decline of a civilization due to the lack of transparency in the scientific world.<sup>37</sup> Educators who prioritize prestige and arrogance in their knowledge are unwilling to see whether the knowledge they convey is right or wrong. Knowledge conveyed without a foundation of truth can mislead those who receive it. This behavior can lead educators to commit *kitman al-ilm* (concealing knowledge). Therefore, educators must convey knowledge based on truth and accept the truth even from their students.

c. Preventing students from going astray

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<sup>33</sup> Giantara, "Sifat-Sifat Pendidik Prespektif Hadis Nabi."

<sup>34</sup> Giantara.

<sup>35</sup> Ahmad Junaedy Abu Huraerah, "Etika Guru dalam Perspektif al-Timidzi (Studi Atas Kitab Sunan al-Timidzi Karya Abu Isa Muhammad Bin Isa al-Timidzi)," *Journal of Islamic Education Policy* 1, no. 2 (May 2017), <https://doi.org/10.30984/j.v1i2.431>.

<sup>36</sup> Abu Huraerah.

<sup>37</sup> Abu Huraerah.

Educators need to pay attention to the condition of their students. Students who engage in bad behavior should be reminded with language that touches their hearts, but if they still do not stop their bad behavior after being reminded, they should be given a firm and strict warning based on love.<sup>38</sup> It is the educator's duty to guide students towards goodness. Educators not only transfer knowledge but also supervise students to prevent them from straying into wrongdoing.

The discussion about *kitman al-ilm* above explains that *kitman al-ilm* in Tafsir An-Nur is not only interpreted as hiding knowledge by not teaching it, but also allowing immorality to flourish is considered part of *kitman al-ilm*. Therefore, as an educator responsible for their students, one must direct their students towards goodness. An educator is not sufficient with merely delivering knowledge and then neglecting the condition of the students.

d. Actualizing the knowledge taught through his actions

Educators have several duties, including educating, teaching, and guiding students. In addition, an educator must be a figure that can be emulated by students. Moreover, a teacher must also possess a personality that can serve as a role model for students. Their entire life serves as an example for their students; even a small misdeed by a teacher can affect their students and also impact their authority.<sup>39</sup>

A student's personality will be shaped by what they see, hear, and feel. Every day, students observe the examples set by their teachers, listen to their words, and experience their affection, which can help form a good personality that enables them to acquire beneficial knowledge.<sup>40</sup> For an educator, who is supposed to be a role model with high moral integrity, it is highly unethical to engage in actions disliked by many people and inconsistent with the knowledge they teach.<sup>41</sup> Such behavior can cause students to doubt the validity of the knowledge being conveyed. Consequently, what has been taught by the educator may not be accepted by the students, effectively making it seem as if the educator has not imparted their knowledge.

## Conclusion

*Kitman al-ilm*, or concealing knowledge, is considered a sinful act because it allows misguidance to persist. The warning for those who hide knowledge in the Qur'an, Surah Al-

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<sup>38</sup> Mihmidaty Ya'cub, "Pendidikan Akhlak Dalam Pencapaian Ilmu Manfaat," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 18, no. 1 (March 2022).

<sup>39</sup> Giantara, "Sifat-Sifat Pendidik Prespektif Hadis Nabi."

<sup>40</sup> Ya'cub, "Pendidikan Akhlak Dalam Pencapaian Ilmu Manfaat."

<sup>41</sup> Abu Huraerah, "Etika Guru dalam Perspektif al-Timidzi (Studi Atas Kitab Sunan al-Tirmidzi Karya Abu Isa Muhammad Bin Isa al-Tirmidzi)."

Baqarah verse 159, in its asbabun nuzul, was directed at the People of the Book who concealed the truth of the last Prophet, namely Prophet Muhammad SAW. However, in detail, this warning applies to all humans who have been given knowledge by Allah, which should be taught but is instead hidden. This is reinforced by a hadith reported by Abu Hurairah about a person who is asked about the truth. However, not everyone who does not teach their knowledge can be classified as one who hides it, as there are limits to when someone can be considered as concealing their knowledge. Hence, scholars differ in opinion regarding what knowledge should not be concealed, whether it is all knowledge or only religious knowledge. And conveying knowledge must be done in accordance with the listeners to avoid misunderstandings. An educator must have a code of ethics in carrying out education, such as developing knowledge and teaching it, based on truth, not leading students into error, and actualizing knowledge through their actions.

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