



Implications and Constructions of Qur'anice in Islamic Education

¹ Khaeril Majedi,² Khoirun Nidhom, ³ Ida Kurnia Shofa

Institut Daarul Qur'an^{1,2,3}

Corresponding Author. *khaerilmajdi88@gmail.com ¹ abufayha.nidhom@gmail.com

²Idakurniashofa1@gmail.com ³

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Abstrak

Pendidikan Islam di Indonesia telah mengalami kemajuan yang signifikan sejalan dengan pesatnya perkembangan teknologi. Namun, perkembangan ini juga merupakan bagian dari strategi globalisasi Barat untuk menyebarkan nilai-nilai peradaban Barat. Dampaknya tidak hanya positif, tetapi juga negatif, bahkan mengancam eksistensi lembaga pendidikan Islam. Untuk mengatasi dampak negatif dari globalisasi dan pergeseran nilai-nilai, revitalisasi nilai-nilai al-Qur'an dalam pendidikan Islam menjadi langkah penting. Artikel ini bertujuan untuk memberikan pandangan baru tentang peran pendidikan Islam dalam membentuk karakter, moral, dan prestasi peserta didik untuk mendukung pendidikan generasi Muslim masa depan. Hal ini dilakukan dengan mengeksplorasi lebih dalam nilai-nilai Qur'ani yang terkandung dalam Surah Al-Alaq ayat 1-5. Penelitian ini menggunakan metode kualitatif, dengan jenis penelitian library research. Pendekatan yang digunakan dalam penelitian ini merupakan pendekatan fenomenologis yang bertujuan untuk mendapatkan pemahaman yang mendalam, melakukan deskripsi yang rinci, menerapkan reduksi yang mendalam, menyoroti intersubjektivitas, serta mengeksplorasi makna dari objek kajian yang sedang diteliti. Hasil penelitian menunjukkan bahwa berdasarkan pada hasil analisis terhadap ayat al-Qur'an mengandung nilai-nilai fundamental yang dapat menjadi panduan dalam penyelenggaraan pendidikan Islam. Di antaranya adalah ketundukan dan penghormatan, pentingnya pengetahuan dan penghormatan terhadap ilmu, kemandirian dan tanggung jawab, serta penghargaan terhadap proses belajar.

Kata Kunci: Pendidikan Islam, Nilai Qur'ani, Ketundukan dan Kehormatan, Kemandirian dan Tanggung Jawab

Abstract

Islamic Education in Indonesia has undergone significant progress in line with the rapid development of technology. However, these developments are also part of the Western globalization strategy to spread the values of Western civilization. The impact is not only positive but also negative, even threatening the existence of Islamic educational institutions. To cope with the negative impact of globalization and the shift in values, revitalization of the values of the Quran in Islamic education is an important step. This article aims to provide a new insight into the role of Islamic education in shaping the character, morals, and achievements of pupils to support the education of future Muslim generations. It is done by exploring further the values of the Qur'an contained in Surah Al-Alaq verses 1-5. This research uses qualitative methods, a kind of library research. The approach used in this study is a phenomenological approach aimed at gaining a deep understanding, performing detailed descriptions, applying deep reductions, highlighting intersubjectivity, as well as exploring the meaning of the object of study under study. The results of the research show that based on the results of the analysis of the verses of the Qur'an, they contain fundamental values that can be a guide in the maintenance of Islamic education. Among them are humility and respect, the importance of knowledge and respect for science, independence and responsibility, and appreciation of the learning process.

Keywords: Islamic education, values of the Qur'an, humility and honor, independence and responsibility

Introduction

The development of Islamic education is progressing alongside the development of modern technology and knowledge. These developments, on the one hand, have a significant impact on the advancement of the views and educational models in the Islamic body, but on the other side, they have a negative impact due to the loss of Islamic education's identity as an educational system that represents the values of the Qur'an. It appears to be one of the problems faced by the organizers of Islamic education lately. Such as sexual abuse, violence against children committed by fellow students, sexual violence against fellow teachers, as well as physical violence against teachers and students that ends in the loss of lives and disabilities. The cases occurred in Islamic educational institutions such as the reception house, the Islamic madrasah, and Islamic colleges.[1]

According to data released by the Ministry of Religion in 2023, there have been cases of sexual abuse among 55 percent of teachers/educators and 22 percent of the head of school or children's hostel.[2] During the period 2015–2020, the Women's Chamber reported that there were 51 cases of sexual violence in the environment of educational institutions. Of these, 27 percent occurred in university neighborhoods, 19 percent in religious colleges or educational institutions, 15 percent at the middle school level, 7 percent at the secondary level, and 3 percent in kindergartens, primary schools, special schools, and Christian education. In 2021, the Indonesian Committee for the Protection of Children (KPAI) recorded 18 cases of sexual violence in educational institutions. Of these, 22.22% occurred in schools under the auspices of the Ministry of Education and Culture, while 77.78% happened in institutions of Islamic education under the umbrella of the Minister of Religion. Institutions that employ the method of shelter, such as shelters or

nurseries, accounted for 66.66% of the total cases.[3]

Cases of sexual violence also occurred in religious colleges, as in UII, UMY, and Sunan Kalijaga Yogyakarta UIN.[4] Cases of sexual harassment of children or students in educational institutions have damaged the image of the Islamic educational institution, which should be a place to guarantee safety. This is due to the fact that schools should be the place that shapes the character of students and educators, but ironically, the perpetrators of violence often come from the educators themselves. Research on the prevention of sexual violence tends to be done at various levels of education, ranging from Early Childhood Education (PAUD), kindergartens (TK), Elementary Schools (SD), and public colleges. It's one of the studies by Elisabeth Christiana, on "Identification of Forms of Violence and Their Management in Elementary School Environments." [5] The study aims to uncover the various forms of violence that occur in primary schools, analyze the factors behind violence in schools, evaluate the impact of violence in school neighborhoods, and look at the efforts made by schools in dealing with cases of violence. These cases indicate the fact that in Islamic education, there has been a degradation of the understanding and consciousness of Islam in the conduct of Islamic teaching. This becomes a serious discrepancy, given that Islamic educational institutions should be a reservoir where Muslim generations deepen religious science without worrying about all the bad possibilities that will happen given that they are in the shadow of institutions upholding the principles of respect and glorification of mankind.

Referring to the issue, some studies that support the study have been conducted, such as the research conducted by Sirajun Nasihin, the Qur'ani Education System (Studies Surah Al-'Alaq verses 1–5).[6] The results of the research show, that in order to

form a system of education, the Quran required a good understanding between human beings as subjects and objects of education and God as the owner of knowledge, so that education will give birth to a perfect human being born and bathin. Then the study conducted by Abd. Syukur Abu Bakar, Concept of Islamic Education in the Quran Surah Al-Alaq Ayat 1–5 (Telaah Pemikiran Quraish Shihab in Tafsir Al-Mishbah).[7] These forms of education are an endorsement of the values of Islamic education so that they can form an Islamic educational system that embraces, protects, and upholds Islamic values and promotes human values between educators and students. Also, the research carried out by M. Afiquil Abid, Actualization of the Values of Islamic Education in the Letter Al-Alaq Ayat 1–5, in Islamic Religious Learning.[8] The results of the research showed, that the educational values contained in Surah al-Alaq verses 1–5, among others, are: Akidah education to strengthen faith and faith; Shariah education to facilitate the students in carrying out the command of Allah, Akhlak education to make it easier for the students to update their moral character and ethics, as well as to carry out the orders of Allah SWT.

This study focuses on the values of education contained in the five verses of the Surah al-Alaq, which include submission and respect, the importance of knowledge and respect for science, independence and responsibility, and appreciation of the learning process. These values of the Qur'an are important aspects to be practiced in today's Islamic education system, which is being degraded by misunderstandings or lack of awareness by some of the ongoing Islamic educational institutions. So in this case, to be able to answer the ongoing problem, I offered some questions, among others. How are the values of the Quran in Islamic education contained in Surah al-Alaq 1–5? How do the values of the Qur'an imply Islamic education? As well as how to solve the problem of Islamic education through the analysis of the values of the Qur'an Islamic Education in Surah al-Alaq

1–5. With the questions offered, it is hoped that the research carried out can present concrete solutions to the educational problems experienced by Islamic educational institutions today. Furthermore, this study is expected to be a guideline for each party in conducting a better Islamic education system.

RESEARCH METHODS

To get results that match this study, it is necessary to apply the right methods to make the research more optimal. Therefore, this research uses qualitative methods with the type of library study research.[9] The approach adopted in this study is phenomenological, an approach in qualitative research that emphasizes a deep understanding of the subjective experience of a particular phenomenon. The use of this approach aims to dig deeper into understanding, perform detailed descriptions, apply deeper reductions, highlight intersubjectivity, and explore the meaning of the object of study. It is expected to produce the structured, in-depth, and factual research required in research. By applying a phenomenological approach, researchers can gain a deeper understanding of how individuals understand and respond to certain phenomena.[10] It can make valuable contributions to the development of theory, practice, and policy in various fields of science. By taking Surah Al-Alaq paragraphs 1–5 as the object of study, as well as associating it with the analysis of Islamic education both conceptually and in terms of developments and problems faced, the study aims to focus on certain relevant aspects.

RESULT AND DISCUSSION

Disorientation of Islamic Education

In Islam, education is an important aspect as a pillar that can support the continuity of Islamic teachings. As it has been commonly known, education in Islam has been an inseparable part of the development of Islam since the beginning,

brought by Muhammad Saw. One of the containers used by the Prophet Saw in spreading Islam through education. Islamic education is a system of education based on the teachings and principles of Islam. Its main purpose is to teach the knowledge, values, and practices of Islam to individuals so that they can live according to the teachings of religion and develop a personality that is rooted in Islamic values.[11]

Among the main characteristics of Islamic education are:[12]

1. A deep understanding of Islam. Islamic education aims to provide a deep understanding of the teachings of Islam, including beliefs, worship, ethics, and morality.
2. One of the main focus of Islamic education is the learning and understanding of the Quran as the primary source of Islamic teaching, as well as the Hadith of the Prophet Muhammad as a practical guide in everyday life.
3. Islamic education is not only about knowledge, but also about the development of character and personality in accordance with Islamic values, such as patience, honesty, charity, and tolerance.
4. Integration of Science and Islam. Islamic education is not limited to religious aspects alone, but also integrates science and general knowledge with Islamic values, thus promoting a holistic approach to learning.
5. Islamic education aims to form a noble morality in the individual, which is reflected in good behavior, being beneficial to society, and obeying Islamic ethical principles.
6. Development of Critical Understanding

7. Islamic education encourages the development of critical and analytical thinking based on Islamic teachings, so that individuals can understand and interpret the world from an Islamic perspective.

8. One of the main purposes of Islamic education is to help individuals develop love, obedience, and devotion to God in all aspects of their lives.

Islamic education is an integral part of Muslim life and plays an important role in shaping Islamic individuals, societies, and cultures. It includes formal education in Islamic schools, informal education at home or in mosques, as well as contextual education in various areas of life.

Omar Mohammad At-Toumy explains in his book that Islamic education is a process of transforming individual behavior in various aspects of life, both personally, socially, and environmentally, through teaching activities that are the primary foundation and professions recognized among the various essential professions in society.[13] According to experts like Yusuf al-Qaradawi, Islamic education is a continuous process for developing Muslim individuals who are faithful, intelligent, moral, and productive spiritually, intellectually, and socially.[14] And Muhammad al-Ghazali added Islamic education as an attempt to understand, internalize, and implement the teachings of Islam in everyday life, with a focus on moral, spiritual, and intellectual development.[15] Although the opinions of experts may vary, Islamic education is generally seen as a holistic process of forming individuals with the religious awareness, morality, intelligence, and practical skills needed to be productive and responsible members of society.

In many ways, Islamic education is still experiencing constraints and problems in its practice, such as the misconduct of some organizers who end up giving bad labels to Islamic Education in the eyes of

the general public. This then formed a disorientation towards Islamic educational institutions that made Islamic education institutions get a poor response to some groups of society that are critical of the world of education. So Islamic education is often assumed to be a nest of violence, a place where radical teachings become the nest of terrorists.

Disorientation in the context of Islamic education may refer to a condition in which Islamic education does not achieve the desired goals or is not in line with the values and principles contained in Islamic religion. It can be caused by several factors, among them:[16]

1. One of the causes of disorientation in Islamic education is a lack of fundamental religious values. This can happen when the curriculum or teaching methods do not take full account of the teachings of Islam or are contrary to Islamic values.
2. The gap between theory and practice. Sometimes there is a gap between what is theoretically taught in Islamic education and practice in the field. This can result in students not being able to apply the values they have learned in everyday life.
3. Curriculum limitations. An Islamic education curriculum that is too narrow or ancient can also lead to disorientation. Curricula that do not take into account the developments of the times and actual needs may fail to prepare students for the challenges of the modern world.
4. Disorientation in Islamic education can also be caused by a lack of teacher quality. Teachers who do not understand Islamic values well or are unable to transfer knowledge effectively can hinder the achievement of Islamic educational goals.
5. Controversy and internal turmoil within the Islamic community can also lead to disorientation in education. Differences between currents or different

interpretations of Islamic teachings can confuse and divide educational communities.

6. External influences such as popular culture, modern technology, or globalization can also cause disorientation in Islamic education. This can happen when Islamic values and norms conflict with major cultural currents or global trends.

To address disorientation in Islamic education, comprehensive efforts are needed from various parties, including governments, educational institutions, religious communities, and individuals. These include reviewing curricula, training better teachers, developing educational resources that are consistent with Islamic values, and building a better awareness and understanding of Islamic teachings in society.

Currently, there is an imbalance in the quality of education that is diverse and widespread, caused by several factors, including the simplification of the meaning of education, the commercialization of education, where education is seen as a financially profitable commodity, and also the superiority of schools over society. Faced with this kind of situation, people are starting to question the role of education as a whole, including Islamic education, which should be one of the pillars of the nation's development. Education has been an integral part of human history, closely linked to social and cultural development. This is because humans not only rely on instincts but also require learning to thrive and adapt to the environment. Despite its complexity, education has become an inseparable feature of human life, playing an important role in shaping individuals and societies. Therefore, it is important for us to understand the role and impact of education in a holistic way, both in general and in particular in the context of Islamic education, as the primary foundation for building civilization and the progress of the nation.[17]

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Analysis of the values of the Quran in Islamic education

Since its inception, Islam has placed great attention on the prosperity and well-being of mankind in general. This is reflected in the fact that the primary foundation of prosperity, namely knowledge (reading), is the central part of the first revelation in the Qur'an (Surah Al-Alaq: 1–5). In the context of this first reading of the revelation, there are some interesting aspects worth discussing. One of them was when the angel Jibril urged the Prophet Muhammad to read suddenly. It invites some interesting questions. First, did Jibril bring books or other written material? Second, given the night conditions and the presence of the Prophet in the cave of Hira, is it possible for the Prophet to read at that time? These questions stimulate further consideration of what is actually meant to be read in this context.

It is to be further abridged in Qs. Al-Alaq verses 1–5, which read:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Recite in the name of your Lord, the Creator. He created man from a cluster of blood. He is the Most High, the One who teaches with a pen. He teaches man what he does not know. (Qs. Al-Alaq 1–5)

If you refer to Tafsir al-Munir, the word *iqra* 'read), the position is as fi'il amar from the origin of the word *qara'a*, which refers to the command shown to Muhammad SAW. Then *Bismillaahi Robbika* means calling on the name of your Lord. He is the creator of all things. The Prophet (peace and blessings be upon him) was commanded to recite the Qur'an in the name of your Lord.[18] In the Tafsir al-Misbah, the understanding of the verse is that the execution of the command does not require a written text as reading material, nor does it need to be spoken so that others can hear it. Therefore, in dictionaries, there are various meanings of the word "kaa," such as communicating, researching, reading, digging deeper, investigating, recognizing the characteristics of something, and so on. All of these meanings ultimately lead to the concept of information gathering.[19]

The understanding of this verse indicates an attitude of submission and respect of a servant to God the Sovereign and Creator, as well as the awareness of man as a slave who is unfaithful in carrying out all social activities. In the process of pursuing knowledge, each person hopes that the knowledge obtained will give benefits and blessings, and with that, remembering God in experiencing every activity of

learning is part of the conscious effort of seeking knowledge and expecting *ridho* from Allah SWT. In the first verse of this surah, it reminds every seeker of science to always humble themselves before Allah by starting all activities to manage it with reading *lafaz basmalah*. It is part of the habit of a scientist as described in the original about the beginning of learning, quantity, and order of learning in the book of *Ta'lumul Muta'alim*. The hope for the blessing of knowledge by submitting and giving honor to the *khaliq* is a concrete step in the intention of demanding knowledge only because God is not in others.[20]

He created man from a blood clot. This is part of the introduction, which depicts the glory of God as the Almighty and Wise Creator. In the Qur'an, Allah reveals His creation as a proof of His unity, not to be likened to human beings or worshipped as gods in polytheism. The emphasis on the creation of man from a blood clot is not to raise it as an object of worship but as a proof of the power and wisdom of God. It shows that God has the power to create man from simple forms to complex forms, and this is one way to understand His unity. In the context of Surah Al-Alaq, the following verses explain the process of man's creation and the knowledge given by God to man through revelation. The purpose of the presentation of the creation of man in the first verse is to show the power of God as the Creator, not to invoke the Prophet.

And your Lord, the Most Merciful (Al-Alaq: 3). The repetition of the word "*read*" in this verse is interesting to note. The interpretation of this repetition may vary depending on the context of the interpretation used. Some tafsir scholars give interesting interpretations, as mentioned by Ash-Shabuni and Wahbah Zuhayli.

1. Motivation in the Search for Science. According to Ash-Shabuni, the repetition of the word "*reading*" can be understood as a motivation to seek

science. By repeating the term "*read*," this verse emphasizes the importance of reading activities as a means of acquiring wider and deeper knowledge.

2. The Importance of the *Iqro* Activity. Wahbah Zuhayli aligned with Ash-Shabuni in interpreting the repetition of the word "*reader*." For him, the repeat was a confirmation of how important the reading activity (*iqro'*) is in Islamic religion. It emphasizes the urgency of continuing to learn and enhancing knowledge.
3. A profound reconciliation against the signs. The perspective of Tafsir al-Jaelani states that the repetition contains a profound objection to the signs or symbols that exist around us. By repeating the word "*read*," this verse invites people to meditate on the signs of the greatness of God manifested in the universe and seek knowledge from them.

In a broader context, the repetition of the word "*reading*" in this verse can be a reminder for Muslims to constantly strive to improve knowledge and deepen religious understanding through the activity of reading, whether it is the Qur'an or other science. The Perspective of the Quraish Shihab gives an interesting perspective related to the repetition of the word "*reader*" in the third verse of Surah Al-Alaq. According to the Qur'an Shihab, the repetition of the word "*read*" in this verse has the logical consequences of the preceding verse.[21]

1. Logical consequences. According to the Qur'an Shihab, the glory of Allah will be abundant in a servant who has done a reading on himself and his surroundings. Thus, the repetition of the word "*reading*" is a logical consequence of the glory of God mentioned in the first verse. This indicates that God will give glory to His servant who performs His command, one of them by reading.

2. Command to Study and Teach. The word "reader" can also be interpreted as a command to learn all things around you and as an instruction to teach others. The first verse can be understood as the command to study everything around, while the second verse is the instruction to teach others what they have learned.

Thus, in the Quraish Shihab perspective, the repetition of the word "reading" not only indicates the importance of reading as a means to acquire the glory of God but also as a command to study and teach knowledge to others. It is an effective way to get closer to God and share knowledge with one another.

The concept of repetition contained in these verses indicates the importance of acquiring an in-depth understanding of the object of reading or knowledge being studied. By repeating the process of reading or studying something seriously, one can increase his mastery of the material. The wide variation of the meaning of "iqra" that encompasses the various mental movements and activities as you mentioned—such as distinguishing, understanding, identifying, grouping, dissolving, completing, and demonstrating—is a common and effective way to acquire better information and understanding. The process of reading and learning something is not only limited to reading texts literally but also includes various kinds of understanding exercises that involve the use of various senses and cognitive skills. By performing such variations of activity, one can strengthen their understanding, internalize the concepts learned, and apply them in relevant contexts.[22]

This approach is in line with a holistic and integrated learning concept where knowledge is not only understood theoretically but also practiced and applied in real-world situations. Thus, repetition and variation in the learning process are effective ways to acquire and deepen understanding and mastery of knowledge and skills. Verses that emphasize the

importance of reading, material repetition, and reflection on the knowledge learned have strong relevance to educational methods for printing intellectual frames. In the context of education, the repetition or revision of the material taught is essential to ensuring that students truly understand and master the concepts. A continuous learning process in which students regularly repeat the material they have learned will help maintain knowledge in the long term and prevent it from slipping over time.

Besides, the importance of sustainable reading also reflects the need to keep up with the developments of the times and adapt to the changes that are taking place. Today's situation could be very different from the situation in the next 10 years, so intellectual cadres need to keep updating their knowledge and skills to remain relevant and effective in facing the challenges of the future. Thus, these verses can be interpreted as a reminder of the importance of sustainable education, in which the learning process not only stops at the initial understanding but continues to develop and deepen over time. It reflects the principle that education is a long-term investment that requires commitment and perseverance to continue learning and developing.[23]

The fourth and fifth verses of the Qur'an are accurate. He teaches the people what they do not know. The word "*calam*" here is not only meant as a "*writing tool*" but also symbolizes the effort and work of man. God, with His infinite goodness, teaches mankind through a learning process involving effort, research, and exploration.

In this verse, God declares that He teaches mankind by His own efforts, without intercession. God, by His grace, teaches mankind directly through His revelation, inspiration, and guidance. The word "*Qalam*" here also reflects man's efforts in the acquisition of knowledge but also affirms that God is the source of all knowledge. Thus, in these two verses, Allah reveals His mercy in different ways. The

fourth verse emphasizes the teaching of God to mankind through his own efforts, while the fifth verse stresses the instruction of God directly to man without intermediary. It affirms that all knowledge is from God, and man is allowed to attain it through His effort. This is the form of the great mercy of God, which shows His infinite attention to His creation.[24]

The interpretation of the fifth verse of Surah Al-Alaq gives a deep understanding of the metaphorical meaning of the use of the word "qalam," or pen, in the verse.

1. You are right in stating that a pen is a dead object that is physically incapable of providing benefit or knowledge. However, in the context of this verse, the pen is understood as a symbol of education and explanation. It shows that God uses various means, including tools like pens, to give knowledge to mankind.
2. The journey of knowledge By understanding this verse more deeply, we can see that this verse describes the journey of human knowledge from ignorance to deeper understanding. The man, who did not know or understand from the beginning, was given knowledge and understanding by God in various ways, including through man's own efforts and also through the direct guidance of God.
3. Delegation to the Higher Level. The use of a pen in this verse symbolically reflects the transition of man from a lower level of knowledge to a higher level. The pen is used as a tool to lift man from the darkness of ignorance to the light of knowledge. It describes the process of education and learning as a continuous journey in which human beings continue to evolve and enhance their understanding.

Thus, the fifth verse of Surah Al-Alaq gives a deep understanding of the

importance of human education, knowledge, and spiritual journey. It teaches us to constantly strive to improve our knowledge, both through our own efforts and through the guidance of God.

Implications of the Values of the Qur'an in Islamic Education

Islamic education must be a top priority for society in developing the potential of the nation. Developing mindfulness and, at the same time, deepening spiritual understanding is a very effective step in strengthening the foundation of a nation that needs a generation of intellectually and spiritually intelligent successors. This intelligence can be achieved through educational institutions that integrate the values contained in the Qur'an to improve the quality of human resources (SDM). This is done by applying the Koran values to the curriculum of Islamic education.

Normatively, the main objective in the process of actualizing the values of the Quran in education covers three dimensions or aspects of life that must be built and developed. First is the spiritual dimension, which encompasses faith, fear, and noble morals. (yang tercermin dalam ibadah dan perilaku dalam kehidupan sehari-hari). This spiritual dimension is embodied in one concept, which is morality. Morality is a psychic and social control tool for individuals and societies. Without good morals, humans will fall into lower levels of life, like animals, which have no moral standards in their behavior. Morality is the primary foundation that forms a person's moral and ethical identity, as well as the foundation for a harmonious and civilized life in society. Therefore, education that integrates the values of the Quran is expected to be able to build strong character and morality in individuals and societies as a whole.[25]

This spiritual dimension is closely related to the attempt to realize the basic goal of Islamic education, namely fear and

obedience to God and devotion to Him through worship and behavior in accordance with the teachings of religion. As expressed by Imam al-Ghazali, the primary goal of Islamic education is human perfection, whose culmination is to get closer to God. It means creating an individual who has not only intellectual intelligence but also strong spiritual intelligence that enables him to have happiness both in this world and in the hereafter. By studying and practicing various sciences, as well as facing the various challenges that may arise in the educational process, individuals can gain a deeper understanding of religious teachings and internalize them in everyday life. This will help them to strengthen their faith, increase their fear, and draw closer to God. Thus, Islamic education is not only aimed at increasing knowledge and skills but also to form a good character, deepen spiritual relationships with God, and provide guidance in the face of challenges in life. It is the foundation for achieving human perfection and happiness in this world and in the hereafter.[26]

The second dimension is the intelligence that leads to progress, including intellectual intelligence, creativity, skill, discipline, work ethos, professionalism, innovation, and productivity. Said Agiln Husin explained that in psychology, the dimension of intelligence involves three main processes: analysis, creativity, and practice. Intelligence in its various forms, such as IQ (Intelligence Quotient), ISQ (Islamic Spiritual Quocient), and others, are nowadays often measured through school performance tests, which sometimes do not reflect the actual intelligence in life. In the past, intelligence was measured by comparing a person's mental age with its chronological age, but now IQ tests are more likely to compare the performance of individuals with the average of their age groups.[27]

In the context of education, the values of the Quran must be interpreted and integrated in a way that promotes the development of intellectual intelligence,

creativity, skills, and innovation in education. By understanding and applying the value of the Qur'an in education, this dimension of intelligence is expected to be strengthened, so that education can be a vehicle to produce intelligent, creative, productive, and ethical individuals. It will make a positive contribution to the progress of individuals, societies, and nations as a whole, in accordance with the vision and purposes of Islamic education.

The emergence of these two dimensions merely reaffirms the existence of Islamic educational institutions in society, as well as redresses the public view of the role and major contribution of Islamic education institutions to the development of science, creativity, innovation, and the formation of better student character. Spiritual dimensions and intelligence play an important role in the development of Islamic education. Here are some of the implications of these two dimensions for the development of Islamic education:[28]

1. Character development. Spiritual dimensions help in the development of strong character and good morality. Islamic education that pays attention to the spiritual dimensions will help students develop qualities such as patience, honesty, care, and justice.
2. Deep understanding. The spiritual dimension helps students understand the teachings of Islam in a deeper and more meaningful way. This includes not only an understanding of rituals and worship practices but also an understanding of the values contained in the teachings of Islam and how these values can be applied in everyday life.
3. The ability to think critically and analytically. Intelligence, both intellectual and emotional, plays an important role in developing students' ability to think critically and analytically. Good Islamic education should encourage students to question, consider, and analyze information

critically while considering the spiritual aspects of the process.

4. Development of empathy and social skills Spiritual dimensions and intelligence also help in the development of empathy and social skills in students.
5. Responsible leadership development Islamic education that takes into account the spiritual dimension and intelligence aims to produce responsible and highly ethical leaders. This means not only giving practical knowledge and skills but also forming a strong, sturdy, and trustworthy personality.

By paying attention to the spiritual dimension and intelligence in the development of Islamic education, we can ensure that students not only develop academically but also morally, spiritually, and socially. It is an important step in creating an individual who is balanced and contributes positively to society. By integrating spiritual dimensions and intelligence with the values of the Qur'an in Islamic education, we can help students develop a deep understanding of the teachings of religion and encourage them to become noble, responsible, and positive individuals in society.

Islamic education must be based on these principles in order to succeed in accordance with the purposes of the Qur'an. Structured teaching principles enable students to better understand the teachings of Islam and apply them in their daily lives. By strengthening a detailed foundation, students will have a solid understanding of Islamic principles as well as broad general knowledge. In addition, emphasis on good morals and skill development is also important in Islamic education. It helps students not only become ritually obedient Muslims but also have the good character and skills necessary to contribute positively to society. By pursuing this educational process consistently and continuously, we can achieve the vision and mission of

Islamic education, which leads to the maximization of the potential of students in terms of faith, Islam, and idolatry. It means creating individuals who have a profound understanding of the teachings of Islam, behave according to religious values, and are able to make a positive contribution to society according to Islamic teachings.[29]

Solving the Problem of Islamic Education Through the Values of the Qur'an

The teaching process in Islamic education must be a guide for the development of life and diversity of students towards the ideal of Islamic life. However, in implementing this process, it is important to pay attention and respect the basic potential and socio-cultural background of each student. Thus, Islamic education will be able to adapt to individual needs and provide space for holistic growth.

The moral ethical approach in Islamic education places emphasis on the formation of strong and dynamic character, as well as independence and creativity. This applies not only to students, but also involves all parties involved in the Islamic educational process. With this approach, it is expected that Islamic education can produce individuals who are not only academically competent, but also have a solid, self-reliant, and creative personality, and have a strong moral and spiritual foundation in living everyday life. Through the good and wise ways by making the Quran as a measure in giving a view then the problems faced in Islamic educational institutions in particular can be solved well. So in this case, there is a need for some alternative measures that can be used by the organizer and applied to the students in order to form the character of the Qur'an in each student so that forms personalities that are intelligent in terms of knowledge, emotion and spirit. The move is a constructive offer in addressing the problem of Islamic education that currently afflicts Islamic educational institutions, which in this case can be implemented jointly ranging from higher-level devices to lower-level

educational devices and direct contact with pupils.[30]

To address the problems in Islamic education, the application of the values of the Qur'an can be a very effective solution. Here are some steps that can be taken:

1. Integration of the values of the Qur'an into the curriculum Application of the value of the Quran in the curriculum of education is an important step. This can be done by aligning the lessons with the teachings and values contained in the Qur'an. For example, include teaching about morality, justice, tolerance, and social care as part of the curriculum.
2. This involves the formation of student character based on the values such as honesty, discipline, patience, and hard work taught in the Quran. Teachers and educational staff should also be good examples of applying these values in everyday life.
3. Development of Spiritual Consciousness. This can be done through learning about worship, morality, and spirituality in the context of the teachings of the Quran. In addition, it provides a supportive environment for worship practice and spiritual reflection.
4. Teaching tolerance and justice It teaches the values of tolerance, mutual respect, and justice in accordance with the teachings of the Qur'an. It is important to overcome conflicts and tensions between individuals and groups in society. Islamic education must teach that all human beings are created by God and have equal values before Him.
5. Encourage creativity and innovation. Stimulate creativity and innovation in the learning process. The Quran teaches the importance of critical thinking, solving problems, and creating innovative solutions to the challenges faced. Islamic education should provide

space for students to develop their creative potential in accordance with the principles of the Quran.[31]

By applying the values of the Qur'an in education, it is expected to create an educational environment that forms an individual who is faithful, noble, intelligent, and fearful of Allah SWT. This will help to solve various problems in the education of Islam and prepare a generation that contributes positively to society and the people as a whole.

CONCLUSION

The revitalization of the values of the Qur'an in Islamic education is very important to be done in order to maintain its appeal and relevance in the midst of society. In this context, the verses of Surah Al-Alaq (paras. 1-5) present fundamental values that can be guidelines in the maintenance of Islamic education. Submission and Honor. Those verses emphasize the importance of submission and reverence to God. In the context of Islamic education, it teaches students to have a submissive and respectful attitude towards Islamic teachings, teachers, and fellow believers. They also emphasize the importance of knowledge and respect for knowledge. In Islamic education, it emphasizes the importance of emphasising on holistic education, not only in terms of religion, but also science and other skills. Independence and Responsibility. These values are reflected in these verses through the message of human beings who are given the ability to learn and develop. In Islamic education, it emphasizes the importance of guiding students to become self-reliant, responsible for their actions and choices, as well as developing their self-potential optimally. They also emphasize the importance of appreciating the learning process. In the context of Islamic education, it emphasizes the importance of appreciating every step in the learning process, whether it is failure or success, as well as making the process of learning an integral part of spiritual and intellectual growth. By strengthening and applying these values in the curriculum and practice

of Islamic education, it is expected that Islamic teaching will remain relevant and be a safe institution for the young Muslim generation in the pursuit of science and develop themselves fully in accordance with the teachings of Islam.

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