



Qur'anic Study of Islamic Education

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A B S T R A C T

The Quran is the word of God delivered through the angel Gabriel to the Prophet Muhammad SAW which contains the main teachings that can be developed for the needs of all aspects of human life. In the Qur'an there are many teachings that contain principles relating to educational activities or efforts. This study uses a descriptive-analytic approach with a study of diverse literature and data sources to gain a clearer understanding of the Qur'anic Studies that are the source of Islamic Education. The results showed that the Qur'anic Study of Islamic Education continues to be relevant throughout the ages on which all elements of life depend. It is hoped that this study can contribute to efforts to instill Islamic religious education in schools that are sourced from the Qur'an and become a reference for educators and policy makers in developing an Islamic curriculum that focuses on our religious sources, namely the Qur'an.

INTRODUCTION

The Qur'an as a guide to life and the holy book of Muslims is very relevant throughout the ages. The Qur'an is the main source in the world of Islamic Education, but in the end times full of hustle and bustle of world life as it is today, many of us have begun to distance ourselves from the Qur'an. The Qur'an is like a spring that never dries up when people take and study the wisdom of its contents. Of course, it depends on the ability and reasoning power of each person and whenever the time will always be present functionally to solve human problems. One of the problems that is not quiet from the discussion of the people is the problem of education. The Qur'an itself has signaled that the issue of education is very important. If the Qur'an is studied more deeply, several basic principles of education will be found that are used as a source of inspiration to be developed in order to build quality education. Education in Islam is part of da'wah activities, because in organizing an education it aims to exalt the religion of God.

From this it can be understood that how important knowledge is for human survival. With knowledge, man will know what is good and bad, what is right and wrong, what brings benefit and what brings good. Not only that, even the Qur'an positions human beings who have knowledge at a high level (Q.S. Al Mujadila : 11)

THEORETICAL REVIEW

The spirit of the Qur'an in the Islamic education curriculum has a very strong drive to help students understand, accept, and appreciate differences. The values of diversity are very compatible with the principles of the Qur'an. For Islam, diversity is sunatullah. As Allah says in Q.S. Al Maidah: 48

The spirit of education inspires Muslims to continue to be optimistic and move forward along with the changing times. Therefore, whatever times change as long as we stick to the Qur'an and maintain the spirit of education that radiates from it, we will be able to face the changes of that age well and productively. The first revelation revealed to the Prophet Muhammad as many as 5 verses (Q.S. Al 'Alaq: 1-5) carries the mission of the command to read, namely "Iqra" (read) by mentioning the name of your God who created. He has created man from a lump of blood. "Iqra" (read it), and it is your Lord who is the Most Gracious, who Teaches (man) through the intercession of qalam. He Teaches man what he does not know.

METHODOLOGY

This study is descriptive-analytic in nature that seeks to describe the Qur'anic Study of Islamic Education through various data sources and literature, then analyzed to gain a clearer understanding of the Qur'an Study which is the basis for Islamic Education. Data collection techniques are carried out through searching and selecting literature, documents, and data from various sources relevant to the topic discussed. Data sources used include scientific articles, books, research reports, official documents, and other data sources that can support the analysis carried out.

Furthermore, the data analysis process is carried out qualitatively by reading and understanding the information contained in the data source, extracting information relevant to the topic discussed, and then integrating it into the study discussed. In addition, synthesis and evaluation of existing information is also carried out in order to obtain reliable conclusions that can support the purpose of writing articles.

RESULT

The Qur'an will certainly continue to be relevant throughout the ages and can continue to be used as a reference for science, especially in the science of Islamic Education. Islamic education is the education of the whole person; mind and heart, body and soul, morals and skills.

DISCUSSION

Qur'anic Study of Islamic Education

A. The Spirit of the Qur'an in the Islamic Education Curriculum

The spirit of the Qur'an in the Islamic education curriculum has a very strong drive to help students understand, accept, and appreciate differences. The values of diversity are very compatible with the principles of the Qur'an. For Islam, diversity is sunatullah. As Allah says in Q.S. Al Maidah: 48.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا
عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ
لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
لِيَبْلُوَكُمْ فِي مَاءِ آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Meaning: *And We have sent down to you the Qur'an with the truth, confirming what was before, namely the books (which were revealed before) and the touchstone of the other books; then decide their cause according to what Allah sent down and do not follow their passions by forsaking the truth that has come to you. To each of you, We give you rules and a clear way. If God wills, He will make you one people, but God wants to test you against His gift to you, so race to do good. Only to God do you all return, and He will tell you what you have disputed.*

It is said that for each of mankind we have given clear rules (laws) and ways (manhaj), if Allah wants you to be made one people only. But God wants to test you against His gift to You (diversity).

The Islamic education curriculum strongly rejects all forms of secularism and rejects the secularization of education and science in all its forms and manifestations. Islam in no way condones the dichotomous-secholaristic practice of Education and science.

Syed Ali Ashraf expressed his opinion, "Faith and science must go hand in hand. Faith is a gift from God and knowledge is the result of intellectual attainment through the use of the intellect. Islam does not allow Muslims to dichotomy this life and sort it into the affairs of God and into the affairs of the (secular) emperor. Islam wants education to be a process in which the curriculum and teaching methods help each individual to reveal his or her own unique personality as God's representative (caliph) on earth."

The output to be produced by Islamic Education is a smart, intelligent, capable and skilled human being framed with a strong foundation of faith in Allah. Although clever, intelligent, capable and skilled in science and technology, he is not arrogant and arrogant. He fell from 'intellectual arrogance' and with a feeling of *tawadhu'* and humility he deeply permeated, lived and understood the word of Allah "*wa ma utitum minal ilmi illa qalila*" (you are not given any knowledge except a little). Man is only given the potential of intelligence and intelligence (reason), it is Allah who teaches man with a pen (with literacy comprehension) and bestows knowledge on man. Allah affirms this, "*Alladzi allama bil qalam, allamal insane ma lam ya'lam* (He is Allah who teaches man with a pen, He is the One who teaches man what man does not know).

The Qur'an, which was revealed to Muhammad when he was 40 years old, marks his prophethood and apostolate has many spirits. One of them is the spirit of education. This spirit inspires Muslims to achieve a successful and happy life in the world and continue in the Hereafter.

The spirit of education inspires Muslims to continue to be optimistic and move forward along with the changing times. Therefore, whatever times change as long as we stick to the Qur'an and maintain the spirit of education that radiates from it, we will be able to face the changes of that age well and productively. The first revelation revealed to the Prophet Muhammad as many as 5 verses (Q.S. Al 'Alaq: 1-5) carries the mission of the command to read, namely "*Iqra*" (read) by mentioning the name of your God who created. He has created man from a lump of blood. "*Iqra*" (read it), and it is your Lord who is the Most Gracious, who Teaches (man) through the intercession of qalam. He Teaches man what he does not know.

This revelation emphasizes the importance of learning, both through reading and researching activities, so that they can worship correctly and sincerely and fulfill the mandate of the Caliphate on earth responsibly. In addition, the word of Allah (swt) contained in Q.S. Al Mujadalah: 11, which means "... Allah will undoubtedly exalt believers among you and those who are given knowledge, to some degree...". That the command to study and study is not only to fulfill his nature, but to study correctly and earnestly, so that he can gain expertise and / or professional skills, so that his degree increases, as the promise of Allah Almighty is equal to believers.

If someone has completed their studies at a certain level and has not advanced their degree, then it is necessary to introspect about the sincerity of their studies and their strong will to devote their knowledge. Furthermore, we realize that the diversity of socio-economic backgrounds of people on earth

before Allah Almighty is the same. Only godly people are seen as the noblest by His side. As His words are in Q.S. Al-Hujurat: 13, which means "... Verily the noblest among you in the sight of Allah is the most pious among you...". So noble is the maqam of the devout, that this inspires the orientation of the education system that should be built. That true education is ultimately to form a pious human being.

Thus, a strategy must be created to internalize the values of piety, both in the content and the educational process. Likewise, the upright and exemplary example of the Holy Prophetsa in carrying out the trust, manifested with great morals. As Allah Almighty says in Q.S. Al Qalam: 4, namely "Wa innaka laâ alaa khuluqin adziim, which means: "Verily you (Muhammad) are above great ethics". The great Akhlaq of the Holy Prophetsa has been proven to be recognized by scientists. Prophet Muhammad is placed as the most influential person. By ranking first among 100 people in the world in building civilization throughout the history of humanity.

This proves how important Akhlaq education is for building human dignity. Likewise, we believe that the Qur'an is a guideline for life for people ilaa yaumil qiyaamah. To remain credible, the Qur'an must be kept authentic. Unmitigated, Allah Almighty takes care of it himself. "Indeed, it was We who sent down the Qur'an, and indeed We have preserved it". (Q.S Al Hijr: 9). This verse provides reinforcement, that we face this challenge with the existence of RI 4.0 and Society 5.0 and the Era of Disruption do not need to worry and fear.

We Muslims believe that the Qur'an remains highly relevant to the challenges of the ages. To be able to continue to prove the relevance of the Qur'an, the education system needs to continue to be reformed periodically by conducting critical studies of the content of the Qur'an as the main guideline for life. With the hope, hopefully figures from one generation to generation will be able to find important references to answer the problems of life in each era. Therefore we remain optimistic and are always ready to eliminate pessimistic attitudes that sometimes bother us.

Finally we really realize that the Qur'an has a strong mission about education. Because education is essentially the best instrument to humanize man, which is in line with the Qur'an that humanizes man to remain a dignified being. To maintain the dignity of education based on the Qur'an, the content and process of education should internalize the values of science and technology in an integrative and comprehensive manner.

B. Qur'anic Methodology on Kafa Education for Humans

Method and methodology are two concepts with different senses. Method means a way or technique of doing something. While methodology is the study of ways or paths used to achieve a goal. In other words, the term method is one of the main parts of the study discussed in methodology. Methodology is theoretical while method is practical. The more detailed, detailed and practical are called methods, on the contrary the more theoretical, general and abstract are called methodologies.

Educational Methods According to the Qur'an Explicitly there are no verses of the Qur'an that explain the method of education. However, if analyzed in terms of the redaction of the Qur'an and the way Allah taught His teachings to His Messengers, there are several methods that can be adopted into educational methods, including:

There are several verses of the Qur'an that are conveyed by means of dialogue, both dialogue between Allah and His creatures and dialogue between beings and other creatures. The dialogue between Allah and His creatures can be seen when Allah wanted to create man as a caliph on earth, Allah had a dialogue with angels, as revealed in Q.S. al-Baqarah/2:31. Likewise, the dialogue between Allah and the inhabitants of hell is described in the verse Q.S. al Shaffat/37:20-23. The dialogue between beings and other creatures includes; dialogue between the Prophet Shuaib and his people as mentioned in Q.S. Hud/11:84-95. Likewise, the dialogue between Prophet Moses and Prophet Khaidir as narrated in Q.S. al-Kahf/18:65-72.²³ From the verses mentioned above it is clear that Allah Almighty. Use the dialogue method in conveying His teachings. This is a clue that such a method can be used in learning activities.

According to Ahmad Tafsir, the method of dialogue has a deep impact on the speaker and also for the listener of the conversation. It is caused by the following: *First*, the dialogue takes place dynamically because both parties are directly involved in the talks and are not boring. *Second*, the listener is interested in following the conversation because he wants to know the conclusion. *Thirdly*, it can evoke feelings and make an impression in the soul, which helps lead a person to find his own conclusions. *Fourth*, if dialogue is carried out well, fulfilling the morals of Islamic guidance, it will leave an influence in the form of moral education in speaking.

The Qur'anic method of telling its messages also uses the story method. In the Qur'an found a number of verses containing the stories of the previous people. The story of the Qur'an has many varieties and forms. Al-Qaththan divides the story in three forms. *First*, the stories of the earlier prophets. The Qur'an reveals the da'wah efforts of the previous prophets, events and events that included the miracles Allah gave them, the attitudes of resistance of their people, the growth of da'wah, and the retribution for those who believed (believed) and denied (mukadzdzib) the preaching of the prophets. Among the examples of the stories of the early prophets are the story of Noah with a lifeboat and his ungodly son, the story of Abraham's steadfastness against tyrannical officials, even against his own parents who did not want to believe in Allah. Also the story of Prophet Moses with his 'ngeyel' caum, the story of Prophet Aaron, the story of the struggle of Prophet Isa, and even the story of the struggle of Prophet Muhammad himself. In addition, there are also stories of Prophet Ismail, Prophet Ya'kub, and other prophets. *Second*, stories about past events and stories about certain people who were not assigned prophetic status. For example, the Qur'an describes thousands of people coming out of their homes for fear of death. There is also the story of a person who is called the Qur'an with Thalut and Jalut, the story of Adam's two sons, Qabil and Habil. The Qur'an also tells of the family of Kahf, Dhul Qarnain, Qarun, Ashhab

al-Sabt, Maryam, Asbab al-Ukhdud, Ashhab al-Fil. Third, stories about events that occurred during the time of the Prophet Muhammad. For example the story of the battle of Badr and Uhud mentioned in Surat Ali Imran, the battle of Hunain and Tabuk described in Surat al-Taubah, the battle of Ahzab is told in Surat al-Ahzab. There are also stories about Isra' and Mi'raj of the Prophet Muhammad in the month of Ramadan, the story of the Prophet's migration to Medina, and other stories. The Qur'anic stories mentioned above show the way of Allah Almighty. to train up His servants to have faith in Him. There are several advantages that can be taken from the Qur'anic story method as follows. *First, the* story of the Qur'an is always captivating because it invites the reader or listener to follow its events and reflect on their meaning. Furthermore, these meanings will make an impression in the heart of the reader or listener. *Second,* the story of the Qur'an can touch the human heart because it presents the character in its overall context so that the reader or listener can also experience or feel the content of the story, as if he himself were the character. *Third,* the Qur'anic story educates feelings of faith by: 1) evoking various feelings such as khauf, rida, and love, 2) directing all feelings so that they rest on a culmination that is the conclusion of the story, and 3) engaging the reader or listener into the story, so that he is emotionally involved.

The method of Proverbs (Parables) Sometimes Allah (swt) teaches His servants by making parables. There are several parables found in the Qur'an, as described in the Qur'an Surah Al-Baqarah/2:17, Surah Al Baqarah/2:171, Parables (the livelihood spent by) those who spend their wealth in the way of Allah Q.S al-Baqarah/2:261 and the parable of heaven promised to the devout Q.S Al-Ra'du/13:35. The parable of a good sentence is like a good tree, its roots firm and its branches (towering) into the sky, and the parable of a bad sentence is like a bad tree, which has been uprooted by its roots from the face of the earth; it cannot remain (upright) in the slightest. (Q.S Ibrahim/14:24&26 and the parable of Allah's light is like an impenetrable hole, in which there is a great lamp Q.S Al-Nuur, 24:35, and the parable of those who take protectors other than Allah is like a spider that makes a house. And surely the weakest house is the house of spiders if they know. (Q.S Al-'Ankabut/29:41). From the above description it is clear that Allah swt. use parables in conveying His teachings. This is a clue that such a method can also be used in learning activities. There are at least two advantages that can be obtained using this method; *First,* it makes it easier for students to understand abstract concepts. This happens because the parable takes concrete objects; *Second,* it can stimulate the implied effect of the parable.

Exemplary Method To facilitate the understanding and implementation of the teachings handed down to His servants, Allah (swt) mentions several figures who can be used as examples including: (1) The example of the Prophets, can be seen in Q.S al-An'am/6: 90. (2) The example of Prophet Ibrahim (as). and his people, described in Q.S al-Mumtahanah/60:4 and 6. (3) The example of Prophet Muhammad (peace be upon him), described in Q.S al-Ahzab/33:21. (4) The example of those who first converted to Islam, described in Q.S al-Tawbah/9:100. and (5) The example of believers, this can be seen in

QS al-Thur/52:21. The example of the above-mentioned figures is the key to their success in developing their duties given by Allah Almighty. In the world of education, example is a very important element. Students tend to emulate their educators. It is recognized by all education experts, both from the west and the east. The basis is that psychologically children do like to imitate, not only the good, the bad is imitated.

The Targhib Method and Tarhib Targhib is the promise of pleasure, pleasure in the Hereafter accompanied by persuasion. Tarhib is a threat because of a sin or transgression committed. Targhib and tarhib aim for people to obey God's rules. Furthermore, in the Qur'an found about 300 verses containing targhib and tarhib among others: (a). Verses containing targhib can be seen in Q.S al-Baqarah/2:25, Q.S Ali Imran/3:57, Q.S al-Nisaa/4:175, Q.S al-Tawbah/9:88-89:39 (b). The verses that contain the method of monks, can also be seen in QS al-An'am/6:147 and in Q.S al-A'raf/7:95, al-Anfaal/8:25, and Q.S al-Tawbah/9:17. The above examples show that one of God's ways to motivate His servants to carry out His teachings and prevent them from violating His prohibitions, is by using the targhib and tarhib methods. In the learning process, motivation is a factor that greatly determines the success of learning. Therefore, educators must be able to arouse the motivation of their students. One way is to reward students who are diligent and earnest and provide sanctions for students who are lazy.

By referring to the explanation of the Qur'an, Muhammad Fadhil al Jamaly divided the method of Education into 12 types, namely the method: (1) learning while working; (2) remembering, commanding the ma'ruf and advising one another; (3) giving lessons; (4) story (story); (5) the influence of examples and friends; (6) taking lessons from history; (7) reason-oriented; (8) questions and answers; (9) parable-giving; (10) a compelling explanation; (11) love and fear; (12) repentance and forgiveness. The implementation of Islamic Education policies with the spirit of the Qur'an in the Islamic Education curriculum and the methodology of the Qur'an on kaffah education for humans must remain based on complete Islamic values and kaffah, "udkhulu fissilmi kaffah".

C. Content and Message of the Qur'an

The Qur'an was revealed to the Prophet Muhammad (PBUH), approximately for 23 years in two phases, namely 13 years in the phase before he migrated to Medina (Makiyah), and 10 years in the phase after the migration to Medina (Madaniyah). The content of the Qur'an consists of 114 surahs, 6236 verses, 74437 sentences, and 325345 letters. The proportion of each phase is 19/30 (86 surahs) for Makiyah verses, and 11/30 (28 letters) for Madaniyya verses.

From the entire content of the Qur'an, it basically contains the following messages: (1) the problem of tawhid. (2) the problem of iabadah. (3) issues of promises and threats. (4) the path to happiness in this world and the hereafter. (5) history and stories. Furthermore, Abdul Wahab Khalaf further detailed the main content (messages) of the Qur'an into 3 categories, namely: (1) Problems of

belief (itiquadiyah). (2) Ethical issues (khuluqiyah) (3) Problems of deeds and speech (amaliyah); the problem of worship and muamalah. Meanwhile, according to Masyfuk Zuhdi, there are 5 contents of the Qur'an, namely: (1) Tawhid. (2) Allah's Promises and Threats (3) Worship (4) Ways and ways to achieve happiness (5) Stories / histories of mankind before Prophet Muhammad (PBUH)

D. Extracting the Qur'an as a Working Platform on Education

The Qur'an is the word of Allah in the form of revelation delivered by the angel Gabriel to the prophet Muhammad SAW. It contains the main teachings that can be developed for the needs of all aspects of life through ijtihad. The teachings contained in the Qur'an consist of two major principles, namely those related to matters of faith called AQIDAH, and money related to charity called Shari'ah.

The following are the main materials in the study of Islamic Education based on the teachings of the Qur'an: (1) Faith and Piety (Q.S. Ali Imran: 102). (2) Morals (Q.S. Al Isra: 23 and Q.S. Al Hujurat: 11). (3) Economics (Q.S. Al Baqarah: 188, Q.S. Al Baqarah: 275 and Q.S. Al Baqarah: 282). (4) Balance (tawazun) (Q.S. Al Qashash:77)

E. Implementing the Qur'an in the Implementation of Education in Schools

Madrasah has a very big role in instilling life values to students. Instilling the values of Islamic Education is not just a special program taught through subjects, but covers the entire process of Education.

In Islamic education there are various values that support the implementation of education. This value is the basis for soul development in order to provide output for education that is in accordance with the expectations of the wider community. The main points of Islamic Education that must be instilled are the value of i'tiqadiyah education, the value of amaliyah education and khuluqiyah education.

CONCLUSIONS AND RECOMMENDATIONS

The Quran occupies a central position not only in the development and development of Islamic sciences, especially education, but also as an inspiration and guide for Muslim movements throughout the ages. In Islamic education there are various values that support the implementation of education. This value is the basis for soul development in order to provide output for education that is in accordance with the expectations of the wider community. The main points of Islamic Education that must be instilled are the value of i'tiqadiyah, amaliyah and khuluqiyah education. The Qur'an occupies the foremost place in the extraction of educational resources. All activities and processes of Islamic education must always be oriented to the principles and values of the Qur'an.

FURTHER STUDY

Every study has limitations. On this occasion, the researcher only conveyed a few things about the breadth of sciences contained in the Qur'an, especially the science of Education. With limitations, researchers only explain the study of the Qur'an related to Islamic Education briefly. Thus, if there are shortcomings and things that are not pleasing please be forgiven. With the unlimited breadth of knowledge of the Quran, we hope to explore more of it from other literature.

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Thus we have completed the making of this scientific article, hopefully useful. We thank you for all attention, sorry for any shortcomings. Hopefully this paper can be accepted to fulfill our UTS assignment in the Islamic Education in Progress and Civilization course guided by Mr. Dr. Yayat Suharyat.

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