

The central role of the Quran in the development of the Islamic educational paradigm

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Abstract. Education is a matter of life and life (life is education and education is life). The whole process of life and human life is a process of education. This paper is about the verses of the Qur'an that form the paradigm of Islamic education which is motivated by various educational theories and verses about education both the nature and its elements inspire the author to see the extent of the concept of education in the Qur'anic perspective. This paper uses a qualitative method with a library research approach that explores various verses about education in the Qur'an and the relevant ones and then analyzed with a thematic interpretation approach so as to successfully bring up the paradigm of Islamic Education. The results of the study found that the Quran has a role as the main guideline in Islamic education. As the main source of teachings in Islam, the Quran becomes the foundation for the formation of curriculum, teaching methods, values, and the ultimate goal of education. It provides ethical guidance, morality, spiritual values, as well as practical directions in guiding a holistic education, covering intellectual, moral, and social aspects. As a result, the Quran plays a key role in shaping a comprehensive and sustainable paradigm of Islamic education.

Keywords: Al-Qur'an, Islamic Education, Insan Kamil

Introduction

In the era of globalisation, which is full of challenges and changes, Islamic education is faced with various new paradigms. This paradigm has a significant influence on the direction and purpose of Islamic education. In the midst of these dynamics, the central role of Qur'anic verses becomes increasingly important in providing clear guidance and direction for Islamic education (Akhyar et al., 2024).

The Qur'an, as the highest source of knowledge and guidance for humans, has a central role in shaping the paradigm of Islamic education (Anam et al., 2022). The verses of the Qur'an contain fundamental values and teachings that distinguish Islamic education from other educational systems. The paradigm of Islamic education based on the Qur'an is able to produce a generation of Muslims who are intelligent, faithful, pious, and have noble morals (Erpida et al., 2022).

Education plays a very important role in the formation of man because the purpose of education is to develop a complete and integral personality as an individual and a social servant of God who devotes himself to Him (Erpida et al., 2022). The whole education system has to be well-filled for that. Education that meets the above three criteria will be able to meet the educational needs of an increasingly complex society as social developments and changes occur (K. Akhyar et al., 2021).

The Quran serves as an absolute and universal guide for every human being. It contains the basic teachings of every aspect of human life, which can be adapted to the wisdom of every age and serves to solve the problems facing man. Islam is a living solution because of the universality and absolute content of the Qur'an (Suparman, 2018).

One of the main themes of the Quran's attention is the issue of education. Education is crucial for the development of human resources, or human resource, towards the formation of perfect human beings (*al-insān al-kāmil*) (Purnamasari et al., 2023). Although humans have basic abilities, they will not be useful without guidance and development through the educational process. The Qur'an itself shows that the issue of education is very important. The Quran offers some basic principles that can be used to build quality education (Nasution, 2019).

The Qur'an respects human minds, teaches human knowledge and uses stories to teach them. In the Qur'an, knowledge is knowledge. The advancement of science must not deviate from the principles of the Qur'an. As a result, understanding of God can be achieved through the process of education and science. The epistemological concept of the goddess laid the foundation of education, which taught man to be a complete slave (Nugroho, 2017).

The Qur'an contains many verses concerning education. However, since these verses are still so common, it is very difficult to associate them with human life (Has, 2014). If we look at the situation of Indonesian society, it's very sad. There are still many communities without formal or informal education. Then, because some people learn, but still behave without education, like anarchism or premanism, then assume that our educational system has a problem? What happens to our education system if there's a mistake? Do we ignore the signs of the Qur'an about education? So, what kind of education is found in the Qur'an?

According to a study conducted by Nurul Ajima Ritonga (2017), "Ayat-Ayat About Management of the Curriculum of Islamic Education", the Quran reveals that the curriculum for Islamic education consists of three things: faith (*aqidah*), Islam (*syariah*), and *ihsan* (*akhlak*). The sections discuss the *icticad*. Everyone believes in God, the angels, the Scriptures, the apostles, the Day of Resurrection, the Qada and the Qadar. However, the moral section serves to complement both of the above and teach people how to behave in society (Ritonga, 2017).

Moreover, a study conducted by Sarudin et al. (2020) on the concept of educating children according to the Qur'an (Study of Luqman verses 12-15) shows that education is the life journey of a human being, and parents can be grateful to God for having educated their children. The teaching in the book of Luqman verses 12-15 relates, among other things, to the teaching of *Aqidah* (*Tauhid*) in

terms of cultivating Aqidah so that his children do not associate and also relates to the education of Akhlak which is about being grateful and doing good to both parents, even though parents force a child to associate with him, but still treat him well (Sarudin et al., 2020).

The Qur'an has many verses about Islam, and it is necessary to study them carefully so that they can be taken to the right path and can be applied among the people to guide them to a right path. In this book, he discusses and presents the verses of the Qur'an related to education and its important role in shaping the paradigm of Islamic education.

Method

This research is qualitative research with a library research approach (library research) (M. Akhyar et al., 2023). Library research or often also called library studies, is a series of activities related to library data collection methods, reading and recording and processing research materials. data sources are literature or come from various literatures, including books and journals. Because the data source is in the form of written data, the data collection technique in this study uses documentation techniques. Documentation technique is a method used to find data about things or variables in the form of notes, transcripts, books, journals, proceedings. The data analysis technique that the author uses is content analysis. The results of the analysis will be described to answer the problems that have been formulated, namely about how the verses of the Qur'an form a paradigm of Islamic education.

Results and Discussion

1. Understanding of Islamic Education

The truth of Islamic education is the effort of the righteous people who are consciously guiding the development of fitrah (basic skills) students through the teaching of Islam to the peak of development and progress that exists (Iswantir, 2017). The truth of Islamic education is also an effort of the people who consciously direct and guide the development of fitrah (basic ability) students through the teaching of Islam towards the maximum point of development and development that exists. In general, the theory of Islamic education is centered on the origin of the word, here discussed there are three special terms concerning the educational process namely: Tarbiya, Ta'lim and Ta'dib (Asrori, 2017).

Tarbiyah

The word comes from the Arabic word "rabb", which can mean many things depending on the context, but its core meaning is to grow, develop, manage and preserve the values of sustainability. Qadhi Baidhawi and Muhammad Jamaludin al-Qosimi define tarbiyah as the process of communicating something clearly and concisely to achieve the best possible results. However, in contrast to Ibn Sina, tarbiyah is habituation, which is an action that is repeated in a continuous circle over a long period of time (Rijaal et al., 2023).

Ta'lim

Ta'lim is a word for a man-made thing (mashdar) derived from the root of the word "allama". Some associate the term "education" with "ta'lim" which means

"teaching", while others equate the two terms differently. Teaching (ta'lim) is more focused on the education of cognitive aspects, such as teaching subjects such as mathematics, while education in the sense of tarbiyah emphasizes the affective and psychomotor aspects as well as cognition (Fatma Ayu Winata, Muhammad Alfiansyah & Pitri Iraya, 2023).

Ta'dib

The word "ta'dib" comes from the Arabic words "addaba" and "yuaddibu," which both mean "to teach" or "discipline" someone by making them follow a law or set of rules (punishment). Ta'dib is an educational process that aims to strengthen the basics of a student's learning skills and culminates in honing his or her character (Isyanto, 2021).

Islamic education uses goals as the basis for determining the definition of educators. This is because education is a religious obligation, and this obligation is only imposed on adults. The obligation is personal, in the sense that each person is responsible for himself, then social in the sense that he is responsible for the education of others.

From the explanation above, it can be concluded that the essence of Islamic education is the process of educating based on Islamic values. The basis comes from the Al-Quran and Hadith, which aims to form humans who believe and fear Allah SWT. In short, Islamic education seeks to:

1. Balancing the education of the world and the hereafter
2. Developing human potential as a whole, including moral, intellectual, and physical
3. Instil responsibility to fellow human beings and to Allah SWT.

By doing so, it is hoped that humans will become pious individuals, useful for themselves and society.

2. Verses about Islamic Education

In the Qur'an there are many verses concerning education, among them Surah Al-Alaq verses 1-5 explaining the obligation of teaching. As for the verses of the Qur'an that explain the education of Islam and discussed in this study are Al-Alaq/96: 1-5, At-Tahrim/66: 6, QS Al-Dzariyaat/51: 56, QS al-Baqarah/2: 31, Qs Al-Hujurat/49: 13.

a. QS Al-Alaq/96: 1-5

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ إقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Means:

(1) Recite in the name of your Creator

(2) He created man from a blood clot

(3) Read, and your Lord is the Most Merciful

(4) who teaches (man) with the delivery of pen

(5) He teaches men that which they don't know (Kementrian Agama RI, 2022).

The element of education contained in the Qur'an surah al-'Alaq verses 1-5 is the material of education. The first material given is tauhid which is the basic teaching to instill the values of akidah in humans so that they

can always confirm God. This is the mission of the apostles in delivering the message to the people. That means tauhid does have a very important role in human life (Adib, 2022). Al-'Alaq also has a foundation in the process of educating human beings, which is the foundation of philosophy and ideology and beliefs, it is the name of the Prophet (peace and blessings be upon him). Both of these values are used as the basis for the implementation of education. This educational interaction takes place within a family environment (Nasihin, 2020).

The family environment determines the success or failure of the educational process, because this is where humans first receive a number of educational values. Education in the household, in general, is not based on awareness and understanding born of educational knowledge, but because by nature the atmosphere and structure provide a natural possibility of building educational situations. This educational situation is realised thanks to the association and relationship of mutual influence. The implementation of Islamic religious education in the household environment does not always run smoothly, but often gets challenges, both arising from within the scope of the household itself, such as limited religious knowledge owned by parents and time to educate as well as challenges that come from outside, such as the social environment in society that is not in accordance with religious norms. Given the importance of education, parents must really pay enough attention, because this concerns the future in order to avoid all kinds of negative influences (Muhammad Hajirin Nur, 2023).

One of the most important things to do in an effort to foster a child is through education, which of course must begin in the family environment. So important is education, that parents must really try hard in educating and instilling educational values because it is on the shoulders of parents that early education begins and at the same time determines the future in the world and the hereafter (Masykur, 2021). Education is very necessary because it is a place to pass on values between the older generation and the younger generation as well as to develop all the potential that exists in themselves (Dozan, 2020).

Basically, the content of Surah al-'Alaq already contains all the elements of education. In verses 4 and 5 it is explained that the first educator is Allah SWT. Allah taught man to write with a pen. He gave man knowledge of everything he did not know. Then the word *insan* (human) in verse 5, is intended as learners, namely all humans are learners without time and place limits. In verses 1 and 5, it explains that the purpose of education is for humans to have knowledge so that they can worship and prostrate themselves and get closer to Him. That means that the purpose of education is to gain His pleasure. Surah al-'Alaq also explicitly explains about educational materials, this can be seen in verses 1 and 3 (which explain about reading materials). Reading is the first material mentioned in Surah al-'Alaq. This shows that the first material that should be given to students is

reading. This is in accordance with the development of learners' absorption and psyche that humans are endowed with three potentials, namely hearing, sight and feelings (heart).

This verse does not explain the object to be read. But we can see that the word **اقْرَأْ** is derived from the root of the word **قراءة**, according to the Qur'an Shihab in fact contains the meaning of gathering, that is, communicating, exploring, reading, studying, and researching. The command to read in this Surah has a general connotation, i.e. to read anything that can be read and is useful, both for the reader and humanity in general. It does not matter whether what is read is written or unwritten, such as reading or researching the universe.

From the above explanation, it can be concluded that Surah Al-Alaq, especially verses 1-5, is an important foundation in Islamic education. These verses contain fundamental values that encourage humans to continue learning and developing themselves. Here are some Islamic education values contained in the verse:

- 1) The Importance of Reading and Writing: Verse 1 instructs the Prophet Muhammad to 'read' even though he could not read and write at the time. This shows that reading is the main key to unlocking knowledge, while in Verse 4 encourages to 'write' what has been read and learnt. Writing helps process information and strengthens memories.
 - 2) The Spirit of Beginning and Never Giving Up: Prophet Muhammad SAW was commanded to 'read' even though he could not read. This shows that we must have the courage to start learning even if we feel that we are not yet capable. The learning process requires patience and perseverance. We must not give up easily when we encounter difficulties
 - 3) Seeking Knowledge: Verses 1-5 encourage us to seek knowledge as widely as possible. There is no age or time limit for learning. Seeking knowledge is the duty of every Muslim, both men and women.
- b. QS At-Tahrim/66 : 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

Mean :

"O you who believe! Protect your and your families from the Fire, the fuel of which are men and stones, whose guardians are angels who are harsh and hard, who do not disobey what He commands them, and do what they are commanded" (Kementrian Agama RI, 2022).

Surah At-Tahrim verse 6 in the Qur'an discusses the educational examples that can be taken from the historical events of Prophet Noah AS and his unbelieving wife and children. It contains lessons on the importance of faith, loyalty to Allah, and the role of parents in educating children to have a solid faith. This verse highlights how the relationship between faith and education affects a person's life in following religious teachings. The interpretation of this verse shows how important a solid religious education is in shaping a person's

character. Prophet Noah AS as a figure who endeavoured to educate his family well as an example for us to understand that religious education is not only important, but it is also the responsibility of parents to convey the values of faith to their children. This underlines the importance of education rooted in faith to build a strong spiritual foundation for future generations (Suryadin et al., 2021).

The conclusion from the above explanation is that Surah At-Tahrim verse 6 contains important Islamic educational values, especially related to family responsibilities. This verse emphasises on:

- 1) Keeping Yourself and Family from Hellfire: This underlies the importance of Islamic education in the family. Parents are obliged to guide their children to understand the teachings of Islam and avoid the prohibitions of Allah.
- 2) Responsibility of the Head of the Family: The father as the head of the family has the primary responsibility of educating and guiding the family to the right path.
- 3) Lifelong Islamic Education: Keeping the family from hellfire is not only a matter of worship, but also moral education. This requires a continuous learning process.
- 4) Care for Relatives: Responsibility is not only to the nuclear family, but also to close relatives. Parents can play a role in inviting relatives to learn and practice Islam together.

c. QS Al-Dzariyat/51: 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

Mean: "I did not create the jinn and mankind but that they should serve Me" (Kementrian Agama RI, 2022).

According to Sayyid Quthub, man will not succeed in his life without realising its meaning and being aware of it, both personal and collective life. According to him, this verse opens many sides and various angles and purposes. The first side is that there is essentially a certain purpose for the existence of humans and jinn. It is a duty. Whoever carries it out has realised the purpose of his existence, and whoever ignores it has cancelled the essence of his existence and become someone who has no task (work), his life is empty and aimless and ends in emptiness. That duty is the worship of Allah, that is, servitude to Him. The definition of worship is not limited to the performance of ritual guidance, because jinn and humans do not spend all their time in the performance of ritual worship. Allah does not only require them to do this, but Allah requires various other activities that take up most of their lives. The various activities in question are none other than the duties of the caliphate, which is to prosper the earth, to recognise its potential, its hidden treasures, while realising what Allah wants in its use, development and improvement. Caliphate also entails upholding Allah's laws on earth and realising the divine system that He has established for the universe. Thus, the

worship referred to here is broader in scope than ritual worship. The task of caliphate is included in the meaning of worship (Taufikurrohmah, 2022).

According to M. Quraish Shihab, the essence of worship in the verse includes two main things: First, the stability of the meaning of servitude to Allah in the heart of every human being. The stability of the feeling that there is a servant and there is God, an obedient servant and God who is obeyed (worshipped). There is no other. There is nothing in this existence except one God and the others are His servants. Secondly, aiming at Allah with every movement in the conscience, in every limb, and every movement in life. Everything is directed only towards Allah sincerely. Letting go of all other feelings and all meanings other than the meaning of servitude to Allah. Therefore, one of the goals of education that can be understood from the Qur'an is to guide and lead humans to carry out their duties as servants of Allah swt (Taufikurrohmah, 2022).

By understanding the purpose of human creation, Islamic education in this Surah can be summarised as directing human beings to:

- 1) Live Meaningfully: By worshipping and fulfilling their function as caliphs on earth, humans live a meaningful and purposeful life.
- 2) Seek Knowledge: Developing intellectual potential through education and knowledge is necessary to properly perform worship and man's function as a caliph.
- 3) Balancing World and Hereafter: Islamic education emphasises the importance of balancing worldly life to achieve happiness in the hereafter.

d. QS Al-Baqarah/2: 31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝۳۱

Mean :

"And (remember) when your Lord said to the angels, I am going to make a caliph on the earth, and they said, Do you intend to make therein a man of corruption and bloodshed, while we praise you and sanctify your name? He said, Indeed, I know what you do not know"(Kementrian Agama RI, 2022).

From the above verse, it is understood that Allah swt created man as a caliph on earth. The word caliph originally means the one who replaces or comes after who came before. Furthermore, the caliph is understood as the one who replaces Allah in upholding His will and implementing His decrees. There are four sides contained in the task of caliphate that are interrelated, namely: (1) the assignor, in this case Allah swt.; (2) the assignee, in this case humans; (3) the place or environment where humans are located, in this case the earth; and (4) the materials of the assignment that must be implemented, in this case prospering the earth. The task of caliph will not be considered successful if the assignment material is not implemented or if the link between

the assignee and the environment is not considered. To be able to carry out his duties as caliph, humans need guidance and education. Or in other words, education must be able to help humans in carrying out as caliphs (Husen, 2019).

The values of Islamic education in this letter can be concluded that :

- 1) Islamic education is comprehensive: Not only focusing on religious knowledge, but also covering other useful sciences.
- 2) Valuing Knowledge: Learning and seeking knowledge is an order of Allah SWT and must be respected.
- 3) Teacher as Intermediary: Although Allah SWT is the source of knowledge, Islamic education requires the role of teachers or instructors to convey knowledge to students.

By understanding the values of Islamic education in Surat Al-Baqarah verse 31, it can realise education that:

- 1) Integrates Knowledge: Connecting religious knowledge with general knowledge in a balanced manner.
- 2) Valuing Teachers: Upholding the role of teachers in the teaching and learning process.

Seeking Knowledge Throughout Life: Continuing the tradition of learning and developing knowledge throughout life.

e. QS Al-Hujurat/49: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣

Mean :

"O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-conscientious."

One of the meanings that can be understood from the above verse is that the noblest human being in the sight of Allah swt. is the most pious human being, namely a human being who always carries out all the commands of Allah, both commands related to the task of servitude and those related to the task of khalifahan and avoiding all His prohibitions. Thus, the purpose of education according to the Qur'an is to foster human beings so that they are able to carry out their functions as servants of Allah and His caliphs in order to build this world in accordance with the concept set by Allah or in other words to make humans pious to Allah swt. The description above is in line with the formulation of educational objectives put forward by several Islamic education figures as written by Ahmad Tafsir, among others: Al-Attas formulated the purpose of Islamic education is the formation of a good human being. While Abdul Fattah Jalal formulated that the purpose of

Islamic education is the realisation of man as a servant of Allah SWT (Siti Aisah, 2021).

Similarly, Sayyed Qutub suggested that the goal of Islamic education is a pious human being. According to the first Islamic world conference in 1977 concluded that the ultimate goal of Islamic education is a human being who submits himself absolutely to God. Formulation of the purpose of education, in terms of redaction is different, but has the essence and the same content. That is, both state that the purpose of education is to form the personality of a Muslim based on faith and piety so that it can become a perfect Muslim person (*insan kamil*) (Lismijar, 2022).

The explanation above can be concluded that Surah Al-Hujurat verse 13 has important Islamic education content related to brotherhood and equality among humans, namely:

- 1) Unity of Mankind: This verse explains that Allah created human beings from a man and a woman (men and women come from the same origin). This instils the value of brotherhood and unity of mankind.
- 2) Basis of Brotherhood: Faith and Piety: Brotherhood in Islam is not based on race, ethnicity, or skin colour, but on faith and piety to Allah SWT. The more a person has faith and piety, the higher his degree in the eyes of Allah SWT.
- 3) Avoiding Prejudice and Hostility: This verse prohibits prejudice and enmity among Muslims. Islamic education teaches the importance of building good relationships and mutual respect between people.
- 4) Upholding Tabayyun (Clarification): Before prejudging or making decisions, Islam recommends tabayyun (clarification) first. This avoids misunderstandings and divisions.

3. The Central Role of Qur'anic Verses in Shaping the Paradigm of Islamic Education

The Qur'an is a way of life for all mankind that is absolute and universal. It contains basic teachings (basic principles) concerning all aspects of human life that can be developed in accordance with the reasoning of each era and is functionally present to solve humanitarian problems. The absoluteness and universality of the contents of the Qur'an is what makes Islam a solution to life. The authenticity of the Qur'an is believed to be maintained throughout the ages, always up-to date and will not be outdated. The perfection of its teachings is seen in its mission that touches all aspects of human life in relation to others, the surrounding nature and with Allah swt. as the creator of all creatures, as revealed in the Qur'an *ma farratna fi al-kitab min syai'* (we have not left out anything in it). One of the main themes that concern the Quran is the issue of education. Education is very urgent in the development of human resources towards the formation of a perfect human being (*al-insan al-kamil*). Humans have indeed been endowed with basic abilities, but these abilities will not mean much if they are not developed and directed through the educational process (Anwar, 2018).

The Quran itself has signalled the importance of education. The Quran has explained some basic principles of education that can be used as a basis for building quality education. There are several indications contained in the Quran related to education, among others; respect for human reason, scientific guidance, human nature, the use of stories (stories) for educational purposes (Sahrodin, 2021). In the perspective of the Quran, the development of science is a necessity. The development of scientific fields must not be separated from the values of the Quran. Therefore, science and the educational process become a bridge to understanding the nature of divinity. The basic concept of education rests on the epistemological foundation of divinity which teaches humans how to become full servants.

Quranic verses have a very important role in shaping the paradigm of Islamic education. The Quran is considered as the main source of teachings in Islam and a guide in every aspect of life, including education. Quranic verses provide a foundation of ethics, morals, values, and guidelines on education, science, and learning that must be applied in the Islamic education system. The Quran emphasises the importance of science, demanding Muslims to seek knowledge and develop a deep understanding of the universe. It also affirms values such as patience, justice, righteousness and compassion, all of which form the basis for shaping character and behaviour in an educational environment (Sakban Lubis, 2019).

In addition, the Quran provides guidance on effective teaching methodologies, emphasising the importance of critical thinking, reflection, and a holistic approach in the learning process. In the Islamic education paradigm, the Quranic verses become the main guidelines that govern the goals, curriculum, teaching methods, and values that must be instilled in students to create individuals who are noble, knowledgeable, and beneficial to society (Shofwan & Munib, 2023). Indeed, Quranic verses also provide guidance on the importance of education as an obligation for every Muslim. The Quran encourages Muslims to continuously improve their knowledge, both in terms of religion and worldly sciences, as a way to get closer to Allah SWT (Sf, 2017).

In addition, the Quran emphasises that education is not only limited to knowledge, but must also lead to the formation of good character, the right attitude, and good deeds in everyday life. Quranic verses reinforce the concept of holistic education, which emphasises not only intellectual but also moral, spiritual and social aspects. In terms of methodology, Quranic verses provide examples of stories and events, giving teachings in various ways, including parables, to facilitate understanding and inspire the learning process. The importance of education based on Quranic teachings also includes the formation of just, wise and responsible leadership, who can guide society towards a better direction in accordance with Islamic principles.

The Quran has a role as the main guideline in Islamic education. As the main source of teachings in Islam, the Quran is the foundation for the formation of curriculum, teaching methods, values, and the ultimate goal of education. It provides guidance on ethics, morality, spiritual values, as well as practical

directions in guiding a holistic education, covering intellectual, moral, and social aspects. As a result, the Quran plays a key role in shaping a comprehensive and sustainable paradigm of Islamic education.

So from the explanation above, the author concludes that the verses of the Qur'an play a central role in shaping the paradigm of Islamic education. This paradigm becomes the philosophical foundation and overall framework that distinguishes Islamic education from other educational systems. The verses of the Qur'an provide a solid foundation in shaping the paradigm of Islamic education. This paradigm produces graduates who are not only intellectually intelligent, but also have noble character, faith, and devotion to Allah SWT. Guided by the Qur'an, Islamic education aims to create a generation that is able to balance the life of the world and the hereafter and contribute positively to the progress of human civilisation.

Conclusion

Based on the description above, the author can conclude that the Qur'an and Hadith are the most important sources of education. Education in Arabic has three languages namely tarbiyah, ta'lim and ta'dib. The three words are a unity that is interrelated. However, the most appropriate for the term education is the word tarbiyah because it has a broad meaning which includes educating, teaching, nurturing, guiding and so on. Islam provides concepts or instructions regarding education.

The importance of education based on the teachings of the Quran also includes the formation of just, wise, and responsible leadership, which can guide society towards a better direction in accordance with Islamic principles. In the Islamic education paradigm, Quranic verses are the main guidelines that govern the goals, curriculum, teaching methods, and values that should be instilled in students to create individuals who are noble, knowledgeable, and beneficial to society. The Quran plays a key role in shaping a comprehensive and sustainable Islamic education paradigm.

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