TRANSFORMATION OF ISLAMIC EDUCATION BASED ON THE QUR'AN: AN EXAMINATION OF THE PHILOSOPHICAL MEANING OF IQRA IN SURAH AL-'ALAQ

Muhammad Khoiruddin

Pascasarjana Universitas Islam Nahdlatul Ulama Jepara

e-mail: muhammad.khoiruddin@unisnu.ac.id

Abstract

Islamic Education has its primary foundation in revelation, with the Qur'an as the source of values that build the whole generation both intellectually, emotionally, spiritually, and morally. Surah Al-'Alaq verses 1-5 become the starting point for the transformation of Islamic Education through the command of "Iqra'" which demands multidimensional reading: texts, natural phenomena, and the self with a holistic approach. The reality of contemporary Education tends to emphasize the cognitive aspects and hard skills, but often ignores the strengthening of character, moral values, and spirituality, resulting in the emergence of dualism and identity crises. This research uses a philosophical maudhui (thematic) interpretation approach, namely collecting relevant verses, conducting philosophical analysis with philosophical logic and theory, and integrating revelation and ratio in interpreting the meaning of "Iqra'". The results of the study reveal that Surah Al-'Alaq encompasses educational values that encompass sensory, intellectual, emotional, spiritual, and supraconscious dimensions, all of which form the foundation of human development. The transformation of learning based on the values of revelation is crucial for building a civilized society and addressing current and future humanitarian crises, so that Islamic Education is not only oriented towards knowledge but also towards the development of character and spirituality as a whole.

Keywords: Holistic Education; Iqra'; Learning Stages; Transformation of Education.

INTRODUCTION

Islamic Education has a strong foundation and is typical of a revelation-based culture, especially the Qur'an, which serves as the primary source of value and reference in building a perfect generation, both intellectually, emotionally, spiritually, and morally. One of the surahs that became the starting point for the transformation of Islamic learning was Surah Al-Alaq, verses 1-5, which reflected the first commandment in the form of *Iqra'* or read. This commandment is not only verbal in the sense of reading the text; it is also verbal in the sense of speaking the words. However, it encompasses a multidimensional approach to understanding life, natural phenomena, oneself, and all of

God's creation, incorporating sensory, intellectual, emotional, spiritual, and transcendental perspectives. (Amiruddin & Syaripah Aini, 2025)

The empirical reality of Education today shows that there is a tendency for Education to emphasize the transfer of knowledge (ta'lim), prioritize character development (ta'dib), and guide the development of total human potential (tarbiyah). In the context of globalization and the era of digital transformation and artificial intelligence, the education system is often oriented towards cognitive achievement, technical skills, and hard *skills*. Still, it ignores aspects of values, morality, and spirituality. Human intellectual progress must be accompanied by character maturity and spiritual sensitivity in order to face the dynamics of an increasingly complex and challenging era. (Nurhikmah, 2024)

The study of Surah Al-'Alaq provides a philosophical foundation for understanding that the educational process in Islam must begin with an awareness of the importance of reading as a gateway to all knowledge, as well as the development of noble character. The stages of learning, as interpreted from Surah Al-'Alaq, according to the Qur'an, range from sensory to intellectual, emotional, spiritual, and super-conscious experiences, which collectively form a whole human being (insan kamil). Each stage has the potential to integrate all aspects of humanity, foster self-awareness of life's purpose, and cultivate transcendental relationships between humans as creatures and God as their Creator. (Arifin, 2024)

Urgent problems also arise when the national education system remains predominantly constructed within a secular and fragmented Western paradigm. Strengthening students' character and spirituality is often only a complement, not the core of learning. As a result, a disharmony exists between intellectual sophistication and moral weakness, as evidenced by the increasing crisis of character, the erosion of spiritual identity, and the decline of public civility in social life. This confirms that the transformation of learning based on the values of revelation, especially Surah Al-'Alaq, is highly relevant to overcoming the problems of dualism and educational dichotomy, as well as to building a superior and civilized society. (Sholeh et al., 2023)

In addition, there is an urgency to redefine the intellectual profile of Muslims in today's context. The four types of intellectuals in the Islamic perspective as described in

The 3rd Proceedings of the International Conference on Cultures & Languages (ICCL 2025): Innovating Knowledge Through Language and Culture: Interdisciplinary Pathways for Global Understanding

Page | 1233

the latest studies, demand active, reflective, continuous, and integrated learning with the strengthening of the values of faith and piety as the spirit of "Iqra'" which requires humans to continue to read, understand, and internalize knowledge as a form of servitude to the Divine. The formation of character in Islamic Education is not just a consequence of knowledge transfer, but the core of building a perfect human being, both as individuals, members of society, and caliphs on earth. (Aris & Pd, 2022)

Thus, formulating an Islamic learning model based on the values of Surah Al-Alaq is a strategic and crucial endeavor. Because, on the one hand, it can address philosophical, epistemological, and psychopedagogical issues in Education that are often divided between intellectual and spiritual aspects, as well as between practical knowledge and moral values. On the other hand, this learning model provides a new foothold, enabling Education to become a process of internalizing Islamic values that builds a generation with superior character, spiritual depth, and intellectual acumen, ready to face the dynamics of the times while maintaining one's integrity as believers and academics. (Nasihin, 2020)

Ultimately, it is essential to continue studying, developing, and implementing the transformation of Islamic learning rooted in holistic values, in line with the message and implications of Surah Al-Alaq. This is not only a contribution to the improvement of the Islamic education system internally, but also an offer of universal solutions to the current and future global humanitarian and civilization crises. (Najib, 2023)

RESEARCH METHOD

This research employs a philosophical (thematic) tafsir approach, in which verses related to a theme are collected and analyzed not only thematically but also through philosophical reviews and logical reasoning. In this way, this interpretation seeks to bridge the text of the Qur'an with philosophical thought, yielding a profound, systematic, and comprehensive understanding of the Qur'an. This approach also allows for a dialogue between revelation and reason in understanding the content of the Qur'an. This method emphasizes rationality, deep reflection, and philosophical analysis rooted in the great themes of the Qur'an, such as the concept of God, ethics, cosmology, and human existence. (Rokim et al., 2021)

The philosophical approach of maudhui tafsir in interpreting the word "Iqra" (recite it) in the Qur'an can be done with the following steps: The collection of verses of Iqra, from QS Al-'Alaq (96:1-5), along with other verses related to the commandment to read and study. This collection aims to provide a comprehensive understanding of the overall thematic meaning. (Parwanto, 2022)

Philosophical and Logical Analysis. After the related verses are collected, a philosophical analysis is conducted using logic, philosophical theory, and ratios to deepen their meaning. For example, in the context of the word "Iqra" being first revealed, the philosophical approach examines the existential meaning of reading as the beginning of knowledge and enlightenment. The word "Iqra" does not only mean literal reading, but marks the importance of reason and awareness in understanding reality and the relationship between man and the creator. (Shihab, 2002a)

Examining the Thematic Relationship Between Verse and Tafsir Maudhui also pays attention to the correlation of verses that discuss reading with other aspects, such as science, tawakal, and morality, to obtain a holistic perspective. In a philosophical context, this means associating the teachings of Iqra with the concept of epistemology in Islam, which is the source and validity of knowledge that comes from both revelation and human reason. (Shihab, 2002b)

Integration of Historical and Contemporary Contexts. With a philosophical pattern, the interpretation of Iqra does not only stop at the textual meaning but also expands the study according to the development of human sciences, including modern science and philosophy. The word "Iqra" is also associated with the modern scientific understanding that reading, studying, and acquiring knowledge are primary obligations in Islam, encompassing both rational openness and revelation. (Shihab, 2002a)

Thus, Maudhui's philosophical approach to interpreting "Iqra" brings an understanding that the command to read in the Qur'an is not just a textual instruction, but a profound philosophical call to open up space for critical thinking, scientific development, and human self-awareness as intelligent and responsible beings. This approach connects revelation with philosophy and reason to answer the main existential and epistemological questions in Islam and human life. (Rahman et al., 2022)

The 3rd Proceedings of the International Conference on Cultures & Languages (ICCL 2025): Innovating Knowledge Through Language and Culture: Interdisciplinary Pathways for Global Understanding

Page | 1235

RESULTH AND DISCUSSION

Analysis of Islamic Education Values in Surah Al-'Alaq

In the process of the descent of the first revelation, the Archangel Gabriel did repeat the command "Iqra'" (recite) several times to the Prophet Muhammad saw. Referring to the hadith narrated by Imam Bukhari and Muslim, this process occurred in the Cave of Hira when the Prophet Muhammad received the first revelation in the form of Surah Al-'Alaq verses 1-5. Jibril then hugged the Prophet so tightly that he found it difficult to breathe. After being released, Jibril again ordered "Iqra'". This event is repeated up to three times. Finally, after the third commandment and a similar answer from the Prophet, Jibril immediately read the first revelation, namely the first verses of Surah Al-Alaq (1–5). (Asroriah et al., 2023a)

The repetition of the command "Iqra'" by the Archangel Gabriel when the first revelation was revealed to the Prophet Muhammad is not a form of useless repetition or redundancy (meaningless repetition). In the study of hadith, interpretation, and the psychology of revelation, each repetition holds profound philosophical, psychological, and pedagogical significance. (Hambali, n.d.)

In the context of Education, "iqra'" is a lifelong learning philosophy, integrating sensory (sensory experience), intellectual (analytical-critical thinking), emotional (emotional awareness), spiritual (relationship with God), and supraconscious (supreme consciousness-divinity) education. Education that emphasizes only the cognitive aspect without fostering character and spirituality is considered unequal and prone to losing its identity. (Rodhiyana, 2023)

1. Sensory Education (Sensory Awareness)

Sensory Education, or Education based on sensory experience, is one of the important aspects of the learning process. Sensory Education focuses on the utilization of the human senses—eyes, ears, nose, tongue, and skin as the starting point for a person to recognize, understand, and interact with the world around them. This approach emphasizes that knowledge is gained through hands-on experience, involving the senses, making learning more real, contextual, and practical. (Sholeh et al., 2023)

In the context of Education, sensory Education plays a fundamental role because the senses are the primary channel through which the brain receives information. For

example, when a child touches a surface, the sense of touch sends out stimuli that the brain then processes to recognize the nature of the object: whether it is rough, smooth, hot, or cold. Similarly, vision helps children recognize colors, shapes, sizes, and patterns, while hearing allows children to learn to process sounds and language. Through these experiences, children develop a profound understanding of their environment, sparking curiosity and creativity. (Hefner, 1385)

Sensory Education is also critical in the early stages of a child's development, where the formation of the nervous system and cognitive abilities are greatly influenced by proper sensory stimulation. The theory of cognitive development, as proposed by Jean Piaget, emphasizes that children go through the stages of learning by actively interacting with their environment. In this process, sensory Education becomes the foundation of learning because children learn by directly touching, seeing, hearing, smelling, and feeling, rather than just passively receiving information. (Hermawati & Fofied, 2025)

Overall, sensory Education is a major foundation in the learning process because it facilitates the reception, understanding, and processing of information through hands-on sensory experiences. By maximizing the potential of the senses in Education, learners not only gain deep and practical knowledge but also develop into individuals who are reflective, creative, and sensitive to their environment. This is why sensory Education has become an indispensable element in the modern education system that is holistic and humanistic. (Amiruddin & Syaripah Aini, 2025)

2. Intellectual Education (Critical Analytical Thinking Awareness)

Intellectual Education that emphasizes analytical and critical thinking skills is a fundamental aspect of the modern learning process. Intellectual Education is not only oriented towards mastering facts and knowledge, but also focuses on developing deep, rational, and systematic thinking skills, enabling a person to understand, evaluate, and solve problems effectively. (Wanto & Jalwis, 2021)

Analytical thinking is a cognitive process that involves breaking a problem or information into small pieces to understand the structure, relationships, and logic behind it. In Education, this ability is essential because it helps students not only to passively receive information, but also to analyze, compare, identify patterns, and draw conclusions based on evidence. For example, when studying a text, students not only read on the

The 3rd Proceedings of the International Conference on Cultures & Languages (ICCL 2025): Innovating Knowledge Through Language and Culture: Interdisciplinary Pathways for Global Understanding

Page | 1237

surface but also analyze arguments, look for supporting evidence, and evaluate the validity of the content. (Asroriah et al., 2023b)

The importance of intellectual Education in today's information age is very real, mainly because of the ease of access to information, which at the same time brings challenges in the form of vast amounts of information that is not necessarily correct and relevant. Analytical and critical skills enable individuals to sift through information, distinguish facts from opinions, and make informed decisions based on valid and relevant data. Thus, intellectual Education is an important foundation that enables a person to avoid being easily trapped in disinformation or manipulation. (Amiruddin & Syaripah Aini, 2025)

In addition to the cognitive aspect, intellectual Education through analytical and critical thinking also encourages the development of an open and responsible character. A person who has this ability tends to respect differences of opinion, is willing to question old assumptions, and has intellectual openness in accepting change and innovation. This is crucial for forming a dynamic, creative, and democratic society. (Nasihin, 2020)

Intellectual Education not only focuses on individual development, but also prepares a generation capable of contributing to the complex challenges of the modern world, such as technological change, environmental, social, and economic issues. With analytical and critical thinking skills, individuals can become innovative problem solvers and informed decision-makers.

3. Emotional Education (Feeling Awareness)

Emotional Education, which focuses on awareness and management of feelings, is an essential aspect of shaping individuals who are not only intellectually intelligent but also emotionally mature. Emotional Education aims to equip individuals with the ability to recognize, understand, and manage various emotions they experience, as well as interact positively with themselves and others. In the context of Education, the development of emotional intelligence is significant because emotions play a vital role in motivation, decision-making, social relationships, and psychological well-being. (Wanto & Jalwis, 2021)

Emotional awareness begins with the ability to recognize and name emotions, both in oneself and in others. Students need to be guided to become more sensitive to the changes

in feelings that occur within them, such as happiness, sadness, anger, anxiety, and understand the causes and impacts. With this awareness, students can better manage their emotional responses, avoiding impulsive or destructive reactions. For example, a student who recognizes anger early on will find it easier to calm down before reacting with words or actions that could lead to conflict. (Rodhiyana, 2023)

In addition to recognizing emotions, emotional Education also teaches healthy emotion management skills. This includes the ability to express feelings appropriately, manage stress effectively, and develop emotional resilience in the face of life's challenges. Emotionally trained students tend to be better able to control stress and frustration, and have effective strategies in resolving problems without giving up or acting negatively emotionally. (Rathaba & Naong, 2024)

The development of emotional intelligence also includes the ability to empathize and interact socially in a positive manner. Emotional Education encourages students to understand the feelings of others, enabling them to establish harmonious and respectful relationships. This empathy is crucial for fostering an inclusive and supportive learning environment, where every individual feels valued and heard. Social interactions built on good emotional skills will reduce conflict, build cooperation, and increase mutual trust. (LPMA, 2016)

The benefits of emotional Education are vast and profound. Students who possess good emotional intelligence are generally better equipped to improve their academic achievement, as they can effectively manage stress and focus on studying effectively. They also have better motivation and discipline in dealing with tasks and challenges. Furthermore, emotional Education also forms mature characters, such as a sense of responsibility, perseverance, and honesty. (LPMA, 2011)

In a world full of social dynamics and life's complexities, emotional skills are a crucial key for individuals to adapt, maintain mental balance, and make informed decisions. Emotional Education prepares the younger generation to become individuals who are not only intellectually intelligent but also socially sensitive, manage themselves effectively, and contribute positively to society. (LPMA, 2009)

4. **Spiritual Education (awareness of relationship with God)**

The 3ʳᵈ Proceedings of the International Conference on Cultures & Languages (ICCL 2025): Innovating Knowledge Through Language and Culture: Interdisciplinary Pathways for Global Understanding

Page | 1239

Spiritual Education, which emphasizes a relationship with God, is an important aspect of forming a whole and meaningful human being. This Education is not only related to the religious aspect, but also more broadly to the development of spiritual awareness, moral values, and a deep understanding of life's purpose. Spiritual Education fosters a harmonious relationship between individuals and God as the source of existence, as well as guiding a person in living a life full of meaning, ethics, and inner peace. (Chou et al., 2023)

Relationship with God in the context of spiritual Education means the realization that every human being is a creature created by God who has moral and spiritual responsibilities. Spiritual Education teaches that this relationship is not just a formal ritual or routine worship activity, but also includes a constant awareness of God's presence in every aspect of life. Thus, the learning process is not only focused on the academic aspect, but also involves appreciating faith values such as honesty, patience, compassion, and gratitude. (Tambak & Sukenti, 2020)

Spiritual Education helps individuals to discover their identity and the meaning of life. When a person strengthens their relationship with God, they receive moral and spiritual guidance that guides their behavior to be in harmony with the principles of goodness and justice. For example, in the face of life's trials or difficulties, faith in God provides inner strength and calm that helps a person to remain strong and optimistic. In short, spiritual Education shapes a person's character and integrity based on faith. (Rahman et al., 2022)

In addition, spiritual Education encourages the formation of transcendent consciousness that enables individuals to see life in a broader perspective. This Education teaches that life on earth is not the ultimate goal, but rather part of a spiritual journey to eternal happiness with God. This understanding instills an attitude of humility, distances oneself from selfishness, and fosters a sense of social and environmental responsibility. Thus, spiritual Education contributes to the development of a social ethics that balances personal and societal interests. (Miftahudin et al., 2023)

In the modern context, spiritual Education is also relevant in facing the challenges of an increasingly complex and fast-paced era. When humans are too focused on material and technological advancements, spiritual Education reminds us of the importance of

balance between the innate and the inner world. This helps prevent individuals from feeling alienated, stressed, and empty of meaning that often arises from a lifestyle that is too materialistic. (Zaluchu et al., 2025)

Overall, spiritual Education in the context of a relationship with God is the primary foundation for the formation of human beings who are not only intelligent and competent, but also virtuous and highly moral. This Education provides deep meaning in life, teaches gratitude and humility, and stren(Nasihin, 2020)gthens inner resilience in the face of various life dynamics. Therefore, the integration of spiritual Education in the education system is essential to form a holistic, faithful, and highly civilized generation. (Maemunah et al., 2021)

5. Supraconscious Education (Higher Consciousness of Godhead)

Supraconscious Education related to the highest consciousness of divinity is an educational dimension that brings the individual to a deep spiritual experience and transcendent consciousness. This Education goes beyond the basic outward or even spiritual aspects, towards the recognition and experience of oneness with the Supreme One or supreme reality. In the context of Education, supraconscious Education teaches that individuals do not only stop at the normative understanding of religious concepts, but open the door to a broader, deeper, and holistic spiritual consciousness. (Nasihin, 2020)

Supraconsciousness can be understood as a state in which the individual experiences consciousness beyond the personal ego and the material world, thereby being able to merge with universal values and the absolute reality of divinity. At this level of consciousness, the boundaries between oneself and God, oneself and others, and oneself and nature become increasingly blurred due to the experience of oneness that encompasses all existence. Supraconscious Education aims to cultivate this awareness, enabling individuals to live a life characterized by wisdom, inner tranquility, and a deeper appreciation of life's true meaning. (Amiruddin & Syaripah Aini, 2025)

Supraconscious Education is closely related to the attainment of spiritual enlightenment or illuminational consciousness that involves a one-on-one experience with God, as well as an awareness of the great purpose of human life. Here, knowledge is no longer purely intellectual, but is direct knowledge acquired through spiritual experience. Individuals who reach this level possess a profound understanding of the

The 3rd Proceedings of the International Conference on Cultures & Languages (ICCL 2025): Innovating Knowledge Through Language and Culture: Interdisciplinary Pathways for Global Understanding

Page | 1241

nature of the self, the Earth, the universe, and God, all of which are integrated comprehensively. Such awareness removes the sense of separation and dualism, replacing it with a sense of love, peace, and devotion. (Sholeh et al., 2023)

In the context of Education, the development of supra-conscious consciousness can serve as the basis for holistic educational reform, namely, an Education that integrates physical, intellectual, emotional, spiritual, and supra-conscious dimensions, enabling human beings to develop as a whole. This Education helps individuals to go beyond the mere accumulation of knowledge and skills, towards the formation of a spiritual intelligence capable of supporting a moral, responsible, and loving life. (Arifin, 2024)

The benefits of supraconscious Education are enormous, not only for personal development but also for the development of a more harmonious and civilized society. Individuals with supraconscious consciousness possess high mental resilience, can face existential crises with a calm attitude, and can serve as a tool of peace and healing in their social environment. They are not easily entangled in ego conflicts or narrow materialism, but rather think and act by universal values such as love, justice, and harmony. (Asroriah et al., 2023a)

Overall, supraconscious Education is at the heart of learning that connects humans to the highest reality and true purpose in life. By guiding individuals towards this consciousness, Education creates not only intelligent and skilled human beings, but also wise human beings who live in the consciousness of divinity and universal harmony. Therefore, supraconscious Education must be an integral part of the holistic and transformative vision of future Education. (Hefner, 1385)

Conclusion

1. Islamic Education, rooted in revelation, especially Surah Al-'Alaq verses 1-5, emphasizes the essence of the command "Iqra'" (recite) as the starting point for the transformation of learning in a holistic direction. Islamic Education emphasizes not only the transfer of knowledge (ta'lim), but also character development (ta'dib) and the development of total human potential (tarbiyah). Surah Al-'Alaq promotes an educational model that integrates five primary dimensions: sensory (experience-based), intellectual (analytical and critical), emotional (emotional awareness),

spiritual (relationship with God), and supraconscious (higher awareness of divinity). This model aims to build a complete human being (insan kamil) who is complete in all aspects, both intellectually, emotionally, spiritually, and morally.

2. The dominance of the secular and fragmented Western educational paradigm has given rise to various challenges, including character crises and weak spiritual identities. The integration of revelatory values is believed to be a solution to the dualism and dichotomy of modern Education. The philosophical approach of Maudhui interpretation in the study of "Iqra" provides a deep philosophical understanding, combining ratios, reflections, and philosophical analysis of the Qur'an's verses thematically and adapting to both historical and contemporary contexts.

3. Overall, the transformation of Islamic Education based on the values of Surah Al-'Alaq is highly strategic for building a civilized society, creating people of faith, knowledge, and high integrity, while offering universal solutions to today's and future global humanitarian crises, as studied in this document.

REFERENCE

Amiruddin, & Syaripah Aini. (2025). The Concept of Education and Learning in the Qur'an Based on Surah Al-'Alaq : an Islamic Perspective on Knowledge Development. *JMPI: Jurnal Manajemen, Pendidikan Dan Pemikiran Islam*, *3*(1), 108–129. https://doi.org/10.71305/jmpi.v3i1.236

Arifin, Z. (2024). *Transformation of Islamic Education : Exploring Historical Roots and Its Development in Indonesia*. *3*(12), 1543–1556.

Aris, M., & Pd. (2022). *ILMU PENDIDIKAN ISLAM*. http://wbs-indonesia.com/

Asroriah, F., Yudhiarti, N. P., & Anshori, I. S. (2023a). The Concept of Education in the Qur'an, Surah Al-Alaq, and its Relevance to Contemporary Education. *Al-Lubab : Jurnal Penelitian Pendidikan Dan Keagamaan Islam*, *9*(1), 17–27. https://doi.org/10.19120/AL-LUBAB.V9I1.5915

Asroriah, F., Yudhiarti, N. P., & Anshori, I. S. (2023b). The Concept of Education in the Qur'an, Surah Al-Alaq, and its Relevance to Contemporary Education. *Al-Lubab : Jurnal Penelitian Pendidikan Dan Keagamaan Islam*, *9*(1), 17–27. https://doi.org/10.59689/al-lubab.v9i1.5672

Chou, S. F., Horng, J. S., Liu, C. H., Lin, J. Y., & Chen, L. (2023). Discovering the processes of undergraduate hospitality students' acceptance of facebook teaching interventions. *Education and Information Technologies*, *28*(11), 15245–15265.

The 3rd Proceedings of the International Conference on Cultures & Languages (ICCL 2025): Innovating Knowledge Through Language and Culture: Interdisciplinary Pathways for Global Understanding

Page | 1243

https://doi.org/10.1007/s10639-023-11836-z

Hambali, A. (n.d.). *Pendidikan karakter berbasis Al- Quran*. Retrieved August 20, 2025, from https://inlislite.uin-suska.ac.id/opac/detail-opac?id=9252

Hefner, R. W. (1385). *How Indonesia Became a World leader in Islamic Education: A Historical Sociology of Great Transformation*. *17*, 302.

Hermawati, K., & Fofied, J. V. (2025). Building Holistic Islamic Education Towards Society 5.0: A Critical Study of Al-Syaibany's Ideas. *Abdurrauf Journal of Islamic Studies*, *4*(2), 140–151. https://doi.org/10.58824/arjis.v4i2.351

LPMA. (2009). *Etika Berkeluarga, Bermasyarakat, dan Berpolitik dalam Perspektif Al-Qur'an*. Lajnah Pentashihan Mushaf Al-Qur'an Kemenag RI.

LPMA. (2011). *PEMBANGUNAN GENERASI MUDA dalam Perspektif Al-QUr'an* (1st ed.). Lajnah Pentashihan Mushaf Al-Qur'an Kemenag RI.

LPMA. (2016). *FENOMENA KEJIWAAN MANUSIA Dalam Perspektif Al-Qur'an dan Sains*. Lajnah Pentashihan Mushaf Al-Qur'an Kemenag RI.

Maemunah, N., Sauri, S., & Hanafiah, N. (2021). *Academic Supervision Management Head of School in Improving Teacher Personal Competence Kindergarten Manajemen Supervisi Akademik Kepala Sekolah dalam Meningkatkan Kompetensi Kepribadian Guru Taman Kanak-Kanak A . Pendahuluan pembelajaran yang berkualitas*. *1*(3).

Miftahudin, Suharti, L., Sugiarto, A., & Sasongko, G. (2023). Why Does Anti-Bullying Child-Friendly School Program Matter? A Study of Junior High Schools in Indonesia. *Journal of Educational and Social Research*, *13*(6), 131–148. https://doi.org/10.36941/jesr-2023-0153

Najib, A. (2023). *K a j i a n T a f s i r T a r b a wy*. www.penacendekia.com

Nasihin, S. (2020). SISTEM PENDIDIKAN QUR'ANI (Studi Surah Al-'Alaq ayat 1 sampai dengan 5). *Jurnal Pendidikan Dan Dakwah*, *2*(1), 149–165. https://ejournal.stitpn.ac.id/index.php/pandawa

Nurhikmah, N. (2024). Character Education Islam From the Views of Imam Al-Ghazali. *Jurnal Al Burhan*, *4*(1), 53–66. https://doi.org/10.58988/jab.v4i1.300

Parwanto, W. (2022). Theological, Ecological, and Humanist Educational Values in the Tafsir of Surah Al-falaq: Hamka's Perspective. *EL-TARBAWI*, *15*(2), 199–224. https://doi.org/10.20885/TARBAWI.VOL15.ISS2.ART3

Rahman, Y., Walid, K. Al, & Humaidi. (2022). CRITICAL THINKING AND RELIGIOUS MODERATION Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia. *Journal of Indonesian Islam*, *16*(1), 49–74. https://doi.org/10.15642/JIIS.2022.16.1.49-74

Rathaba, X. M., & Naong, M. N. (2024). Interplay of human capital development and related behavioural factors as panacea for turnover intentions. *SA Journal of Human Resource Management*, *22*, 1–13. https://doi.org/10.4102/sajhrm.v22i0.2553

Rodhiyana, M. (2023). Transformation of Islamic Religious Education in the Era of

Society 5.0. *Al-Risalah*, *14*(2), 555–568. https://doi.org/10.34005/alrisalah.v14i2.2752

Rokim, S., Triana, R., & Al-Hidayah Bogor, S. (2021). Tafsir Maudhui: Asas dan Langkah Penelitian Tafsir Tematik. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, *6*(02), 409–424. https://doi.org/10.30868/AT.V6I02.2057

Shihab, M. Q. (2002a). *Tafsir Al-Mishbah; Pesan, Kesan dan Keserasian Al-Qur'an Jilid III* (4th ed.). Lentera Hati.

Shihab, M. Q. (2002b). *Tafsir Al-Mishbah; Pesan, Kesan dan Keserasian Al-Qur'an Jilid XIII* (4th ed.). Lentera Hati.

Sholeh, M. I., Rohman, H., Suwandi, E. A., Akhyak, Efendi, N., & Muhajir, A. (2023). Transformation of Islamic Education: A Study of Changes in The Transformation of The Education Curriculum. *Jurnal Pendidikan Agama Islam*, *20*(1), 33–50. https://doi.org/10.14421/jpai.v20i1.6770

Tambak, S., & Sukenti, D. (2020). Strengthening Islamic behavior and Islamic psychosocial in developing professional Madrasah teachers. *Cakrawala Pendidikan*, *39*(1), 65–78. https://doi.org/10.21831/cp.v39i1.26001

Wanto, D., & Jalwis, J. (2021). Character Education in Quran: Thematic Interpretation of QS Luqman: 12-19 and Its Relevance to Character Education by the National Ministry of Education. *AL QUDS : Jurnal Studi Alquran Dan Hadis*, *5*(2), 755. https://doi.org/10.29240/alquds.v5i2.2778

Zaluchu, S. E., Widodo, P., & Kriswanto, A. (2025). Conceptual reconstruction of religious moderation in the Indonesian context based on previous research: Bibliometric analysis. *Social Sciences and Humanities Open*, *11*(November 2024), 101552. https://doi.org/10.1016/j.ssaho.2025.101552

The 3rd Proceedings of the International Conference on Cultures & Languages (ICCL 2025): Innovating Knowledge Through Language and Culture: Interdisciplinary Pathways for Global Understanding

Page | 1245