

ISLAMIC EDUCATIONAL VALUES IN THE QURAN (SURAH AN-NAHL: 90 ACCORDING TO BUYA HAMKA AND QURAISH SHIHAB)

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Abstract: *Because the Qur'an is the main source of values among all other sources of values in human life, the Qur'an becomes the main reference in organizing education. Islamic education aims to form intelligent, pious, and noble human beings by basing its curriculum on the teachings and guidance contained in the Qur'an and Hadith. The objectives of this study are: (1) to find out the principles of Islamic education contained in Q.S. An-Nahl (16:90) from the perspective of Buya Hamka and Quraish Shihab; and (2) to find out how these values are implemented in the context of modern education. (3) to find out to what extent the difficulties of the independent learning policy are related to the principles of Islamic education contained in Q.S. An-Nahl/16:90. The research methodology used is library research, using two types of research sources: secondary sources, which include books, journals, previous studies, and similar articles, and books Tafsir Al-Azhar by Buya Hamka and Tafsir Al-Misbah by M. Quraish Shihab. The data collection method in this study is a literature review, namely collecting information from various sources that are relevant to the problem being discussed.*

INTRODUCTION

The Qur'an is the primary source of values for human life and serves as the main reference in organizing education, especially Islamic education. As a holy book preserved in its authenticity and filled with wisdom, the Qur'an not only contains guidance for life, commands, and prohibitions, but also includes stories rich with lessons that remain relevant across time. To understand its deeper meanings, it requires the science of tafsir (interpretation) and various other supporting fields of knowledge.

Islamic education is founded on divine values found in the Qur'an and Hadith, aiming to shape individuals who are faithful, morally upright, and capable of contributing positively to society. Education is not merely the transfer of knowledge, but also a process of moral and spiritual development. In this context, justice, truth, and equality are essential principles, as emphasized in Surah An-Nahl (16:90).

A good education forms individuals who are mature, competent, independent, and responsible in carrying out their duties as stewards (khalifah) on Earth. Therefore, Islamic education focuses not only on cognitive aspects but also on affective and spiritual dimensions, with the goal of producing holistic human beings who play an active role in building a just, peaceful, and ethical society.

THEORETICAL STUDY

1. Understanding Of Values

"Value is a conceptual idea concerning what an individual considers important in life," according to Fraenkel as cited by Mawardi Lubis. This suggests that values represent notions or concepts regarding what individuals believe in or deem significant. Fraenkel further asserts that values serve as standards of behavior, beauty, justice, truth, and other ideals that are upheld and preserved, in addition to the previously mentioned interpretations.

2. Various Values

From a categorization perspective, values can be classified into several categories, such as:

a. Islamic Scholars' Classification

Islamic scholars classify values into three main categories: values of faith (belief), values of worship (Sharia), and moral values (ethics). This classification is based on the core teachings of Islam and its highest ideals. It originates from the explanation given by the Prophet Muhammad (peace be upon him) to the Angel Jibril regarding the meanings of religion, Islam, and Ihsan-which essentially correspond to faith (iman), religious practice (Sharia), and morality (akhlaq).

b. Based on Origin

From the perspective of origin, values can be divided into two types: divine values, which originate from Allah SWT, and human values, which stem from human civilization. Societies that uphold both of these value types often adopt and institutionalize them as norms or standards of life.

c. Based on Value Theory Analysis

According to the analysis of value theory, educational values are divided into two types:

1. Instrumental values, which are considered important because they serve as a means to achieve other ends.
2. Intrinsic values, which are valued for their own sake, not because they lead to something else.

3. The Function of Values

Values serve as a benchmark and foundation for resolving conflicts and making decisions, as well as a fundamental driving force behind self-adjustment and self-actualization. Values are abstract concepts with various functions, including:

- a. Life should be created or guided according to values, which offer purpose or direction (goal orientation).
- b. Values provide guidance for individuals to behave in ways that are consistent with societal norms or demonstrate character (attitudes).
- c. Values give individuals a sense of purpose or motivation to take actions that will benefit

them in life.

d. People are drawn to values, which are appealing (interests), pursued, considered, and experienced.

e. When someone feels emotions such as joy, sadness, melancholy, or happiness, values influence their feelings and conscience.

f. Values are connected to convictions or beliefs; an individual is associated with certain values.

g. Values do not stop at thought; they also inspire or generate goals to behave in ways that align with those values. This is because values require certain actions, behaviors, or activities.

h. When someone is confused, facing dilemmas, or dealing with various life problems (worries, challenges, obstacles), values usually manifest in their awareness, conscience, or thoughts.

4. Sources of Values

According to Abu Ahmadi and Noorr Salimi, the sources of values consist of:

- a. Divine values, which consist of the Qur'an and the Sunnah These are principles derived from the Qur'an, including obligations such as performing prayer (salat), paying alms (zakat), fasting during Ramadan, and undertaking the pilgrimage (hajj). It is also important to adhere to the principles found in the Sunnah, which include the proper procedures for prayer and purification (thaharah).
- b. Worldly values, which consist of *ra'yu* (reason or rational thought), customs, and natural realities Values based on *ra'yu* offer interpretations and clarifications of the Qur'an and Sunnah, as well as address social issues not explicitly covered in these texts. Values rooted in customs are derived from how people interact and communicate with one another. Additionally, the ways in which people dress and eat represent values based on natural reality. Therefore, following the Qur'an and Sunnah, rational thought (*ra'yu*), customs, and natural realities serves as the foundation for the formation of value.

5. Islamic Education

According to Ramayulis, the three terms *al-tarbiyyah*, *al-ta'lim*, and *al-ta'dib* are used etymologically. The definitions of these three terms are interconnected and align with the concept of Islamic education. Each of these terms carries profound connotations related to human beings, society, and the environment-all of which are interconnected in their relationship with God.

Sayyid Muhammad al-Naquib al-Attas prefers the term *al-ta'dib* over other phrases to describe education, because this term specifically relates to education for human beings, whereas *al-tarbiyah* and *al-ta'lim* are also used in reference to animals. On the other hand, Abdurrahman al-Nahlawi argues that *al-tarbiyah* is the most appropriate word to describe education. Another education expert, Abdul Fattah Jalal, disagrees, believing that the term *al-ta'lim* is a better way to define education.

a. The Term *Al-Tarbiyah*

Although the word *rabb* carries multiple connotations, the primary meaning of the term *al-tarbiyah* is "to grow, develop, nurture, regulate, and ensure sustainability" (of existence). The term *at-tarbiyah* is derived from three root words, the first of which is *rabba-yarbu*, meaning "to grow and develop." This interpretation is based on Surah Ar-Rum (30):39, particularly:

وَمَا آتَيْتُم مِّن رَّبًّا لَّا يَرْبُوا فِي أَمْوَالِ آلِ نَاسٍ فَلَا يَرْبُوا عِنْدَ اللَّهِ هُوَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ هَٰذَا قَوْلُكَ هُمُ الْمُضَعَّفُونَ ٩٣

Indeed: “The usury that you give so that it may increase through the wealth of others does not increase in the sight of Allah. But whatever zakat you give seeking the pleasure of Allah – it is they who will have their reward multiplied”. (Q.S Ar-Rum (30):30).

According to this interpretation, education (*al-tarbiyah*) is a process of enhancing, developing, and increasing the psychological, physical, spiritual, and social potential of students. Furthermore, the root *rabiya-yarbu-tarbiyah* carries the meaning of growth or maturation (*nasya'a*). Thus, education (*al-tarbiyah*) is understood as a process that helps students develop their social, psychological, physical, and spiritual capacities.

Thirdly, *rabba-yarubbu-tarbiyah* is translated as “to manage, nurture, guide, protect, and elevate.” Therefore, the process of enhancing, nurturing, guiding, protecting, organizing, and maintaining the psychological, physical, spiritual, and social well-being of students is referred to as education (*al-tarbiyah*).

b. The Term *Al-Ta'lim*

The root word *'allama-yu'allimu-ta'lim* is the source of the term *al-ta'lim*. Linguists teach us that *tarbiyah* is understood as education, while *ta'lim* refers to instruction-as in the phrase “*'allamahu al-'ilma*”, which means “he taught him knowledge”.

c. The Term *Al-Ta'dib*

Al-ta'dib is commonly translated as “ethics, morals, proper conduct, and etiquette.” The word that underlies both *al-ta'dib* and *adab*—which also refers to civilization or culture—is the same, suggesting that a sound civilization stems from sound education. This is the most appropriate expression to describe Islamic education, according to Muhammad Naquib al-Attas.

The term *al-ta'dib* is also used in reference to education, although *al-tarbiyah* is considered broader in meaning, as it may also refer to the education or raising of animals. The expression, “*Allah has educated me, and thus perfected my education*,” is narrated by al-'Askari from 'Ali and attributed to the Prophet Muhammad (peace be upon him), emphasizing the significance of *ta'dib* in Islamic tradition.

RESEARCH METHODS

A. Place and Time Of Research

In this study, the author employs a descriptive analysis method with a study-based analytical strategy grounded in library research, using a qualitative research approach.

The data sources used in this research are relevant literature, as this is a library-based study. According to Maman, “human words and actions in a natural setting are sources of qualitative research data.”

Al-Azhar Tafsir by Buya Hamka and *Tafsir Al-Mishbah* by M. Quraish Shihab serve as examples of primary data used in this study. Meanwhile, books and publications discussing Islamic education are considered secondary data sources.

B. Data and Data Sources

The information obtained from both primary and secondary sources relevant to the research constitutes the data referred to in this study. **Primary and secondary data** are two types of data sources used in this research. While **primary data sources** refer to the main subjects being analyzed, **secondary data sources** are supporting materials that are referred to by the researcher due to their relevance to the topic. The explanation is as follows:

a. Primary Data

The primary data in this study consist of *Tafsir Al-Azhar* by Buya Hamka and *Tafsir Al-Mishbah* by M. Quraish Shihab.

b. Secondary Data

The secondary data include books and scholarly publications that discuss Islamic education, explanatory Qur’anic commentaries (*tafsir*), as well as relevant dictionaries used to support the author's analysis in this study.

C. Data Collection Techniques

The methodology used in this study is **library research**, which is a method of data collection based on various relevant references and literature sources related to the issue being discussed. The data gathered through this type of research consists of information that has been compiled by professionals with extensive knowledge in their respective fields and is relevant to the research topic. In conducting this library research, the author made efforts to collect data from a range of references to support the analysis and deepen the understanding of the subject matter.

D. Data Analysis Technique

The act of organizing data into patterns, categories, and fundamental units of meaning is known as the data analysis technique. This approach is also applied in literature reviews to describe and analyze what is happening, what has occurred, and the resulting implications or

Rahmat Hidayat also states that the process of instilling Islamic educational values must align with the vision and mission of Islamic teachings, which focus on the realization of compassion for all creatures of God. This means that in accordance with the mission of Islamic education, everyone has the right to pursue education. Islam, as a guide for humanity in seeking knowledge, does not restrict anyone from obtaining education. Islam clearly teaches that increasing age is not a barrier to seeking knowledge. The purpose is that throughout a person's life until their final days, they are able to improve their quality as human beings and servants of Allah SWT by reflecting the outcomes of the educational values they have acquired.

2. Implementation of Islamic Educational Values Contained in Q.S An-Nahl/16:90 in Contemporary Education

Based on the research, the findings on the implementation of Islamic educational values contained in Q.S An-Nahl/16:90 in contemporary education are as follows:

- a) **Value of Justice** – The application of justice includes:
 - i. Respecting differences
 - ii. Sharing opportunities
 - iii. Enforcing rules consistently.
- b) **Value of Goodness (Ihsan)** – The application of goodness includes:
 - i. Quality of teaching
 - ii. Character education
 - iii. Welfare of teachers and staff
 - iv. Parental involvement
- c) **Value of Fulfilling Promises** – The application of fulfilling promises includes:
 - i. Adherence to the curriculum
 - ii. Attendance and commitment
 - iii. Meeting students' needs.

The values contained in Q.S An-Nahl/16:90 consist of three main indicators to measure the extent to which Islamic educational values are implemented within the education system, ensuring that education is not only academically effective but also shapes character and morals according to Islamic teachings.

Local wisdom, as a cultural practice developed within communities, can be integrated into Islamic education. It is important to preserve and utilize local wisdom in Islamic education to ensure that positive local values are not lost but rather enriched by Islamic teachings. Islamic religious education plays a strategic role in shaping global character that encompasses universal values, ethics, and diversity in the era of globalization. In today's world, where intercultural interactions are increasing, Islamic education is key to shaping

students who not only possess local wisdom but also understand and appreciate universal values. The goal of instilling Islamic educational ideals in students is not merely to form them as Muslim individuals. The educational process is used to achieve this goal. Moreover, when the process is successful, several outcomes can be attained. According to the curriculum, Islamic Religious Education aims to provide and nurture Islamic knowledge, appreciation, practice, and experience among students to help them grow continually in faith and piety toward Allah SWT, pursue further education, and maintain high moral standards in their personal lives, society, nation, and country.

3. Relevance of Islamic Educational Values in Q.S An-Nahl/16:90 to the Challenges of the “Merdeka Belajar” Policy

The research findings on the benefits of Islamic education found in Q.S An-Nahl/16:90, along with the challenges of the independent learning policy (*Merdeka Belajar*), particularly include:

- a) Justice
- b) Excellence (Ihsan)
- c) Giving to family members
- d) Avoiding indecent acts (Fahsya')
- e) Avoiding evil (Munkar)
- f) Avoiding oppression.

Students are the central focus of Nadiem Makarim's philosophy of independent learning, where the curriculum is no longer the sole tool used in education. However, it is undeniable that educators have realized that this new idea is not entirely “fresh.” In efforts to uplift and improve human conditions on this planet, even the Prophet Muhammad himself practiced the concept of independent learning. He successfully created a comfortable learning environment for his students, especially his companions. When teaching his students, the Prophet often used individualized learning approaches. Examples include role modeling, storytelling, and interactive dialogical methods.

Prophet Muhammad introduced enjoyable learning, or pleasant education, into the educational system, a concept widely recognized today. Enjoyable learning can be achieved through various experiences and a learning environment characterized by comfort, calmness, trust, and safety. In the educational context, “enjoyment” does not refer to aimless pleasure, as unstructured enthusiasm is unrelated to this concept. According to Prof. Mahmud, a professor of Islamic education and rector of the State Islamic University (UIN) Sunan Gunung Djati Bandung, the *Merdeka Belajar* policy aligns with Islamic education. He explains that learning is obligatory (*fardu*), as mentioned in hadith. Learning can be done anywhere as long as it serves educational purposes. The famous saying, “*Uthlubul ilma walau bisin*” (seek knowledge even as far as China), cited by scholars, emphasizes that education is permissible

everywhere. Thus, the concept of Merdeka Belajar is consistent with the understanding of Islamic education.

CONCLUSION

Based on the research conducted on the Islamic educational values contained in Q.S An- Nahl/16:90 according to Buya Hamka and Quraish Shihab, the following conclusions can be drawn:

1. Islamic Educational Values in Q.S An-Nahl/16:90

According to both Buya Hamka and Quraish Shihab, the Islamic educational values contained in this verse include:

- a) Justice
- b) Doing good (Ihsan)
- c) Giving to close relatives
- d) Avoiding indecent acts (Fahsha')
- e) Avoiding evil (Munkar)
- f) Avoiding oppression (Zulm). However, Quraish Shihab adds an additional value:
- g) (لعلكم تذكرون) "So that you may always remember."

2. Application of These Values in Contemporary Education

The implementation of the values found in Q.S An-Nahl/16:90 in today's educational context includes:

- a) **Justice**, applied through:
 - 1) Respecting differences
 - 2) Equal opportunities
 - 3) Consistent enforcement of rules
- b) **Goodness (Ihsan)**, applied through
 - 1) Teaching quality
 - 2) Character education
 - 3) Welfare of teachers and staff
 - 4) Parental involvement
- c) **Fulfilling promises**, applied through
 - 1) Adherence to the curriculum
 - 2) Commitment and attendance
 - 3) Meeting students' needs.

3. Relevance of These Values to the Challenges of the *Merdeka Belajar* Policy

The values in Q.S An-Nahl/16:90 are highly relevant to the challenges posed by the *Merdeka Belajar* (Independent Learning) policy, especially:

- a) Justice
- b) Goodness (Ihsan)
- c) Giving to relatives (as a symbol of social responsibility)

d) Avoidance of indecency (*Fahsha'*), evil (*Munkar*), and oppression (*Zulm*).

These values align closely with the goals of Islamic education as well as the *Merdeka Belajar* policy, emphasizing moral development, social responsibility, and character building as essential components of a holistic educational system.

SUGGESTION

1. To Educators

Both formal and non-formal educators are encouraged to instill in students the educational values found in the Qur'an, particularly those in Surah An-Nahl verse 90.

2. To Future Researchers

Based on the findings of this study, it is recommended that future research address the limitations of the current study and explore broader ideas that align with contemporary developments in order to achieve a more comprehensive Islamic education.

3. To Society and Readers

It is hoped that society and readers contribute to the development of the younger generation's character by utilizing the educational principles found in the Qur'an, so that the goals of both national and Islamic education can be optimally fulfilled.

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