
Insight into the Qur'an in Education in the Formation of the Character of Perfect Humans The Urgency of the Qur'an in Building a Civilized Generation

Author : Muhammad Rifky Akbar Sahrul¹ Hasyim Haddade² Rosmini Amin³, UIN Alauddin Makassar, Indonesia^{1,2,3}

Corresponding Author

Author Name :

Muhammad Rifky Akbar Sahrul

Email:

akbarrifky370@gmail.com

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Abstrak: Pendidikan dalam perspektif Al-Qur'an merupakan konsep yang integral, mencakup pengembangan manusia secara seimbang dalam aspek intelektual, spiritual, moral, dan sosial. Penelitian ini bertujuan untuk mengkaji wawasan Al-Qur'an tentang pendidikan sebagai landasan normatif dalam membentuk individu yang beriman, berilmu, dan berakhlak mulia. Metode yang digunakan adalah studi kepustakaan dengan pendekatan tafsir tematik (*maudhu'i*), yang dilakukan dengan menghimpun ayat-ayat Al-Qur'an yang berkaitan dengan pendidikan, kemudian menganalisisnya secara komprehensif. Hasil penelitian menunjukkan bahwa Al-Qur'an menempatkan pendidikan sebagai proses transformasi manusia menuju kesempurnaan (*insan kamil*) yang ditandai dengan keseimbangan antara ilmu dan iman. Konsep pendidikan dalam Al-Qur'an mencakup tiga aspek utama, yaitu *tarbiyah* (pengembangan dan pemeliharaan), *ta'lim* (proses pengajaran ilmu pengetahuan), dan *ta'dib* (pembentukan adab dan akhlak). Selain itu, Al-Qur'an juga menekankan pentingnya metode pendidikan yang humanis, dialogis, dan kontekstual, antara lain melalui hikmah, nasihat yang baik, dan keteladanan. Dengan demikian, wawasan Al-Qur'an tentang pendidikan memberikan landasan filosofis dan praktis bagi pengembangan sistem pendidikan yang tidak hanya berorientasi pada kecerdasan intelektual, tetapi juga pada pembentukan karakter dan pengembangan spiritual. Konsep tersebut relevan dijadikan sebagai rujukan dalam membangun pendidikan yang holistik dan berkelanjutan di era modern.

Abstract: Education, from the perspective of the Qur'an, is an integral concept, encompassing the balanced development of human intellectual, spiritual, moral, and social aspects. This study aims to examine the Qur'an's insights into education as a normative foundation for developing individuals with faith, knowledge, and noble character. The method used is a literature study with a thematic interpretation (*maudhu'i*) approach, which involves compiling Qur'anic verses related to education and then analyzing them comprehensively. The results of the study indicate that the Qur'an positions education as a process of human transformation toward perfection (*insan kamil*), characterized by a balance between knowledge and faith. The concept of education in the Qur'an encompasses three main aspects: *tarbiyah* (development and maintenance), *ta'lim* (the process of teaching knowledge), and *ta'dib* (the formation of manners and morals). Furthermore, the Qur'an also emphasizes the importance of humanistic, dialogical, and contextual educational methods, such as through wisdom, good advice, and role models. Thus, the Quran's insights into education provide a philosophical and practical basis for developing an educational system that focuses not only on intellectual intelligence but also on character and spiritual development. This concept is relevant as a reference for building holistic and sustainable education in the modern era.

Introduction

In simple terms, the Al-Quran is very complete and has a broad explanation of this, as stated by Sheikh Ali Ash-Shabuni, namely the mirthful word of Allah, revealed to the last Prophet and Apostle through the intermediary of the Angel Gabriel, starting from surah Al-Fatihah and ending with surah An-Nas. In simple terms, the Al-Quran is understood as a means of communication from Allah to mankind so that every story in it functions as education and guidance as well as a role model and every piece of knowledge contained in it becomes a source for humans to explore and learn.¹

This Kalamullah has a function as a guide or illuminator of the way of life for humans living in this world, which differentiates between good and bad, right and wrong, which directs people to various issues, of course the main ones are beliefs, ethics, principles of worship, muamalah and even the principles of education. Specifically regarding education, the Al-Quran explains in depth the insight and motivation for humans to explore, examine, pay attention to and examine the contents of nature as a manifestation of God's power and to apply it as a living light for humans. From the results of studies carried out by humans on the contents and phenomena of nature, this gives birth to a science as the initial foundation of education.

Based on this understanding, the Quran certainly plays a significant role in providing motivation and inspiration for us to read, study, and practice it. The Quran also encourages Muslims to be serious in seeking education, because the world now and even in the future will be dominated by IPTEK (Science Education and Technology). Therefore, whoever masters both will physically control the world. In other words, Islamic education itself aims at two things: first, shaping the mentality of students so that Islamic values are inherent in their personal lives. Second, so that students better understand Islamic values, then include verses regarding education into more fields of study.²

It is important to recognize that the Qur'an's indications about education are evidence of the greatness of His miracles. The explanations contained in this word of God are not limited to education as a scientific or empirical or physical phenomenon, but go beyond that, encompassing matters beyond the reach of human reason, as embodied in the Qur'an's discussion of education (at Tarbiyyah).³

This research offers a new perspective by reconstructing the concept of the perfect human being (insan kamil) in the Qur'an as a paradigm for character education that focuses not only on moral-spiritual aspects but also encompasses intellectual, social, and civilizational dimensions. Unlike previous research, which tended to discuss Quranic character education in a normative and partial manner, this study develops a conceptual model that connects Quranic values to the need to develop a civilized generation amidst moral crises, technological disruption, and global challenges.

Another novelty lies in the assertion that the Qur'an serves not only as a source of individual ethical values but also as a foundation for developing a civilized generation capable of integrating spiritual piety,

¹ Saiful Bahri, 'Wawasan Alquran Tentang Pendidikan', *At-Ta'fikir*, 13.2 (2020), 187–94 <<https://doi.org/10.32505/at.v13i2.1852>>.

² Almaydza Pratama Abnisa and M. Tamsil Muin, 'Korelasi Ilmu Pengetahuan Dan Teknologi Dengan Al-Qur'an', *Tarqiyatuna: Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah*, 3.1 (2024), 11–19 <<https://doi.org/10.36769/tarqiyatuna.v3i1.492>>.

³ Fahrul Ulum Feriawan, Raihatul Fanah, And Pendidikan Islam, 'Wawasan Al- Qur ' An Tentang Pendidikan', 8.7 (2024), 293–97.

intellectual intelligence, social responsibility, and concern for humanity. Thus, this research presents a more holistic approach to understanding the urgency of the Qur'an as a foundation for education.

Research Method

The research method used in writing this article uses a library research study. The main references are books and are supplemented by a study of articles and journals that are relevant to the topic of discussion.⁴

Result and Discussion

1. Definition of tarbiyah

Regarding the meaning of tarbiyah, several commentators have different opinions in interpreting the word tarbiyah. For example, Ahmad Tafsir stated that Tarbiyah is the meaning of the word education which comes from three words, namely: rabba-yarbu which increases, grows; rabbiya-yarbaa means to become big; and rabba-yarubbu which means to improve, master affairs, guide, guard, maintain. In addition, the term tarbiyah also comes from Arabic, where the fiil tsulasi mujarrad, Rabaa which means: Zaada (Increase), Nasya-a (Grow, get bigger), alaha means: Climb. The meaning of Tarbiyah in Lisanul Arab "Rabba, Yurabbu, Tarbiyatan" which means: Malik Raja/ruler.⁵

Muhammad Atiya al-Abras said that the word ta'lim is more specific than tarbiyah. This is because the word "Ta'lim" is only an effort to prepare someone by referring to certain aspects only, while the word "Talbiyyah" covers all aspects of education that provide knowledge and Because the word ta'lim means the process of fostering and teaching humans. Based on the various definitions mentioned above, it can be concluded that Al-Quran-based education is a planned and gradual approach to providing knowledge and instilling skills and abilities in students. Attitudes as a requirement to fulfill one's obligations as a servant of Allah and caliph on earth in the year.⁶

However, past education experts such as Muhammad At Toumy, Al-Syaibany, Munir Mursyi, Athiyah Al Abrasyi, Ahmad Tsalabi, Muhammad Qutub, Ali Khalil Abul Ainain, Ibn Sina, Ibn Taimiyah and many more prefer to use the word Tarbiyyah in the sense of education rather than other terms. In addition, the results of the first international seminar on Islamic education held in Jeddah in 1977, namely (First World Conference on Muslim Education) at King Abdul Aziz University, resulted in that education according to Islam can be defined in three terms, namely Tarbiyah, Ta'lim and Ta'dib together. However, if al tarbiyyah is identified with al Rabba, then al tarbiyah means owner, master, the all-improving, the all-regulating, the all-changing and the all-fulfilling. The term al tarbiyyah basically has a very broad meaning, apart from the above, there is also the meaning of controlling, maintaining, feeding, growing, developing and also educating, this has a fairly broad meaning.

As explained by Karman in his book, Tarbiyyah is etymologically a masdar form of the word Rabba, although it is not mentioned explicitly in the Qur'an, but its derivative terms such as al-rabb,

⁴ Sugiyono, *Metodologi Penelitian* (Bandung: Al Fabet, 2010).

⁵ Nurdinyanto Nurdinyanto and others, 'Esensi Ilmu Pengetahuan Perspektif Al-Qur'an: Analisis Surah Al-Mujadalah Ayat 11 Dan Shad Ayat 29', *Fitrah: Journal of Islamic Education*, 4.2 (2023), 286–305 <<https://doi.org/10.53802/fitrah.v4i2.465>>.

⁶ Siti Tazkirah, 'Al- Qur ' an Dan As -Sunnah : Pilar Utama Ilmu Pengetahuan Islam Dan Relevansinya Dengan Tantangan Masyarakat 5 . 0', 2024, 140–49.

rabbayani, nurabbi, rabbiyun and rabbni are quite numerous in the Qur'an. On the other hand, the word tarbiyyah as explained by Naquib al-Atas as quoted by Ramayulis argues. Since the arrival of Islam, the meaning of education has been used at that time, but at that time only two terms were used, namely tarbiyah and ta'dib. The word tarbiyah is not specifically intended to educate humans, but is widely used for other species such as minerals, plants and animals. While the term ta'dib refers to understanding ('ilm), teaching (ta'lim) and good guidance (tarbiyah). So, tarbiyah in Naquib's explanation is only one part of ta'dib.⁷

2. Verses about tarbiyah (Education) in the Al-Qur'an

When we talk about the Quran, we naturally also talk about education, because the Quran actually discusses education more extensively. As Atiqa explains, the Quran is truly perfect. The verses revealed to the Prophet Muhammad (peace be upon him) actually contain guidance, mercy, explanation, distinction, and healing for humanity as a rule for life in this world so that they do not go astray. For further discussion, let's examine the verses regarding education (tarbiyah).⁸

Allah swt says in surah Al-Isra /24:

وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Translation :

"Humble yourself towards both of them with great affection and say, "O my Lord, love them both as they both (loved me when) educating me when I was little."⁹

Quraish Shihab explained that the demands for filial piety towards the mother and father exceeded the previous demands. This verse commands with its editorial "and humble yourself towards them both, driven by the grace of love for both of them, not because of the shame of being criticized by others. And let a child pray sincerely "O my Lord, love them both, because they both taught me when I was small". The word (جَنَاحَ) janah in the verse above according to Prof. Quraish Shihab originally meant wings. A bird will lower its wings when it protects its children. Its wings continues to be developed by being humble and embracing, and not leaving the place until the children are safe from the threat of danger. Taking the example of birds' behavior in protecting their children, this expression is understood to mean humility, harmonious relationships as well as protection and fortitude.¹⁰

The prayer that is often said by preachers and parents, mothers and fathers كَمَا رَبَّيْنِي صَغِيرًا which is understood by some scholars to mean because they have educated me when I was little and not as it is generally translated, namely as they have educated me when I was little. The argument is because if the mercy that is asked for is bestowed on the mother and father as they educated me when I was little, then the mercy that is asked for is the same quality and quantity as what we receive from these two people old,

⁷ Abnisa and Muin.

⁸ Tazkirah.

⁹ Kementerian Agama RI, *Al Qur'an Dan Terjemahan* (Jakarta: Kementerian Agama Republik Indonesia, 2019).

¹⁰ Siti Junainah, 'Konsep Membaca Dalam Surat Al-Qur'an Dan Kaitanya Dengan Pengembangan Ilmu Pengetahuan : Kajian Tafsir Quraish Shihab QS Al-Alaq 1-5' (Uin Syarif Hidayatullah).h.59

but if the editorial is "caused because they taught me when I was little, then the grace we ask for is left to God's mercy and this can be much greater and greater than what our parents have bestowed on us."¹¹

In Q.S. Al-Isra verse 24 above does not explain who should be given priority to filial piety between the mother and father, but in a hadith it is explained that filial piety to the mother takes precedence over the father as narrated in Sahih Bukhari and Muslim below: which means From Abu Hurairah radhiyallahu 'anhu he said; "A man came to the Messenger of Allah sallallaahu 'alaihi wasallam, saying: "O Messenger of Allah, who is the person who has the most right for me to serve him?" He answered: "Your mother." He asked again; "Then who?" He answered: "Your mother." He asked again; "Then who else?" He answered: "Your mother." He asked again; "Then who?" He answered: "Then your father." (HR. Bukhari and Muslim).¹²

Tarbiyah terminology in surah Ali-Imran/79:

مَا كَانَ لِیَسِّرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ¹³

Translation:

"It is not appropriate for someone to be given the Bible, the law and the prophethood by Allah, then he says to people, "Be you my worshipers, not (worshipers of) Allah," but (he should say), "Be you servants of Allah because you always teach the book and study it!"¹³

However, in this verse, the word "rabbani" is found, derived from the word "rabba," which has many meanings, namely educator or protector. Here, there is an attribution to something by adding the letter "ya," such as "insaan" becomes "insaani," or "nur" becomes "nuur." Alternatively, an alif and a nun can be added before the "ya," so that "rabba" becomes "rabbani," as stated in the verse above. The meaning of the word "rabbani" is as follows rabbani means a person who has perfect knowledge and piety towards Allah s.w.t or, you could say (a person who continuously teaches the holy book, or continues to study.

Tarbiyah (education) terminology is also found in the word of Allah swt. In surah Al-Alaq/1-5 :
اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ¹⁴

Translation:

"Read with (mentioning) the name of your Lord who created! 2. He created man from a clot of blood. 3. Read! Your Lord is the Most Glorious, 4. who teaches (man) with the pen. 5. He teaches man what he does not know."¹⁴

Tafsir Al-Alaq verses 1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

¹¹ Jurnal Ilmiah Keislaman and others, "Metode Amsal Dalam Pembelajaran Menurut Perspektif Al- Quran", 18.1 (2019), 52–63 <<https://doi.org/10.24014/af.v18.i1.7712>>.

¹² Marhany Malik and Muadilah Hs. Bunganegara, "Tinjauan Pemahaman Hadis Dan Sunnah; Aspek Ontologis, Epistemologis, Dan Aksiologis Marhany", *Jurnal Ushuluddin*, 24.2 (2022), 184–200 <<https://journal3.uin-alauddin.ac.id/index.php/alfikr/article/view/30108>>.

¹³ RI.h.120.

¹⁴ RI.h.79.

Transliteration :

“Read in the name of your Lord who created.”

The word "iqra'" (اقْرَأْ) is the verb "amr" (verb "qara'a"), meaning "read!" However, "iqra'" is not simply the act of reciting a text. When the Angel Gabriel came and said "iqra'," he did not bring a written text. And, as in the explanation of the revelation above, the Prophet Muhammad (peace and blessings be upon him) could not read the text and therefore replied "maa ana biqari." This verse also does not specify the object. Therefore, this command to read applies generally. It encompasses both reading the text and reading the context. It encompasses both explicit verses (the qauliyah verses) and implicit verses (the kauniyah verses). Although the Prophet Muhammad was illiterate (unliterate), he was highly intelligent in reading context, societal conditions, the circumstances of the times, human character, and even war strategies.

The letter ba' (ب) in the phrase bismi-Rabbika (باسم ربك) functions as a mulabasah or inclusion. So that's the meaning, read it in the name of your Lord. However, mulabasah here is not only literal inclusion but also inclusion as a goal. So, not only when we read mention the name of Rabb, but we read for the sake of Rabb. Solely because of Rabb.¹⁵ Khalaq (خلق) means creating. So, from the beginning of the first revelation, Allah taught that He was the one who created the universe with all its contents and it was He who should be the goal of all activities including reading. This is in contrast to the traditions of the ignorant society where they believe that Allah is the Creator but they do not worship Him alone.

Tafsir Al-Alaq verses 2

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Transliteration :

“He created man from a clot of blood.”

The first five verses of revelation revealed to the Prophet Muhammad (peace be upon him) do not mention Allah at all. Instead, they mention Rabb (Lord). The first verse uses the term Rabbuk (Your Lord, the Lord of Muhammad). Although the polytheists of Mecca also believed in Allah as Lord, their beliefs differed markedly. They associated idols with Allah, whom they believed to be His children: Lata, Uzza, and Manat.

The second through fifth verses introduce the true God. He is the One who created humans from a clot of blood. The word 'alaq (علق) means a clot of blood. It is the second stage after the nutfah (sperm mixed with the ovum).

Tafsir Al Alaq verses 3

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Transliteration :

"Read, and your Lord is the Most Gracious,"

Allah repeats the command to read. The difference is that in the first verse, the command to read clarifies its purpose, while in the third verse, the command to read conveys its benefits. That by reading,

¹⁵ Quraish Shihab, 'Konsep Pendidikan Anak Menurut Al-Qur'an', 5 (2017), 116–31.

they will gain glory from Allah, the Most Gracious and the Most Noble. The word al-akram (الأكرم) is derived from the word karama (كرم), which means noble, giving, honorable. Thus, al-akram is the same as al-karim (الكريم), the 42nd name of Allah (Asmaul Husna), which means the Most Gracious or the Most Noble. "Here we can see the difference between the command to read in the first verse and the command to read in the third," writes Quraish Shihab in Tafsir Al-Misbah. "The first explains the conditions that must be met, "That is fulfilled when someone reads (in all senses), namely reading for the sake of Allah. The second commandment describes the benefits we will gain from reading, even repeating it."

Tafsir Al Alaq verses 4

الَّذِي عَلَّمَ بِالْقَلَمِ

Transliteration :

"Who teaches (humans) by means of kalam."

Al-Qalam (القلم) is taken from the word qalama (قلم) which means cutting off the edge of something. The tool for writing is called qalam (pen) because initially the object was made from a material that was cut and sharpened at the end. Sheikh Wahbah Az-Zuhaili in Tafsir Al-Munir explains that the first person to write with a pen was the Prophet Idris 'alaihis salam. This verse shows that in general, Allah teaches humans His knowledge through the medium of the pen (writing). Therefore, reading is very important because by reading we can learn knowledge from previous humans, including from scholars.

Sayyid Qutb in Tafsir Fi Zilalil Qur'an explains that al-qalam (the pen and everything related to it) is the broadest and most profound teaching tool in human life. When this first revelation came down, this essence was not as clear as it is now. Because at that time not many people could read and there was not much literature available.¹⁶ Allah teaches humanity in two ways. First, through human effort to read what has been written with a pen or other means of learning. Second, through direct instruction without human effort. This second method is called "ilmu laduni" (علم لدني). The Prophet Muhammad (peace be upon him) received instruction from Allah through this second method, so it was not essential for him to be able to read or write.¹⁷

Tafsir Al-Alaq verses 5

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Transliteration :

"He taught man what he did not know."

Through reading writing written with a pen, humans can find out what they did not know before. That is one way God teaches humans what humans do not know. Apart from the laduni knowledge which He directly gave to the Prophets and Apostles. The revelation that the Prophet received from Allah, he conveyed to his friends and they also wrote it down on pages. During the time of Caliph Abu Bakr, the codification of the Koran was carried out. During the time of Caliph Uthman, it became a mushaf which we can read until now. Islam

The Prophet also conveyed the knowledge of Allah through his hadiths. At a later date, the hadiths that many had memorized were then written down by the ulama. Likewise the knowledge of the

¹⁶ Dkk Rahmatullah, 'M. Quraish Shihab Dan Pengaruhnya Terhadap Dinamika', *Subuf*, 14.1 (2021), 127–51.

¹⁷ Anis Mauladah;Toha Ma'sum; swanto juni Zulfiah, 'Konsep Kepemimpinan Pendidikan Islam', *Intelektualita: Journal of Education Sciences and Teacher Training*, 12.1 (2023), 172–74.

companions and tabi'in and the scholars. Apart from spoken words, we can now find them in written form. We know what we didn't know before through the medium of the pen. Thus Allah teaches humans what humans do not know.¹⁸ There are no deeper words and no more perfect reason than this verse in stating the importance of reading and writing knowledge in all its branches and parts," said Sheikh Muhammad Abduh in Tafsir Al-Manar when explaining Surah Al-Alaq verses 1-5.

Conclusion

Education according to the Qur'an has two key words: tarbiyah and ta'lim. Tarbiyah means to develop or grow something gradually, while ta'lim is used to indicate the process of guidance and teaching. The word rabb and its derivatives are mentioned 981 times in the Qur'an and are used to describe the attributes of Allah as the Preserver, Educator, Guardian, and Ruler of the Universe. Quran-based education is a planned and gradual approach to providing knowledge and skills to students. Education in Islam has two main goals: drawing closer to Allah swt and achieving happiness in this world and the hereafter. In conclusion, Quran-based education is a planned and gradual approach to providing knowledge and skills to students. Education includes physical, intellectual, and spiritual education. spiritual, social, and aimed at drawing closer to God and achieving happiness in life.

Based on the various explanations above, the word tarbiyah can generally be traced back to three different verbs with related meanings. First, raba, meaning to develop; second, the name yanmu, meaning to grow; and third, from the word rabba-yaribbu, meaning to improve, manage, lead, guard, nurture, or educate. Tarbiyah is the process of developing, nurturing, guarding, administering, imparting knowledge, providing guidance, improvement, and a sense of belonging for students, including their bodies, minds, souls, talents, potential, and feelings, in a continuous, gradual, loving, attentive, gentle, pleasant, wise, and receptive manner, thus forming the perfection of human nature, joy, nobility, and independence, to achieve the pleasure of Allah swt.

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¹⁸ Lusiana Rahmadani Putri and Awada Vera, 'Quraish Shihab and Buya Hamka : The Concept of Multicultural Education from a Qur ' Anic Perspective' Allah مَدَّأْنَا عِزًّا وَمَا أَزِلُّكُمْ اللَّهُمَّ إِنَّكَ عَلَّامُ الْغُيُوبِ قَاتِلِ الْيَاسِقِ 17–1, 2023, 17–1.

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