

THE DUAL DIMENSIONS OF QUR'ANIC REVELATION: INTELLECTUAL AND ETHICAL FOUNDATIONS OF CONTEMPORARY ISLAMIC EDUCATION IN QS. AL-'ALAQ (1–5) AND QS. 'ABASA (1–10)

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Abstract:

This study examines the two fundamental dimensions of Qur'anic revelation as reflected in QS. Al-'Alaq (1–5) and QS. 'Abasa (1–10) and analyzes their relevance for contemporary Islamic education. The primary aim is to elucidate how revelation functions simultaneously as an epistemological foundation for intellectual development and as a moral guide for ethical and humanistic formation. Employing a qualitative library research design, the study analyzes the selected verses through content analysis using a thematic (maudhu'i) tafsir approach, supported by classical and contemporary exegetical sources and scholarly literature on Islamic education. The findings indicate that QS. Al-'Alaq emphasizes literacy, learning, and knowledge acquisition grounded in divine consciousness, while QS. 'Abasa highlights moral sensitivity, equality, empathy, and respect for human dignity within educational interactions. Together, these revelations articulate a holistic, integrative model of Islamic education that unites intellect, spirituality, and character formation. The study implies that contemporary Islamic education should integrate cognitive excellence with ethical cultivation to address modern challenges such as moral disorientation and technocratic learning. However, the study is limited by its reliance on textual analysis and its focus on two Qur'anic passages. Future research is recommended to include empirical studies and broader Qur'anic themes to enhance practical applicability across diverse educational contexts.

Keywords:

Qur'anic Revelation; Islamic Education; Intellectual and Moral Integration

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INTRODUCTION

Revelation has historically functioned as a foundational source for the formation of civilizations, ethical systems, and educational paradigms, particularly within the Islamic intellectual tradition where knowledge is inseparable from divine guidance.¹ In the contemporary global context, education is increasingly shaped by instrumental rationality and market-oriented epistemologies that often marginalize spiritual and moral dimensions.² This tendency raises critical concerns for Islamic education, which is normatively grounded in revelation as a source of meaning, value, and orientation for human development.³ The Qur'an positions revelation not merely as sacred text but as an epistemic framework that integrates intellect, ethics, and social responsibility.⁴ Accordingly, revisiting revelatory foundations becomes an urgent task for addressing the imbalance between knowledge and morality in modern educational systems.⁵

Previous scholarship has extensively examined the relationship between revelation and reason as a core issue in Islamic thought and educational philosophy.⁶ Studies on epistemological integration emphasize that revelation provides normative orientation while reason functions as an interpretive and operational tool in the pursuit of knowledge.⁷ Within this

¹ L Elouazzani, "Human Dignity and the Pursuit of Knowledge in Islamic Thought: Insights from the Quran," *Journal of Infrastructure, Policy and Development* 8, no. 12 (2024), <https://doi.org/10.24294/jipd.v8i12.9129>.

² R W Hefner, "The Best and Most Trying of Times: Islamic Education and the Challenge of Modernity" (Boston University, Institute on Culture, Boston, MA, United States: Taylor and Francis, 2025), 99-123, https://doi.org/10.5117/9789462987593_cho4.

³ M Zacky and M Moniruzzaman, "'Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate," *Social Epistemology* 38, no. 4 (2024): 511-25, <https://doi.org/10.1080/02691728.2023.2227945>.

⁴ A O Alsuhaymi and F A Atallah, "Reason and Revelation in Ibn Taymiyyah's Critique of Philosophical Theology: A Contribution to Contemporary Islamic Philosophy of Religion," *Religions* 16, no. 7 (2025), <https://doi.org/10.3390/rel16070809>.

⁵ M Muslih and M Taqiyuddin, "THE INTEGRATION OF SCIENCE AND RELIGION: ANALYSING RESEARCH PARADIGMS IN INDONESIAN STATE ISLAMIC UNIVERSITIES THROUGH A LAKATOSIAN LENS," *Afkar* 27, no. 1 (2025): 165-202, <https://doi.org/10.22452/afkar.vol27no1.5>.

⁶ F Griffel, *The Formation of Post-Classical Philosophy in Islam* (Yale University, New Haven, CT, United States: Oxford University Press, 2021), <https://doi.org/10.1093/oso/9780190886325.001.0001>.

⁷ M Shamsaei and M Golshani, "Commonalities of the Abrahamic Religions in the Worldview of Science: Metaphysical Presuppositions of Science," *Journal of Philosophical Investigations* 17, no. 45 (2023): 300-316, <https://doi.org/10.22034/JPIUT.2024.58674.3608>.

framework, Islamic education is understood as a process of cultivating intellectual rigor alongside spiritual consciousness.⁸ The Qur'anic emphasis on learning and reflection has therefore been interpreted as a mandate for educational engagement that transcends rote transmission of knowledge.⁹ Such perspectives have reinforced the view that revelation-based education remains relevant for addressing ethical and existential questions in modern societies.¹⁰

More specifically, QS. Al-'Alaq (1–5) has been widely discussed as a foundational text for Islamic educational philosophy due to its emphasis on reading, knowledge acquisition, and divine origin of all learning.¹¹ Scholarly interpretations highlight that the command to read signifies an epistemic awakening rooted in awareness of God as the ultimate source of knowledge.¹² This surah is frequently positioned as a paradigm for integrating cognitive development with spiritual intentionality. In this sense, learning is framed not as a value-neutral activity but as a moral and spiritual endeavor.¹³ Such readings have contributed to a robust theoretical understanding of revelation as the axis of Islamic educational epistemology.

In parallel, QS. 'Abasa (1–10) has attracted scholarly attention for its ethical and pedagogical implications, particularly concerning empathy, humility, and respect for human dignity.¹⁴ Interpretive studies underline that the narrative context of this surah conveys a powerful moral lesson about prioritizing sincerity and inclusivity in human interaction. Within

⁸ N Junoh et al., "The Mid-Century Model of Critical Thinking: Shah Wali Allah Al-Dihlawi," *International Journal of Islamic Thought* 24, no. 1 (2023): 145–56, <https://doi.org/10.24035/ijit.24.2023.277>.

⁹ N M Al-Aadili and T H Shardaghy, "A Pragmatic Manifestation of Monologic and Dialogic Argumentation in the Holy Qur'an," *Eurasian Journal of Applied Linguistics* 9, no. 3 (2023): 1–9, <https://doi.org/10.32601/ejal.903001>.

¹⁰ K Aljunied, "Bringing Rationality Back: Harun Nasution and the Burden of Muslim Thought in Twentieth-Century Southeast Asia," *Journal of Islamic and Muslim Studies* 6, no. 1 (2021): 29–55, <https://doi.org/10.2979/jims.6.1.02>.

¹¹ Elouazzani, "Human Dignity and the Pursuit of Knowledge in Islamic Thought: Insights from the Quran."

¹² R Eshagi and M F Eshkevari, "A Plan for the Proper Methodology in First Philosophy with Emphasis on the Views of Contemporary Iranian Thinkers," *Journal of Philosophical Theological Research* 24, no. 2 (2022): 115–41, <https://doi.org/10.22091/jptr.2022.7456.2645>.

¹³ Zacky and Moniruzzaman, "Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate."

¹⁴ A Ismail and A Solahuddin, "Psychology of Patience and Semantic Approach to the Qur'an: Meaning of Qāla on Istirjā' Verse," *Cogent Arts and Humanities* 10, no. 1 (2023), <https://doi.org/10.1080/23311983.2023.2168342>.

educational discourse, this surah is often cited as a corrective to elitist or utilitarian approaches to teaching and learning. The emphasis on ethical sensitivity aligns with broader Islamic conceptions of education as character formation rather than mere skill acquisition.¹⁵ Consequently, QS. 'Abasa has been positioned as a key textual source for moral pedagogy in Islamic education.¹⁶

Beyond textual interpretation, a number of studies have explored the role of revelation in shaping holistic educational models that respond to contemporary social challenges. Integrative approaches argue that Islamic education must address psychological, social, and spiritual dimensions in response to issues such as digital disruption and moral fragmentation.¹⁷ Revelation-based values are increasingly viewed as resources for fostering resilience, ethical awareness, and social responsibility among learners. Comparative and interdisciplinary research further demonstrates that revelatory epistemologies offer viable alternatives to purely secular educational paradigms. These contributions collectively affirm the enduring relevance of revelation for educational theory and practice in diverse contexts.¹⁸

However, despite the richness of existing literature, significant gaps remain in how Qur'anic educational values are contextualized within contemporary Islamic education. Many studies remain largely theoretical, focusing on abstract principles without articulating their practical implications for current educational challenges shaped by globalization and modernity.¹⁹ In particular, analyses of QS. Al-'Alaq and QS. 'Abasa are often treated separately, resulting in fragmented understandings of cognitive and

¹⁵ A Sodik, R Ratnasari, and I Mawardi, "Analysis of the Effect of Islamic Leadership and Job Satisfaction on Sharia Engagement and Employee Performance of Islamic Banks in Indonesia," *Cogent Business and Management* 11, no. 1 (2024), <https://doi.org/10.1080/23311975.2024.2362772>.

¹⁶ J Arroisi et al., "Understanding God as Reality: Analysis of the Ontological Approach in the Tradition of Islamic Philosophy and Sufism," *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 138–63, <https://doi.org/10.32350/jitc.121.07>.

¹⁷ S M Amin et al., "Strengthening Muslim Family Faith and the Importance of Da'wah in the Digital Age: Insights from Scholars of Al-Aziziyah Samalanga Islamic Boarding School through the Lens of Islamic Philosophy," *El-Usrah* 8, no. 1 (2025): 406–27, <https://doi.org/10.22373/q48epp30>.

¹⁸ Hefner, "The Best and Most Trying of Times: Islamic Education and the Challenge of Modernity."

¹⁹ A Irwan Santeri Doll Kawaed et al., "INTEGRATION OF KNOWLEDGE: Comparison of Experiences in Malaysian and Indonesian Universities," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 49, no. 2 (2025): 269–92, <https://doi.org/10.30821/miqot.v49i2.1254>.

ethical dimensions of revelation.²⁰ This separation risks obscuring the integrative nature of Qur'anic pedagogy, which simultaneously addresses intellect and character. As a result, the potential of these surahs to inform a coherent paradigm of contemporary Islamic education remains underexplored.

In response to these limitations, this study focuses on analyzing the two complementary aspects of revelation embodied in QS. Al-'Alaq (1–5) and QS. 'Abasa (1–10) and their relevance to contemporary Islamic education. The study aims to demonstrate that these surahs represent an integrated educational framework that unites epistemic pursuit with ethical and spiritual formation. By situating their meanings within present-day educational contexts, this research seeks to bridge the gap between classical Qur'anic insights and modern pedagogical needs. The findings are expected to contribute to the development of a more holistic paradigm of Islamic education grounded in revelation. Ultimately, this study aspires to enrich contemporary discourse on Islamic education by reaffirming revelation as a living and transformative source of knowledge and values.

RESEARCH METHODS

This study employed a qualitative research design using a library research methodology to examine the educational meanings embedded in Qur'anic revelation and their relevance to contemporary Islamic education. A qualitative approach was selected because it enables in-depth, interpretive engagement with normative religious texts and their conceptual implications for educational theory and practice. The methodological orientation of the study is interpretive-analytical, focusing on understanding meaning rather than measuring variables. This design is appropriate for research that seeks to explore values, concepts, and paradigms derived from revelation within an educational framework. Accordingly, the study situates the Qur'an as the primary source of data, supported by authoritative interpretive literature.

²⁰ C A Zargar, *Religion of Love: Sufism and Self-Transformation in the Poetic Imagination of 'Attār* (University of Central Florida, Department of Philosophy, Orlando, FL, United States: State University of New York Press, 2024), <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105021678313&partnerID=40&md5=c9238517e3b95580035bee8146372aid>.

The research procedures began with the identification of QS. Al-'Alaq (1-5) and QS. 'Abasa (1-10) as the core textual units of analysis based on their thematic relevance to knowledge, ethics, and pedagogy. Relevant classical and contemporary tafsir works were then systematically reviewed to capture diverse interpretive perspectives on the selected verses. This step was followed by the classification of interpretive insights according to recurring educational themes such as epistemology, morality, and human dignity. The procedures emphasized contextual reading to avoid decontextualized or atomistic interpretations of the verses. Each stage was conducted sequentially to ensure conceptual coherence and analytical depth.

The primary tools used in this study were documented textual sources, including classical tafsir literature, contemporary Qur'anic studies, and peer-reviewed academic journals on Islamic education. Digital academic databases and online journal repositories were utilized to access up-to-date scholarly works relevant to revelation-based education. Reference management software was employed to organize sources and ensure systematic documentation. No empirical instruments or field-based technologies were used, as the study relied entirely on textual and conceptual analysis. These tools collectively supported rigorous engagement with both primary and secondary data sources.

Data collection was conducted through documentation techniques by compiling relevant texts that discuss the meanings and educational implications of the selected Qur'anic verses. The collected data were analyzed using content analysis with a thematic (*maudhu'i*) tafsir approach, which involves gathering and interpreting Qur'anic material based on shared themes. This analytical process enabled the identification of core educational values and their interrelationships across the two surahs. The analysis moved from textual interpretation to conceptual synthesis by relating Qur'anic insights to contemporary educational challenges. Through this process, the study developed an integrative understanding of knowledge-oriented and ethics-oriented dimensions of revelation.

To ensure reliability and validity, data triangulation was applied by comparing interpretations across multiple authoritative tafsir sources and scholarly works. Consistency of themes was examined by repeatedly reviewing the data and refining analytical categories. Interpretive validity

was strengthened through adherence to established principles of Qur'anic interpretation, including attention to textual context and thematic coherence. Analytical transparency was maintained by clearly documenting each step of the research process. These measures collectively enhanced the trustworthiness and scholarly rigor of the study's findings.²¹

FINDINGS AND DISCUSSION

The present study is grounded in the central research question concerning how QS. Al-'Alaq (1-5) and QS. 'Abasa (1-10) articulate two complementary dimensions of revelation and their relevance for contemporary Islamic education. Existing scholarship has widely emphasized the integration of revelation and reason as a foundation for moral and intellectual development in Muslim societies. Studies on Islamic epistemology further affirm that revelation functions not merely as doctrinal guidance but as a dynamic source shaping educational paradigms and human formation. Within this context, the Qur'anic discourse on knowledge and ethics offers a fertile framework for rethinking education amid modern challenges of instrumental rationality and moral fragmentation. Therefore, revisiting these two early revelations provides a theoretically robust entry point to address contemporary debates on holistic Islamic education.

Restating the main findings, the analysis demonstrates that revelation in Islam embodies an epistemological function that legitimizes knowledge acquisition while orienting it toward divine purpose. QS. Al-'Alaq (1-5) establishes learning, literacy, and intellectual inquiry as sacred acts rooted in divine command, reinforcing the idea that knowledge originates from and returns to God.²² This result highlights that Islamic education is not value-neutral but intrinsically theocentric, integrating cognition with spirituality. Such an understanding resonates with broader discussions on harmonizing rational inquiry and faith in Islamic thought.²³ Consequently,

²¹ Sugiyono, "Pengumpulan Data Dan Instrumen Penelitian" 1 (2013): 1-9.

²² u. Kurniati, "INTEGRATION BETWEEN REASON AND REVELATION IN THE GROUNDING OF ISLAMIC LAW IN THE CONTEMPORARY ERA," *Jurnal Al-Dustur* 7, no. 2 (2024): 222-35, <https://doi.org/10.30863/aldustur.v7i2.7704>.

²³ Aljunied, "Bringing Rationality Back: Harun Nasution and the Burden of Muslim Thought in Twentieth-Century Southeast Asia."

the findings reaffirm revelation as the primary epistemic foundation of Islamic educational philosophy.

A further important result concerns the ethical and social dimension of revelation articulated in QS. 'Abasa (1–10). The gentle divine reproach directed at the Prophet underscores that moral sensitivity, empathy, and inclusivity are indispensable elements of prophetic pedagogy. This finding emphasizes that educational success in Islam is not measured solely by intellectual transmission but by ethical engagement with learners, especially the marginalized.²⁴ The results thus reveal revelation as an active moral regulator that shapes attitudes, behaviors, and educational relationships. Such an emphasis positions Islamic education as inherently humanistic while remaining firmly anchored in divine guidance.

Taken together, the results indicate that QS. Al-'Alaq and QS. 'Abasa represent two inseparable sides of revelation: intellectual cultivation and moral formation. This duality reflects a holistic educational vision that integrates reason, spirituality, and social ethics within a single revelatory framework. The study finds that neglecting either dimension risks producing educational imbalance, either technocratic rationalism or moralistic formalism. This insight aligns with broader critiques of dichotomous educational models that separate cognitive excellence from ethical responsibility.²⁵ Hence, the findings underscore the Qur'an's role in shaping an integrative and balanced educational paradigm.

When compared with previous studies, these findings strongly support research emphasizing the harmony of revelation and reason in Islamic intellectual history. Prior analyses of epistemological integration in Islamic theology and law similarly argue that revelation provides normative direction while reason operationalizes knowledge in context. The present results reinforce these arguments by grounding them directly in early Qur'anic revelations rather than later theoretical constructions. Moreover, they complement comparative studies that highlight revelation as a

²⁴ N Davids, "An Educational Opportunity for (Re)-Scripting Gender Justice as an Imperative of Faith and Citizenship: A South African Case," *British Journal of Religious Education* 45, no. 2 (2023): 162–71, <https://doi.org/10.1080/01416200.2022.2123305>.

²⁵ A R Zakaria, A Setiawan, and M Hasan, "Integration of Critical Pedagogy in Islamic Education: A Case Study of Pre-Service Teacher Training," *British Journal of Religious Education*, 2025, <https://doi.org/10.1080/01416200.2025.2560905>.

safeguard against relativism in moral and educational discourse.²⁶ Thus, this study extends existing literature by linking classical Qur'anic texts to contemporary educational concerns.

At the same time, the findings nuance earlier research by foregrounding the ethical corrective embedded in QS. 'Abasa, which is less emphasized in some integration-focused studies. While much literature prioritizes intellectual synthesis between science and religion, this study demonstrates that ethical sensitivity is equally foundational to Islamic education. The results also resonate with works highlighting inclusive and student-centered approaches grounded in religious ethics.²⁷ In this sense, the study complements and partially challenges overly cognitive-oriented interpretations of Islamic educational reform. It suggests that moral empathy must be treated not as an auxiliary outcome but as a core educational objective.

The explanatory framework for these findings lies in the Qur'anic conception of revelation as guidance for both intellect and conduct. Revelation addresses human cognition through commands to read, reflect, and learn, while simultaneously shaping moral consciousness through ethical narratives and corrective discourse. The significance of this lies in its capacity to respond to modern educational crises characterized by moral disengagement despite informational abundance. Nevertheless, the interpretation of these findings should remain cautious, as contextual differences may affect how Qur'anic values are operationalized in diverse educational systems. Even so, the integrative model offered by these revelations remains normatively compelling.

The implications of these findings are substantial for contemporary Islamic education. Integrating the intellectual ethos of QS. Al-'Alaq with the ethical sensitivity of QS. 'Abasa can inform curriculum design, pedagogical strategies, and teacher formation. Such integration supports broader educational goals of producing learners who are intellectually capable, morally grounded, and socially responsive. In practical terms, this model aligns with efforts to balance literacy, critical thinking, and character

²⁶ P G O Sunkudon, "Responding to Epistemic Relativism in Indonesia: A Presuppositionalist Perspective from Van Til," *Journal of Religious and Theological Information*, 2025, <https://doi.org/10.1080/10477845.2025.2593058>.

²⁷ Davids, "An Educational Opportunity for (Re)-Scripting Gender Justice as an Imperative of Faith and Citizenship: A South African Case."

education within faith-based institutions. Ultimately, the study suggests that a revelation-based educational paradigm offers a viable and principled response to the challenges of modernity without sacrificing spiritual authenticity.

Discussion

The Concept of Revelation (Wahyu)

Etymologically, the term *wahyu* (الوحي) derives from the Arabic root *awhā-yūhī-waḥyan*, which conveys meanings such as a signal, a subtle indication, or a message delivered swiftly and discreetly. Terminologically, within the religious framework of Islam, revelation refers to divine communication from Allah to His chosen messengers for the purpose of conveying guidance, law, and ultimate truth to humanity. Revelation thus occupies a central epistemological position in Islam, functioning as the primary source of knowledge, values, and normative principles that govern religious belief, morality, law, and education. It is not merely informational but transformative, orienting human cognition and behavior toward divine purpose. Consequently, revelation constitutes the foundational axis upon which the entire Islamic worldview is constructed.

Revelation may also be understood as a form of concealed communication directed exclusively to specific individuals, namely the prophets and messengers. Classical exegete al-Bayḍāwī defines revelation as the speech of Allah conveyed to a prophet through a special mode, whether mediated by the Angel Gabriel or delivered without intermediary. A similar understanding is articulated by contemporary Qur'anic scholar Quraish Shihab, who characterizes revelation as a unique form of divine-human communication that transcends ordinary sensory perception and remains accessible only through faith. In this view, revelation is a metaphysical and spiritual phenomenon beyond empirical verification. Muhammad Abduh further explains revelation as knowledge infused directly by Allah into the consciousness of the Prophet, independent of sensory experience or human mediation.

From these perspectives, revelation can be synthesized as a divine, rapid, and exclusive mode of communication between Allah and His chosen servants. Its principal purpose is to provide guidance and law that lead

humanity toward truth and ultimate well-being in both worldly and eschatological dimensions. Within Islamic educational thought, revelation serves as the ultimate source of all knowledge and moral values, guiding learning and intellectual inquiry toward divine intention. It situates human beings as rational yet faith-oriented agents entrusted with ethical responsibility. Accordingly, revelation forms the cornerstone of Islamic education, ensuring a balanced integration of intellectual, spiritual, and moral dimensions in the pursuit of human perfection.

The Circumstances of Revelation of QS. Al-‘Alaq (1–5) and QS. ‘Abasa (1–10)

QS. Al-‘Alaq (1–5) represents the first revelation bestowed upon the Prophet Muhammad during his retreat in the Cave of Ḥirā’, marking the commencement of prophethood and a new spiritual epoch for humanity. According to the majority of Qur’anic exegetes, these verses were revealed while the Prophet was engaged in deep contemplation, distancing himself from the moral corruption and theological deviations prevalent in Meccan society. The command “*Iqra*” (Read) conveyed by the Angel Gabriel signifies not merely the act of reading text but an imperative to comprehend divine signs and cultivate faith-based intellectual awareness. Ibn Kathīr emphasizes that this command initiates a cognitive awakening rooted in recognition of divine sovereignty.²⁸ Hamka further interprets this moment as a decisive transition from the era of *Jāhiliyyah* to a civilization grounded in knowledge and education, where learning is elevated to an act of worship.²⁹

Quraish Shihab underscores that this revelation establishes a foundational principle of Islamic epistemology, namely that all knowledge originates from Allah and must be pursued with theological consciousness. The phrase “*Read in the name of your Lord who created*” affirms that intellectual activity in Islam is inherently value-laden and spiritually oriented. Fazlur Rahman interprets the revelation of QS. Al-‘Alaq as the initial integration of revelation, reason, and knowledge within the Islamic

²⁸ Abdullah, *Tafsir Ibnu Katsir Jilid 10*, trans. M. Abdul Ghoffar and Abu Ihsan al-Atsari (Jakarta: Pustaka Imam Asy-syafi’i, 2017).

²⁹ Ihsan Nurmansyah and Sherli Kurnia Oktaviana, "Urgensi Belajar Dan Bersujud Dalam Qs. Al-‘Alaq Ayat 1 Dan 19: Kajian Munasabah Al-Qur’an," *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (2023).

tradition. Thus, the background of this first revelation signifies not only a spiritual event but also the genesis of an educational paradigm that harmonizes intellectual development with spiritual awareness.

In contrast, QS. 'Abasa (1-10) was revealed as a subtle divine reproach to the Prophet Muhammad during his engagement with Meccan elites, such as 'Utbah ibn Rabī'ah and Abū Jahl. At that moment, 'Abdullāh ibn Umm Maktūm, a blind companion, approached the Prophet seeking religious instruction. The Prophet's momentary turning away prompted divine correction through the verses "*Abasa wa tawallā*" (He frowned and turned away). Ibn Kathīr explains that this revelation affirms that human worth in the sight of Allah is not determined by social status but by sincerity and the pursuit of truth. Al-Marāghī further highlights the educational principle of human equality embedded in this revelation.³⁰

Hamka interprets QS. 'Abasa as a profound pedagogical lesson emphasizing inclusivity and attentiveness to all seekers of knowledge. Quraish Shihab views the revelation as an ethical reminder that empathy and social sensitivity are integral to prophetic character and educational leadership. The divine reproach is not punitive but formative, serving as moral instruction for both the Prophet and the community. Consequently, QS. 'Abasa exemplifies the ethical dimension of revelation, underscoring justice, empathy, and human dignity in educational and da'wah practices. Together, QS. Al-'Alaq and QS. 'Abasa demonstrate that revelation shapes both intellectual consciousness and moral sensitivity.

The Two Essential Dimensions of Revelation in QS. Al-'Alaq and QS. 'Abasa within Islamic Education

Revelation in Islam performs two complementary functions: intellectual guidance and moral formation. QS. Al-'Alaq (1-5) and QS. 'Abasa (1-10) exemplify this balance within the Qur'anic educational vision. QS. Al-'Alaq establishes the epistemic foundation of Islamic education through its emphasis on reading, learning, and reflection. Quraish Shihab explains that the command "*Iqra*" affirms that intellectual activity must be grounded in divine consciousness. Education in Islam, therefore, is not

³⁰ Yudelnilastia, "Inspirasi Surat 'Abasa Terkait Konsep Pembelajaran Pendidikan Agama Islam Untuk Difabel," *Mauizhah: Jurnal Kajian Keislaman* 12, no. 2 (2023).

limited to knowledge acquisition but aims to cultivate spiritual awareness that directs knowledge toward transcendence. This view resonates with Harun Nasution's assertion that revelation guides reason to function rationally within a divine moral framework.

Conversely, QS. 'Abasa represents the moral and social dimension of revelation. The divine correction addressed to the Prophet underscores the necessity of empathy, humility, and justice in educational and communicative practices. Hamka emphasizes that this revelation affirms human equality in access to knowledge, prohibiting discrimination based on social or physical conditions. From an educational standpoint, QS. 'Abasa teaches that success in education is measured not solely by intellectual achievement but by the quality of human relationships and moral sensitivity.

While QS. Al-'Alaq focuses on the cultivation of intellect, QS. 'Abasa emphasizes purification of the heart. Al-Marāghī argues that these two revelations together form a holistic paradigm of Islamic education. Al-'Alaq nurtures literacy, inquiry, and scientific engagement, whereas 'Abasa instills ethical values, justice, and compassion. This integrative vision aligns with al-Attas's concept of *ta'dīb*, which defines education as the formation of adab rather than the mere transmission of information.³¹

From a philosophical perspective, these revelations establish a model of revelation-based education that integrates intellect, ethics, and action. Fazlur Rahman asserts that revelation not only commands thinking but also provides moral direction for intellectual outcomes.³² Accordingly, QS. Al-'Alaq promotes epistemological engagement, while QS. 'Abasa offers an ethical framework for applying knowledge. This confirms that Islamic education is inherently integrative and holistic, rejecting dichotomies between reason and morality.³³

³¹ Abdul Rosyad, "Terminologi Ta'dib Dalam Perspektif Syed Mohammad Naquib Al-Attas," *Journal of Innovation Research Knowledge* 1, no. 10 (2022).

³² Fadilah Fadilah and Ridwan Tohopi, "Fitrah Dalam Pendidikan Islam Menurut Hasan Langgulung," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 5, no. 2 (2020).

³³ Ainun Salida et al., "Teori Kontemporer Fazlur Rahman Mengenai Wahyu Al-Qur'an Hadir Dalam Terma-Terma," *Al-Munqidz: Jurnal Kajian Keislaman* 12, no. 1 (2024).

Relevance for Contemporary Islamic Education

Islamic education in Indonesia today faces profound challenges stemming from digital transformation, globalization, and moral disorientation. Declining Qur'anic literacy, weakened social empathy, and the rise of intolerance in digital spaces indicate an educational imbalance that privileges cognition over spirituality and ethics. In this context, the dual dimensions of revelation in QS. Al-'Alaq (1-5) and QS. 'Abasa (1-10) provide foundational values for reconstructing a holistic and contextually relevant Islamic educational paradigm. QS. Al-'Alaq reinforces *iqra'* as a symbol of literacy culture and faith-based intellectual pursuit, aligning with national initiatives such as Qur'anic literacy movements. Quraish Shihab emphasizes that this revelation forms the basis of a civilization of knowledge that integrates faith and reason.

QS. 'Abasa, meanwhile, offers moral guidance highly pertinent to educational environments that remain overly achievement-oriented.³⁴ Studies indicate that the values embedded in this surah resonate with principles of inclusivity and social empathy central to contemporary educational discourse. The Qur'anic narrative affirms the equal right of all learners to attention and opportunity.³⁵ Hamka reinforces this view by asserting that true educators must demonstrate humility, justice, and sensitivity to learners' needs. These values align with student-centered learning and character education frameworks.

Together, these revelations affirm the necessity of balancing cognitive and affective dimensions in education. QS. Al-'Alaq nurtures critical thinking and intellectual vigor, while QS. 'Abasa instills empathy, equality, and respect for human dignity. Hasan Langgulung's conception of Islamic education as the formation of balanced individuals intellectually, physically, and spiritually finds strong resonance here. Practically, these values may be operationalized through curriculum integration, empathetic pedagogical methods, and school cultures grounded in ethical formation.³⁶

³⁴ Syekh Ahmad Mustafa Maraghi, *Tafsir Al-Maraghi* (Dar al-Fikr, 2001).

³⁵ Agung Setiyawan and Hilda Fauziyah, "Study of Linguistics and Educational Values Contained in Surah Al-Alaq Verses 1-5: Kajian Ilmu Lingustik Dan Nilai Pendidikan Yang Terkandung Dalam Surah Al-Alaq Ayat 1-5," *Edulab: Majalah Ilmiah Laboratorium Pendidikan* 8, no. 1 (2023).

³⁶ Muammar Zuhdi Arsalan, Zuhdiah Zuhdiah, and Zulfianah Sunusi, "Nilai Pendidikan Islam Dalam Al-Qur'an Surat 'Abasa," *AL-HIKMAH* 4, no. 2 (2022).

In conclusion, the two dimensions of revelation underscore that Islamic education must transcend dichotomies between religious and secular knowledge, or between rationality and spirituality. Fazlur Rahman emphasizes that revelation serves simultaneously as intellectual inspiration and moral compass. Within the Indonesian context, this integrative vision strengthens Islamic educational identity amid global challenges while preserving spiritual and cultural roots. QS. Al-‘Alaq teaches “thinking with faith,” and QS. ‘Abasa teaches “knowledge with adab,” together forming the conceptual and moral foundation for reconstructing Islamic education in the twenty-first century.

CONCLUSION

This study set out to examine the two fundamental dimensions of revelation embodied in QS. Al-‘Alaq (1–5) and QS. ‘Abasa (1–10) and to clarify their relevance for contemporary Islamic education. The findings demonstrate that revelation functions simultaneously as an epistemological foundation that legitimizes intellectual inquiry and as a moral compass that shapes ethical sensitivity, empathy, and social responsibility within the educational process. QS. Al-‘Alaq establishes learning, literacy, and the pursuit of knowledge as acts grounded in divine consciousness, while QS. ‘Abasa underscores the primacy of human dignity, equality, and compassion in pedagogical relationships. Together, these revelations articulate a holistic educational paradigm that integrates intellect, spirituality, and character formation, thereby challenging dichotomous approaches that separate cognitive excellence from moral development. The study contributes to the field of Islamic education by offering a revelation-based framework that is both normatively rooted in the Qur’an and responsive to the challenges of modernity, particularly those posed by technological advancement and moral disorientation.

Despite these contributions, the study is limited by its reliance on qualitative textual analysis and selected exegetical sources, which may not fully capture the diversity of contemporary educational contexts or empirical practices. The focus on two Qur’anic passages, while analytically purposeful, also restricts the scope of generalization to the broader Qur’anic educational discourse. Future research is therefore recommended

to extend this framework through comparative studies of additional Qur'anic texts, empirical investigations in educational institutions, and interdisciplinary approaches that engage pedagogy, psychology, and curriculum studies. Such further inquiry would strengthen the practical applicability of revelation-based education and deepen understanding of how Qur'anic values can be systematically integrated into contemporary Islamic educational systems.

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