



EDUCATIVE VALUE IN THE QUR'AN: A STUDY OF SURAH AL-IKHLAŞ, ALFALAQ AND AL-NĀS

Hasbullah¹, Syabuddin Gade², Syahminan³, Silahuddin⁴

Ar-Raniry State Islamic University, Indonesia

Email: hasbullah3mpd@gmail.com¹, syabuddin@ar-raniry.ac.id², syahminan@ar-raniry.ac.id³,
Silahuddin@ar-raniry.ac.id⁴

Corresponding Author: Hasbullah

Keywords

Educational values of the Qur'an, Tawhid (divine) and humanity (insaniyah), character and spiritual education

Abstract

Modern education faces significant spiritual and moral challenges amid technological developments and globalization. The values of monotheism (monotheism) and humanity (insaniyah) in the Qur'an offer solutions to build individuals who are not only intellectually intelligent but also have strong character and spirituality. This research aims to explore the educational values in Surah Al-Ikhlāş, Al-Falaq, and Al-Nās and their relevance in the development of modern education. This study uses a qualitative approach with literature study methods and text analysis through tafsir tahlili. Data is obtained from primary sources, namely the Qur'an, and secondary sources, such as tafsir books, journals, and other related literature. The analysis process involves identifying key themes such as monotheism, protection from evil, and dependence on God. The results of the study show that Surah Al-Ikhlāş emphasizes monotheistic values such as recognition of the oneness of Allah and human dependence on Him, Surah Al-Falaq highlights protection from innate and inner evil, while Surah Al-Nās teaches the importance of asking Allah for protection from the evil whispers of humans and jinn. These values are relevant to building individual characters who are sturdy, tolerant, and caring for the social environment. The implications of this research include the integration of monotheistic and human values in the modern education curriculum through a character-based approach, collaborative learning, and social activities that foster empathy and solidarity.



© 2024 by the authors. Submitted for possible open access publication

under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

1 Introduction

The Qur'an is a verse of Allah SWT which was conveyed through the angel Gabriel to the Prophet Muhammad (saw), and was conveyed to Muslims from generation to generation without any change Anshori, (2013) The perfect Qur'an consists of several letters, words and sentences that are arranged in an orderly and correct manner (Anshori, 2013). The words contain mukjizat, reading the Qur'an according to makhrāj is considered worship, neatly arranged starting from Surah al-Fātihah to Surah al-Nās, 30 Juz, 114 Surah in the Mushaf of Uthman (As-Suyūthi, 2013.). 6236 verses narrated from Hamzah and Sufyān from Ali bin Abi Ṭalib Abd al-Fattāh et al, (2017) he letters⁴ of the Qur'an that

were revealed in Mecca are called Surah Makiyah and Surah Madaniah because they were revealed in Medina. The Qur'an has no match in this perfect and glorious reading (Quraish, 1996).

The Qur'an is a guideline for life that must be firmly held by every human group, in order to get salvation and be believed Rina, (2019) and the philosophy of life for the believers, as well as a bright guide for every human being who hopes in His glory. It is the basis for the development of spiritual and moral identity, according to the words of Allah surah al-Nahl verse 78;

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Translated by the Ministry of Religion 2019: Allah took you out of your mother's womb in a state of ignorance and He made for you hearing, sight, and conscience for you to be grateful (The Qur'an of the Ministry of Religion In MS Word and translated by the Ministry of Religion, 2019).

Hearing is the physical means of the ear as a receiver of sound or words, an Ratna, (1996) eye whose function is to see, to understand and understand something, the actual blindness is not due to the eye that cannot see, but the actual blindness is due to the heart that does not want to think and understand the truth of religious teachings Abd al-Rahmān, (2017). One of the most fundamental crises that plagues modern humans is the spiritual crisis. Because they do not understand the essence of themselves, they are useless and cause humans to become alienated beings to others, and the lack of awareness of the Divine traces causes humans to become tyrannical, negligent, and not good at being grateful.¹ The Qur'an as the holy book of Muslims has a profound educational value, in the context of education integrating divine and human values from the Qur'an to form a generation that is not only intelligent, but ethical and characterful, who has a personality or morality of a person which is used as a basis in determining the way of view, thinking, attitude, and acting (Seyyed H, 1968).

Surah al-Ikhlaṣ affirms the concept of monotheism, which is the oneness of Allah. as the meaning of the word *أَحَدٌ هُوَ* in the first verse He is One, One, One Sayyid Q, (2019) Teach the people to focus on divine values in daily life. Surah al-Falaq asks for protection from all evil and vice. They ask their Lord for help, if there is a problem. Both from the evil of His mind creatures, from sorcerers and people who have desires. Surah al-Nās focuses on protection from evil temptations, both from spirits and humans. Asking for protection from God who nurtures and controls man and is worshipped by man is by presenting the great sa'at of Allah who can reject all evil in general and the evil of the devil who comes and disappears in particular. Therefore, this study aims to explore how the educational values of divine and human beings are (Raden A, et all 2019). In these three letters, they can be integrated in the learning process, so that they can make a significant contribution to character education in the modern era. So as to create individuals who are qualified, have faith, and care about their social environment. The author examines the educational value of the Qur'an in the study of surah al-Ikhlaṣ, al-falaq and surah al-Nās because, *first*, because the Qur'an is a guideline for Muslims, in order to function as a guideline for studying its contents with the science of interpretation, understanding and application in daily life. relevant to the verse of the Qur'an which was first revealed in relation to the education of the people who were ordered to read it (Sudiyono, 2009).

Overall, these three letters provide a framework of values that support moral and spiritual education, encouraging individuals not only to worship but to interact well in society, giving birth to honesty traits that are very important for shaping students' character and integrity in education. This honesty not only shapes academic grades, but also valuable life skills in the future. Honest human beings who have a clean heart, maturity of soul, maturity, have the wisdom of attitudes and the deepest conscience of humans (Imam, et all 2021). *Second*, because the Qur'an is the main source of Islamic educational value for Muslims (Abdurrahman, 1983). Emphasizing the importance of science and education, reading and learning to understand the universe, and educating oneself. According to the words of Allah in surah al-'Alaḳ (96:1-5),

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Translation: Read with (say) the name of your Creator God!. He created a human being from a clot of blood. Read! Your Lord is the Most Honorable. who teach (humans) with a Pen. He teaches man what he does not know.

Some of the educational principles in the Qur'an include: *First* , encouraging Muslims to continue to seek knowledge and knowledge as a form of worship and devotion to Allah. *Second* , it teaches moral and ethical values, honesty and justice that can be applied on a daily basis. *Third* , it provides educational guidance in the family, including how to educate children with Islamic values. *Fourth* , the importance of self-development, both in spiritual, mental, and physical aspects. *Third* , Surah al-Ikhlāṣ, al-Falaq, and al-Nās There are educational values that can be used as a foundation in the development of teacher competence, the quality of graduates and the curriculum. Competence is a rational behavior to achieve the necessary goals in accordance with the expected conditions (E. Mulyasa, 2007). Ability to have knowledge and skills as a teacher (Syaiful, 2005). To be able to do something in the teacher's job, he must have abilities in the form of knowledge, attitudes and skills that are in accordance with the teacher's field of work (Ulbert, 2002). Human beings are qualities of perfect human beings who have human qualities that are in harmony with the body and spirit, the world and the hereafter. Humans who are moral both individually and socially, humans who are critical, *ijtihad*, dynamic, have a scientific and forward-looking attitude, and become humans who prosper the earth (Muhaimin, 2005). Curriculum development is a very important process in education to ensure that the material taught is relevant and appropriate to the needs of students. Curriculum development activities produce a curriculum in the teaching and learning process, which connects one component to another to produce a better curriculum; activities of design, implementation, assessment and improvement of the curriculum (M. Kamilus, 2018).

Value is the concept of attitudes and beliefs towards something that is considered valuable that human beings, both individually and socially, which are normative, objective and universal, as a life ideal, can encourage individuals or social groups to realize it (M.Asrori, 2008). Values are a reference for behavior that is needed in relation to Allah SWT, oneself, and fellow humans (Sidi, 1981). It is abstract and ideal, not a concrete object, a fact, a question of right and wrong, which requires empirical proof, but an appreciation of what is desired and what is not wanted.

The educational value to achieve a complete human being, motivation encourages humans to develop their natural potential as much as possible through lifelong education, it is educational, can provide knowledge, insight, understanding and teaching (Department of Religion Affairs of The Republic of Indonesia, 2007). Education is a conscious effort to plan the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves and society, nation and state (I.Wayan, 2010). The influence given to children to have perfect abilities and full awareness of social relationships and their duties Binti, (2009) to develop intellectual, emotional, aesthetic and spiritual aspects Sumiarti, (2016), so that they can adapt to their environment that causes changes in them can function well in the life of society (Oemar, 2008).

Educational values that can influence positive behavior in individual and social life, which are useful for a person's life in relation to God, oneself and fellow humans, can be obtained through the educational process. Education includes the quality of intelligence, scientific values, moral values, and religious values, all of which are summarized in the goal of education, which is to develop an ideal personality (Jalaluddin, et all 2009). The method used by *tafsir tahlili* is to interpret the Qur'an in detail and sequentially, explain the *mufradat* of the verse, word for word, explain the meaning of language and *nahu*, explain *al-asbābul al-nuzūl*, and mention the relationship of the verse with the previous verse or the *surah* with the previous letter (M.Yusuf, et all 1993).

The author limits the educational value of three letters in the Qur'an, *due first* to the letters *al-Ikhlāṣ*, *al-Falaq*, *al-Nās*. These letters convey important messages that are relevant for self-protection and understanding of Allah. In general, these three letters provide lessons on monotheism, protection

from evil, and vigilance against the temptations of Satan. They show how important it is to have a close relationship with God and to rely on Him for protection and guidance in daily life. However, the educational value in the Qur'an is not limited to these letters alone, but each letter in the Qur'an has a different message and lessons that are relevant to different aspects of life and faith. These three letters are often read in the practice of worship and prayer because of the depth of meaning and the need for protection from various dangers. *Second*, to focus the discussion on the three letters, so that the study does not expand widely, because in the Qur'an there is a lot of educational value when viewed through the lens of Education. *The third reason* is to repeat *the tarbāwi-style tafsīr* to this third surah by obtaining the educational value of *ilāhiyah* and *the value of al-insāniyah*. The concept of *ilāhiyah* is in line with the principles of the Islamic education curriculum which include the principle of universality (comprehensiveness), the principle of linkage with religious values, and the principle of balance between all elements (Al-Syaibani, 1997).

The value of *al-insāniyah* in social interaction based on the values of monotheism will give birth to peace, harmony, mutual love, *ta'awūn*, nurturing, affection, and so on. A society that is plagued by chaos, disharmony, slander, mutual suspicion, violence, unrest, misappropriation, fraud and other criminal acts. avoid disintegration and social rifts. Because every crime and bad deed will bring disaster, not only to himself, but to the destruction of the social system. The view of humanity that is typical of monotheism, in fact, Islamic education has a more solid foundation for the development of a more humane education.

Islamic education is directed at two dimensions, namely the vertical submission dimension and the dialectical-horizontal dimension (Saefudin, 1987). The *vertical* dimension of the relationship between man and God, as evidenced by prayer, students are taught to submit and surrender to Allah, which fosters a sense of discipline and spiritual awareness. The *horizontal dialectical* dimension of social interaction between people, with the values of tolerance, cooperation and building mutual respect. By integrating these two dimensions, Islamic education can form individuals who are not only obedient to Allah, but also have a positive social attitude.

So that it is born from the womb of human education that has a complete commitment to its God, rejects life guidelines that do not come from Allah SWT, is progressive, always assesses the quality of life, traditions, and understands that his life aims to live worship and his life and death are only for Allah alone. To be a tauhīd human being who has a clear purpose in life is built with human beings so that there is harmony between human beings and their God, their environment, their neighbors, and themselves.

This literature review includes various studies that address the educational values in the Qur'an. Handiko, Edi Saputra, and Zulheddi examined the values of education in Surah al-Alaq, highlighting the importance of science and monotheism. Irham Gufroni reviewed the value of monotheism in Surah al-Ikhlās and al-Kafirun, focusing on the belief in the oneness of Allah and tolerance between religious communities. Sabaruddin Garancang examines the education of monotheism, worship, and morals in Surah Luqman, while Maskuri examines the social values in Surah al-Nas, such as compassion and discipline. Wendi Parwanto analyzed the interpretation of Surah al-Falaq, discussing the value of education based on epistemological approaches from various mufassir. Although previous research has addressed educational values in different letters, this study focuses on the letters of al-Ikhlās, al-Falaq, and al-Nas collectively, using tafsir tahlili to explore educational values in a modern context.

Surah al-Ikhlās, al-Falaq, and al-Nās contain profound educational values, especially in the aspects of faith and protection. Surah al-Ikhlās emphasizes pure monotheism, where Allah SWT is the only place on which all beings depend without the help of other beings, and no one is equal to Him. Surah al-Falaq teaches the importance of asking Allah for protection from all forms of evil, both visible and hidden. Surah al-Nās emphasizes protection from the whisperings of Satan and human temptation. The implementation of these values in modern education is very relevant, especially in building a strong character and full of faith in Allah in the midst of the challenges of the times. These

values can be used as the basis in moral and spiritual education to face the temptations of technology and the fast-paced modern life, as well as instill dependence on God as a source of strength and protection. This research is expected to make a theoretical contribution to the development of Qur'an-based and practical educational insights for the application of monotheistic values in daily life, especially in the educational environment and the wider community. Based on the description in the background above, the author wants to study the educational value in the Qur'an with the title of *Dissemination "Educational Value in the Qur'an (Study of Surat al-Ikhlaṣ, al-Falaq and al-Nās)"*

2 Materials and Method

This study uses a type of qualitative research with an analytical descriptive approach. Qualitative research was chosen because it allows for an in-depth exploration of the educational values in Surah Al-Ikhlaṣ, Al-Falaq, and Al-Nās and their implementation in the context of modern education.

The research approach used is the tafsir tahlili approach. This approach involves analyzing the text through the tafsir method to explore the content of educational values in the verses studied. Interpretation is carried out systematically by referring to primary sources such as the Qur'an and authoritative books of tafsir.

The population in this study is all verses of the Qur'an that contain educational values. The research sample was selected purposively, namely Surah Al-Ikhlaṣ, Al-Falaq, and Al-Nās, which are considered to represent the values of divine and human education significantly.

Data was collected through library research. This technique involves gathering information from primary sources such as the Qur'an, books of tafsir (e.g., Tafsir Al-Munir, Fī Zilālil Qur'an, and Tafsir Al-Qurṭubī), as well as secondary sources in the form of journals, books, and relevant articles. Additional data were also obtained through source triangulation to increase the validity of the findings.

Data analysis was carried out using the content analysis method. The analysis steps include: Coding, Identification of key themes related to educational values in Surah Al-Ikhlaṣ, Al-Falaq, and Al-Nās. Classification, Grouping of data based on themes such as the value of monotheism, protection, and social solidarity. Interpretation, Interpretation of the meaning of verses that are relevant to the context of modern education. Conclusion, Conclusions of findings to make theoretical and practical contributions in the development of a curriculum based on Qur'an values.

3 Results and Discussion

Implementation of Educational Values in Surat Al-Ikhlaṣ, Al-Falaq, Al-Nās in the Development of Education in the Modern Era.

Etymologically, implementation is implementation. Meanwhile, in terms of terminology, implementation is an activity, an action taken to achieve a goal. Implementation is an action taken by an authorized individual or official to achieve the goals of a program. A policy is different from what is planned. This is due to distortions in policy implementation which is an important problem that must be overcome by implementers in the hope that a policy design can be implemented successfully.

Etymologically, implementation can be interpreted as an activity related to the completion of work by using methods to obtain results or achieve desired goals. Implementation is an interaction process between setting goals and taking actions to achieve these goals. So the basic essence of its implementation is to "build relationships" and chains so that policies can influence policies. Explaining that there are four elements that need to be considered in applying or carrying out techniques in an activity that contains elements, including: *First*, a number of activities that have been predetermined, *second*, *the existence of a process*, and *third*, the desired results d. concerning the future at a certain time in this world and in the hereafter.

Surah al-Ikhlāṣ

Surah al-Ikhlāṣ verse 1, contains divine and human values that can be implemented in modern education.

Divine Value:

In education, teaching the concept of monotheism, which can be applied by knowing Allah the one God, who created the earth and its contents, which teaches humans what they do not yet know, by emphasizing the importance of presenting Allah in all joints of life as evidenced by worship. Schools or madrasas can hold monotheism programs to build sincerity in life. Instilling good moral values, which are in integrity in the curriculum. For example, integrating Islamic stories in al. The Qur'an has narrated good morals and can be compared with bad morals.

Human Values:

Applying a learning approach that respects the differences of each student. Through the use of differentiated learning methods based on students' needs and abilities. Teaching children about the importance of caring for students by helping others by teaching monotheism, by holding activities to straighten out monotheism that fortifies polytheism. By integrating these values in education, we are not only educating a generation of knowledge, but also those who have good character and are full of empathy. Implementation of divine and human values of Surah al-Ikhlāṣ verse 2, this verse contains divine and human values that can be implemented in modern education. Here are some examples:

Divine Value:

Integrating learning of connection with God as a spiritual value in the curriculum, such as teaching about how to worship, dhikr and pray and reflect on it in life. For example, practicing daily prayer builds a strong spiritual relationship with Allah. Teaching students about the importance of being grateful and remembering God in every achievement, such as organizing thanksgiving events to celebrate the success of Education.

Human Values:

Teaching students to cooperate and support each other as well as assistance in the implementation of worship. For example, creating study groups where students can share knowledge and help each other in understanding the subject matter. Educate students on the importance of empathy and kindness by apologizing and forgiving. Activities such as role-playing or discussions about social situations can help students learn how to communicate with empathy. With the application of these values, education can build strong character, improve social relationships, and deepen students' spirituality in the modern context. Surah al-Ikhlāṣ verse 3 reads, "Allah, the place of dependence." This verse emphasizes the importance of dependence on God, which can be translated in the context of modern education through divine and human values as follows:

Divine Value:

Teaching students the importance of spiritual development by trusting or surrendering to Allah after trying. For example, holding classes that focus on stress management and mental development, where students are taught to remain calm and pray in the face of exams and challenges. Encourage students to the importance of relying on prayer in every step, be it before an exam or in a difficult situation. Schools can hold regular events to pray together, creating an atmosphere that supports spirituality.

Human Values:

Teaching students partnership and support to interdepend and support each other in learning. For example, forming a study group where each member can help each other and share knowledge, building a sense of solidarity. Teach confidence that asking for help is natural and important. Activities such as mentoring, where senior students help juniors in lessons, can build confidence and create a supportive learning environment. By applying these values, modern education not only focuses on the academic aspect, but also shapes students' character and spirituality, helping them become more resilient and empathetic individuals. Surah al-Ikhlas verse 4 reads, "Nothing is equal to Him." This verse emphasizes the uniqueness and majesty of Allah, which can be implemented in modern education through divine and human values as follows:

Divine Value:

Teach students to recognize and appreciate the uniqueness of God's creation, including themselves and others. For example, self-reflection activities in art or creative writing classes, where students can express their unique identities and potentials. Aligning the integration of science and religion of science learning with spiritual values, such as teaching about the wonders of God's creation in biology, physics, or astronomy lessons. For example, the discussion of the uniqueness of the universe and the regularity of the laws of physics as a reflection of God's power.

Human Values:

Building an attitude of tolerance and mutual respect among students appreciating differences from different backgrounds. Discussion or debate activities about cultural diversity and perspectives can be an effective means of increasing understanding and appreciation for each other. Instilling ethical leadership values that every individual has an important role and no one is inferior to the other. Conduct leadership training based on ethical values, where students are taught to lead with integrity and value the contribution of each team member. By applying these values, modern education can help students understand the importance of respecting themselves and others, as well as deepen their respect for God and the uniqueness of His creation.

Surah al-Falaq

Surah al-Falaq verse 1 reads, "Say: 'I take refuge in the Lord who rules the dawn.'" This verse emphasizes protection and hope in God from all evil. The following is the implementation of divine and human values in modern education based on this verse:

Divine Value:

Teaching students spiritual awareness to always seek God's protection and guidance in every aspect of life, including education. For example, holding a meditation or prayer session at the beginning of class to help students focus and feel calm before learning. Encourage students to the importance of courage to face the challenge of fear with the belief that God is always protecting Him. Activities such as motivational talks filled with the theme of courage and hope can be inspiring.

Human Values:

Concern for emotional well-being, by creating a safe and supportive environment for students, where they can share feelings and concerns. For example, holding discussion or counseling groups that allow students to talk about their fears and concerns. Encouraging students to build a sense of solidarity to help each other in dealing with problems, both academic and personal. Students support each other in learning and daily life, can strengthen a sense of togetherness and protect each other. By applying these values, modern education not only focuses on the academic aspect, but also builds students' character and resilience in facing life's challenges, as well as creating a loving and supportive community. Surah al-Falaq verse 2 reads, "From the evil of His creatures." This verse reminds us to take refuge in God from all forms of evil and threats around us.

Divine Value:

Teaching students about the concepts of good and bad in behavior and action. For example, in ethics or character education subjects, students can be invited to discuss the negative effects of bad behavior, as well as ways to avoid it. Encourage students to practice prayer as a way to plead for protection from evil. This can be done by teaching students short prayers at the beginning of class or when facing an exam.

Human Values:

Develop an empathetic attitude towards people who are victims of crime or injustice. Activities such as visits to orphanages or hospitals, where students can interact with those in need, can help develop a sense of care and solidarity.

Implement anti-bullying education programs to create a safe school environment. Through workshops or seminars, students can learn about the negative effects of violence and ways to create an atmosphere of support and mutual respect.

By applying these values, modern education can prepare students to contribute to a better environment, understand the importance of protecting themselves and others from evil, and uphold human values in daily life. Surah al-Falaq verse 3 reads, "And from the wickedness of the night when it is dark." This verse reminds us of the dangers that arise at night, a symbol of uncertainty and potential threats. The following is the implementation of divine and human values in modern education based on this verse:

Divine Value:

Teach students to understand that there is evil that may not be seen and the importance of taking refuge in God in uncertain situations. For example, holding classes on risk management and safety, where students learn about how to take care of themselves and others in a risky environment.

Encourage students to fill the evening with positive activities, such as reading, studying, or worshipping. Schools may hold "inspiration nights" programs where students come together to share knowledge and positive experiences.

Human Values:

Introduce education on the importance of a safe environment, both inside and outside the school. Activities such as safety and first aid training can help students understand how to take care of themselves and others. Invite students to engage in social activities that aim to help the community, especially at night, such as safe environmental monitoring programs. Students can be involved in security patrols of their neighborhoods, helping to maintain safety and order. By applying these values, modern education not only focuses on the academic aspect, but also shapes the character of students who are sensitive to their environment, as well as understanding the importance of guarding themselves and others from threats that may arise, especially in unexpected situations. Surah al-Falaq verse 4 reads, "And from the evil of the witch who breathes into the bond." This verse highlights the dangers of witchcraft and the potential for manipulation, which can be translated in the context of modern education as a reminder of the importance of integrity, honesty, and critical thinking. The following is the implementation of divine and human values from this verse:

Divine Value:

Teaching students to uphold the values of honesty in interacting with others. Activities such as "academic integrity" programs can be held, where students are taught about the consequences of cheating and the importance of doing it right, both in school and in everyday life. Educating students' spiritual development about the dangers of negative influences, such as misleading information or unethical behavior. Schools can hold study or training sessions that discuss how to protect themselves from bad influences with a spiritual approach.

Human Values:

Encourage students with critical education and independent thinking to always question and analyze the information they receive. Activities such as debates or group discussions can help students develop critical thinking skills and understand the impact of the "magic" of information manipulation. Teaching students social awareness of manipulation, about the importance of being aware of social manipulation and information in the media. Media literacy programs can be introduced, where students learn how to recognize fake news and understand how information can be used to manipulate opinions. By applying these values, modern education can equip students with the skills and understanding necessary to deal with a complex world, encouraging them to become individuals who are not only academically intelligent, but also thoughtful and integrity in their actions. Surah al-Falaq verse 5 reads, "And from the evil of the envious when he is spiteful." This verse describes the dangers of envy and spitefulness, which can damage relationships between individuals. The following is the implementation of divine and human values of this verse in modern education:

Divine Value:

Teaching the value of gratitude by Helping students understand the importance of being grateful for what they have. Schools can hold a "Moment of Gratitude" program, where students are invited to write down or share things they are grateful for, so they focus more on positivity and reduce jealousy.

Encourage students to progress in togetherness to support and collaborate with each other rather than compete negatively. Activities such as group projects or buddy systems can be integrated into the curriculum, where students learn to work together and appreciate the strengths of others.

Human Values:

Build awareness about the importance of empathy and understanding towards others. Schools can hold workshops on emotional intelligence, where students are taught to understand the feelings of others and how to cope with negative feelings such as envy.

Teaching students how to resolve conflicts in a healthy way. Peer mediation programs could be introduced, where students are trained to be mediators in small conflicts, so that they learn how to overcome differences and support each other. By applying these values, modern education can shape students' character to respect each other more, create a positive and supportive atmosphere, and reduce the negative influence of envy that can damage social relationships.

Surah al-Nās

Surah al-Nās verse 1 reads, Say: I take refuge in the Lord of men. This verse emphasizes the need to take refuge in God as a protector from all evil. The following is the implementation of divine and human values from this verse in modern education:

Divine Value:

Spiritual education by integrating religious and spirituality lessons in the curriculum. Schools can hold regular programs such as joint prayer or spiritual reflection, where students are taught to ask for God's protection in every aspect of life, including in learning and interacting with others.

Awareness of divinity teaches students about the importance of relying on god as a source of strength. Holding activities such as "Divinity Day", where students share their experiences of how faith helped them overcome challenges.

Human Values:

Build a sense of security and trust by creating a safe and supportive learning environment. Schools can implement anti-bullying policies and encourage open communication between students and teachers, so that students feel protected and heard.

Social and emotional skills by teaching students about the importance of social support and how to protect each other. A program of "buddies" or mentoring activities in which senior students help juniors can increase mutual care and understanding.

By implementing these values, modern education can help students build strong spiritual awareness as well as create a safe and supportive environment, so that they feel protected in their educational journey.

Surah al-Nās verse 2 reads, "King of man." This verse emphasizes the importance of acknowledging God as the ruler and protector of mankind. The following is the implementation of divine and human values of this verse in modern education:

Divine Value:

In the classroom, teachers can teach students how everything in the world is under God's power and regulation. For example, through a discussion about nature, students could be invited to reflect on the miracle of God's creation and how it teaches us to be grateful.

Integrating the teachings of God's existence in the context of local culture. Schools can hold learning programs about cultures and traditions that glorify God, such as art and literature that reflect spiritual values.

Human Values:

Moral and ethical reinforcement by encouraging students to understand their responsibilities as human beings under God's watch. Activities such as counseling on ethics and morals in interacting with others can be held, where students are taught to be fair, kind, and respectful of others. Leadership and social responsibility by developing good leadership traits by teaching students about service to the community. Schools may hold community service programs where students engage in social activities, such as helping parents or cleaning the environment, so that they understand their responsibilities as part of society. By applying these values, modern education not only shapes students' academics, but also strengthens their character and morality, as well as builds a better relationship between individuals and God and others. Surah al-Nās verse 3 reads, "God is man." This verse underlines the aspect of acknowledging God as the only God and source of protection. The following is the implementation of divine and insanayah values from this verse in the context of modern education:

Divine Value:

Teaching students about monotheism (monotheism) and the importance of acknowledging Allah as the only God. Activities such as group discussions about the different attributes of God and how they impact students' daily lives can be conducted. For example, students could create posters about God's names and their application in their lives.

Integrate prayer and spiritual provisions by incorporating the practice of prayer before learning activities and referring to the principles of religious teachings in daily decision-making at school. For example, before an exam, students could meditate and pray for God's guidance. In addition, Islamic teachings also emphasize avoiding religious behavior that can harm oneself and others. Therefore, understanding and applying this concept is the key to forming individuals with noble character in the view of Islam.

1. Teacher Development

Teachers who are monotheistic to Allah by believing that Allah is One. God is dependent, not born and born, not equal to Him. Allah is a refuge from evil creatures, shamans, evildoers, taking refuge in Allah from the whispers of jinn and humans.

Teachers who are gods to the one Allah will grow the nature of sidiq, fatanah, amanah, tabligh, akhrya teachers who are betauhid develop a sense of compassion for their students as a Teacher of Learning, Mastering the class, self-reflection with sincerity lillah because of Allah.

Teaching about faith is not the same as inviting someone to believe. Teaching is a neutral transformation of knowledge and values, carried out patiently, using methods and involving maximum reasoning. Inviting contains an attitude that is not neutral and emotional, that is, a person is invited to a choice that is believed to be true.

The problem is, when monotheism is taught in the classroom, especially in formal situations, not a few teachers have difficulty positioning themselves properly, whether teaching monotheism or inviting their students to monotheism. This condition has many implications for reducing or losing the characteristics of learning in the classroom that should require rationality, methodology and critical thinking from students.

2. Student Development

Education is a way for everyone to absorb knowledge from childhood to adulthood, while part of education includes teachers and students. Both have interests in each other so that the learning process can be carried out properly in transferring and absorbing knowledge.

Early childhood is the time when children learn and receive basic education from their parents at home. Early childhood is a child whose age ranges from one to five years.

Childhood is a golden phase where a child's development greatly determines his personal character for his future. At this time is the process of growth and development in various aspects of human life itself. In the context of early childhood growth and development, it can be directed to understanding the right basic foundations for the growth and development of children as a whole, namely the growth and development of children's physical, creative, social-emotional, language and communication balanced as the basis for comprehensive personal growth. That way the presence of quality children will be easily realized.

Children who are taught monotheism to him from an early age, so as to grow a generation of believers as a divine value, in their lives believe in one god, namely Allah SWT, as a place of dependence by carrying out Allah's commands to stay away from the prohibitions of Allah SWT.

In the interaction with the environment, human nature is born, petrifying each other, sharing, mutual respect and cooperation between others. As well as helping others to tawhid to Allah who will eventually get pleasure from Allah SWT and in the future will get his paradise. And doing amar ma'ruf nahi munkar to avoid misery, who believes that there is a power other than Allah SWT is the meaning of shirk, a very great tyranny, finally will suffer in the world and in the akherat, even though in the world we see happy but the bath suffers because it is not in accordance with the true nature of human beings.

Practice magic in students by wearing amulets and spells to become smart and knowledgeable people even though if you want to be smart and understand knowledge, you must take education, both formal and non-formal education.

3. Institution Development

An institution of an educational place to determine the purpose of education in accordance with the purpose of the Qur'an and hadith. The normal institution is run together in accordance with the structure in the institution, working according to its duties and functions from the main leadership to the lowest employees who are often called

management. Management is the process of cooperation between individuals and groups and other resources in achieving organizational goals are as activities.

Managerial activities can only be found in the container of an organization, whether it is a business organization, government, school, industry, and so on. Basically, the management process is carried out by managers in an organization, with certain ways or activities to influence the personnel or members of the organization so that they work according to the procedures, division of labor and responsibilities that are supervised to achieve common goals.

Management is the process of obtaining an action from others to achieve the desired goal. Managerial activities carried out by organizational managers can encourage employee personnel resources or members to work using other resources so that mutually agreed organizational goals can be achieved.

Education in Islam as tarbiyah is an effort that prepares individuals for a more perfect life in ethics, systematic in thinking, having acupuncture sharpness, being active in creating, having tolerance for others, competent in revealing spoken and written language, and having several skills.

Another term for education is Ta'lim, which is the masdar of kataallama, which means teaching that is the giving or delivery of understanding, knowledge, and skills. The appointment of the word ta'lim is in accordance with the Word of Allah SWT: 'Meaning: And He taught Adam the names of all things, then presented them to the angels and said: "Tell Me the names of these things if you are indeed righteous people". (Q.S. Al-Baqarah [2]: 31).

In its development, it provides guidance and help deliberately to students by adults so that they become adults. In later developments, education is an effort carried out by a person to influence a person or to become an adult or achieve a higher level of life and livelihood in a mental sense.

Education provides a process of forming fundamental intellectual and emotional skills towards nature and fellow humans. Education can provide guidance in the life and growth of children, who have the natural strength that exists in children in order to achieve the highest safety and happiness.

Life contains education because of the interaction with the environment, the important thing is that students can adjust themselves and place themselves as best as possible in interacting with outside themselves. Teachers as educators are required to have a great responsibility in giving color to their environment. If education is based on Islam, then the meaning of Islamic education is an educational system that covers all aspects of life needed by the servants of Allah, as Islam has become a guideline for all aspects of human life, both the world and ukhrawi.

From several definitions of management and the definition of education, it can be interpreted that what is meant by Islamic education management is the application of knowledge and management principles in educational activities to achieve the goals of Islamic education effectively and efficiently.

The development of education based on monotheism means based on the Qur'an, all activities always state that Allah is the only God who is worshipped, every effort made is completed the results are scattered to Allah and take refuge in Him from the evil of his creatures. So that human values are formed by practicing the nature of the prophet in work.

The nature of shiddiq that is applied always guards that all words and deeds will be punished and recorded by Allah and accountable will be held accountable, so that in life a person is righteous and honest and there is not the slightest deception in his life. In living this life, it is always in accordance with the Qur'an and not of his own volition. The words of Allah SWT in surah an-Najm verses 3-5 Meaning: and does not say according to his lust. He (the

Qur'an) is none other than the revelation that was delivered to him which was taught to him by a very powerful (angel) (Gabriel)."

Teachers who apply the nature of tabligh, convey all tasks to warn, guide, improve, and prepare human beings to achieve happiness in this world and the hereafter. As Allah SWT has commanded the Prophet Muhammad PBUH to be tabligh or convey in surah Al-Maidah verse 67 Meaning: "O Messenger, convey what your Lord has revealed to you. If you do not do (what is commanded), then you do not deliver His treatise. Allah guards you from human interference. Indeed, Allah does not give guidance to the disbelievers".

The application of the Amanah fat , which is related to the duty of a teacher who is entrusted by Allah SWT to lead students to the right path, holding the mandate given with great strength and enthusiasm, Whatever he does solely for Allah SWT, is stated in surah al-A'raf verse 68 Meaning: I convey to you the treatises (mandates) of my Lord and I am a trusted advisor to you.

The Prophet (saw) is a prophet who has the ability to understand the world of education, think rationally, and use resources effectively when faced with challenges. The ability to solve problems faced by students with policy and patience, and only devote themselves to Allah SWT only. An intelligent person is a believer who prepares provisions to face life after death.

4. Curriculum Development

As a heavenly religion, Islam was first established on the foundation of the belief that Allah is the only Creator of the universe. Therefore, the essence of religious experience in Islam is monotheism, which is the recognition and belief in the welfare of Allah. When a person declares his belief in Allah alone (lailaha illa Allah), he must deny all other gods while confirming his belief that there is only one God, which is Allah. This belief must fill his consciousness when he declares Muslim (submission and obedience to Allah).

A Muslim, monotheism is the base as well as the end (goal) of his entire life. All life activities must remain within the framework of monotheism.

Islamic education actualizes the values of monotheism in the educational process. In the curriculum, monotheistic values can be the spirit in formulating the basic principles that Islamic education wants to build. Actually, the concept of monotheism is in line with the principles of the Islamic education curriculum which include the principle of universality (comprehensiveness), the principle of linkage with religious values, and the principle of balance between all elements.

Monotheistic values are also useful in the formulation of curriculum principles, both related to philosophical, sociological and psychological principles. More than that, monotheism animates the development of the Islamic education curriculum structure. By prioritizing the concept of monotheism, it organically and systemically relates to Islamic teachings, which distinguishes it from other educational characteristics.

4 Conclusion

Surah Al-Ikhlāṣ emphasizes the value of monotheism which includes the recognition of the oneness of Allah, man's dependence on Him, and respect for His perfect attributes. These values are a solid spiritual foundation in shaping the character of students who have religious awareness and appreciation for life. Surah Al-Falaq instills the values of Allah's protection from various forms of evil, both visible and hidden. These values teach the importance of a sense of security, environmental awareness, and spiritual protection that can be applied in building social solidarity and a safe educational environment.

Surah Al-Nās emphasizes man's relationship with Allah as the main protector against evil whispers, both from jinn and humans. These values provide awareness of social influence as well as

the importance of building solidarity and empathy in the community. Its implementation includes the development of emotional intelligence, moral awareness, and the creation of an inclusive learning environment. Overall, these three surahs provide a spiritual and moral foundation to form a generation that is not only academically superior, but also has a strong character, virtue, and care for others. These values are guidelines for creating a harmonious environment, both in schools and in the community. This research recommends the integration of monotheistic and humanitarian values into modern educational curricula, such as through the teaching of God's attributes, joint prayer programs, social activities, and character development.

5 References

- Abd al-Fattâh bin Abd al-Ghanî al-Qâdhî, *Al-Farâid al-Hisân fî 'Add Ây, Al-Qur'an and his syarah Nafâ'is al-Bayân*, (Madinah al-Munawwawah: Al-Dâr bi al-Madînah al-Munawwarah, cet. I, 1404), pp. 25-27.
- Abd al-Rahmân bin Na'ir al-Sa'diy, *Taisîr al-Karîm* volume III, p. 328
- Abdurrahman An-Nahlawi, *Islamic Education at Home, School and Community*, (Jakarta: Gema Insani, 1983), p. 28.
- According to Athiyah al-Abrasyi quoted by Ramayulis, it provides a limit on Achmadi, *Islamic Education Ideology*, (Yogyakarta: Pustaka Siswa, 2010), p. 123.
- Afiful Ikhwan (2016, 130
- Al-Syaibani, Mohammad al-Toumy, *Philosophy of Islamic Education*, translation of al-Ḥasan Langgulong from *Falsafah al-Tarbīyah al-Islāmiyah*, (Jakarta: Bulan Bintang, 1997) pp. 519-22.
- Al-Syaibani, Mohammad al-Toumy, *Philosophy of Islamic Education*, translated by Hasan Langgulong from *Falsafah al-Tarbīyah al-Islāmiyah*, (Jakarta: Bulan Bintang, 1997), pp. 19-22.
- Anshori, *Ulumul Quran*, (Jakarta: Rajawali Press, 2013), p. 17-18.
- As-Suyûthi, Jalâl ad-Dîn 'Abd ar-Rahmân, *Al-Itqân fî 'Ulûm Al-Qur'an*, (Beirut: Dâr al-Fikr vol. II, t.t.), p. 288
- Binti Maunah, *Education* (Yogyakarta: Teras, 2009), p. 1.
- Department of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Translation*, (Jakarta: Karindo, 2002), p. 6.
- Department of Religious Affairs of the Republic of Indonesia, *Syamil al-Qur'an Translates the Word Type Hijaz*, (Bandung: Haikal Media Center, 2007), p. 6.
- E. Mulyasa, *Teacher Competency Standards and Certification*, (Bandung: Remaja Rosda Karya, 2007), p. 25.
- <https://www.detik.com/hikmah/khazanah/d-6980138/4-sifat-nabi-muhammad-saw-yang-patut-diteladani>.
- I. Wayan AS, *8 National Standards of Education*, (Jakarta: Az-Zahra Bok's8, 2010), p. 2.
- Imam Musbikin, Rizal, *Honest Character Education*, (Indonesia: Nusa Media, 2021), p. 2.
- Jalaluddin and Abdullah Idi, *Philosophy of Education*, (Jogjakarta: Ar-Ruzz Media, 2009), p. 139.
- M. Arifin, *Islamic Education: A Theoretical and Practical Review Based on an Interdisciplinary Approach*, (Bumi Aksara, 2003), p. 8.
- M. Asrori, *Learning Psychology*, (Bandung: Wacana Prima, 2008), p. 153.
- M. Quraish Shihab, *Insights of the Qur'an*, (Bandung: Mizan, 1996), p. 3.
- Moh. Kamilus Zaman, *Development of Pluralism-Based Curriculum*, (*Ta'limuna* 7, no. 2, 2018), p. 74.
- Muhaimin, *Islamic Religious Education Curriculum Development*, (Jakarta: Raja Grafindo Persada, 2005), p. 201.
- Muhammad Yûsuf, *Abû Ḥayyân, Al-Bahru al-Muḥith*, (Bairût: Dâr al-Kutub Al-'alamiyah, 1993), p. 103.
- Mulyadi, *Policy implementation*, (Jakarta: Balai Pustaka, 2015), p. 45-55.
- Nucci, L. & Narvaez, *Handbook of Moral and Character Education*, (New York: Routledge, 2008), p.455.
- Oemar Hamalik, *The Teaching and Learning Process* (Jakarta: Bumi Aksara, 2008), p. 29.

- Raden Ahmad and Muhhajir, Strategy on Instilling Islamic Education Values in Students, (Journal: Pusaka Vol 8. No 1), p. 19.
- Ratna Mardiaty DSJ, Neural Structure of the Human Brain, (Jakarta: Infomedika, 1996), pp. 82-83.
- Rina Ratnasari, Islam Kaffah according to the view of Tafsir, : Journal; Islam Usuluddin Adab and Da'wah, 2019), p. 132.
- Saefudin AM, Desecularization of Thought on the Basis of Islamization, (Bandung: Mizan, 987), p.97.
- Sardar, Ziaudin, & Merryl Wyn Davies, Faces of Islam, (Bandung: Mizan. 1993), 23.
- Sayyid Quṭub, Tafsīr Fī Zilālil Al-Qur'an, (Istanbul: Dar al-Usul al-Ilmiyah, 2019), p. 881.
- Sayyid Quṭub, Tafsīr Fī Zilālil Al-Qur'an, (Istanbul: Dar al-Usul al-Ilmiyah, 2019), p. 541.
- Seyyed Hossein Nasr, The Encounter of Man and Nature: The Spiritual Crisis of Modern Man, (London: George Allen and Unwin, Ltd., 1968), pp. 19-20.
- Sidi Gazalba, Introductory Philosophical Systematics to Value Theory, (Jakarta: Bulan Bintang, 1981), p. 471.
- Sudirman in Ramayulis, Islamic Education, (Jakarta: Kalam Mulia, 2006), p. 13.
- Sudiyono, Islamic Education, (Jakarta: Rineka Cipta, 2009), p. 23.
- Sumiarti, Education Sciences (Purwokerto: STAIN Press, 2016), p. 20.
- Susanto, Ahmad, Early Childhood Education (Jakarta: PT. Bumi Aksara. 2017),
- Syaiful Bahri Djamarah, Teachers and Students in Educational Interaction, (Jakarta: Rineka Cipta, 2005), p. 33.
- Tantāwi Jauhari, al-Jawāhīr, fī Tafsīr al-Qur'ān al-Karīm, volume VI, (Beirūt: Dār al-Fikr, t.th), pp. 43-44.
- The Qur'an of the Ministry of Religion In MS Word and translated by the Ministry of Religion 2019, hereinafter guided by this reference
- Ulbert Silahahi, Studies in Administrative Science; Concepts, Theories, and Dimensions, (Bandung: Sinar Baru Algensindo, 2002), p. 135.
- Wahbah bin Mustafa al-Zahaili, Al-Tafsīr Al-Munīr, (Damascus: Dār al-Fajī al-Ma'āṣari, 1418 AH), p. 733.