A Study of the Philosophy of Education and Analysis of the Principles of Implementing Education according to the Al-Qur'an

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Abstract

The research aims to analyze the principles of implementing education according to the Al-Qur'an. The Al-Qur'an is a source of guidance for Muslims in carrying out their lives, including conducting education. The principles of implementing education are contained in the Al-Qur'an which can be used as a guide for stakeholders and teachers in carrying out their duties. Developing principles for implementing education based on Islamic education philosophy in the Al-Qur'an will produce comprehensive guidance for believers. The research method used in this brief study was a content analysis of the Al-Qur'an to determine the philosophy of educational principles based on the Al-Qur'an. Systematic linguistic analysis in the original Al-Qur'an text and the translation of the Al-Qur'an in English to reveal the principles of educational implementation was carried out. Based on the research results, it can be concluded that there are several principles for implementing education contained in the Al-Qur'an. The first component of the educational principle is reasoning which is promoted in the Al-Qur'an, namely inferential, independent reasoning and facilitated reasoning. The second principle of implementing education is that implementing education is oriented towards developing moral character through various learning process activities or what is called orthopractic theology. The contribution of this research is the discovery of a strong principled basis for implementing education and becoming the basis for hermeneutical research to investigate the philosophy of implementing education based on the Al-Qur'an that can be applied in real life situations. This research has implications for the practice of implementing education in Indonesia. Teachers must pay attention to the learning methods used that can likely optimize students' reasoning abilities and must accommodate methods of remembering, listening and reading literacy activities.

Keywords: Al-Qur'an, Islamic religion, principles of education, study of the philosophy of the Al-Qur'an

Introduction

Knowledge plays a very important role in determining the attitude of adherents in living their lives according to desired Islamic principles for living. Knowledge, teaching and learning are appointed as one of the main concerns in the Al-Qur'an which can be used as a guide in implementing education. Several translations of verses in the Qur'an which raise the theme of knowledge, teaching and learning include those who believe and have high knowledge will be exalted in rank by Allah (Qur'an 58:11), "Allah has taught him, let him write (QS 2:282). Apart from that, the verses of the Qur'an also suggest seeking knowledge QS 39:9), (QS 2:170; QS 17:36; QS 6:148), and most importantly it emphasizes that all knowledge comes from Allah (QSS 35:28). From this explanation, experts agree that Allah is the source of all knowledge. From this explanation, it can be said that people who seek knowledge are people who are getting closer to Allah. So, based on the Islamic concept, the search for knowledge becomes a suggestion for oneself to get closer to Allah. From a historical perspective, various Islamic scholars have contributed to the development of various sciences such as mathematics, chemistry, philosophy and medicine. These findings emphasize that the influence of Islamic religion makes a major contribution to the development of science (Ahmed, 2020; Ulfat, 2020). This achievement is very important for the development of Islam, but it needs to be emphasized that all developments in science come from Allah, the more we understand science, the more humans will understand the greatness of Allah. A person's intellectual ability will not be able to understand the truth without the guidance of Allah SWT (Keränen-Pantsu & Rissanen, 2018; Memon et al., 2021). The Al-Qur'an is used as the main source of learning and knowledge. Viewed from the perspective of Islamic education, the implementation of education should be carried out based on the Al-Qur'an as the Qibla, core and main door in opening the horizons of knowledge in this universe (Chanifah et al., 2021; Demirel Ucan & Wright, 2019). Apart from that, the Al-Qur'an is also a major force in producing and confirming the truth of science.

Knowledge gained through the educational process must be obtained, disseminated and maintained in accordance with educational principles based on the Al-Qur'an. However, it is necessary to pay attention to the existence of old traditions that are still maintained in their contribution to science which needs to be accompanied by scientific ideas so that they remain relevant to the current educational context (Al Smadi, 2019; Berglund & Gent, 2019). The majority of research on education based on an Islamic approach is still supported by theories that are not yet strong, simple interpretations, implementation that is less relevant, and sometimes not in accordance with the implementation of ideal education (Saada, 2018; Sai, 2018). Based on studies of the Al-Qur'an and Islamic history, this research seeks to reveal the principles of implementing education that originate directly and uniquely in the Al-Qur'an. As the holy book of Muslims and used as God's guidance that cannot be denied, the educational principles contained therein are pedagogical which is permitted by Allah SWT to be used as a basis for implementing education. Researchers try to uncover the basis for understanding and implementing Islamic education which has been interpreted from various perspectives, such as culture, geography and history. The formulation of the problem proposed in this research is how are the principles of education contained explicitly in the Al-Qur'an and what is their value?

Theoretical review

Several theoretical studies are used as a basis for solving the proposed problems. Researchers divide four sub-theory sections, including education based on an Islamic perspective, hadith education and classical Islamic sources that reveal education, contemporary Islamic studies education, research studies that address the implementation of education based on the Al-Qur'an.

Education based on the perspective of the Al-Qur'an

The three terms science, teaching and learning are discussed several times in the Qur'an. Previous studies mentioned several translation Quotes that reveal these three concepts in the Al-Qur'an. A list of several verses in the Qur'an that mention knowledge, teaching and learning, including verses that contain Allah giving learning to the prophets which include (QS 2:31; QS 2:251; QS 21:80; QS 27:16; QS 12:68; QS 12: 6, 21, 36–37, 101; QS 18:65, 66; QS 5:110; QS 3:48–49; QS 4:113; QS 53:5; QS 2: 97; QS 36:69). God's teachings to his angels (QS 2:32), the prophets who gave teachings to their people (QS 2:129; QS 2:151; QS 62:2; QS 20:71; QS 26:49), and God's teachings to the people human QS 49:16; QS 3:79; QS 5:4; QS 16:103; QS 44:14), and Allah's teachings for angels and demons (QS 2:102). Verses from the Qur'an that reveal a lot about teaching indicate that teaching has a very important role in the implementation of education. This is reinforced by the opinion of Gunther (2006) who discusses several verses of the Al-Qur'an which reveal the principles of education directly. These pedagogical principles are closely related to the practice of implementing education and serve as guidelines for attitudes for teachers and students. The attitude that must be used as a guide in the implementation of education, namely patience as expressed in the verse (QS 17:11; QS 18:60–82; QS75:16), full attention (QS: 7: 204), and politeness in giving and receiving teaching (QS 16:125; QS 29:46). Apart from that, teaching technique are also revealed in the Qur'an such as reading, repetition, and the use of theory or propositions (QS 4:82, QS: 38:29, QS: 5:32, QS 11:89.

This research makes a contribution analysis of Al-Qur'an pedagogy separately and without relying on other sources and in a comprehensive manner. In it the Al-Qur'an not only contains educational concepts, but also contains other concepts related to education. These related concepts also provide related values with the principle of education. Through the Qur'an, Allah explains that people who have knowledge will have their rank elevated (QS 58:11). Apart from that, Allah SWT also does not emphasize the importance of pursuing knowledge (QS 39:9), but also suggests to the people humans to use the results of this learning as a guide in carrying out life (QS 2:282). The Qur'an also emphasizes the importance of integrating science with faith in order to get closer to Allah SWT (QS 2:170; 17:36; 6:148). Apart from that, Allah also provides many sources of knowledge that humanity can learn from (QS 20:114). So, Allah is the source of all sources of knowledge (QS 35:28). Based on this explanation, the search for and dissemination of knowledge obtained through the learning process is the highest level of holiness in the Qur'an and the highest life process for Muslims. The concept of learning and disseminating knowledge in question is the highest role of the Koran as the main source of learning and a medium for gaining knowledge for Muslims. Apart from that, learning and spreading knowledge is the duty of a Muslim to continue learning and spreading knowledge.

Educational studies based on Hadith, Classical Islamic Sources, and Contemporary Islamic Studies

Apart from studies carried out on the Al-Qur'an, studies on educational philosophy were also carried out on several hadiths and other classical Islamic sources. A collection of al-Bukhari's results refers, Rasulullah SAW said that every Muslim has the obligation to seek knowledge, both men and women. Apart from that, the Hadith Collection of Tirmidhi and Darimi also states that humans who are seeking knowledge will be on the path of Allah. Several other hadiths also state that Muslims have an obligation to seek knowledge from the time of their birth to the grave. There are several implications from the results of the hadith study regarding education, namely that learning must be carried out throughout life, knowledge can be obtained from various sources including outside the Islamic context, learning is also considered to be mandatory for men and women (Suharto, 2018; Vlieghe, 2019).

Education based on an Islamic perspective emphasizes the importance of education for every Muslim. Researchers have written in several works explaining that education is very important

from various disciplinary perspectives. Several works of Islamic writing that are well known and highlight the importance of education include moral education in Nasir al-Din's Tusi Akhlagi-Naseri, writings about educational theory in Al-Ghazali's Fatihat al-'Ulum, and writings about curriculum and abilities. teaching in Ibn Khaldun's al-Muqaddimah. The concept of education is also raised in other Islamic literature which raises the behavior of teachers (adab al-mu-allimin) by Ibn Sahnun, the book of teaching guidelines (Kitab al-mu-allimin) by AlJahiz, Demonstrations by Abu Nasr al-Farabi (al-Burhan), The book that discusses salvation (Kitab al-Najat) by Ibnu Sina, and we that discuss the revival of Religious Science (Ihya ulum al-din) by Al-Ghazali (DeCuir, 2019; Mihirig, 2022). These works generally provide a more specific explanation of educational approaches compared to the Al-Qur'an, for example Al-Ghazzali divides knowledge into two types, namely revealed knowledge and acquired knowledge. Apart from that, according to Tabani, there is knowledge that is sanctified and not by Allah SWT. Based on explanations from classical Islamic literature, the explanation of learning activities and the learning process is more specific, but does not explicitly mention verses from the Al-Qur'an to strengthen the opinion of Islamic scientists in their book. Apart from that, Islamic literature is also a reference in other linguistics, such as proverbs, pearls of wisdom, life advice, poetry and other prose which is recognized and has become a mecca for other scientists. However, there is a weakness in classical Islamic literature regarding education, namely that Islamic pedagogy is not presented based on the Al-Qur'an which is recognized by Muslims and cannot be changed (Demirel Ucan & Wright, 2019; Tamuri, 2007).

The position of Islamic studies is strengthened by one of the studies of contemporary science in Islamic thought. Contemporary scientific studies should also not be underestimated because they have made many positive contributions to Islamic thought. The scientists agreed to use the concept of contemporary Islamic studies as a basis for applying educational principles to aspects of life (Balakrishnan, 2017; Hanafi et al., 2020). The contemporary Islamic view of monotheism states that knowledge has a holistic nature and there is no classification that separates religious and secular knowledge. However, the sacred view of Islam develops Islamic pedagogy based on the concept of eternal and indisputable truth. Science must be viewed as a unity, not separately between sacred and secular. The search for Islamic knowledge does not consist of choosing viewpoints but must also be able to transform the two sciences into mutually reinforcing knowledge (Hashim et al., 2015; Purrostami, 2012). Contemporary Islamic educational thinking is centered on the process of transformation, acquisition, transmission and preservation of all knowledge, whether sacred or not. Islamic education is defined as education to increase student sensitivity, emphasize ethical values, and increase the belief that all knowledge comes from Allah SWT (Al-Karasneh & Saleh, 2010; Ulfat, 2020). From this definition, it can be concluded that all knowledge in this world does not only come from Allah SWT, but must also rely on Allah SWT in an effort to understand it so that humans are able to understand it comprehensively and are able to apply it in everyday life (Al Smadi, 2019; Ikhrom et al., 2023).

Method

The research method used is content analysis of the Al-Qur'an to determine the philosophy of educational principles based on the Al-Qur'an. Systematic linguistic analysis in the original Al-Qur'an text and the translation of the Al-Qur'an in English to reveal the principles of educational implementation. The study of the principles of Islamic education in this research pays attention to the textual analysis of the Al-Qur'an which is specific and time-bound, the many interpretations which generally do not explain the meaning, and the diverse understanding of Islamic education will be relevant to the hermeneutical analysis of a problem originating from Al-Qur'an. The analysis in this research was carried out on the Al-Qur'an without involving analysis of other secondary sources, which is different from previous research. Systematic and hermeneutic textual analysis of the Al-Qur'an is used to explain the educational principles contained in the Al-Qur'an (Berglund & Gent, 2019; Sai, 2018). The

specific aim of this research was to explain the core principles of education contained in the Islamic holy books whose truth is considered to be indisputable by adherents of the faith. This basic analysis of educational principles is expected to become the basis for the implementation of education and the basis for further research on Islamic education and research on classical Islamic literature sources that have a valid level of truth. The research was carried out by analyzing educational elements in the original Arabic text of the Al-Qur'an and its English translation. A search for keywords related to education in the Arabic Al-Qur'an corpus to understand the meaning of each word and the relationship between these words was conducted. The results of the analysis are arranged according to linguistic roots and Quantitative and Qualitative analysis of the educational vocabulary was carried out. In addition, in order to understand the context of the vocabulary, analysis of the verses around the vocabulary was carried out. This analysis was also strengthened by analysis of the Al-Qur'an with an Indonesian translation for the researcher's native speakers so that it could be understood comprehensively.

Keyword search

In the first stage, the researchers identified several verses of the Al-Qur'an that discuss learning and teaching methods. This word search was carried out by performing a trilateral dance of common words that are related to learning and teaching methods in the Al-Qur'an corpus data. This corpus data displays the roots of the vocabulary contained in each verse of the Al-Qur'an analyzed. Next, researchers use tables to make it easier to analyze basic words and their parts that are appropriate to the context and related to teaching and learning methods. The vocabulary list was carried out by searching for vocabulary that is unclear and whose meaning is still related to teaching and learning methods. Cross-reference analysis of several English, Arabic and Indonesian translations and lexicons. The results of the word root analysis are entered into the analysis table. Variants of verb forms that have no meaning relationship with the learning and teaching process methods were not considered in the analysis (Purrostami, 2012; Thohir et al., 2021). For example, the word knowing has a different meaning from learning and teaching so it is not involved. The meaning of the word "know" does not explain how individuals learn or teach, but has the meaning of sufficient knowledge. This word only has a peripherally related meaning so it is not involved. Vocabulary that has meaning related to learning and teaching is analyzed based on word roots, word forms, and word types and includes verse numbers. Analysis of these words will produce an analysis of what themes are most often mentioned in the Qur'an. Meaning analysis is carried out on inferential, independent, theological meaning, and memorization. Researchers focus on this meaning as a lens for analyzing the Al-Qur'an to gain a further understanding of the meaning of educational principles in the Al-Qur'an.

Systematic Reading and Analysis

The data collection method was carried out using reading and systematic analysis methods. Reading and analysis methods are used to analyze additional context for relevant vocabulary and understand the story in the context of that vocabulary. Analysis of additional stories in Al-Qur'an verses is very helpful in understanding the meaning of the vocabulary being analyzed. Understanding the Al-Qur'an really helps researchers in finding explicit stories or narratives that highlight the practice of implementing education, for example the story of the Prophet Moses and the man who had extensive knowledge in letter 18 (Letter of David). However, researchers do not always use this story in analyzing data. Data analysis was also carried out using analysis using original Arabic, English translation and Indonesian.

Research Limitations and Future Research Recommendations

Although analysis using reading and systematic analysis methods is strong enough for analysis. It has shortcomings, namely that it allows for many meanings, implications and

interpretations, so it requires selecting meanings that are selective and appropriate to the context of the vocabulary. A deep understanding and breadth of verses needs to be used in further analysis of educational principles in future research. The methods and findings in this research will be very useful for other similar research, for example research on hadith and other Islamic sources to understand the development of educational practices.

Findings and Discussion

From the results of the analysis, researchers produced hundreds of verses that have the meaning of educational principles. The number of verses was narrowed down by selecting verses that contained educational principles explicitly or explicitly. The focus of the research was carried out on three principles of education in the Al-Qur'an, namely first the theme of facilitated reasoning, independent reasoning and inferential reasoning, second the theme of educational theology which aims to guide students with the principles of Islamic life, third the study of the Al-Qur'an which is encouraged with enthusiasm to practice the word of Allah SWT by memorizing and reading. These principles do not fully describe the educational principles contained in the Al-Qur'an, but an analysis that focuses on the three general themes of educational principles already describes a hermeneutical analysis that is able to explain the recommended principles compared to other principles. With this rationalization, the researcher chose to focus on these three themes.

Reasoning (Inferential, Independent, and facilitated)

The Al-Qur'an education method encourages students to obtain and conclude the truth independently based on the instructions and experience they have gained. We as humans are encouraged to learn and construct our own knowledge from available learning materials by forming independent reasoning and deliberate reasoning. This method contains two conditions, namely students must actively use their inferential reasoning abilities and inferential reasoning abilities must not be hindered by their experience. Based on the results of the analysis, there are several verses that contain meaning to invite students to learn and seek knowledge by looking at signs in the natural surroundings, life experiences, and learning from past civilizations. Some verses that contain this meaning are as follows.

Table 1. Verses that contain an invitation to humans to learn from various natural events

Number	Verses	Meaning
1	QS 2:164; QS 3:190; 53; QS 45:5; QS 67:19; QS 6:97; QS 13:3–4; QS 16:11–12, 67, 69; QS 39:21; QS 41:10, QS 30:24; QS 36:37	An invitation to learn from the natural signs around us
2	QS 2:266; QS 13:4; QS 30:20, 28; QS 31:31; QS 45:13; QS 7:167 ; QS 10:24; QS 12:24,	An invitation to learn from life experiences
3	QS 17:59–60; QS 50 :12–13; QS 54:9–42; QS 69:4–12; QS 89:6–14; QS 91:11, QS 14–15	An invitation to learn from the failures of past civilizations

In general, verses containing educational principles are described using didactic stories, explicit and implicit advice. The text in the Al-Qur'an does not provide excessive warnings that could prevent individuals from learning independently. The Al-Qur'an generally encourages us to learn through various exemplary stories or directly from Allah SWT. Individual inferential ability is a competency that is a prerequisite for individuals to be able to learn to understand the message. Allah SWT gives a warning to humans who do not want to learn from stories, even though the signs and evidence are clear in the verses of the Al-Qur'an. Some of God's warnings to humans appear in several verses using various calls.

Table 2. Verses warning Allah SWT to humans who do not want to learn

Number	Verses	Meaning
1	QS 2:164; QS 3:118	Reasonable people
2	13:3–4; QS 16:12, 67; QS 29:35; QS 30:24, 28; QS 45:5	Ask
3	QS 3:191; QS 10:24; QS 13:3; QS 16:11, 69; QS 30:21; QS 39:42; QS 45:13)	Thinking human
4	(QS 12:7; QS 41:10),"	Humans ask
5	(QS 14:5; QS 31:31; QS 34:19; QS 42:33	Grateful person

From the results of this study, Allah SWT provides guidance to humans through various experiences, stories and evidence to gain knowledge and truth if humans use their reasoning abilities, perception and wisdom. The Al-Qur'an in general encourages mankind to be able to learn from the signs provided implicitly, not only to be able to learn from things that are written or explicit because all the necessary signs are contained in the Al-Qur'an, in (Sura 2:55, 67 – 74 , 118–121, 260; QS 4:153–155; QS 5:102; QS 13:27; QS 20:133). So, this reasoning theme means that the responsibility for learning lies with the students, not the teacher. Many verses address this reasoning theme. This shows that this method of reasoning is highly recommended by Allah SWT in the Al-Qur'an and is in accordance with the guidance of the Islamic religion. Humans must be able to use logic rationally in understanding all the knowledge they receive. The verse that states that we must understand the signs from around us is the 12th letter which means "God told Muhammad about the dream of the Prophet Yusuf about the sun, moon and stars prostrating in number 11 before him. From this dream, Prophet Jacob and Yusuf's father interpreted that dream as meaning that God will teach you (QS 12:6).

In the continuation of this verse, Allah SWT provides reinforcement "There is teaching in the story of the Prophet Yusuf and his brothers for everyone who is seeking knowledge (QS 12:7). Although not directly stated, it can be concluded from these instructions that life experiences can be used as learning material. Next, the story of the Prophet Yusuf continues with the incident when Yusuf's brothers sold him as an Egyptian slave. In the next verse, Allah SWT states that "We placed Yusuf on earth so that he could teach us about the interpretation of events (QS 12:21). In the course of his life, Prophet Yusuf was given a series of tests that he was able to pass so that he gained "judgment and knowledge". From this ability, he was able to provide interpretations of the dreams of his fellow pharaoh's prisoners. We can learn from the story of Nabis Yusuf that every human being is encouraged to take lessons from implicit guidance. Humans are encouraged to be able to apply reasoning methods in education and learning and to conclude the content of the learning process with their own efforts and abilities. At the end of this letter, Allah gives a detailed explanation of these signs (QS 12:111). In principle, in implementing learning, students should be given signs that are uncertain, ambiguous and that encourage them to understand the signs (Ishak & Abdullah, 2013; Saada, 2018). So, teachers are advised to only provide stimuli that do not need to be too clear so as to give students the opportunity to optimize their reasoning abilities in understanding each learning material optimally. Allah SWT himself in the Qur'an provides teaching by providing several facts about natural signs, life experiences, failures of ancient civilizations.

Moral Character Development through activities: Orthopractic Theology

Based on a study of various stories in the Al-Qur'an, the highest goal of education is to facilitate students to develop good morals and an ethical stance in living their lives. Ethical living is essential in the modern world which is slowly degrading itself through corrupt practices and unethical conduct in all walks of life especially business, which Christianity also comments on (Nicolaides, 2020; Nicolaides & Dludla, 2023).

Students who have knowledge of God's law will have a sense of responsibility to carry it out. A teacher is not only required to convey knowledge information, but also must be able to develop students' abilities in improving their character. The encouragement to improve one's character has been expressed from the start in the Al-Qur'an which tells the story of when

Allah SWT, the Prophet, or angels conveyed the truth and invited humanity to be better and obey the laws of Allah SWT and to live ethically and be people of strong moral fibre. Leaders and all Muslims, and indeed all people, need to assume a core responsibility for promoting ethics and should reinforce the notion of morally correct behaviour learned from their education at school and home onwards. Invitations and recommendations for humanity to obey the laws of Allah SWT can be seen in several verses, namely as follows.

Table 4. Verses that contain the meaning of a recommendation to obey Allah SWT

Number	Verses	Meaning
1	(QS1:6–7; QS2:142, 213; QS5:16; QS6:39, 87; QS24:46); QS3:101, QS4:68, 175	An invitation to return to the straight path
2	(QS 13:20–22; QS 33:35; QS 47:12; QS 98:7–8; QS 101:6–11; QS 107:1–7); QS 48:20; QS 61:11–12; QS 70:22–35; QS 74:38–48	Invitation to do good deeds
3	(QS 4:26; QS 11: 114; QS 67:10–12; QS 71:10; QS 85: 10; QS 110:3); QS 39:53–58; QS 41:19–24, 27; QS 46:15; QS 63:10–11; QS 66:8	Advice to repent

All verses containing recommendations and invitations to obey the laws of Allah SWT are a requirement for a Muslim to enter heaven. The Qur'an basically functions as a guide for mankind in carrying out their lives correctly in the world. This guidance includes several things, including providing an explanation of behaviour that violates and does not violate the laws of Allah SWT as seen in the verses (QS 4:26; QS 5:4; QS 7:169; QS 9:37; QS 33:4). This was reinforced by followers of the Prophet Muhammad at that time who asked about the validity of certain behaviour described in several verses, namely QS 5:4; QS 2:189, 215–222; QS 7:187; QS 8:1; QS 17:85; QS 18:83, QS 20:105; QS 79:42).

Allah SWT provides answers to these Questions which are explained in the Qur'an and they are used as a legal standard that binds Muslims. By conveying Islamic law, Allah wants all human beings to be able to carry it out which is conveyed in several verses (QS 2:285; QS 3:130-132; QS 4:13, 46; QS 24:46-47; QS 62:5) . Through this explanation, the Qur'an has facilitated humanity and learners to develop their moral character with behavioural instructions in the Qur'an. Allah SWT also gave a warning to the Prophet Muhammad who once ignored a humble Muslim and preferred to give Islamic teachings to arrogant infidels (QS 80: 1–11). From this story, we can understand that Allah SWT values people who are willing to use their minds to believe more than people who are disbelievers and are arrogant and don't want to use their minds (Purwanto et al., 2023; Vlieghe, 2019). Correct timing also needs to be considered when inviting people to follow the right path or consider changing their behaviour. A teacher must be able to optimize students' competencies and talents during the learning process.

By studying the word of Allah SWT you can develop moral character. Educators in the Qur'an are referred to as guides which are discussed in several verses (QS 2:2, 97; QS 3:3-4, 73; QS 4:26; QS 5:44-46; QS 6:91, 161 ; QS 16:64 ; QS 17:2; QS 19:43; QS 24:46). This word teacher shows a relationship with other words, namely guide and leader, which appear around 300 times in the text of the Al-Qur'an. Furthermore, the word "teaching" appears less, namely 48 times and the word guiding appears 20 times in the Al-Qur'an. There are several words referred to in the Al-Qur'an, namely as guidelines which are mentioned 20 times.

Researchers also found 24 terms that explained Allah SWT as the giver of guidance described in several verses. From the results of this study it can be concluded that the main role of educators is to serve as a guide for students in making ethically sound decisions. The story that illustrates this role is the story of Nathan who was so angry with king David that he sent him to Uriah's front combat line on the battlefield to die, so that he could take his wife for himself. David is depicted as a rich man who had much livestock and took the only ewe lambs

from a poor man to provide a banquet to his guests. There are 38 letters that tell the story in different ways (QS 38:21-26). God explained this story to the Prophet Muhammad through the development of moral character and reasoning values. The lesson that can be taken from this story is improving behaviour is vital. The Qur'an not only conveys information but teaches doctrines of the faith. The Prophet Muhammad taught the principles of monotheism based on instructions from Allah and the Al-Qur'an (Ikhrom et al., 2023; Mavroudi, 2021). Allah's advice given to the Prophet Muhammad was that the delivery of Islamic teachings needed to be focused on conveying messages and Islamic law, not on teaching believers. Education based on the Al-Qur'an is a process that not only aims to convey knowledge information but also focuses on developing sound human moral character. This goal is reflected in the teaching and learning methods promoted in the Qur'an.

Study of Learning Methodologies in the Qur'an: Active Listening, Memorizing, and Reading

From the results of the study, the method most clearly recommended by the Al-Qur'an is the method of memorizing and reading key verses. The Qur'an itself has a meaning that connotes reading the text without any interruption. The Qur'an directly states that the method of memorizing and reading is a very important tradition in the learning process and finding out the truth. Reading the Al-Qur'an has more meaning than just reading words or sentences, but looking for the meaning behind the reading is essential, so that humanity can obtain needed guidance and truth. The combination of learning methods such as memorizing, listening and memorizing plays an important role in opening up knowledge to gain faith and develop the moral character of humankind (Demirel Ucan & Wright, 2019; Tamuri, 2007). Linked to inferential reasoning and character development, these reading and memorizing methods together create holistic learning that strengthens the human mind and spirit. Memory development is carried out through the method of memorizing and reading information in the text as a whole (Keränen-Pantsu & Rissanen, 2018; Saada & Magadlah, 2021).

In the second letter, it is explained that Adam was made the ruler of Allah SWT's creation and he became the best at remembering and reciting what Allah SWT commanded (Sura 2:29-34). Prophet Adam taught the names of all things to the inhabitants of heaven, then Allah SWT ordered the angels to read them back to Prophet Adam. As a result, only Prophet Adam was able and Allah gave orders to all other creatures to bow down to Prophet Adam (Sura 2:34-35). So, it can be concluded that the learning method recommended by the Al-Qur'an is reading and memorizing which raised the status of Prophet Adam. From this story the meaning is implied that there are two methods that are considered sacred in the Al-Qur'an, namely reading and memorizing because of its prescriptive source (sourced from Allah SWT in the text of the Al-Qur'an (Hati et al., 2023; Vlieghe, 2019).

Other prophets such as Prophet Moses and Prophet Isa had the same abilities and responsibilities as described in some verses (QS 2:87–92; QS 57:26–27). Allah SWT warned the Prophet and humans about the consequences of failing to teach the Qur'an and maintain its purity for future generations. Allah SWT's warning to the Prophets and mankind regarding this matter can be seen in several verses. Humans who fail to carry out their responsibilities will be made friends of the fire and given severe punishment as seen in the letter (Sura 2:75–81, 85). This is a guideline for teachers to have the ability to memorize and recite the Al-Qur'an to their students. The Al-Qur'an text also provides an assessment of students' abilities in listening, memorizing and reading learning material in class (Alabdulhadi, 2019; Hassan et al., 2010). The method of listening to the reading of the Al-Qur'an is the method most often used in learning Islamic religion (QS 7:204). In order for the learning process to be optimal, the listening method is often accompanied by the reading method (QS 69:38-42). Apart from that, the listening method is also accompanied by the practice or implementation method (QS 62:5)

and the reflective method at the end of each learning session (QS 4:82; QS 23:68; QS 38:29; QS 47:27).

Similar to the inferential reasoning method recommended by the Al-Qur'an, students' learning using the reading method strengthens other methods such as listening, reading and remembering. These methods are not the end, but are basically tools to achieve learning goals, namely developing students' moral and ethical characters. Allah's Word states the importance of developing moral character "people who listen to the verses of the Al-Qur'an, but are arrogant as if they did not hear them (QS 45:7-8). The verse implies that changes in character as a result of dhikr are more important than the dhikr itself. The methods of listening, remembering and reading are highly emphasized and recommended by the Qur'an for use in the learning process (Dwiraharjo et al., 2023; Jauhari et al., 2023). A teacher is required to have excellent learning methods in order to be able to facilitate students in achieving learning goals (Hashim et al., 2015; Purrostami, 2012). So, the methods of reading, remembering and listening are learning methods used by students to have inferential abilities and be able to develop their moral character as desired..

Conclusion

Based on the research results, it can be concluded that there are several principles for implementing education contained in the Al-Qur'an. The first component of the educational principle is reasoning which is promoted in the Al-Qur'an, namely inferential, independent reasoning and facilitated reasoning. The second principle of implementing education is that implementing education is oriented towards developing moral character through various learning process activities or what is called orthopractic theology. The third educational principle is that the main learning methods promoted in the Al-Qur'an are active listening, memorizing and reading. All the principles of implementing education are contained in the Al-Qur'an and can be used in implementing education, including implementing education in Indonesia. This research has implications for the practice of implementing education in Indonesia. Education policy formulators are expected to include the principles of educational implementation in policy formulation. Apart from that, teachers must also pay attention to the learning methods used that can optimize students' reasoning abilities. Several learning methods used by teachers must accommodate methods of remembering, listening and reading literacy activities. The learning process must also be able to shape students' good moral character because the implementation of education is basically about shaping students' moral character to be better. This research has several limitations, including, the study was only carried out on one main source of the Al-Qur'an, focusing on the principles of implementing education, the analysis was carried out on a study of translations of the Al-Qur'an in Indonesian and English. Apart from that, the interpretation is carried out without involving Islamic religious experts, so that the formulation of ideas is purely based on the study of the Al-Qur'an. Based on these limitations, further research analysis can be carried out on other Islamic religious sources, for example hadith or other supporting books, and the analysis should be expanded not only to the principles of educational implementation, and further research should be carried out involving experts from Islamic religious leaders to complete the study and interpretation of the Al-Qur'an.

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