

Islamic educational values in the interpretation of surah al-'alaq verses 1-5 and their relevance to the merdeka curriculum

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ABSTRACT

This study aims to examine the values of Islamic education found in Surah Al-'Alaq verses 1–5 and their relevance to the implementation of the Merdeka Curriculum in Indonesia. Using a qualitative approach with thematic interpretation (tafsir maudhu'i) and contextual analysis, this study explores three core educational values presented in the first revelation of the Qur'an: (1) spiritual education (faith and worship), (2) moral and psychosocial education (ethics and self-development), and (3) intellectual and scientific education (literacy and scientific exploration). The findings indicate that these values align with the six dimensions of the Pancasila Student Profile, particularly in shaping students to be faithful, critical thinkers, creative, and globally-minded. Integrating the values of Al-'Alaq into the Merdeka Curriculum can be realized through project-based learning that connects Qur'anic literacy with science, habituation of noble character, and reinforcement of 21st-century competencies. These findings affirm that a holistic Islamic educational approach is not only compatible with the vision of national education but also offers solutions to contemporary challenges such as moral decline and the fragmentation of knowledge in the modern era.

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Introduction

Education is the main foundation in the formation of human civilization. In Islam, the urgency of education is marked by the descent of the first revelation to the Prophet Muhammad Shallallahu 'alaihi wasallam as written in Surah Al-'Alaq verses 1-5. (Ayuni et al., 2024) These verses contain the command to read (iqra') and emphasize that knowledge is one of the paths to awareness of God. In other words, education in the Islamic perspective is not merely the transmission of information, but a process of forming a complete human being spiritually, intellectually, and morally. (Adib, 2022)

However, in contemporary educational practices, including in Indonesia, the orientation of learning still tends to emphasize cognitive aspects and academic achievement, while spiritual and moral dimensions are often marginalized. (Fauzi & Hasanah, 2024) This

raises concerns about the direction of education, especially in efforts to shape a generation with strong character and based on noble values. (Hermanto, 2022)

Surat Al-'Alaq verses 1-5 symbolize the birth of an Islamic civilization based on knowledge. This revelation emphasizes the importance of literacy, spiritual awareness, and the role of Allah as the primary source of all knowledge. The values it contains are highly relevant to addressing the challenges of modern education, including within the context of Indonesia's education system, which is undergoing transformation through the implementation of the Merdeka Curriculum. (Wulandari et al., 2022) This curriculum emphasizes student-centered, flexible learning based on the character traits outlined in the Pancasila Student Profile. (Darmayanti et al., 2024)

Previous studies, such as those conducted by Adib (Adib, 2022), Sakban Lubis (Lubis, 2019), and Quraish Shihab in Tafsir al-Misbah (Shihab, 2011), have highlighted the educational values contained in Surat Al-'Alaq, particularly verses 1-5. A similar study was also conducted by Abd. Syukur Abu Bakar, who examined the concept of Islamic education in the Qur'an with a focus on the interpretation of Surat Al-'Alaq. (Abd. Syukur Abu Bakar, 2022) Additionally, Khi'matur Rofiah relates the content of Surat Al-'Alaq to the development of educators' competencies (Rofiah, 2022), while Syaiful Askhari connects it to teaching practices. (Askhari, 2019) However, studies that explicitly link the educational values in Surat Al-'Alaq with their relevance to the Merdeka Curriculum are still limited. Therefore, this study aims to explore the Islamic educational values in Surat Al-'Alaq verses 1-5 and analyze their relevance in the context of the contemporary Indonesian education system. A deep understanding of the integration of Qur'anic values into the national curriculum is expected to provide a real contribution to educators, students, and education policy makers in Indonesia.

Method

This study uses a qualitative approach with a descriptive analytical library research method. The focus of the study is directed at thematic analysis (tafsir maudhu'i) of Surat Al-'Alaq verses 1-5 with a tarbawi tafsir approach. (Nurrohim, 2019) These verses are examined to explore the Islamic educational values contained within them and their relevance to the contemporary educational context, particularly the Merdeka Curriculum. The primary data in this study are the Qur'an, specifically Surat Al-'Alaq verses 1-5, and the main tafsir text Tafsir Al-Misbah by M. Quraish Shihab. Secondary data includes books, journal articles, theses, dissertations, and educational policy documents from the Ministry of Education, Culture, Research, and Technology related to the Merdeka Curriculum and Islamic education.

Data analysis techniques were conducted through three stages, namely (1) data reduction to sort out important information, (2) theme categorization to group educational values in the verses, and (3) contextual interpretation so that the meaning contained in the text can be linked to the reality of education today. The selection of the thematic interpretation approach and methodological interpretation is based on the need to study the Qur'an in depth within a specific theme from an educational perspective. This allows for more relevant, applicable, and solution-oriented interpretations of modern educational challenges. (Sukmaningtyas et al., 2024)

Result

Interpretation of Surat Al-'Alaq Verses 1-5 from the Perspective of Quraish Shihab

Surat Al-'Alaq verses 1-5 are the first revelations revealed to the Prophet Muhammad, peace be upon him. These five verses form a strong theological foundation for emphasizing the importance of knowledge, the learning process, and the pursuit of truth in Islam. Quraish

Shihab, in his Tafsir Al-Mishbah, provides a comprehensive and contextual explanation of the meaning of these verses in relation to education, humanity, and the development of civilization.

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

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

According to Quraish Shihab, this first verse marks the beginning of the prophetic mission with a very specific command, namely “read” (iqra’). This command is not merely about reading texts but encompasses a broader understanding, such as reading the signs of Allah’s greatness scattered throughout the universe, reading social phenomena, and reading and understanding oneself. Thus, reading in Islam encompasses both intellectual and spiritual activities.

However, the command to read does not stand alone; it is accompanied by the phrase “bismi rabbik” (in the name of your Lord), indicating that all forms of scholarly activity must be carried out on the basis of faith and ethical responsibility to God. This emphasizes that knowledge in Islam must not be separated from transcendental values. For Quraish Shihab, this represents the integration of reason and revelation as the two primary tools in the process of seeking truth.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

“He created man from a clot of blood.”

Quraish Shihab explains that this verse shows the simple origin of human creation, namely from ‘alaq, which literally means something that hangs or sticks (often interpreted as a clot of blood). This describes the humble origins of humans in biological terms, but it is precisely here that the greatness of God’s creation lies. This reminder is important so that humans do not become arrogant about the knowledge they possess.

This verse also shows that awareness of one’s origins is the first step in character education, namely by instilling humility in learning and seeking knowledge. (Junitasari et al., 2025) Interestingly, Shihab highlights that the term “alaq” also serves as a gateway for dialogue between revelation and modern science, particularly in the field of embryology.

إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ

“Read! Your Lord is the Most Noble,”

The command to read is repeated in the third verse, but this time accompanied by praise to Allah as Al-Akram, meaning the Most Generous. Quraish Shihab interprets this repetition as an emphasis on the urgency of reading, which must be done continuously. Meanwhile, the mention of Allah’s generosity shows that the ability to learn and understand is a form of generosity and a gift from God.

Allah’s generosity in this context is directly related to the gift of reason to humans and the ability to think and understand reality. Therefore, learning and teaching in Islam are not merely human endeavors, but part of a spiritual responsibility based on God’s grace.

الَّذِي عَلَّمَ بِالْقَلَمِ

“Who teaches (humans) with the pen.”

According to Quraish Shihab, the fourth verse emphasizes that the qalam (pen) is one of the main instruments in the process of education and transmission of knowledge. The pen is a symbol of civilization, documentation, and the continuity of knowledge. Without the pen as a tool for recording and conveying knowledge, knowledge would not be passed down and society would stagnate in ignorance.

The pen also represents the intellectual dimension in Islam, namely the importance of systematically recording and archiving knowledge. This shows that Islam encourages the development of knowledge not only through memorization and orality, but also through a strong tradition of writing.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“He teaches humans what they do not know.”

This verse concludes the first revelation with the assertion that humans are fundamentally creatures who know nothing. However, through the grace of Allah, humans are given the ability to learn, understand, and develop knowledge. Quraish Shihab interprets this verse as an acknowledgment of humanity’s innate scientific nature, as well as motivation for humans to continue seeking knowledge as a form of devotion to Allah. (Shihab, 2011)

This verse also shows that knowledge is not solely the result of human effort, but is a gift from God. Therefore, every educational process in Islam must be based on the awareness of the essence of humans as servants who learn, and God as the source of all knowledge.

In general, exegetes agree that Surah Al-‘Alaq verses 1–5 form the primary foundation for establishing the conceptual basis of Islamic education. These verses open the door to the development of knowledge that is not merely rational and empirical but also grounded in the values of monotheism and spirituality. The command to read (iqra’) mentioned twice explicitly is understood not only as a literal instruction to read written texts but also as an encouragement to develop intellectual potential, observe nature, reflect on God’s creation, and understand oneself. (Fellanika Destiani et al., 2025) Most exegetes, such as Al-Ṭabarī, Al-Qurṭubī, and Fakhrud-dīn al-Rāzī, interpret this command as a symbol of the importance of the learning process in building human intellectual and moral qualities. (A. Putri et al., 2023)

Islamic Educational Values in Surat Al-‘Alaq Verses 1-5

Values are abstract measures used as guidelines to assess the rightness or wrongness, goodness or badness of attitudes and actions in a particular social context. According to Muhaimin and Abdul Mujib, values are objective and are believed by society to be good guidelines for life. (Mustofa, 2020) In the world of education, values are an important element that serves as the basis for shaping character, guiding behavior, and building the ethics of students. (Rahmadayani et al., 2023) Education is not merely a process of knowledge transfer but also the formation of personality and the instillation of moral and spiritual values that will shape students into well-rounded individuals. (Herni Puspita Sari et al., 2025)

In Islam, education is not merely seen as an intellectual process but as a means of nurturing humanity to fulfill their role as stewards of the earth. (Anshara et al., 2024) Islamic education aims to form complete human beings through the integration of knowledge, faith, and righteous deeds. Therefore, the values in Islamic education are derived from revelation, namely the Qur’an and hadith, which contain the basic principles of life, including in the field

of education. (I. N. Putri & Kultsum, 2024) One of the primary sources of these educational values can be found in Surat Al-Alaq, verses 1-5, which is the first revelation received by Prophet Muhammad, peace be upon him. These verses not only mark the beginning of the prophetic mission but also contain the fundamental principles of Islamic education. (Masykur & Solekhah, 2021)

Previous studies have examined the educational values contained in these verses using a tarbawi interpretive approach, including M. Afiqu Adib, who classified these values into three main categories: education in faith, sharia, and ethics. Similarly, research conducted by Sakban Lubis and Ahmad Islahuddin highlights the spiritual and ethical dimensions of these verses as a framework for the formation of a complete human being. Therefore, this section will extract the educational values contained in Surat Al-'Alaq verses 1-5 by referring to the interpretations of contemporary exegetes, particularly Tafsir Al-Misbah by Quraish Shihab, as well as previous related research.

The mention of the origin of human creation from 'alaq (a clot of blood) in the second verse acknowledges the biological weakness of humans, thereby instilling the foundational values of education: humility and awareness of dependence on God. (Adawiah & Robbaniyah, 2024) Meanwhile, the mention of the pen (al-qalam) in the fourth verse is understood by exegetes as a symbol of civilization and the primary tool for the transmission of knowledge, indicating the importance of documentation and literacy in the Islamic education system. Thus, this verse comprehensively combines epistemological (reason, reading, writing), ontological (human nature), and theological (dependence on God) elements, which form the basic framework of the concept of integral Islamic education. (Abd. Syukur Abu Bakar, 2022)

Table 1. Islamic Educational Values in Surat Al-'Alaq verses 1-5 from Various Sources

No	Verses	Islamic Education Values
1.	إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ	Education in monotheism (creed, bismi rabbik), education in reading skills, (Abd. Syukur Abu Bakar, 2022) education in morals (honesty, politeness),(Muhammad Nurhadi, 2022) education in potential (reading), education in divinity (In the name of your Lord who created) (Lubis, 2019)
2.	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ	Education in creed (Allah created humanity from a clot of blood),(Adib, 2022) education in worship, education in science (biology), education in psychology, (Lubis, 2019) education in art (Allah created humanity) , (Muhammad Nurhadi, 2022) potential education (self-awareness through the biological creation process) (Lubis, 2019)
3.	إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ	Reading skills education, (Abd. Syukur Abu Bakar, 2022) moral education (sincerity), creed education (noble words), (Adib, 2022) potential education (reading) (Lubis, 2019)
4.	الَّذِي عَلَّمَ بِالْقَلَمِ	Writing skills education, intellectual education,(Abd. Syukur Abu Bakar, 2022) moral education (sincerity and earnestness),(Muhammad Nurhadi, 2022) potential education (writing), intellectual education (writing with a pen) (Adib, 2022)
5.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ	Intellectual education, (Muhammad Nurhadi, 2022) moral education (sincerity and contentment), (Adib, 2022)intellectual education (with the

		abilities given by Allah, humans can achieve branches of knowledge) (Lubis, 2019)
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In this section, the author attempts to classify the above values into three Main Educational Values, namely:

1. Spiritual Education (Faith and Worship).

Surat Al-‘Alaq verses 1-5 contain spiritual educational values that encompass the aspects of monotheism, creed, divinity, and worship, which form the most fundamental foundation in the character development of students. This is evident in the first verse, which emphasizes the command to read in the name of Allah, instilling divine consciousness from the very beginning of the learning process. The value of worship is evident in the encouragement to learn and seek knowledge as a form of devotion to Allah, making the learning process an integral part of worship. (Putri Lista Samsiatun, Ahmad Nurrohim, Suharjianto, 2024)

2. Moral and Psychosocial Education.

Surat Al-‘Alaq verses 1-5 contain moral and psychosocial educational values that include character development, self-potential development, emotional intelligence, skills, and appreciation for beauty or art. Awareness of human origins fosters humility (ikhlas and qana’ah), responsibility. On the other hand, the command to read and write fosters curiosity, self-confidence, and critical thinking skills. The learning activities in this verse also reflect Islamic aesthetic values, where knowledge is viewed as something valuable and worshipful, including knowledge about the creation of humanity by Allah. (Anam et al., 2025)

3. Intellectual and Scientific Education.

The foundations of intellectual education, science, and biology are also contained in Surat Al-‘Alaq verses 1-5. These verses emphasize the importance of cognitive processes, such as reading (iqra’) and writing (bil-qalam), which symbolize intellectual and scientific progress. The command to read does not only refer to texts but also includes the reading of nature and the phenomena of life (kauniyah), which form the basis for the development of knowledge and science. Furthermore, the creation of humanity from ‘alaq (a clot of blood) opens up biological understanding, indicating that the Qur’an is not detached from scientific references relevant to modern education.

Discussion

Relevance to the Merdeka Curriculum

In response to the challenges of the times and the increasingly diverse needs of students, the Indonesian government, through the Ministry of Education, Culture, Research, and Technology, launched the Merdeka Curriculum as a form of national education transformation. This curriculum is designed to provide a more flexible, student-centered learning space, as well as emphasizing character building and strengthening basic competencies. One of the foundations of national learning promoted by the Merdeka Curriculum is the Pancasila student profile. There are six dimensions, namely (1) Faithful,

Devoted to God Almighty, Noble Character, (2) Global Diversity, (3) Mutual Cooperation, (4) Independence, (5) Critical Thinking, and (6) Creativity. (Kemendikbudristek BSKAP, 2022)

In this section, the author attempts to connect the three main educational values mentioned in the previous discussion with the six dimensions of the Pancasila Student Profile, as follows:

No.	Educational Values	Brief Explanation	Dimensions of the Pancasila Student Profile
1.	Spiritual Education (Faith and Worship)	Emphasis on the foundations of monotheism, divinity, and worship through the command to read in the name of Allah. The learning process is viewed as a form of devotion to Allah.	1. Faithful, God-fearing, and of Noble Character. Divine consciousness and the integration of knowledge with divine values strengthen the spiritual dimension of students. 2. Independent. Motivation to learn as worship fosters independence in seeking knowledge.
2.	Moral and Psychosocial Education	The formation of character (humility, responsibility), the development of personal potential, and emotional intelligence through reflection on the creation of humanity and the command to read (iqra').	1. Cooperation. Humility (qana'ah) and responsibility encourage collaboration in learning. 2. Global Diversity. Appreciation of Allah's beauty (Islamic aesthetics) fosters respect for diversity.
3.	Intellectual and Scientific Education	The commands to read (iqra') and write (bil-qalam) as the basis for the development of knowledge, including science (biology) through the sign of human creation from 'alaq (a clot of blood).	1. Critical Thinking. Reading and writing skills foster analytical abilities and scientific exploration. 2. Creativity. Understanding nature (kauniyah) as a sign of Allah inspires innovation based on science and technology.

Surat Al-'Alaq verses 1–5 not only serve as the philosophical foundation for integrative Islamic education, but also provide an operational framework for realizing the Pancasila Student Profile. The spiritual, moral, and intellectual values contained therein shape the holistic character of students—academically excellent as well as pious individually and socially. (Salam et al., 2024) This approach eliminates the dichotomy between religious knowledge and science, forming a comprehensive education system in line with the spirit of Islam as a mercy to all creation and the national education objectives.

The relevance of the values of Al-'Alaq to the dimensions of the Pancasila Student Profile underscores that Islamic teachings support the development of globally competitive Indonesian citizens without losing their Islamic identity. This integration can be realized through a curriculum that links Qur'anic literacy with 21st-century skills, character development, and science exploration rooted in monotheism. (Putri Nurkhasanah et al., 2025)

Grounding the values of Al-'Alaq in modern education is not only relevant but also a necessity to address the challenges of the times.

Conclusion

Based on an analysis of Surat Al-'Alaq verses 1-5, this study concludes that the first revelation of the Qur'an contains the foundations of an integral Islamic education, encompassing spiritual, moral, and intellectual dimensions. The commands to "read" (iqra') and "write" (bil-qalam) not only emphasize basic literacy but also necessitate a learning process connected to divine consciousness, moral development, and scientific exploration. These values align with the Pancasila Student Profile, particularly in fostering students who are faithful, independent, and capable of critical-scientific thinking.

The practical implications of these findings are the need for a curriculum design that integrates the values of Al-'Alaq into three domains: (1) the pedagogical domain, through active learning methods based on Qur'anic verses and the natural world (kauniyah), (2) the evaluative domain, by incorporating indicators of morality and spirituality into assessments, and (3) the policy domain, through collaboration between education stakeholders and exegesis experts to develop operational guidelines. The limitation of this study lies in the absence of empirical testing of the proposed integration model. Therefore, the recommendation for further research is to develop Al-'Alaq learning modules based on the Merdeka Curriculum and test their effectiveness at the educational unit level. Thus, efforts to ground the values of Al-'Alaq not only enrich scientific knowledge but also address the needs of Indonesian education that is character-based and globally competitive. (Christiananda et al., 2024)

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