

The role of education in developing students' intellectual abilities from the perspective of surah al-baqarah verse 31

Ahmad Yusam Thobroni^{a,1}, Amalia Kholisha Nashihi^{b,2}, Rosa Amelia Basir^{c,3}, Mahesh Khusianand Aryana^{d,4}

^{a,b,c,d} UIN Sunan Ampel Surabaya

¹ayusamth71@uinsa.ac.id; ²amaliakholisah9@gmail.com; ³rosaamelia0029@gmail.com;

⁴maheshajha1330@gmail.com;

*Correspondent Author

Received: 11-10-2024

Revised: 19-11-2024

Accepted: 29-12-2024

KEYWORDS

Education;
Intellectual development;
Spiritual values;
Islamic perspective;

ABSTRACT

This study aims to explore the role of education in developing students' intellect from the perspective of Surah Al-Baqarah verse 31. Using a qualitative approach and library research methods, the study analyzes the interpretation of the verse and examines the concept of intellectual development in education. The findings reveal that Surah Al-Baqarah verse 31 emphasizes the urgency of education in optimizing human intellectual potential as one of the purposes of creation. Education should facilitate students in developing critical thinking, creativity, and problem-solving skills. Furthermore, the integration of spiritual values such as **tawhid** (monotheism), sincerity, patience, gratitude, and trustworthiness is crucial to ensure that intellectual development aligns with the purpose of human creation as servants of Allah SWT. The study recommends curriculum reform, the application of student-centered learning methods, improvement of the learning environment's quality, enhancement of teacher professionalism, and prioritization of the integration of spiritual values into the learning process. Thus, education can optimally contribute to the holistic development of students' intellect, encompassing both cognitive and spiritual aspects.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Education plays a critical role in developing students' intellect. Intellectual capacity encompasses not only cognitive abilities but also critical thinking skills, creativity, and the ability to comprehend and analyze information deeply (Prasetya, 2023). Therefore, education must be designed in such a way as to facilitate the holistic development of students' intellect.

In the era of globalization and the fourth industrial revolution, intellectual abilities become a primary asset for students to compete and face complex future challenges. Education focused on intellectual development not only provides factual knowledge but also teaches students to think critically, analytically, and creatively (Sá & Serpa, 2020). This enables students to address unexpected problems, make wise decisions, and find innovative solutions.

Furthermore, intellectual development plays a significant role in shaping students' character and personality. Critical and analytical thinking skills help students evaluate information

objectively, avoid biases, and make responsible decisions (Haryani et al., 2021). Creativity also allows students to explore new ideas and find unique solutions to problems they encounter.

For Muslims, the Qur'an serves as a comprehensive guide to life, encompassing various aspects, including education. The Qur'an emphasizes the importance of seeking knowledge and developing intellectual capacities as part of worship to Allah SWT (Latipah, 2022). The verses of the Qur'an provide clear guidance on how education should aim to optimally develop human intellectual potential.

One verse relevant to the concept of intellectual development is Surah Al-Baqarah, verse 31. This verse narrates the event where Allah SWT taught Prophet Adam AS the names of objects, representing the first knowledge given to humans (Umat et al., 1996). This event underscores that education and intellectual development are among the purposes of human creation on earth.

In the Tafsir Al-Misbah, Umat et al. (1996) argue that this verse highlights the importance of mastering knowledge, both theoretical and practical. Humans are endowed with intellectual potential that must be developed through continuous education. Education should not only aim to transfer knowledge but also train critical and analytical thinking skills.

Moreover, this verse emphasizes that Allah SWT is the ultimate source of knowledge (Estuningtyas, 2018). The educational process should be carried out with the aim of drawing closer to Allah SWT through intellectual development and mastery of knowledge. Thus, education should not only focus on worldly aspects but also consider spiritual and religious dimensions.

In the context of modern education, Surah Al-Baqarah verse 31 can serve as a foundation for designing curricula and learning methods that promote the optimal development of students' intellect. Education should facilitate students in developing critical thinking, creativity, and problem-solving skills (Prafitasari et al., 2021). Additionally, education must instill spiritual and religious values so that students achieve a balance between intellectual and spiritual aspects.

In the current education system, several issues need to be addressed, particularly concerning the development of students' intellect. One major problem is the lack of emphasis on critical thinking, creativity, and problem-solving skills in the learning process. Education often focuses solely on theoretical knowledge transfer, while holistic intellectual development receives less attention. Moreover, the insufficient integration of spiritual and religious values in education poses another challenge.

This study aims to explore the role of education in developing students' intellect from the perspective of Surah Al-Baqarah, verse 31. Specifically, it will analyze the values and concepts contained in the verse related to intellectual development. Furthermore, it will examine how education can be designed to optimally facilitate the development of students' intellect, both in cognitive and spiritual aspects.

Theoretically, this study is expected to contribute to the body of knowledge, particularly in the field of Islamic education. It will offer a new perspective on education based on the guidance of the Qur'an, especially in developing students' intellect. Moreover, it can serve as a foundation for further research on related topics. Practically, the findings of this study can provide insights for policymakers, educational institutions, and educators in designing curricula, teaching methods, and conducive learning environments to holistically develop students' intellect. This research is also expected to provide new insights for parents and society on the importance of intellectual development in education and how to integrate spiritual and religious values into the process.

Method

This study employs a qualitative approach using the library research method. This method was chosen because the study aims to explore the role of education in developing students' intellect from the perspective of Surah Al-Baqarah, verse 31, by analyzing relevant written sources. Library research involves a series of activities related to collecting library data, reading, taking notes, and processing research materials (Mestika Zed, 2008).

The primary sources of data for this research are the Qur'an and renowned books of tafsir (exegesis), particularly those related to the interpretation of Surah Al-Baqarah, verse 31. Some of the tafsir texts used include Tafsir Al-Misbah by M. Quraish Shihab, Tafsir Al-Azhar by Hamka, and Tafsir Ibnu Katsir by Ibnu Katsir. Additionally, the research will refer to other relevant literature, such as books on Islamic education, educational psychology, and intellectual development from an Islamic perspective.

The data collection technique employed in this research is documentation, which involves gathering data from written sources relevant to the research topic. The steps undertaken include: (1) identifying and inventorying relevant data sources, (2) conducting a critical review of these sources, and (3) classifying the data according to the needs of the research (Sugiyono, 2019).

Once the data is collected, the next step is to analyze it using content analysis. This method is used to examine the meanings contained in Surah Al-Baqarah, verse 31, as well as the interpretations related to intellectual development. Content analysis will also be applied to other literature pertinent to the research topic (Krippendorff, 2004). The results of the analysis will then be synthesized and interpreted to answer the research questions and achieve the established objectives.

Result and Discussion

Context of the Verse and Its Interpretation

The verse discussed in this study is Surah Al-Baqarah, verse 31, which states: "And He taught Adam the names—all of them. Then He showed them to the angels and said, 'Inform Me of the names of these, if you are truthful.'" (QS. Al-Baqarah: 31)

This verse narrates the event where Allah SWT taught Prophet Adam AS the names of objects, representing the first knowledge granted to humanity. In Tafsir Al-Misbah, Estuningtyas (2018) explains that the term *al-asma'* in this verse means names or terms used to refer to things. This indicates that Allah SWT endowed humans with the ability to learn and teach from the beginning of their creation.

According to Estuningtyas (2018), teaching the names of objects to Prophet Adam AS holds profound wisdom. First, it highlights Prophet Adam AS's honor in the presence of the angels, as he mastered knowledge that the angels could not. Second, it signals humanity's great potential to acquire knowledge and serve as stewards (*khalifah*) on earth.

Muhyin & Nasir (2023) further note that this event demonstrates humanity's superiority over other creatures in terms of intellectual capacity and the ability to learn. By teaching the names of objects, Allah SWT provided humans with foundational knowledge to advance science and civilization.

Concept of Intellectual Development in the Verse

This verse presents an important concept related to human intellectual development. Acknowledging Allah SWT as the Ultimate Source of Knowledge. The verse emphasizes that Allah SWT is the true source of knowledge (Estuningtyas, 2018). Therefore, the process of education and intellectual development should aim to bring individuals closer to Allah SWT through the pursuit of knowledge. Human Potential for Continuous Intellectual Growth. The verse highlights that humans are endowed with intellectual potential that must be cultivated through continuous education. In Tafsir Al-Azhar, Hamka (2020) asserts that teaching the names of objects to Prophet Adam AS marked the beginning of knowledge that would evolve alongside human civilization.

The verse underscores the significance of mastering knowledge, both theoretical and practical (Suharyat & Asiah, 2022). Learning the names of objects serves as a foundational knowledge that can be expanded through observation and study of the universe. Education should not merely transfer knowledge but also train critical and analytical thinking skills. The event where Allah SWT tested the angels by asking them about the names taught to Prophet Adam AS implies the importance of critical and analytical thinking in education (Hamka, 2020).

The Urgency of Education from the Verse's Perspective

Based on the interpretation of Surah Al-Baqarah, verse 31, the following points illustrate the urgency of education in human life. Education serves as a means to develop the intellectual potential granted by Allah SWT to humans (Warsah et al., 2021). Through education, humans can optimize their learning abilities and acquire the knowledge needed to fulfill their role as stewards (khalifah) on earth. Education is an obligation for every Muslim as part of worship to Allah SWT. In Islamic perspective, seeking knowledge is a lifelong duty (Parhan et al., 2022). This verse affirms that education and intellectual development are among the purposes of human creation on earth.

Education should aim to attain the blessings and pleasure of Allah SWT. Thus, it must not only focus on worldly aspects but also integrate spiritual and religious dimensions (Hashim et al., 2018). The integration of spiritual values in education is essential to shape individuals who are not only intellectually capable but also possess noble character and personality.

Concept of Intellectual Development in Education

The concept of intellectual development in education is crucial to address. Intellectuality refers to an individual's cognitive abilities, including intelligence, reasoning, logical thinking, creativity, and the capacity to understand and analyze information deeply. Intellectual aspects encompass critical thinking, problem-solving, decision-making, and the ability to generate new ideas and solutions. Thus, intellectual development is not limited to enhancing intelligence but also includes various other cognitive skills necessary for tackling challenges in the modern era.

The importance of intellectual development in education is underscored for several reasons. Globalization and the Fourth Industrial Revolution; These eras demand individuals to possess higher-order thinking skills to compete and address complex problems. Independent Learning; Intellectual development enables students to become independent learners who can explore new ideas and seek innovative solutions to various challenges. Wise and Responsible Decision-Making; A strong intellect aids students in making prudent and accountable decisions in their lives.

Character and Personality Building: Intellectual development contributes to shaping students' curiosity, perseverance, and humility. Factors Influencing Intellectual Development in Education. Several factors influence students' intellectual development in education. Curriculum and Learning Materials. A relevant curriculum that integrates various disciplines and emphasizes

the development of higher-order thinking skills is essential for fostering students' intellectual growth. Methods and Strategies in Teaching. Student-centered approaches that encourage discussions, exploration, and provide opportunities for students to ask questions and develop ideas are more effective than one-way lecture methods. Conducive Learning Environment. A democratic learning environment that values differing opinions and offers freedom for creativity serves as an ideal setting for intellectual development.

Role of Teachers and Educators. Facilitating teachers who motivate students and provide constructive feedback play a significant role in optimizing students' intellectual growth. By understanding and addressing these factors, education can effectively nurture intellectual development, preparing students to meet the demands of a rapidly changing world while fostering both cognitive skills and personal character.

The Role of Education in Developing Students' Intellectual Abilities

Education plays a crucial role in developing students' intellectual capacities. This development can be effectively achieved through a combination of curriculum design, teaching strategies, learning environments, and the active role of educators; (1) Curriculum and Learning Materials: The curriculum and learning materials must be designed not just to emphasize knowledge transfer but also to foster critical thinking, creativity, problem-solving, and other cognitive skills. Interdisciplinary and thematic curricula that integrate various disciplines are highly effective in achieving these objectives, (2) Student-Centered Teaching Methods: The teaching methods and strategies used should be student-centered, encouraging active involvement in the learning process. Techniques such as group discussions, research projects, case studies, and problem-based learning help students develop critical thinking, collaboration, and problem-solving skills. Additionally, the integration of digital technology into the learning process provides a powerful tool to enhance intellectual development,

(3) Conducive Learning Environment; Creating a conducive learning environment is essential for intellectual development. An environment that is safe, comfortable, and respectful of diversity enables students to freely explore new ideas, ask questions, and express themselves without fear. A democratic learning environment encourages students to think critically and to challenge information or opinions presented to them, (4) The Role of Teachers and Educators: Teachers play a vital role in shaping students' intellectual growth. Beyond knowledge transmission, they act as facilitators, guiding students in developing critical thinking, creativity, and problem-solving skills. Teachers must provide constructive feedback, motivate students to continue learning, and foster a positive learning atmosphere. Moreover, educators should model intellectual growth themselves, inspiring students by exemplifying continuous learning and intellectual curiosity.

Developing students' intellectual abilities in education requires a holistic approach, integrating curriculum, teaching methods, a supportive learning environment, and the active involvement of educators. By implementing these efforts, the education system can produce a generation of individuals who are not only intellectually capable but also equipped with the cognitive skills necessary to tackle challenges in the modern era.

Integration of Spiritual Values in Intellectual Development

a. The Importance of Spiritual Integration in Education

In Islamic perspective, education aims not only to develop intellectual aspects but also to shape noble character and personality. Therefore, integrating spiritual values into the educational

process is crucial. These values serve as a foundation for students' intellectual development, aligning it with the ultimate purpose of human creation as servants of Allah SWT.

According to (Muhyin & Nasir, 2023), integrating spirituality into education provides greater meaning and a higher purpose for learning and intellectual growth. This integration ensures that education addresses both worldly and spiritual dimensions, contributing to eternal happiness.

b. Spiritual Values in the Qur'an and Hadith

The Qur'an and Hadith are the primary sources for extracting spiritual values to integrate into education. Key spiritual values include:

1. Tauhid (Oneness of Allah SWT): Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge (QS. Al-Ikhlâs: 1-2). This value emphasizes the centrality of recognizing and worshiping Allah SWT in all aspects of life.
2. Ikhlas (Sincerity of Intention): And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth...(QS. Al-Bayyinah: 5). Sincerity underpins all actions, including the pursuit of knowledge.
3. Sabar (Patience): O you who have believed, persevere and endure... (QS. Ali Imran: 200). Patience is vital in overcoming challenges in learning and intellectual pursuits.
4. Syukur (Gratitude): And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe (QS. Ibrahim: 7). Gratitude inspires continuous effort and appreciation of Allah's blessings.
5. Amanah (Trustworthiness): Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. (QS. Al-Ahzab: 72). Trustworthiness instills responsibility in carrying out educational duties.

c. Implementation of Spiritual Values in the Learning Process

Integrating spiritual values into the learning process can be implemented through the following approaches:

1. Curriculum Development: Incorporate spiritual values as the foundation for curriculum design, learning materials, and classroom activities.
2. Creating a Religious Learning Environment: Foster an environment that emphasizes worship practices and moral values, ensuring a conducive space for spiritual growth.
3. Role Modeling by Educators: Teachers and educators should exemplify spiritual values in their daily lives, serving as role models for students.
4. Integrating Values into Teaching Strategies: Embed spiritual values into learning methods, such as discussions, reflections, and observations of natural phenomena as signs of Allah's greatness.
5. Active Student Participation: Encourage students to explore and internalize spiritual values through engaging and contextually relevant activities.

By adopting these strategies, education can holistically address intellectual and spiritual development, fostering individuals who are intellectually capable and spiritually grounded.

Challenges and Solutions in Developing Students' Intellectual Abilitie

a. Challenges in the Current Education System

Despite the emphasis on intellectual development as a primary educational goal, several challenges hinder its realization in the current education system:

1. **Overloaded Curriculum:** The curriculum often prioritizes quantitative targets, leaving limited room for fostering higher-order thinking skills such as analysis, evaluation, and synthesis.
2. **Teacher-Centered Learning:** Predominantly lecture-based methods fail to actively engage students in the learning process, limiting their ability to develop critical and creative thinking.
3. **Unconducive Learning Environments:** Classrooms with inadequate facilities, cramped spaces, and a lack of encouragement for idea exploration and creativity detract from effective intellectual development.
4. **Teacher Professionalism:** The limited capacity of some educators to implement innovative and effective teaching strategies poses a significant barrier to nurturing students' intellectual growth.
5. **Secular Focus of Education:** A lack of integration of spiritual values in education often results in a system that prioritizes worldly success without fostering moral and ethical dimensions.

b. Solutions and Recommendations for Optimizing Intellectual Development

To address these challenges and enhance the intellectual growth of students, the following solutions and recommendations can be implemented:

1. **Curriculum Reform:** Revise the curriculum to incorporate interdisciplinary approaches that emphasize higher-order thinking skills, such as critical thinking, problem-solving, and creativity. These skills should be integrated into all subjects and activities.
2. **Student-Centered Learning Methods:** Adopt interactive and participatory teaching strategies, such as group discussions, research projects, case studies, and problem-based learning. These approaches actively involve students in their education and foster intellectual engagement.
3. **Enhancing Learning Environments:** Invest in improving classroom facilities, ensuring a comfortable, safe, and inspiring space. Foster an atmosphere that encourages curiosity, idea-sharing, and creativity.
4. **Professional Development for Teachers:** Provide ongoing training programs to enhance teachers' skills in implementing effective pedagogical strategies. Offer incentives and recognition for educators who excel in fostering intellectual and holistic student development.
5. **Integrating Spiritual Values:** Incorporate spiritual principles into the curriculum, teaching methods, and classroom activities. Promote values like sincerity, patience, gratitude, and trustworthiness to create a balance between intellectual and moral development.

By addressing these challenges with thoughtful solutions, the education system can more effectively develop students' intellectual capabilities in a holistic manner. This approach will equip students not only with cognitive skills but also with emotional, spiritual, and practical competencies necessary to navigate the complexities of the modern world.

Conclusion

This study has explored the role of education in developing students' intellectual abilities from the perspective of Surah Al-Baqarah verse 31. Based on the interpretation of the verse, it can be concluded that education plays a crucial role in optimizing the intellectual potential granted by

Allah SWT to humans. Education is not merely aimed at transferring knowledge but also at training critical thinking, creativity, and problem-solving skills.

Furthermore, this study emphasizes the importance of integrating spiritual values into the educational process. Spiritual values derived from the Qur'an and Hadith, such as tauhid (monotheism), ikhlas (sincerity), sabar (patience), syukur (gratitude), and amanah (trustworthiness), must serve as the foundation for students' intellectual development. Thus, education should not only focus on worldly aspects but also consider the eternal aspects and ultimate happiness in the hereafter. By adopting this holistic approach, education is expected to produce a generation that is both intellectually capable and morally upright.

References

- Estuningtyas, R. D. (2018). Ilmu Dalam Perspektif Al-Qur'an. *Qof*, 2(2), 203–216. <https://doi.org/10.30762/qof.v2i2.602>
- Fitrianto, I. (2024). Critical Reasoning Skills: Designing an Education Curriculum Relevant to Social and Economic Needs. *International Journal of Post Axial: Futuristic Teaching and Learning*, 245-258.
- Fitrianto, I., Hamid, R., & Mulalic, A. (2023). The effectiveness of the learning strategy" think, talk, write" and snowball for improving learning achievement in lessons insya'at Islamic Boarding School Arisalah. *International Journal of Post Axial: Futuristic Teaching and Learning*, 13-22.
- Fitrianto, I., Setyawan, C. E., & Saleh, M. (2024). Utilizing Artificial Intelligence for Personalized Arabic Language Learning Plans. *International Journal of Post Axial: Futuristic Teaching and Learning*, 132-142.
- Fitrianto, I., & Aimmah, S. (2023). Tathwir al-Wasail al-Ta'limiyah fi Ta'lim al-Qashr Muassasan'ala Barnamaj Sketchware. *Prosiding Pertemuan Ilmiah Internasional Bahasa Arab*, 14(1), 732-740.
- Fitrianto, I. (2024). Innovation and Technology in Arabic Language Learning in Indonesia: Trends and Implications. *International Journal of Post Axial: Futuristic Teaching and Learning*, 134-150.
- Fitrianto, I., & Saif, A. (2024). The role of virtual reality in enhancing Experiential Learning: a comparative study of traditional and immersive learning environments. *International Journal of Post Axial: Futuristic Teaching and Learning*, 97-110.
- Fitrianto, I., Setyawan, C. E., & Saleh, M. (2024). Educational Resilience: Confronting Future Learning Challenges. *International Journal of Post Axial: Futuristic Teaching and Learning*, 132-142.
- Hamka. (2020). Tafsir al-Azhar Jilid 5: Diperkaya dengan Pendekatan Sejarah, Sosiologi, Tasawuf, Ilmu Kalam, Sastra, dan Psikologi. Gema Insani. <https://books.google.co.id/books?id=j8MhzgEACAAJ>
- Haryani, E., Cobern, W. W., Pleasants, B. A. S., & Feters, M. K. (2021). Analysis of teachers' resources for integrating the skills of creativity and innovation, critical thinking and problem solving, collaboration, and communication in science classroom. *Jurnal Pendidikan IPA Indonesia*, 10(1), 92–102. <https://doi.org/10.15294/jpii.v10i1.27084>
- Krippendorff, K. (2004). Content Analysis: An Introduction to Its Methodology. Sage.

<https://books.google.co.id/books?id=q657o3M3C8cC>

- Latipah, E. (2022). Motives, self-regulation, and spiritual experiences of hafizh (the qur'an memorizer) in indonesia. *International Journal of Instruction*, 15(1), 653–672. <https://doi.org/10.29333/iji.2022.15137a>
- Mestika Zed. (2008). *Metode Penelitian Kepustakaan* (Cet. 1). Jakarta : Yayasan Obor Indonesia, 2008.
- Muhyin, N. F., & Nasir, M. R. (2023). Metode Penafsiran Ibnu Katsir dalam Tafsir Al-Qur'an Al-Adzim. *Jurnal Ilmu Al-Qur'an Dan Tafsir*, 8(1), 145–162. <https://doi.org/10.30868/at.v8i0>
- Parhan, M., Elvina, S. P., Rachmawati, D. S., & Rachmadiani, A. (2022). Tantangan Mendidik Generasi Muslim Milenial Di Era Revolusi Industri 4.0 Untuk Menciptakan Lingkungan Pendidikan Islam Modern. *Belajea: Jurnal Pendidikan Islam*, 7(2), 171. <https://doi.org/10.29240/belajea.v7i2.4294>
- Prafitasari, F., Sukarno, S., & Muzzazinah, M. (2021). Integration of Critical Thinking Skills in Science Learning Using Blended Learning System. *International Journal of Elementary Education*, 5(2), 434. <https://doi.org/10.23887/ijee.v5i3.35788>
- Prasetya, R. E. (2023). The flipped english language learning through microsoft team application: analytical post covid-19 pandemic critical study. *English Teaching Journal: A Journal of English Literature, Language and Education*, 11(1), 55–64. <https://doi.org/10.25273/etj.v11i1.13562>
- Sá, M. J., & Serpa, S. (2020). The covid-19 pandemic as an opportunity to foster the sustainable development of teaching in higher education. *Sustainability (Switzerland)*, 12(20), 1–16. <https://doi.org/10.3390/su12208525>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*.
- Suharyat, Y., & Asiah, S. (2022). Metodologi Tafsir Al-Mishbah. *Jurnal Pendidikan Indonesia : Teori, Penelitian, Dan Inovasi*, 2(5), 66–74. <https://doi.org/10.59818/jpi.v2i5.289>
- Umat, Bandung, & Berutu, A. G. (1996). TAFSIR AL-MISBAH. <https://doi.org/10.13140/RG.2.2.23808.17926> Warsah, I., Morganna, R., Uyun, M., Hamengkubuwono, H., & Afandi, M. (2021). The Impact of Collaborative Learning on Learners' Critical Thinking Skills. *International Journal of Instruction*, 14, 443–460. <https://doi.org/10.29333/iji.2021.14225a>