

The Concept of Tawheed: Allah, Revelation, and al-Risalah as the Axiomatic Basis of Education

Anjar Mahmudin Nst*

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

e-mail: anjarmahmudinnasution09@gmail.com

Alwizar

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

e-mail: alwizarpba@gmail.com

Kadar M. Yusuf

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

e-mail: lailatul_qdr@yahoo.com

Abstract

This research aims to examine the concept of monotheism and its relevance as an axiomatic basis in Islamic education. Through literature studies, this research explores various literature that discusses monotheism, revelation, and al-Risalah as the main foundation in the Islamic education system. The analysis method used is descriptive, by explaining and exploring the main ideas related to the topic being studied. The results of the study show that the concept of monotheism, which is rooted in the belief in the oneness of Allah, together with wahyu and al-Risalah, are fundamental and mutually reinforcing elements in shaping the direction and goals of Islamic education. The implementation of monotheistic values in the learning process is expected to be able to form a generation with strong character who is ready to contribute to the progress of the nation and religion.

Keywords: The Concept of Tawheed; The basis of axioms; Islamic Education

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep tauhid serta relevansinya sebagai dasar aksiomatik dalam pendidikan Islam. Melalui studi kepustakaan, penelitian ini menggali berbagai literatur yang membahas tentang tauhid, wahyu, dan al-Risalah sebagai fondasi utama dalam sistem pendidikan Islam. Metode analisis yang digunakan adalah deskriptif, dengan menjelaskan dan mengeksplorasi ide-ide utama terkait topik yang dikaji. Hasil penelitian menunjukkan bahwa konsep tauhid, yang berakar pada keyakinan akan keesaan Allah, bersama dengan wahyu dan al-Risalah, merupakan elemen fundamental dan saling menguatkan dalam membentuk arah serta tujuan pendidikan Islam. Implementasi nilai-nilai tauhid dalam proses pembelajaran diharapkan mampu membentuk generasi berkarakter kuat yang siap berkontribusi bagi kemajuan bangsa dan agama.

Kata Kunci: Konsep Tawhid; Dasar Aksiomati; Pendidikan Islam

INTRODUCTION

In the midst of the rapid flow of globalization and the challenges of modernity, there is a tendency to reduce the spiritual dimension in education, including in the context of Islamic education.¹ The values of monotheism are often marginalized in educational praxis that

¹ Mukfiyah Ma'isyah dkk., "DYNAMICS OF ISLAMIC BOARDING SCHOOLS IN FACING GLOBALIZATION: INTEGRATION BETWEEN TRADITION AND MODERNITY," dalam *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY*, vol. 2, 2024, 71-80, <https://ejournal.unuja.ac.id/index.php/icesh/article/view/10030>.

*Corresponding author

emphasizes more cognitive aspects and technical skills.² In fact, without understanding and internalizing the values of monotheism, the educational process will lose its spirit and will not be able to form people with noble character and social and spiritual responsibility.³ Meanwhile, the concept of monotheism is the main spirit and pillar of Islamic education.⁴ Tawheed instills the awareness that Allah SWT is the only substance that should be worshipped and obeyed.⁵ This awareness is a solid foundation for students to build moral and noble morals. By understanding monotheism, they will avoid shirk and despicable deeds, and always adhere to the values of truth and goodness.

Education is a fundamental element in shaping individual character, personality, and intelligence.⁶ In Islam, education is not only understood as a process of transferring knowledge, but also as a means of fostering human morality and spirituality.⁷ Islamic education aims to form a complete human being (*insan kamil*) who is not only intellectually intelligent, but also has high moral integrity and spiritual awareness.⁸ To achieve this goal, Islamic education needs a solid and holistic foundation, namely the concept of monotheism as an axiomatic basis that unites all dimensions of life with an orientation to Allah SWT.

A number of previous studies have highlighted the importance of the concept of monotheism as the main basis in Islamic education. Abdul Gaffar and Muhammed Anees stated that monotheism is the main foundation in the formation of students' faith. He emphasized that Islamic education must start from the cultivation of the right monotheism, because monotheism not only teaches the knowledge of Allah SWT, but also becomes the moral and spiritual basis in the life of a Muslim.⁹ In line with that, Asep Herdi and Ihsan Abdurrahman stated that the values of monotheism must be integrated into all disciplines, both religious and general sciences. According to him, education that only separates religious science and general

² Rik Peels, "Monotheism and Fundamentalism: Prevalence, Potential, and Resilience," *Elements In Religion And Monotheism*, 2024, <https://www.cambridge.org/core/elements/monotheism-and-fundamentalism/1954CD0BCA926C30506BEB7384ED7450>.

³ Miftahul Jannah Akmal, Syahidin Syahidin, dan Agus Fakhruddin, "Internalization of Spiritual Values in a Multicultural Society: A Case Study at Tokyo Indonesian School," *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)* 8, no. 1 (2025): 48–56, <https://ijmurhica.ppp.unp.ac.id/index.php/ijmurhica/article/view/305>.

⁴ Sholihul Anwar dan Siti Rosyidah, "DEVELOPMENT OF ISLAMIC PERSONALITY IN THE DIGITAL ERA WITH A MONOTHEISM-BASED CHARACTER EDUCATION MODEL," *JURNAL PEDAGOGY* 17, no. 2 (2024): 189–198, <https://jurnal.staimuhblora.ac.id/index.php/pedagogy/article/view/237>.

⁵ Uyus Supriadi, Iim Wasliman, dan Iis Salsabila, "Islamic Religious Education as the Main Pillar of Ethical and Moral Formation in Society," *Zona Education Indonesia* 2, no. 2 (2024): 329–338, <https://ejournal.zona-edu.org/index.php/ZEI/article/view/97>.

⁶ Akhmad Munir Mufi dan Aminullah Elhady, "Internalization of Religious Moderation Values: Active Tolerance and Social Harmony in Education in Indonesia," *El-Tarbawi* 16, no. 1 (2023): 1–32, <https://journal.uui.ac.id/Tarbawi/article/view/28117>.

⁷ Fakhruddin Fakhruddin, Nur Wasilah, dan Hendra Jaya, "Islam and knowledge: Harmony between sciences and faith," *Journal of Modern Islamic Studies and Civilization* 2, no. 01 (2024): 45–57, <https://pdfs.semanticscholar.org/89d2/81024f80ecfaaa404b592740733c6dbbc7ce.pdf>.

⁸ Abdul Hadi, Sarbini Anim, and Hadi Yasin, "Integration of islamic principles and modern educational theories in islamic education," *QALAMUNA: Journal of Education, Social, and Religion* 16, no. 2 (2024): 1385–98, <https://ejournal.insuriponorogo.ac.id/index.php/qalamuna/article/view/6105>.

⁹ Abdul Gaffar and Muhammed Anees, "Inclusive Tawhid as an Epistemology of Islamic Education," *FIKROTUNA: Journal of Islamic Education and Management* 14, no. 1 (2025): 135–48, <https://jurnalalkhairat.org/ojs/index.php/fikrotuna/article/view/833>.

science without a basis for monotheism will give birth to a generation that is divided spiritually and intellectually.¹⁰ In addition, Al-Attas also made an important contribution to the development of the idea of Islamic education based on monotheism. He argues that the crisis in modern education lies in the loss of manners and the unity of knowledge, which should be rooted in the concept of monotheism. According to Al-Attas, Islamic education should be able to lead people to the knowledge and devotion to Allah as the ultimate goal, and this can only be achieved if the concept of monotheism is used as a basic framework in the educational process.¹¹ Meanwhile, Alina Isac Alak emphasized the need for a dynamic approach to understanding revelation as a source of living truth. He suggested that Islamic education should not only be fixated on normative aspects, but also be able to contextualize revelation in modern life.¹² So that students can understand divine values in a relevant and applicable way.

Research by Mustamar Marzuqi also underlines the importance of al-Risalah or apostolate in education. He sees that the role of the Prophet Muhammad (PBUH) as the main educator of mankind must be used as a model in the process of Islamic education, where educators not only function as teachers, but also as moral and spiritual guides. Hidayat emphasized that effective Islamic education is an education that emulates the apostolic mission, which is to convey the truth and nurture the people to live according to the instructions of revelation in the prophetic context (al-Risalah).¹³ Gilang Fuji Ramadhan and Encup Supriatna stated that the apostleship is a real manifestation of God's guidance in educating mankind. The role of the Prophet Muhammad SAW as the main educator became a perfect example in conveying revelations and forming a civilization with noble character.¹⁴ Today's educators should indeed emulate the Prophet's da'wah and educational methods that prioritize example, patience, and a humanist approach.

This research has a clear distinction or differentiation compared to previous studies that have discussed the concept of monotheism in Islamic education. If explained above, it focuses more on the role of monotheism as the basis of students' faith. Focusing on the importance of integrating monotheism into all branches of science, this study places monotheism holistically with two other elements—wahyu and al-Risalah—as one basic axiomatic unit in Islamic education. In other words, this study not only discusses monotheism as a theological foundation, but also examines how revelation as a source of truth and apostolate as a method of delivering revelation plays an important role in a complete and transformative Islamic

¹⁰ Asep Herdi dan Ihsan Abdurrahman, "Integrated Islamic and General Education: A Study on the Integrative Education Thought of Mohammad Natsir," *KEDJATI Journal of Islamic Civilization* 1, no. 1 (2024): 51–64, <https://jurnal.kedjati.com/index.php/kedjati/article/view/11>.

¹¹ Mohd Faizal Musa, *Naquib Al-Attas' Islamization of Knowledge* (ISEAS-Yusof Ishak Institute, 2021), <https://centre.iiium.edu.my/centris/wp-content/uploads/sites/4/2025/03/Its-Impact-on-Malay-Religious-Life-Literature-Language-and-Culture.pdf>.

¹² Alina Isac Alak, "The Impact of the Islamic Theories of Revelation on Humanist Qur'anic Hermeneutics," *Studia Islamica* 119, no. 1 (2024): 1–33, https://brill.com/view/journals/si/119/1/article-p1_1.xml.

¹³ Mustamar Marzuqi, "DEVELOPMENT OF MULTICULTURAL ISLAMIC EDUCATION: A Perspective on the Thought of Prof. Dr. KH Muhammad Tholchah Hasan," accessed May 20, 2025, <https://repository-penerbitlitnus.co.id/id/eprint/20/1/29.pdf>.

¹⁴ Gilang Fuji Ramadhan and Encup Supriatna, "The Role of Islamic Values in Building a Generation of Noble Morals," *Journal of Faith and Spirituality* 5, no. 2 (2025): 213–24, <http://journal.uinsgd.ac.id/index.php/jis/article/view/44617>.

education system. In contrast to the fragmentation of knowledge in modern education, this research actually combines this view with a normative-transformative approach that can be applied practically in the learning process. In addition, the dynamics of understanding revelation, this research further places revelation as an epistemological source of education that must be systematically combined with the values of monotheism and prophetic mission.

Explicitly the integral relationship between monotheism, revelation, and treatise as a philosophical and practical foundation in Islamic education that is able to answer the challenges of the times and the needs of today's ummah. This research makes several important contributions to the development of the study of Islamic education, especially in strengthening the philosophical and axiomatic foundations of education based on monotheistic values. First, this research presents a comprehensive and integrated understanding of the concepts of monotheism, revelation, and al-Risalah as a complementary unit in forming the foundation of Islamic education. This approach has not been studied in depth in previous studies that tend to discuss these aspects separately.

RESEARCH METHOD

This research is a library research conducted through the collection of data from various literary sources, both primary and secondary, such as books, scientific articles, and journals that are relevant to the topics of Allah, Revelation, and al-Risalah as the Axiomatic Basis of Islamic Education.¹⁵ The approach used in this study is a historical-philosophical approach, which aims to trace the roots of thought and the philosophical meaning of the concept of monotheism and its relation to Islamic education. The data analysis technique used is the content analysis method, which focuses on understanding, interpreting, and extracting meaning from various texts analyzed.¹⁶ In addition, descriptive analysis methods are also used to explain and explore key ideas related to the topic, in order to compile a complete and in-depth understanding. With this method, the research is expected to be able to reveal the essence and relevance of the concepts of monotheism, revelation, and apostolate as the main foundation in building an integrative and transformative Islamic education system.

RESULTS AND DISCUSSION

Allah as the Main Source of Knowledge

In Islam, all knowledge comes from Allah, the All-Knower (al-'Alim).¹⁷ Therefore, education from an Islamic perspective must lead students to understand and appreciate

¹⁵ Bui Thanh Khoa, Bui Phu Hung, dan Mohsen Hejsalem Brahmi, "Qualitative Research in Social Sciences: Data Collection, Data Analysis and Report Writing," *International Journal of Public Sector Performance Management* 12, no. 1/2 (2023): 187–209, <https://doi.org/10.1504/IJPSPM.2023.132247>.

¹⁶ Sarah J. Tracy, *Qualitative research methods: Collecting evidence, crafting analysis, communicating impact* (John Wiley & Sons, 2024).

¹⁷ Kabuye Uthman Sulaiman, "The Classification of Knowledge in Islam: A Descriptive Analysis," *AL-ITQAN: JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES* 9, no. 2 (2024): 54–74, <https://journals.iium.edu.my/al-itqan/index.php/al-itqan/article/view/303>.

knowledge as a means to get closer to Allah.¹⁸ Meanwhile, education is not just the mastery of worldly knowledge, but must also include knowledge of God, His nature, and how His laws apply in daily life. Islamic education begins with knowing Allah. Students must be introduced to the fact that everything that exists comes from Him. He is the Creator, not only creating but also preserving, arranging, and providing sustenance. No creature can let go of dependence and attachment to Him, including humans. Although man fills his soul with all kinds of evil or disobedience, whether consciously or unconsciously, and whether recognized or unrecognized, the soul and body of man are still dependent on Allah.

Allah SWT affirms in the Qur'an that the universe and all its contents are regulated and taken care of by Allah:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

Meaning: He arranges all affairs from the heavens to the earth, and then they ascend to Him in one day, the length of which is a thousand years according to your reckoning. (Q.S. al-Sajadah/32: 5)

The arrangement is not only everything macro, but also micro. In fact, Allah said, He is the one who made the bird fly in the air and He holds the bird so that it does not fall. He is the one who grows plants and makes them bear fruit. And He is also the one who caused the fall of one kingdom and the rise of another. So there are no problems that occur on earth and in the heavens that are independent of Allah's arrangements. All of this is in accordance with what He has ordained. This will continue until the end of the world, when on that day all the problems and affairs of this world will return to Him, and He will judge with justice.

Because education is built on the basis of monotheism, all educational activities must start from Allah. The vision and mission, as a guideline for its implementation, are compiled or formulated based on faith in Him. Likewise, the process of implementing education is all nuanced of monotheism and oriented towards monotheism and strengthening faith. Apart from revelation, the teachings of Islam that currently exist are sourced from the past which at that time were not in contact with the progress of science and technology as it is today, it is still relevant, even though in the immaterial (spiritual) aspect the teaching has entered the realm of truth that comes from revelation (Allah SWT). With him, Islam and its people who hold to a teaching derived from the Qur'an with the value of truth from the revelation remain firmly established as the actual teaching and Islam. So that Muslims become more advanced than other religions. As Allah SWT says in Surah al-Baqarah verse 2:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Meaning: There is no doubt about this book (the Qur'an); guidance for those who are righteous.

The verse emphasizes that the truth of the Qur'an as the source of the teachings of the truth of revelation as a guide for all things, is guaranteed directly from Allah SWT, without having any doubts (hahiki). Based on this, in fact, Muslims are currently experiencing setbacks

¹⁸ Manal Hendawi dkk., "The development of Islamic education curriculum from the Quranic perspective," *Ar-Fachruddin: Journal of Islamic Education* 1, no. 2 (2024): 93-123, <https://journal.zamronedu.co.id/index.php/arfachruddin/article/view/62>.

in various fields. This is allegedly due to the continued existence of the paradigm about the dichotomy of science and religion.

Revelation as a Guide to Life

Revelation is God's revelation to His prophets and His messengers are the main source of guidance for mankind. The revelations contained in the Qur'an and hadith provide moral, ethical and correct guidelines for life. In education, revelation serves as a guide for the formation of students' character and the formation of a value system that is in line with Islamic teachings.¹⁹ Therefore, revelation must be used as a reference in building a curriculum and learning methods that form a pious and responsible person. In the Qur'an there are sentences of revelation and sentences taken from it 70 times which are used with several meanings. Among them is in Surah an-Nahl verse 68, there is the sentence "wa auha" which means inspiration that is tabi'at, in surah al-Qashash verse 7 there is "auhaina" meaning inspiration that is fitrah, in surah Faathir verse 31 there is the sentence "auhaina" meaning revelation in the form of a book (al-Qur'an).²⁰ Then in Surah Maryam verse 11 there is the sentence "auha" meaning to give a signal, in Surah Ashura verse 51 what is meant by revelation is to whisper into the sukma, behind the veil like the revelation conveyed to the Prophet Moses (AS).

Revelation is *the mashdar* of the verb; wahayahu-wahyan, which means to sign, to send messengers, to whisper, to speak in a hidden place, unknown to others, to throw inspiration into the heart, to write, to slaughter quickly or in haste. There are also those who argue that the word "al-Wahyu" is a form of *mashdar* (infinitive) of auha yauhiwahyan with two main meanings, namely al-khafa' (hidden) and assur'ah (fast).²¹ Therefore, etymologically revelation is defined as a hidden and rapid notification that is specifically addressed to a person who is told without being known by others.²²

In an effort to dig and understand the content of the Qur'an, Muslims need tools to dissect it. They need knowledge to understand the Qur'an. The knowledge or tools needed are not enough one, but very many, so the term 'Ulum al-Qur'an (Ulum al-Qur'an: The Sciences of the Qur'an) appeared. The plural word ulum from 'ilm means al-fahm wa al-idrak (understand and master). The Qur'an as it is known today did not emerge at once into a perfect collection, but went through a long process, even experiencing simultaneous and continuous development.²³ Revelation, as the main vehicle of communication between Allah SWT and humans, has an important role in education. Revelation is the highest source of knowledge in Islam, accepted by the prophets as a guide for mankind. In education, understanding of God's revelation is

¹⁹ Hildan Ramadhan dkk., "Typical Characteristics of Islamic Religious Education and Its Role in Fostering Islamic Character," *Bulletin of Islamic Research* 3, no. 1 (2025): 69–80, <http://birjournal.com/index.php/bir/article/view/171>.

²⁰ Abd Rahman, "The Essence of Revelation from the Perspective of Scholars," *Journal of Ulunnuha* 5, no. 1 (2016): 71–79, <https://ejournal.uinib.ac.id/jurnal/index.php/ulunnuha/article/view/556>.

²¹ Hilman Nafian and Indo Santalia, "The Interpretation and Implementation of Revelation in Islam," *Ash-Shahabah: Journal of Islamic Education and Studies* 8, no. 2 (2022): 63–70, <http://journal-uim-makassar.ac.id/index.php/ASH/article/view/89>.

²² Khalil Andani, *Revelation in Islam: Qur'ānic, Sunni, and Shi'i Ismaili Perspectives* (Harvard University, 2020).

²³ Brooks Dodgen, *Qur'anic Inerrancy* (Athens State University, 2024).

fundamental in forming character and behavior in accordance with religious teachings. Allah SWT says in Surah al-Baqarah verse 163:

وَاللَّهُمَّ إِلَهَ وَحْدَ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Meaning: And your Lord is the One God; there is no God but He who is Most Merciful and Most Merciful. (Lajnah Pentashihan Mushaf Al-Qur'an, 2019)

In Islam, revelation plays a role as the main source of Islamic knowledge and values. Revelation must be the foundation for Islamic education in forming human beings with noble character and faith.²⁴ The Qur'an has a very central and important position. Muslims believe that the Qur'an can solve human problems in various aspects of life, whether related to psychological, physical, social, economic and political problems with wise solutions.²⁵ It is known that Muhammad PBUH, at the beginning of the first revelation (iqra'), had not yet been inaugurated as a Messenger. With that first revelation, he was just a prophet who was not assigned to deliver what he had received. It was only after the second revelation that he was assigned to deliver the revelations he had received, with the word of Allah: "O one who is clothed, arise and warn" (Q.S. al-Muhddatsir/74:1-2). Then, after that, the content of Divine revelation revolves around three things. First, education for the Prophet PBUH, in shaping his personality. Notice His words: O clothed man, get up and speak. And glorify your Lord. Clean your clothes. Leave behind the dirt (shirk). Do not give anything expecting to receive more from it, and be patient in carrying out the commandments of your Lord (Q.S. al-Muddhatsir/74:1-7). In the third revelation there is also guidance for him: O one who is clothed, get up, pray at night except a little of it, i.e. half the night, kuranq a little of it or more, and recite the Qur'an with tartil (Q.S. al-Muzzammil/73:1-4). This command is because We will send down to you a very heavy revelation (Q.S. al-Muzzammil/73:5). There are other verses, for example: Give a warning to your immediate family. Humble yourselves, do not be arrogant to the believers who follow you. If they (your family) refuse to follow you, say: I am departing from what you are doing (Q.S. ash-Shu'ara/26:214-216).

The Qur'an is the book of Allah SWT which has a wide and large treasury for the development of human culture. The Qur'an is the most complete source of education, be it social (social), moral (moral), or spiritual (spiritual) education, as well as material (physical) and universe.²⁶ The Qur'an is an absolute and complete source of value. Its existence has never changed. The possibility of change is only limited to human interpretation of the text of the verse that requires the dynamism of its meaning, in accordance with the context of the times, situations, conditions, and human ability to interpret.²⁷ It is a theoretical normative guideline

²⁴ Zarul Arifin and Abdurrahman Raden Aji Haqqi, "Islamic Law: Between Revelation and Human Thoughts," *Afkar: Journal of Islamic Faith and Thought* 26, no. 1 (2024): 277–306, <http://mojes.um.edu.my/index.php/afkar/article/view/53169>.

²⁵ Mohammad Jaber Thalgi, "Altruism and Social Cohesion: An Islamic Perspective of Charitable Acts for Sustainable Development," *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 42–62, <https://journals.umt.edu.pk/index.php/JITC/article/view/5616>.

²⁶ Manal Hendawi dkk., "The development of Islamic education curriculum from the Quranic perspective," *Ar-Fachruddin: Journal of Islamic Education* 1, no. 2 (2024): 93–123.

²⁷ Saichul Anam et al., "QUR'ANIC INTERPRETATION IN PESANTREN: MECHANISMS AND AUTHORITY OF KH MAIMOEN ZUBAIR," *Jurnal At-Tibyan: Journal of the Science of the Qur'an and Tafsir* 9, no. 2 (2024): 174–98, <https://journal.iainlangsa.ac.id/index.php/tibyan/article/view/9260>.

for the implementation of Islamic Education that requires further interpretation for further Islamic education operations. When you look at how broad and persuasive the Qur'an is in guiding humans, all of which are the process of education for humans. Mourice Bucaille was amazed by the content of the Qur'an and said that the Qur'an is an objective holy book and contains instructions for the development of modern science.²⁸ From the interpretation of the ideas contained in the Qur'an, modern science can develop rapidly and play its role in building this world. The above reference provides a clear conclusion of the orientation contained and developed by the Qur'an for the benefit of mankind in carrying out the mandate given by Allah SWT. Therefore, the implementation of Islamic education must refer to the Qur'an, by adhering to the values contained in the Qur'an, especially in the implementation of Islamic education, will be able to usher and direct human beings to be dynamic and creative, and able to achieve the essence of the values of 'ubudiyah in its Khaliq.

It can be seen that almost two-thirds of the verses of the Qur'an contain values that cultivate humans and motivate them to develop them through the process of education. When viewed from the gradual process of descent and in accordance with the various events that are the background of the descent event, it is an educational process that Allah addresses to humans. This process provides a new nuance for humans to carry out education in a planned and continuous manner, like the process of descending the Qur'an and adjusted to the development of the times and the level of ability of its students. On the other hand, the educational process shown by the Qur'an stimulates human emotions and impressions, both inductively and deductively. With this emotional touch, it is psychologically able to crystallize more in students, which will be implicated through their daily deeds with Islamic nuances.

From this reference, it can be seen that all dimensions contained in the Qur'an have the mission and implications of education in an imperative, motivating, and persuasive, dynamic style, as a complete and democratic education system through a human process. The educational process rests on the spiritual and physical abilities of each student, gradually and continuously, without forgetting the development of the times and divine values. All of these processes of Islamic education are processes of conservation and transformation, as well as the internalization of values in human life as desired by Islamic teachings. With this effort, it is hoped that students will be able to live in harmony and balance, both in life in this world and in the afterlife.

The Qur'an can also be a source of inspiration that is an extraordinary driving and vital elan for Muslim scholars in developing various sciences that enlighten world civilization can be traced to the source of Islamic teachings itself, namely the Qur'an.²⁹ Islam as an object of study is an attractive topic to be discussed among scientists. Phenomena in religion that can be used as objects of study such as scripture (holy book), adherents or religious leaders, rites, institutions or worships, tools such as mosques and religious organizations are soft ground

²⁸ Majid Daneshgar, "THE QUR'ĀN AND SCIENCE, PART III: MAKERS OF THE SCIENTIFIC MIRACULOUSNESS," *Zygon: Journal of Religion and Science* 58, no. 4 (2 Desember 2023), <https://doi.org/10.1111/zygo.12930>.

²⁹ James E. Biechler, "New Face Toward Islam: Nicholas of Cusa and John of Segovia," dalam *Nicholas of Cusa. In Search of God and Wisdom* (Brill, 1991), 185–202, https://brill.com/downloadpdf/display/book/edcoll/9789004476783/B9789004476783_s015.pdf.

that is always sexy to be explored scientifically. The development of Islamic science can be reviewed in a variety of perspectives to produce actual knowledge. The distinguishing feature of Islamic studies is illustrated by the characteristics seen in its dogmatic signs, the integrative dimension of sacredness by Islam itself. By still paying attention to the dimension of its sacredness, Islamic studies is a challenge for an academic to position a paradigm and theoretical framework and undergo the right methodology in exploring the essence of Islam as an object of study.

The understanding of the concept of human beings in the Qur'an has not been said to be adequate and complete if the reason why human beings with their physical and psychological elements are placed in such a great position and role or existence and human duty has not been answered. This problem will in itself lead us to the assumption that man cannot be placed in his position and role if Allah does not provide a set of powers or potentials that support his entire existence and duties. To actualize the above potential, human abilities and qualities are needed, namely the quality of faith, the quality of knowledge, and the quality of pious deeds to be able to cultivate and function the potential given by Allah to the human being. Based on the problems raised above, the writing of this work is more focused on the discussion of quality human beings according to the Qur'an, by highlighting the concept of human beings, human functions, and quality human beings according to the Qur'an.

Ar-Risalah (Prophetic) as a Means of Conveying Revelation

The word al-risalah is a form of masdhar of a word composed of three letters, namely ر , س , and ل.³⁰ In the dictionary of jurisprudence terms, it is stated that risālah contains several meanings, such as, letters, statements, or orders brought by the Prophet Muhammad PBUH as proof of his apostolate, even interpreted as letters sent or written works. The person who is sent or given the mandate to deliver رسالة, that is what is called رسول. The word messenger is closely related to the meaning of رسالة because the word رسول, therefore has the meaning of everything that Allah SWT commands to convey or invite people to what Allah SWT has revealed to him (the apostle).³¹

Thus, رسالة is the teachings of Allah SWT that are conveyed through the intermediary of one or several apostles to regulate human life in relation to Allah SWT, fellow humans and their environment. In order to obtain an explanation of the concept of al-risalah as expected, the author takes Q.S. al-A'rāf (7): 62 which is the first surah related to risālah as a point of study in this paper. The verse in question is: I convey to you the commandments of my Lord and I give you advice. and I know from Allah what you do not know, (Q.S. al-A'rāf [7/39]: 62). From this verse, it can be understood that risālah is in principle God's messages brought by God's chosen people who are in charge of conveying and teaching his people on the direct recommendation of Allah. Evil and good are a necessity of its existence. Thus, humans have been inspired with fujūr (the potential for evil) and taqwā (the potential for good) which then develops. In its

³⁰ Kusnadi Kusnadi dkk., "The Concept of Qur'anic Communication from the Perspective of the Philosophy of Science," *AL QUDS: Jurnal Studi Alquran dan Hadis* 8, no. 3 (2024): 643–658.

³¹ Isma'il R. Al-Faruqi, *Toward Islamic English*, 3 (International Institute of Islamic Thought (IIIT), 1986), <https://books.google.com/books?hl=id&lr=&id=gDVZQeX->.

development, humans need guidance to the right path to develop that good potential. That is one of the most important factors so that Allah chose the apostles to teach people teachings or messages. This is what is then called risālah or revelation.

The Qur'an in revealing risālah is very rational, because the ethics of the Qur'an are based on the logical principle that everything that endangers the salvation of mankind is immoral.³² Risālah or revelation is a radiation, angels are the power that the prophet emits and receives and that which descends to them is a continuous and detailed radiance and becomes specific for the recipients. While the messenger who receives the risālah is the one who conveys what he has gained from the radiance. This can be found, for example, in Moses' rebuke to Pharaoh, when Allah told Moses and his brother to meet Pharaoh and said to him, "We are indeed the Messenger of the Lord of the worlds, let the Children of Israel go with us." It is understandable that Pharaoh had to indirectly have faith in God but the concern conveyed to him was to stop torturing and killing the Israelites. The essence of the treatise to Pharaoh was to have faith only in the Lord of the universe. The obstacle that hindered Pharaoh from believing in God was arrogance. Similarly, in Q.S. al-Shu'arā' (26): 69-184 is the story of Abraham. What Abraham asked of his father and his people was that they would acknowledge the One God and get rid of idols. They have not been invited to carry out worship like the pillars of Islam that exist today. The Prophet Ibrahim preached that morality is important because morality is the pillar to build a civilized society and live a decent life. This also shows how the Qur'an adjusts to conditions. In verses 107-108 in the same letter, Noah declares himself to be a trusted messenger, then he commands to worship Allah and obey Noah. Philosophically, this verse actually represents a real human revolution, which frees man from all forms of slavery.

From historical facts, the prophets and apostles of Allah show that the true essence of risālah is to invite people to believe and worship God. On this basis, the risālah or message brought by the prophets and messengers of Allah is adjusted to the historical conditions and phenomena of their people so that it appears that the messages of the prophets and messengers of Allah to the people variety. However, in terms of faith and tauhid, all risks invite people to believe and worship God and obey the Messenger. Al-Risalah refers to the duty of the prophets and apostles in conveying the revelation of Allah to mankind. Prophets, from Prophet Adam to Prophet Muhammad (PBUH), were sent to teach mankind about revelation and lead them to a life in accordance with God's will. In the context of education, al-Risalah emphasized the importance of educators (teachers) as a connector of the prophetic task in conveying knowledge, moral values, and spirituality to students.

Educators who understand their role as bearers of revelation in the contemporary context (i.e. as transmitters of knowledge that are useful to the ummah) must instill the values of monotheism in the educational process. They must teach that the ultimate goal of education is not just worldly success, but more importantly to draw closer to God and obtain eternal happiness in the hereafter. Basically, the Qur'an does not recognize the principle of dichotomy between religious and non-religious sciences. In fact, the Qur'an strongly recommends that everyone observe the verses of qauliyah (the Qur'an), in addition to using reason in

³² Eliza Eliza dkk., "Kalam science and its urgency in the context of religious moderation (Islam Wasathiyah)," *IJISH (International Journal of Islamic Studies and Humanities)* 7, no. 1 (2024): 1-19.

understanding them. It is in the context of this use of reason that the utility of non-religious disciplines based on systematic scientific reasoning is needed. The combination of the Qur'an and non-religious sciences is a must in developing the study of the Qur'an. The reason is, if it does not accommodate the scientific approach in the study of the Qur'an, then the product of the study will also be "skyly", aka "not setting foot on the earth". This will have an impact on the lack of interest of Qur'an scholars to make the Qur'an an object of study. A number of verses in the Qur'an mention the urgency of the context of the integration of the two. The concept of *ulul albab* mentioned in Q.S. Ali 'Imran/3: 190 requires a combination of two concepts at once, namely *dzikr* and *fikr*.

The Integration of the Three Concepts in Education

These three concepts of Allah, Revelation, and al-Risalah must be integrated in every aspect of education, starting from curriculum, teaching methods, to evaluation of educational outcomes.³³ This means that education in Islam does not only focus on mastering worldly knowledge, but also includes aspects of moral and spiritual formation of students. Education should teach how to live according to the guidance of revelation and instill an understanding that everything we do in life must be in harmony with God's will. These three concepts of Allah, Revelation, and al-Risalah establish a comprehensive framework for Islamic education. Education is considered not only as a means to develop intellectual abilities and skills, but also as an effort to form individuals who are morally and spiritually responsible to God.

Allah is the center of all educational purposes, where every step and achievement of knowledge is directed to obtain His blessings and pleasure. Revelation provides clear instructions on how humans should live in this world, so that the educational process must adapt to the principles of revelation, both in terms of science and in the formation of students' character. al-Risalah said that education is a mandate that must be carried out with full responsibility, with educators who play the role of bearers of revelation and provide examples in daily life.

The above discussion illustrates how closely knowledge is related to monotheism. The creed of monotheism is built on science. In other words, it is science that builds faith. That is why before everything that concerns the teachings of Islam, both commandments and prohibitions, is imposed on humans, the first thing that is emphasized is to read a lot. According to Kadar M. Yusuf, reading can produce knowledge and knowledge produces faith in Allah. Of course, what is meant by science here is all kinds of sciences, such as natural sciences, social sciences, and Islamic normative studies. So, knowledge in the perspective of the Qur'an is a series that refers to the faith and self-awareness of a scientist as a creature of Allah who has absolute personal and social dependence on God. If science is understood in this framework, science is very useful for humans. Science will not harm humans, even with the increase in knowledge, there will also be peace, welfare, order, and harmony.

³³ Abdul Hadi, Sarbini Anim, dan Hadi Yasin, "Integration of islamic principles and modern educational theories in islamic education," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 16, no. 2 (2024): 1385–1398.

Al-Farabi is of the view that science or science has two dimensions whose existence must be acknowledged, namely physical and metaphysical.³⁴ The popular terms are manifest and maujud. The term form is used to refer to the physical entity of existence, while the term maujud is used to refer to the metaphysical dimension of an existence. Thus, al-Farabi's theory includes the recognition of all forms of existence, including material entities, metaphysical entities, and concepts born of the use of reason. Science has experienced rapid development which is characterized by technological advances that make it easier for humans to live their lives. The problem is that the developed science is based only on the recognition of physical existence and ignores metaphysical (supernatural) existence because it is difficult to prove scientifically. While Islam recognizes these two existences, there is a term of belief in the supernatural, meaning that Islam wants its adherents to improve their intellectual and faith qualities.

The progress of science must go hand in hand with the increase of faith so that they do not collapse each other. This means that science must support faith and faith must support science.³⁵ These two aspects must support each other in order to produce quality intellectuals so that the concept of integration between science and faith is needed to become a unit. The use of four means of obtaining knowledge, namely hearing, eyes (sight) and intellect and heart. With these four means, humans can strive to acquire knowledge. In addition, Q.S. al-Isra/17 verse 36 also emphasizes the existence of three principles of scientific methods that must be observed; First, humans are only allowed to follow something that has been believed to be true, not limited to conjecture; second, truth can be obtained through correct scientific observation; and third, the truth that has been obtained through scientific observation must be firmly held, because one day it will be held accountable.

In the book al-Hikam by Ibn 'Athallah as-Sakandariy explains that *al-'ilm an-nâfi'u huwa allazî yanbasithu fî ash-shadr syu'â'uhu wa yankasyifu bihî 'an al-qalbi qanâ'uhu* (useful knowledge is knowledge that radiates its light in the heart of the possessor of knowledge and with it opens the veil that covers the heart of all truth and goodness).³⁶ In a different editorial, he defines knowledge as *al-'ilm an-nâfi'u huwa mâ qâranathu al-khasyyah* (true knowledge is the knowledge that makes a person who is 'alim always afraid of violating Allah's commands).

In the Islamic view, true faith should be based on evidence achieved through the process of thought and appreciation, not just following or conjecture.³⁷ The principle of proof and experiment is the basis for building true and firm faith. From this principle was born a variety of scientific methods that play a role in the development of sciences, not only "religious", but also "general". The development of agriculture, livestock, fisheries and food and beverage processing technology has made it easier for humans to meet the food and drink needs of all

³⁴ A. Тулеубеков dan A. Доскожанова, "Perfect attributes of the first in the Al-Farabi's metaphysical theology," *Вестник КазНУ, Серия Религиоведение* 37, no. 1 (2024): 34–43.

³⁵ Guy Consolmagno, "Science and Faith from the Viewpoint of the Scientist," dalam *Annales theologici*, vol. 2, 2024, 615–625, <https://www.annalestheologici.it/article/view/4853>.

³⁶ Muhammad Yunus Anis, "Exploring the Spiritual Values of Sufism in the Book Syarah Al-Hikam by Kyai Sholeh Darat: Language Preservation Through the Study of Translation Products," *Some Efforts in Language and Literature Preservation in Indonesia*, 2025, 275.

³⁷ Imran Aijaz, "The unreality of traditional Islamic theism's views on belief, providence, and eschatology: a rejoinder to Tabur," *Religious Studies*, 2024, 1–21.

humans on this earth. The development of information technology, with the existence of telephones, mobile phones, facsimiles, the internet and others, has accelerated the delivery of information that used to take up to months, now it can reach the destination in just a few seconds, even at the same time. Through TV, satellites and other advanced communication tools, events in one place on the earth's surface or in space near the earth's surface can be known by humanity around the world at the same time.

In discussing the issue of science and religion, of course this will come to the discussion of the interaction of science and religion at a symbolic and meaningful level. Geneologically, it can be examined in terms of the complexity of the interaction of science and religion in the debate between the dimension of faith that is understood textually and the understanding of science that marginalizes religious doctrine, because it is often considered incompatible with the postulates of common sense. Until now, there is still a strong assumption in the wider community that religion and science are two entities that cannot be met. Both have their own domains, separate from each other, both in terms of formal-material objects, research methods, criteria of truth, and the role played by scientists. In other words, science does not care about religion and religion does not care about science. This is due to the assumption that science and religion have different ways of approaching, experiential, and these differences are a source of debate. Science is closely related to very abstract experiences, such as mathematics, while religion is more closely related to ordinary experiences of life. There are also those who view that science and religion stand in their respective positions, because the field of science relies on empirically supported data to ascertain what is "real" and what is not, religion instead is ready to accept the supernatural and uncertain based only on the tangible variables of "faith" and belief.

CONCLUSION

The concept of Tawheed, which is rooted in the belief in the oneness of Allah, together with Revelation and al-Risalah, forms the fundamental axiomatic basis for education in the Islamic perspective. These three elements are interrelated and mutually reinforcing, providing a clear direction and purpose for the educational process. Allah, as the main source of knowledge, affirms that education must be directed to know and draw closer to Him. All knowledge taught in Islamic education must be realized as part of worship and a way to achieve Allah's pleasure. Revelation, which is enshrined in the Qur'an and Hadith, provides clear guidelines for life, not only in the spiritual aspect, but also in various areas of knowledge and daily life. Wahyu is a reference in the development of curriculum, methodology, and values instilled in education. al-Risalah, as the task of delivering revelation by the prophets and apostles, emphasizes the importance of the role of educators in conveying true knowledge and values to students. Educators in Islam play the role of connectors in treatises to guide the younger generation to the right path, in accordance with the guidance of revelation. On the axiomatic basis of Allah, Revelation, and al-Risalah, Islamic education has a nobler purpose than just worldly achievements. Education aims to form individuals who are not only intelligent in science, but also have good morals, piety to Allah, and are ready to carry out their

role in society in accordance with the revelations and instructions of the treatises of the prophets.

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