



Purposes of Integrative Islamic Education: Structural Analysis of Semiotics of Q.S. Al-'Alaq 1-5

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Abstract

This study aims to explain the relationship between Q.S. al-'Alaq 1-5 and Islamic education purposes. Philosophically, Q.S. al-'Alaq 1-5 can be used as inspiration for the development of Islamic education. In addition, one of the important points of the education system is the goal or purpose. This library research used data from various Tafsir books of the Qur'an: classical, modern, and contemporary and various literature related to the Islamic education system. The method of data collection was documentation. Data analysis employed transcendental structuralism hermeneutics: descriptive, explanative, discursive, interpretative, and implicative. The results of this study revealed the purposes of Islamic education in Q.S. al-'Alaq 1-5, including 1. spirituality awareness, 2. rationality awareness, 3. ethical awareness, 4. scientific awareness, and 5. social transformation awareness. Thus, in practice, Q.S. al-'Alaq 1-5 can be used as inspiration for the construction of Islamic educational purposes.

Keywords: Structural Analysis of Semiotics, Q.S. Al-'Alaq 1-5, Purposes of Integrative Islamic Education

A. Introduction

Education is a human need that cannot be separated from life. Education is also an effort to mature through association, giving the influence to carry out the duties of life as a human being independently and responsibly in the future. Specifically, Islamic education is a directed process in leading students (humans) to optimal ability so that they become complete individuals as servants of God. The right education can provide opportunities for students to develop their nature or potential optimally to achieve the perfection of life (Arifin, 1993:11).

Furthermore, Islamic education is integrative, targeting holistic personality development (Assegaf, 2017). Islamic education focuses on individual, socially, and culturally transformative knowledge (Shri Ahimsa-Putra, 2016). Prophet Muhammad SAW is an example of a role model in Islamic education who brings change to mankind. He taught his **companions manners and knowledge through the Qur'an and the Sunnah**. The teachings of the Prophet are reflected in his words, wisdom, and daily behavior. In addition, Islamic education can be studied through a comprehensive understanding of the **texts of the Qur'an** and al-hadith (Sudan, 2017: 22). In this case, the concept of integrative Islamic education is an effort to optimize the potential that exists in humans; mind, body, and soul based on the **Qur'an and Al-Sunnah** to produce pious humans (Lubis, 2015:59).

Literature related to integrative education revealed two trends: implementation and paradigm analyses. *The first* is a general description of the roots of implementing the integration of knowledge through extracting and practicing values from the Qur'an (Suyadi & Sutrisno, 2018). The same thing also happened in the analysis of the implementation of integrative Islamic education at MAN Insan Cendekia (Muhlisin & Syaifuddin, 2020) and the implementation of holistic education in the Islamic education curriculum (Rizkiyah, 2017). In addition, an analysis of the implementation of the integrative curriculum of religion and science has been carried out in boarding school college students (Ali, 2019) and the implementation of motivation theory in Islamic boarding schools (Ta'rifin, 2018). Similar articles are about the implementation of integrative education between religion and science (Firdaus & Fatah, 2019) and the reconstruction of inclusive Islamic religious education (Siswanto, 2017).

Second, in general, the integrative education paradigm is used to meet the community's needs (Khoirudin, 2017). Through the integrative paradigm, critical analysis can be carried out on humanization problems in religious science (Maulana, 2018). The paradigm of integrative Islamic education is in accordance with the four pillars of the life of the nation and state (Bakar, 2015). The concept of integrative Islamic education (Zaini, 2021) and the conceptualization of the integrative Islamic education model (Yusuf, 2021) is also related to moral education as the spirit of Islamic education (Anekasari, 2018). Further, the reconstruction of integrative Islamic education serves as a framework for transforming prophetic education (Umam, 2018), starting from basic education to the university curriculum (Suyadi et al., 2021).

From the literature review above, there has been no philosophical study of integrative **education based on theorizing verses of the Qur'an** (Kuntowijoyo, 2017). On the other hand,

the knowledge structure in Islamic education is divided into three: the science of philosophy (mother of science), theoretical science, and practical science (applied). In this case, this paper makes the Qur'an a philosophical source elaborated through theorizing as a bridge between normative values to practical values (Munir Mulkhan, 2019: 3). The theorizing of the Qur'an is built on the dialectic between the activity of reasoning and the text of the Qur'an (Salih Abdullah, 1981: 34).

For this reason, the problem formulation in this paper is, first, to explain the semiotic structural analysis of Q.S. al-'Alaq 1-5 and, second, to explain the relationship between Q.S. al-'Alaq 1-5 and Islamic education purposes. In other words, this paper constructs the integrative Islamic education purposes through a semiotic structural analysis of the Qur'an and relates it to the context of today's integrative Islamic education issues. The originality of this paper lies in the offer of critical rethinking to find the integrative Islamic education purposes based on the semiotic analysis of Q.S. al-'Alaq 1-5 (Sahin, 2018: 29).

To know the meaning behind the sign of Q.S. al-'Alaq [96] 1-5, Roland Barthes' semiotic analysis was used, with five stages: 1) cutting the text into fragments that form relationships; 2) inventory of meanings, correlations, relationships between codes in fragments; 3) coordination and connecting so that it becomes a whole unified text as an explanation; 4) understanding the symbolic meaning of the interwoven structure in the context of culture when the text appears through the concepts of denotation-connotation and signifier-signified; 5) text contextualization of contemporary issues as a representation of the text (Barthes, 1986).

This type of research is library research, using **secondary data sources**, i.e., the Qur'an and *tafsir* (interpretations): classical, modern, and contemporary. The data collection method was documentation, while the data analysis employed content analysis, with the following stages: descriptive, explanatory, discursive, interpretative, and implicative. The data analysis process took place through three analysis stages and two data techniques. The three stages of analysis were (a) data reduction as a process of organizing data in a more systematic form, especially thematically; (b) displaying data as an effort to present research results in the form of tables and graphs (in the form of documentation excerpts); (c) data verification as a data conclusion stage, especially following the trend of the data obtained. Furthermore, the data description method was utilized as the basis for the interpretation process carried out contextually.

B. Discussion

1. Semiotic Structural Analysis of Q.S. al-'Alaq 1-5

a. Fragment 1 (Verse 1): Read, 'O Prophet,' in the Name of your Lord Who created—

The interpretation of this verse is the command to read the Qur'an (Ibn 'Abbās, 1992: 653) in the name of God while asking for help to meet the needs of religion and the world (Al-Rozi, 1981: 13-14). Another interpretation is the command to read the Qur'an by mentioning the name of God with *basmalah* while asking for help in the treatise task (Al-Khozin, n.d.:447) or other matters (Al-Baidhowi, n.d.:1739). In addition, the interpretation of this verse is also a general reading command, which begins with mentioning the name of Rabb (At-Thobari 2001:257).

The symbolic interpretation states that the symbolic meaning of the command to read is that Allah will give previously unknown knowledge to him through the reading process (Al-Maraghi, n.d.:198). Other interpretations explain the symbolic meaning of this verse as a sign of the *rububiyyah* nature of Allah or His care for His creatures. The consequence of this awareness is the belief that Rabb is the only Essence who controls, regulates, and creates the entire universe (Hussein Thaba Thabai, 1997: 372).

Symbolically, this verse is an order for human consciousness to study the signs of the universe, including itself. If so, based on the symbolic interpretation of this verse, the education purpose is the formation of spiritual awareness that connects a student with His creator through a reflective thinking process towards the universe.

Table 1. Education Purpose as Spirituality Awareness

Meaning of the Verse	Educational Purpose
Read, 'O Prophet,' in the Name of your Lord Who created—	Spirituality awareness

Fragment 2 (Verse 2): created humans from a clinging clot.

The interpretation of this verse is that the Lord created man from a clot of blood that hangs in a woman's womb; this verse is the initial information of human creation (Ibn Katsir, 2010:604). In addition, this verse is a testimony that Allah can create humans from hanging blood into perfect humans (Abid al-Jabiri, 2008:22).

Another more symbolic interpretation is that this verse is a sign of the perfection of power, wisdom, reason, knowledge, and mercy (Al-Rozi, 1981:15). Other interpretations explain the symbolic meaning of this verse as a sign of God's arrangement for humans, starting from blood clots to becoming perfect humans. Furthermore, there is an explanation of the interpretation that the purpose of this verse is *mauidzoh*, advice, and guidance to humans to be aware of themselves in living their lives (Abduh, n.d.:123). Another interpretation elucidates this verse's symbolic meaning: the Lord has given humans the ability to do anything on earth and made masters with his knowledge and subjugated nature to help humans (Al-Maraghi, n.d.:199).

Broadly speaking, the meaning of this verse is related to the human ability to think rationally through reason, knowledge, and wisdom. The argument is that this verse gives a message so that humans are aware that they come from a clot of blood, which then lives to speak and become the caliph of all creatures on earth, who will ultimately be held accountable for all their actions. Thus, the educational purpose in this verse is the awareness of human rationality as a perfect being to use his thinking potential in living his life in the world.

Table 2. Educational Purpose as Rationality Awareness

Meaning of the Verse	Educational Purpose
created humans from a clinging clot.	Rationality awareness

b. Fragment 3 (Verse 3): Read! And your Lord is the Most Generous,

The interpretation of this verse is the command to read and its relation to the Most Gracious God ('Abbās, 1992:653). The repetition of the command to read here reinforces the importance of reading and is associated with the nature of God, the Most Gracious (Ibn Katsir, 2010:604). This second command to read is intended to convey to others that God is Most Gracious (Al-Khozin, n.d.:448). This verse also explains the relationship between reading, in this case, conveying to others, and Allah the Most Gracious and the glory of knowledge (Al-Rozi, 1981:16-17).

The interpretation of this verse further elucidates that the function of reading is to complete all human needs in the world and the hereafter related to the glory of life, which is in harmony with the nature of Allah the Noblest/Gracious (Hasan

Jabannakah, 2000:48). The interpretation of another symbolic meaning of this verse is a sign of the importance of knowledge as a correct understanding in life as food for the mind, heart, and soul. Another symbolic meaning explains this verse as the relationship of knowledge with nobility, gentleness, and kindness to humans (Binti Syathi', 1968:20).

In conclusion, the meaning of this verse is the command to read and its relationship with the glory of God. Meanwhile, the connotation of this verse is the relationship of science with the glory of life, so the education purpose in this verse is ethical awareness as a way to achieve the glory of life.

Table 3. Educational Purpose as Ethical Awareness

Meaning of the Verse	Educational Purpose
Read! And your Lord is the Most Generous,	Ethical awareness

c. **Fragment 4 (Verse 4): Who taught by the pen—**

This verse interprets that Allah teaches humans through a pen/writing/book (Ibn 'Abbās, 1992:653). Allah taught the Prophet Muhammad through writing with a pen, and then it became knowledge that he previously did not know (Qutb, n.d.:305).

The symbolic interpretation of this verse is that Allah bestows knowledge on humans through the process of rationalizing reason and a pen as a tool to write it (Ibn Katsir, 2010:604). The science that has been written can be read even though one does not meet the author of the science itself (Al-Baidhowi, n.d.:551). Besides being able to increase rationality, science can also give strength to the soul in dealing with life's problems (Hussein Thaba Thabai, 1997:372). The ultimate goal of science is understanding and explanation to achieve the perfection of life. Symbolically, the pen can be interpreted as reason, senses, experience, history, revelation, science, writing, and technology.

In conclusion, this verse emphasizes the mastery of tools or technology that benefit human life. This verse also explains the importance of mastering science and technology as scientific or technological awareness. Thus, it can be said that the educational purpose of this verse is to foster scientific or technological awareness.

Table 4. Educational Purpose as Scientific and Technological Awareness

Meaning of the Verse	Educational Purpose
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Who taught by the pen—	Scientific and technological awareness
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d. **Fragment 5 (Verse 5): taught humanity what they knew not.**

The interpretation of this verse is that Allah teaches humans, in this case, names that were not previously known (Ibn 'Abbās, 1992:653). Another interpretation reveals that Allah taught the Prophet Muhammad SAW names that were not previously known (Al-Baidhowi, n.d.:479). Furthermore, another interpretation is that Allah teaches humans in general through pen/writing, which at that time was something not commonly known before (Al-Rozi, 1981:17). Allah also teaches humans knowledge through the intercession of the pen, something that they do not know (Asy-Syaukani, n.d.:628).

The symbolic interpretation of this verse is that science is a medium for eliminating ignorance. The depiction of the nature of Allah, the Most Teaching, has to do with eliminating ignorance, both individually and socially. It explains its relevance to social life, as the purpose of the Qur'an was revealed as *rahmatan lil 'alamin* or social transformation. Therefore, it can be concluded that the educational purpose of this verse is social transformation awareness, which refers to the values of the Qur'an or *akhlak al-karimah*.

Table 5. Islamic Education Purpose as Social Transformation Awareness

Meaning of the Verse	Educational Purpose
taught humanity what they knew not.	Social transformation awareness

2. **Purposes of Integrative Islamic Education in Q.S. al-'Alaq 1-5**

The purpose of Islamic education nationally is to improve the nation's welfare in various social, economic, political, cultural, and religious aspects. It is regulated in the Preamble to the 1945 Constitution so that the community becomes a just, prosperous, and civilized nation. Islamic education also aims to develop a balanced and comprehensive human personality through training the soul, intellect, rational self, feelings, and human senses. In addition, education must serve human growth in all aspects, including spiritual, intellectual, imaginative, physical, scientific, and linguistic, towards goodness and perfection (Maragustam, 2015:202).

Moreover, Islamic education is a directed process in leading students (humans) to optimal ability so that they become complete individuals as servants of God. The right education can provide opportunities for students to develop their nature or potential optimally to achieve the perfection of life (H. Arifin, 1993:11). The purposes of Islamic education are divided into three: (1) to develop human nature, (2) seek the safety of life in this world and the hereafter, and (3) seek universal truths that are not confined by geography, territory, and certain ideologies.

According to al-Attas, the purpose of education is divided into two orientations. The first is social orientation. This orientation holds that education aims to create a society compatible with democratic, oligarchic, socialist, and capitalism. The second is the orientation to individuals (humans), focusing on the capacity and interest in learning. In general, education is oriented to the community, while religion is more about individual development. Further, traditional Islamic education makes individual success and happiness in the world and the hereafter the main goal. Then, changes occurred when Islamic education began to be oriented to the West and made social orientation its main goal. According to al-Attas, education emphasizes individual development, which is called *adab*. The notion of *adab* is not only habituation, but more broadly, it is a reflective thinking process toward complex life in search of good values (Nor Wan Daud, 2003:163).

Educational purposes will be achieved if there is a strong mental attitude or awareness to make changes to oneself and socially. To achieve Islamic education purposes, quality and innovative human resources are needed (Daulay and Tobroni, 2017:1). They are expected to develop knowledge in the fields of religion, science, and technology. In addition, strong and integrative self-awareness is required as a driver of social change. Self-awareness is built from externalizing and internalizing the Qur'an and Hadith so that the individual has a spiritual dimension. Aside from having a psychological impact that calms the soul, externalization and internalization of the Qur'an can also have a sociological impact as the realization of faith (Tolchah and Mu'ammam, 2019:1032).

Education is also a human need that cannot be separated from life. The definition of education is an effort to mature through association, giving influence with the aim that later one can carry out the duties of life as a human being independently and responsibly (Arifin, 1993:11). According to Abdul Munir Mulkhan, the structure of knowledge in Islamic education is divided into three: the science of philosophy (mother of science), theoretical science, and practical science (applied). To make the Qur'an a philosophical

source for theorization, some steps bridge normative values to theoretical values (Munir Mulkhan, 2019:3). Educational theory is built from the dialectic between the activity of reasoning and the text of the Qur'an (Salih Abdullah, 1981:34).

In surah al-'Alaq verses 1-5, the Islamic education process begins with individual human education in reading reality. It involves the dimension of spirituality or spirit, thereby bringing divine awareness to the soul. The "reading" concept in this context means reflecting on reality by involving the spirit of spirituality. It will lead humans to discover their true nature (what, who, why, and how) in this life. After discovering the nature of the self, the individual transforms from self-consciousness to self-awareness (Arif, 2019:174).

The principle of Islamic education in Surah al-'Alaq verses 1-5 can be said to be a balanced dialectic between rationality and spirituality (Teo-Anthropo-Eco Equilibrium). The balance between the reason and spirituality dimensions is a harmonization of the relationship between the two (Alhamuddin, 2018:100). Here, the purpose of Islamic education is to make changes in attitudes, behavior, and knowledge in a personal or social scope. Therefore, Islamic education is oriented towards individual, social, and cultural transformation towards prophetic ideals, including humanization, liberation, and transcendence (Kuntowijoyo, 2001:106).

The purpose of Islamic education is a guideline and foundation for developing the Islamic education system itself. The Islamic education principles obtained from the Qur'an and Hadith are developed through the *ijma'*, interpretation, and *ijtihad* of the scholars (Nizar, 2002:35). The use of the Qur'an as the basis for the development of the education system has been proven in the history of Islamic education. In terms of sources, Islamic education and general education are indeed different. General education originates from the product of speculative thought or philosophy, while Islamic education originates from the dialectic between revelation and human thought (Jalaluddin, 1999:38).

In Surah al-'Alaq verses 1-5, there are five types of self-awareness for Islamic education purposes. They are rationality awareness, spiritual awareness, ethics awareness, scientific awareness, and social transformation awareness. Integratively, the five-self-awareness become the driving engine of knowledge production so that the goals, objectives, mission, and vision of the Islamic education implementation can be achieved (Sudan, 2017:22). Meanwhile, the explanation of the five consciousnesses is as follows:

a. Spirituality Awareness

The first purpose of education is to instill spirituality awareness in students. Spirituality awareness is the ability to realize the existence of a very influential spirit in human life, such as God, nature, soul, and social life. Humans do not live alone; they have responsibilities to the entities that coexist with them. Spirituality awareness makes an intense relationship between humans and God, nature, science, and society (Seyyed Hossein Nasr, 2013:55).

God is the entity that creates the origin of life itself, while spirit nature is the spirit in the universe, where humans live side by side with it. Psychiatric spirit is an entity that exists in humans spiritually (spiritual); if spiritual dies or is sick, it will harm oneself and the environment.

With spiritual awareness, humans realize that they live surrounded by spirits that are very influential for the safety of their lives. Here, Islamic education aims to create a harmonious life between God, humans, nature, science, and society. Therefore, spiritual awareness is needed as the ability to establish a relationship with Allah (*ḥablum minallāh*) and relationships with humans (*ḥablum min al-nās*) (Zakariya, 2015:1).

b. Rationality Awareness

The second educational purpose is to form rationality awareness. It is the human ability to provide arguments for the choice of attitudes and thoughts. Through rationality awareness, students are given the ability to analyze, describe, make logic, and argue in solving various life problems (Ashar, 2019). Rationality awareness is formed from the ability to process data from reading activities. This awareness has similarities with philosophical thinking patterns that seek the truth by thinking fundamentally and radically. Rationality awareness also examines the premises that appear in everyday life through logical thinking. Thinking logically and reflectively can lead students to wisdom in thinking and acting (Waghid, 2010:69). Through rationality awareness, humans can develop human nature, seek the safety of life in this world and the hereafter, and seek universal truths that are not confined by geography, territory, and certain ideologies.

c. Ethical Awareness

The third purpose of Islamic education is to form ethical awareness. In this case, human life is closely related to values or ethics, both individual and social. Individually, humans have an ethical system towards themselves and to God who

created them. Humans who do not care about the ethical system can damage their humanity, both physically and spiritually (Al-Jazi, 2018:132). Humans cannot live alone, so there must be an attitude of mutual respect with other entities. Humans also cannot be absolutely free because they are limited by the rights of others (Tada, 2020:465). It indicates that human life is full of values or ethics. Accordingly, awareness of rationality and ethics creates an orderly life and mutual respect for mutual interests (S. Huda et al. 2020:260).

d. Scientific Awareness

The fourth purpose of Islamic education is to form scientific awareness. Scientific awareness is the human ability to realize the need for science and technology as a tool to solve various life problems. Modern human life cannot be separated from science and technology. The more students can adapt to technology and science, the easier their lives are.

Scientific and technological awareness leads to quality and innovative human resources (Daulay and Tobroni, 2017:1). They are expected to develop knowledge in religion, science, and technology. Integrative scientific awareness is the driver of social change. In this case, Islamic education makes the mastery of technology and science one of the main goals so as not to be left behind in the changing times. Scientific awareness is also a mental attitude to continue to want to learn and adapt to science and technology that is always evolving (S. H. Nasr, 1994).

e. Social Transformation Awareness

The fifth purpose of Islamic education is to form social transformation awareness. The development of science in Islamic education is oriented not only to individual development but also to social development. Transformation awareness is the ability to realize that human creation aims to contribute to societal change towards ethical ideals, i.e., humanization, liberation, and transcendence (Kuntowijoyo, 2006). Transformation awareness, therefore, makes students think about making changes toward individual and social improvement.

Humans who do not want to transform in a positive direction will indirectly transform in a negative direction. It is where transformation awareness is important as the main goal for changing lives for the better, individually and socially. In addition, social transformation is another word for *raḥmatan li al-‘ālamīn* (grace for the whole world).

C. Conclusion

Structurally semiotics, Q.S. al-'Alaq 1-5 contains spirituality awareness, rationality awareness, ethical awareness, scientific and technological awareness, and social transformation awareness. If Surah al-'Alaq is used as the basis of Islamic education, the five elements are educational purposes that should be achieved. Moreover, the basis of Islamic education is spirituality and rationality awareness, which prioritizes humanism, liberalism, and transcendence. Also, the development of science in Islamic education has a social transformation function as a representation of the *rahmatan li al-'ālamīn* value (universal).

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