

Tracing Islamic Educational Values in Qur'anic Revelation and Compilation: A Historical Study

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ABSTRACT

Purpose – This research aims to explore the historical development of Islamic education values within the context of the Qur'anic revelation and its compilation. The study also aims to examine the significance of the *Qur'an* in shaping Islamic educational values and to trace the evolution of these values over time.

Design/methods/approach – The historical research method was employed in this study to investigate the development of Islamic education values within the context of the Qur'anic revelation and compilation. Data collection involved various sources, including written materials such as Qur'anic manuscripts, history books, and literature on Islamic education, and oral sources such as interviews with experts on the history and Islamic education.

Findings – The research findings suggest that the *Qur'an* has been the primary source of Islamic educational values and has significantly impacted the development of Islamic education. The *Qur'an* has influenced Islamic education's fundamental principles and values, including pursuing knowledge, moral values, and social justice. The study also shows that the evolution of Islamic education values has been influenced by historical events and changes in Islamic societies, but the basic principles have remained consistent.

Research implications/limitations – The limitations of the research are that it does not examine the long-term effects of internalizing Islamic moderation values on children's overall development and well-being and does not provide insights into the potential consequences or benefits of this process. Future research may need to investigate the long-term impact of these values to provide a more comprehensive understanding of their significance for the development of Muslim communities.

Practical implications – This research provides insights into the potential ways of integrating Islamic education values into modern educational settings and contributes to developing more inclusive and culturally sensitive educational practices.

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1. Introduction

As the greatest miracle of Prophet Muhammad, the *Qur'an* possesses unique features, including a revelation process distinct from previous scriptures (Rahman & Alfatoni, 2021, p. 266). The *Qur'an* was revealed gradually over 23 years, and scholars have different arguments regarding the technicalities of its revelation. The history of the revelation and compilation of the *Qur'an* is a crucial step in Islam, making it the only divinely protected and guaranteed authentic scripture until the end of time (Arif, 2019, p. 1).

As an Educational Book, the *Qur'an* holds meanings that motivate Muslims to delve deeper into its existence and engage in dialogue with its context (A., 2020, p. 28). Educational concepts such as



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ta'dib, ta'lim, and tarbiyyah can be found within the *Qur'an*, and studies in Qur'anic scholarship involve an educational perspective. Discourse in Qur'anic Studies often focuses on the conception of the *Qur'an's* revelation (*nuzul*), while studies on what has been revealed are relatively scarce (Abdurrahman, 2020, pp. 62–63). Historiography of the revelation and compilation of the *Qur'an* needs to offer knowledge of didactic values that can be reflected upon by the Muslim community today, which is essential to explore using an educational science perspective.

Previous studies have shown that the gradual revelation of the *Qur'an* over 23 years has facilitated its memorization and comprehension for Muslims while teaching scholars and educators how to convey knowledge progressively following the student's educational level (Hidayat, 2017). The research findings encompass educational values, such as *Tauhid, Akhlak*, and Sociological values, which are relevant to the gradual delivery of material, the development of student's intellect and character, and the interaction between teachers and students (Zulhamdan, 2015). Another study (Rifah et al., 2022) highlights the challenges that occurred during the compilation of the *Qur'an*, such as the rejection and concerns of Abu Bakr and Zaid bin Tsabit, the strict witness standards during the time of Abu Bakr and Umar, the establishment of a standard mushaf during the time of Usman, and the improvement of writing and punctuation. The character education values that can be derived from these challenges include the courage to express opinions, wisdom, and humility, obedience to leaders in goodness, prioritizing consultation, and being critical and daring to make decisions for the unity of the community.

The *Qur'an* is uniquely positioned as the greatest miracle of Prophet Muhammad, with a distinct revelation process that spans 23 years. The history of the *Qur'an's* revelation and compilation is vital in Islam, as it ensures the scripture's divine protection and authenticity. The *Qur'an* serves as an Educational Book, containing valuable educational concepts and encouraging Muslims to engage with its teachings deeply. Although Qur'anic Studies often emphasize the process of revelation, it is crucial to explore the didactic values embedded within the text and apply them to contemporary Muslim communities through an educational science perspective. This research explores the historical development of Islamic education values within the context of the Qur'anic revelation and its compilation. The study also aims to examine the significance of the *Qur'an* in shaping Islamic educational values and to trace the evolution of these values over time.

2. Methods

The historical research method (Berg, 2001) was employed in this study to investigate the development of Islamic education values within the context of the Qur'anic revelation and compilation. Data collection involved various sources, including written materials such as Qur'anic manuscripts, history books, and literature on Islamic education, and oral sources such as interviews with experts on the history and Islamic education. This research approach can contribute to a better understanding of the present by providing context and insight into how events, ideas, and practices have evolved (Berg, 2001).

3. Results and Discussion

3.1. The History of the Revelation and Compilation of the *Qur'an*

According to Adz-Dzahabi (2005, p. 243), "revelation" has a semantic meaning as confidential information delivery or disclosure. Several terms are included in the revelation category, such as inspiration, signals, whispers, writings, and commands, all of which are ways of conveying information. In the *Qur'an*, the term revelation is not limited to the Prophets but is also used more generally to describe communication between humans, God's creatures, or between

God and His creatures, including the Prophets. The understanding of revelation in terminology is the knowledge obtained by a person within themselves, and they believe that this knowledge comes from God. Revelation differs from inspiration, inner vision, soul feelings, and the like (Ash-Shalih, 1977, p. 22). The meaning of “revelation” is broad and can apply to anything and anyone in any form.

The *Qur'an* states that communication between God and humans can occur through three revelation methods: rapid signals (for example, a revelation to Prophet Ibrahim), revelation delivered from behind a veil (for example, a revelation to Prophets Musa and Muhammad during the *Isra Mi'raj*), and through the intermediary of the Angel Jibril (example: the revelation process of the *Qur'an*). The third revelation is delivered verbally and is considered the highest mode in the revelation process (Ash-Shiddieqy, 1980, p. 27; Ali, 1977, p. 140; Al-Khatib, 1989, p. 34; Yazid, 2007, pp. 24–26).

The *Qur'an* was delivered to Prophet Muhammad through the Angel Jibril in three versions, the third of which is considered appropriate to be preserved as it accommodates the ideas of verbal revelation, miraculousness, and authenticity of the *Qur'an* (Az-Zarkasyi, n.d., p. 229; Al-Alusi, n.d., p. 121). There are two mechanisms in the communication of revelation delivery: the Prophet communicates with Jibril by shedding his human dimension, or Jibril transforms into a human form (Adz-Dzahabi, 2005, p. 246; Al-Bukhari, 1987, p. 4). The *Qur'an* was revealed twice: once on the night of Lailatul Qadar from Baitul Izzah to the earthly sky, and from the earthly sky to the earth gradually over 23 years (Al-Qaththan, 1973, pp. 151–152).

The history of the *Qur'an's* compilation began during the Prophet's time, with several companions serving as scribes of revelation (Ash-Shalih, 1977, p. 68). Initially, bones, palm leaves, and stones were used to write verses. The first Qur'anic manuscript (*Mushaf*) was collected during the caliphate of Umar bin Khatab (Al-Zarqani, 1995, p. 241). The perfection of writing was carried out during the Uthmani period by adding unique markings (As-Suyuthi, n.d.-b, p. 168). Although initially met with resistance, the reading markings of the *Qur'an* were eventually accepted as they provided benefits in standardizing recitation (As-Suyuthi, n.d.-b, p. 171).

The concept of revelation in Islam is a broad term encompassing various forms of confidential information delivery, not limited to the Prophets. The *Qur'an* highlights three main methods of revelation, with the highest form being the verbal revelation delivered through the Angel Jibril. The *Qur'an* was revealed to Prophet Muhammad through this highest mode, in three versions, with the third version preserved due to its accommodation of verbal revelation, miraculousness, and authenticity. The *Qur'an's* compilation history began during the Prophet's time and underwent several improvements, including unique markings during the Uthmani period to standardize recitation. These insights shed light on the Islamic educational values embedded in the revelation and compilation processes of the *Qur'an*.

3.2. Islamic Educational Values in the History of the Revelation and Compilation of the Qur'an

The *Qur'an* teaches several important educational values, from its revelation process to its transcription into a physical book known as the *mushaf*. Firstly, the gradual revelation of the *Qur'an* over 23 years signifies a dialogic relationship with the context and place of its revelation. In contrast to the Torah and the Gospel, which were revealed to Moses and Jesus, respectively, the *Qur'an's* revelation occurred gradually. Instead, the *Qur'an* was gradually revealed to Prophet Muhammad by the angel Gabriel in response to the specific needs and concerns of the Arabian society of that time. The *Qur'an's* teachings are contextualized yet universal. Secondly, the gradual socialization and establishment of laws reflect the educational values that consider the gradual formation of one's personality, morals, and intellect. The establishment of laws through the gradual revelation

of Quranic verses was not done spontaneously but always considered the psychological state and readiness of the Islamic community to accept these laws. Thirdly, the gradual revelation of the *Qur'an* provides opportunities for Muslims to understand, study, and practice the teachings contained within it. The gradual revelation of the *Qur'an* also made it easier for Muslims to memorize its verses. Studying and comprehending the *Qur'an* would have been arduous if it had been revealed immediately.

Fourthly, the revelation of the *Qur'an* marks the emergence of the tradition of reading and writing among Muslims and the development of Islamic civilization. Starting from the development of the tradition of reading and writing, Islam has produced thousands, if not billions, of books inspired by Quranic verses which teach humans to cultivate reading and writing. Fifthly, the transcription process of the *Qur'an* with its mutawatir sanad system conveys the message that the authenticity of the *Qur'an* is well-preserved and the importance of acquiring knowledge from credible sources. Sixthly, the gradual transcription of the *Qur'an* conveys that the tradition of *ijtihad*, or independent reasoning and interpretation, can be found in the early days of Islam. The *ijtihad* that the companions and subsequent scholars engaged in to perfect the transcription of the *Qur'an* provided ease for non-Arabic-speaking Muslim communities to read and study the *Qur'an*. This result of *ijtihad* aligns with the prophetic mission of Prophet Muhammad, which is universal and for all humankind, regardless of place and time.

The research findings suggest that the *Qur'an* has been the primary source of Islamic educational values and has significantly impacted the development of Islamic education. The *Qur'an* has influenced Islamic education's fundamental principles and values, including pursuing knowledge, moral values, and social justice. The study also shows that the evolution of Islamic education values has been influenced by historical events and changes in Islamic societies, but the basic principles have remained consistent. The research findings reveal the *Qur'an's* critical role as the primary source of Islamic educational values, significantly shaping the development of Islamic education. As the foundation of Islamic teachings, the *Qur'an* instills fundamental principles and values, such as the pursuit of knowledge, moral values, and social justice. These values are central to the Islamic educational framework and guide Muslims in their personal and social lives.

Exploring the *Qur'an's* impact on Islamic education, it is evident that historical events and changes in Islamic societies have influenced the evolution of Islamic educational values. It highlights the dynamic nature of Islamic education, adapting and responding to various contexts while maintaining a firm grounding in the core principles derived from the *Qur'an*. This adaptability allows Islamic education to stay relevant and guide Muslims across different eras and societies. Moreover, the *Qur'an's* influence on Islamic education transcends various fields of knowledge, encompassing religious and secular subjects. It demonstrates the holistic approach of Islamic education, which encourages Muslims to seek knowledge in all aspects of life, integrating faith and reason.

In summary, the *Qur'an* serves as the cornerstone of Islamic educational values, shaping the development of Islamic education throughout history. Despite societal changes and historical events, the fundamental principles derived from the *Qur'an* have remained consistent, providing a solid foundation for Muslims' pursuit of knowledge, moral values, and social justice. The *Qur'an's* enduring influence on Islamic education underscores its relevance and adaptability, guiding Muslims across generations and contexts.

The discussion of research findings and previous research reveals a strong connection between the *Qur'an's* gradual revelation and its impact on the development of Islamic education. The current research findings and previous studies emphasize the *Qur'an's* role as the primary

source of Islamic educational values, influencing fundamental principles such as the pursuit of knowledge, moral values, and social justice.

The gradual revelation of the *Qur'an* over 23 years, as highlighted by Hidayat (2017), has facilitated its memorization and comprehension for Muslims and guided scholars and educators in conveying knowledge progressively following students' educational levels. It aligns with the current research findings, which suggest that the *Qur'an* has significantly impacted Islamic education development. Zulhamdan's (2015) research further supports these findings by identifying educational values such as *Tauhid*, *Akhlak*, and Sociological values, which relate to the gradual delivery of material, students' intellectual and character development, and teacher-student interactions. The research findings reinforce the *Qur'an's* influence on Islamic education is profound and multifaceted.

Additionally, Rifah et al. (2022) highlight the challenges faced during the *Qur'an's* compilation, which have shaped the evolution of Islamic education values. Despite these historical events and societal changes, the current research findings indicate that the basic principles of Islamic education have remained consistent over time. The discussion underscores the *Qur'an's* central role in shaping Islamic education values and principles. The research findings and previous studies demonstrate the interconnectedness between the *Qur'an's* gradual revelation, its influence on Islamic education, and the development of character education values within the Muslim community.

4. Conclusion

This research reveals that the *Qur'an* has been the primary source and driving force behind Islamic educational values, impacting the development of Islamic education and shaping its fundamental principles such as knowledge pursuit, moral values, and social justice. Although historical events and changes in Islamic societies have influenced the evolution of Islamic education values, the core principles have remained consistent over time. However, the research does not delve into the long-term effects of internalizing Islamic moderation values on children's development and well-being. Future studies should address this gap to comprehend better the significance of these values for Muslim communities' development. Practical implications of this research include insights into integrating Islamic education values into modern educational settings and promoting more inclusive and culturally sensitive educational practices.

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The author contributed to this work and wrote research reports at each stage.

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Data availability statement

The datasets generated during and/or analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of interest's statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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