

## FROM STRUCTURAL ANALYSIS OF SEMIOTICS QS. AL-'ALAQ: 1-5 TO BASIC STRUCTURE OF SCIENCE IN ISLAMIC EDUCATION

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**Abstract:** *Philosophically, QS. al-'Alaq: 1-5 forms the basic structure of science as the foundation for the development of Islamic education. This study aims to explain the relationship between QS. al-'Alaq: 1-5 with the basic structure of Science and its implications in Islamic education. This study uses secondary data sources, namely the Koran, classic, modern and contemporary. Methods of collecting data with documentation, and data analysis using content analysis with stages; descriptive, explanative, discursive, interpretative, and implicative. This study indicates that the basic structure of Science in QS. al-'Alaq: 1-5 includes; epistemology, worldview, and ideology. The basic structure of Science in QS al-'Alaq: 1-5 is the relationship between spirituality awareness, rationality awareness, ethical awareness, scientific awareness, and awareness of social transformation. Thus, practically QS. al-'Alaq: 1-5 can be used as an epistemological basis for the development of Islamic education.*

المخلص: من الناحية الفلسفية ، تشكل سورة العلق البنية الأساسية للعلم كأساس لتطوير التربية الإسلامية. تهدف هذه الدراسة إلى توضيح العلاقة بين سورة العلق والبنية الأساسية للعلوم وانعكاساتها على التربية الإسلامية. تستخدم هذه الدراسة مصادر بيانات ثانوية وهي القرآن والكلاسيكية والحديثة والمعاصرة. طرق جمع البيانات مع التوثيق ،

وتحليل البيانات باستخدام تحليل المحتوى مع المراحل ؛ وصفي ، توضيحي ، استطرادي ، تفسيري ، ضمنى. تشير هذه الدراسة إلى أن التركيب الأساسي للعلوم في سورة العلق يشمل: نظرية المعرفة ، وجهة نظر العالم ، والإيديولوجيا. إن البنية الأساسية للعلوم في سورة العلق هي العلاقة بين الوعي الروحاني ، والوعي العقلائي ، والوعي الأخلاقي ، والوعي العلمي ، والوعي بالتحول الاجتماعي. وبالتالي ، يمكن استخدام سورة العلق عملياً كأساس معرفي لتطوير التربية الإسلامية

**Abstrak:** *Secara filosofis, QS. al-'Alaq: 1-5 membentuk struktur dasar ilmu pengetahuan sebagai landasan pengembangan pendidikan Islam. Penelitian ini bertujuan untuk menjelaskan hubungan antara QS. al-'Alaq: 1-5 dengan struktur dasar Ilmu Pengetahuan dan implikasinya dalam pendidikan Islam. Penelitian ini menggunakan sumber data sekunder, yaitu al-Qur'an, klasik, modern dan kontemporer. Metode pengumpulan data dengan dokumentasi, analisis data menggunakan analisis isi dengan tahapan; deskriptif, eksplanatif, diskursif, interpretatif, dan implikatif. Kajian ini menunjukkan bahwa struktur dasar Ilmu dalam QS. al-'Alaq: 1-5 meliputi; epistemologi, pandangan dunia, dan ideologi. Struktur dasar Ilmu dalam QS. al-'Alaq: 1-5 merupakan hubungan dialektik antara kesadaran spiritualitas, kesadaran rasionalitas, kesadaran etis, kesadaran ilmiah, dan kesadaran transformasi sosial. Dengan demikian, secara praktis QS. al-'Alaq: 1-5 dapat dijadikan sebagai teori landasan epistemologis bagi pengembangan pendidikan Islam.*

**Keywords:** Semiotics al-Quran, rationality, spirituality, ethical, scientific.

## INTRODUCTION

QS. al-'Alaq: 1-5 are the first revealed verses to the prophet Muhammad Saw. The revelation of these verses did not happen by chance, but there is a pearl of deep wisdom. Apart from being a sign of prophethood, QS. al-'Alaq: 1-5 is also a guide for humans to gain knowledge in their lives.<sup>1</sup> These verses are the epicenter of

<sup>1</sup> Sayyid Qutb, *Tafsir fi Zhilal al-Qur'an* (Kairo, n.d.).

the Islamic civilization so it is alleged that they contain fundamental epistemological values closely related to Islamic education.<sup>2</sup> If Islamic education is analogous to a building, the structure of QS. al-'Alaq: 1-5 is the foundation of the building as a place to produce knowledge. The urgency of this basic structure is that without a clear and substantial foundation, the knowledge resulting from Islamic education will be refracted in its development due to the lack of consistency from its initial foundation.

The basic structure of science is the foundation of the development of science. There is a relationship between the basic structure of science with QS. al-'Alaq: 1-5 for three reasons. *First*, textually the five verses explain the process of transforming knowledge from God to what Muhammad Saw. *Second*, symbolically the five verses explain the basic structure of Science: epistemology, worldview, and ideology. *Third*, contextually these five verses have relevance today as the foundation of the development of science in Islamic education. These three reasons show that the relationship between the basic structure of science and the interpretation of QS. al-'Alaq: 1-5 is a crucial and urgent issue for the development of Islamic education in the future.

This paper uses a linguistic and philosophical approach by applying Roland Barthes's structural semiotic theory to the text of QS. al-'Alaq: 1-5. Other articles that use the same approach include; al-Kahf's semiotic structural analysis,<sup>3</sup> the structure of Surah Yasin,<sup>4</sup> Interpretation of surah al-Najm,<sup>5</sup> analysis of the structure of the surah Maryam,<sup>6</sup> Ethico-Religious in the Quran,<sup>7</sup> The Quranic Foundation

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<sup>2</sup> Abdurrahman Binti Syathi', *Al-Tafsir al-Bayani li al-Quran al-Karim* (Kairo: Darul Ma'arif, 1968), 15–16.

<sup>3</sup> Ian Richard Netton, "Towards a Modern Tafsir of Sūrat Al-Kahf: Structure and Semiotics," *Journal of Qur'anic Studies* 2, no. 1 (2000): 67–87.

<sup>4</sup> M. A.S. Abdel Haleem, "The Core of the Qur'an: Sūrat Yā Sīn (Q. 36)," *Journal of Qur'anic Studies* 15, no. 2 (2013): 65–82.

<sup>5</sup> Nicolai Sinai, "An Interpretation of Sūrat Al-Najm (Q. 53)," *Journal of Qur'anic Studies* 13, no. 2 (2011): 1–28.

<sup>6</sup> Leyla Ozgur Alhassen, "A Structural Analysis of Sūrat Maryam, Verses 1-58," *Journal of Qur'anic Studies* 18, no. 1 (2016): 92–116.

<sup>7</sup> Rudi Paret and Toshihiko Izutsu, "Ethico-Religious Concepts in the Qur'an," *Die Welt Des Islams*, (1968).

Structure.<sup>8</sup> Meanwhile, those who discuss the relationship between the Koran and Science include conceptions of trust in the Quran,<sup>9</sup> Dialectics of the Quran through QS. al-Baqarah: 258. A scientific explanation of the Quran,<sup>10</sup> Epistemology of the Quran,<sup>11</sup> Quranic Ethics, Human Rights and Society, Textual relations in the Quran structure,<sup>12</sup> the Quran in context,<sup>13</sup> critical rationalist from the Quran. In contrast to previous studies, this paper combines two perspectives: the semiotic structural analysis of the Quran and the basic structure of science.

This study uses secondary data sources, namely the Koran and interpretation; classic, modern, and contemporary.<sup>14</sup> Methods of collecting data with documentation while data analysis using content analysis with stages: descriptive, explanative, discursive, interpretative, and implicative.<sup>15</sup> The three stages of analysis include; (a) data reduction as a process of organizing data in a more systematic form, especially thematically; (b) data display as an effort to present research results in the form of tables. (c) data verification is a stage of data inference, especially following the data obtained-the method of data described as the basis for the interpretation process carried out contextually.<sup>16</sup>

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<sup>8</sup> Muhammad Fazl-Ur-Rahman Ansari, "The Qur'anic Foundations & Structure of Muslim Society" (2008).

<sup>9</sup> Nora S. Eggen, "Conceptions of Trust in the Qur'an," *Journal of Qur'anic Studies* 13, no. 2 (2011): 56–85.

<sup>10</sup> Zafar Ishaq Ansari, "Scientific Exegesis of the Qur'an," *Journal of Qur'anic Studies* 3, no. 1 (2001): 91–104.

<sup>11</sup> M. Ashraf Adeel, *Epistemology of the Quran*, vol. 29, 2019, <http://link.springer.com/10.1007/978-3-030-17558-0>.

<sup>12</sup> Salwa M.S. El-Awa, "Textual Relations in the Qur'ān: Relevance, Coherence, and Structure," *Textual Relations in the Qur'ān: Relevance, Coherence, and Structure* (2005): 1–182.

<sup>13</sup> S A Khudhura, "The Concept of Presumption in the Quran Context: Rhetorical Study," *International Journal of Innovation, Creativity and Change* 11, no. 1 (2020): 144–158, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85087287631&origin=inward>.

<sup>14</sup> Abdullah Saced, *Reading the Qur'an in the Twenty-First Century* (London: Routledge, 2014).

<sup>15</sup> Irwan Abdullah, *Seks, Gender & Reproduksi Kekuasaan* (Yogyakarta: Tarawang Press, 2001).

<sup>16</sup> John W Creswell, *Research Design Qualitative, Quantitative, and Mixed Method Approaches*, Fifth. (Los Angeles: SAGE, 2018).

## STRUCTURAL ANALYSIS OF SEMIOTICS QS. AL-'ALAQ 1-5

To determine the meaning behind the sign-in QS. al-'Alaq: 1-5 Roland Barthes's semiotic analysis is used with five (5) stages. It was first, cutting text into fragments that form relationships. Second, inventory of meaning, correlation, and the relationship between codes in fragments. Third, coordination and connecting so that they became a whole unified text as an explanation. Fourth, understand the symbolic meaning of the interwoven structure in the cultural context when the text appears through the concepts of denotation-connotation and signifier-signified. Fifth is the contextualization of the text to contemporary issues as a representation of the text.<sup>17</sup>

### 1. Fragment (Verse 1): Read in the Name of Your Lord who Created

There are several interpretations related to this Verse, including the command to read the Qur'an<sup>18</sup> in the name of God while asking for help to meet the needs of religion and the world.<sup>19</sup> Another interpretation is the command to read the Qur'an by mentioning the name of God with *Basmalah* while asking for help in the task of the treatise<sup>20</sup> or other business<sup>21</sup>. So that the denotative meaning or origin of this Verse is a general reading command<sup>22</sup> or read in general that begins with the name of *Rabb*.<sup>23</sup>

Behind the denotative meaning, there is a connotative or hidden meaning of this Verse. Some interpretations try to reveal the connotative meaning of this Verse to read the object of reality from everything that exists as God's creation. Another interpretation is the

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<sup>17</sup> Roland Barthes, *Elements of Semiology*, 1st edn (America: Jonathan Cape Ltd, 1986): 89.

<sup>18</sup> Ibn 'Abbās, "Tanwīr Al-Maqbās Min Tafsīr Ibn 'Abbās (Near Enlightenment from the Interpretation of Ibn Abbas)," 1992, <http://www.archive.org/download/waq4125/4125.pdf>. 653

<sup>19</sup> Muhammad al-Razi, *Tafsir Alkabir wa Mafatih al-Ghaib* (Beirut: Darul Fikr, 1981). 13-14.

<sup>20</sup> 'Alauddin Ali Bin Muhammad, *Tafsir al-Khazin* (Beirut, n.d.). 447.

<sup>21</sup> Muhammad al-Baidhawi, *Tafsir al-Baidhawi* (Beirut, n.d.). 1739.

<sup>22</sup> Muhammad al-Thobari, *Jami' al-Bayan 'an Ta'wil al-Quran* (Kairo: Darul Hajr, 2001). 257.

<sup>23</sup> Abi al-Qosim Az-Zamakhshari, *Tafsir Alkasyaf* (Kairo: Darul Ma'rifah, n.d.). 1212.

command to read to seek the blessings of life, meaning that reading also serves to create a civilization.<sup>24</sup> In addition, reading in the name of God strengthens the psyche.<sup>25</sup> The purpose of reading is not only to gain knowledge but also to know God who is represented in all existing realities. In general, it can be concluded that the connotative meaning is to seek knowledge based on spiritual awareness. An awareness that connects the human-self with His creator through a reflexive dialogue that is reflected in this Verse.

Several interpretations use a sign/symbolic approach in interpreting this Verse. Among them, Al-Marāgī said that the symbolic meaning of the command to read is that Allah will give Knowledge that was previously unknown to him through the reading process.<sup>26</sup> ‘Ābid al-Jābirī also explains the symbolic meaning of this Verse by connecting two (2) concepts, following his explanation that this Verse’s symbolic meaning is human awareness to study the signs of the universe, including himself. Through this reading, awareness of rationality is built, which is closely related to awareness of spirituality. Here is the connection between 1. *Khalaqa* (Creating) and 2. *‘allama* (Teaching). Both have a relationship that lies in the human need for Knowledge in life.<sup>27</sup>

Unlike the others, Ṭabāṭaba’ī explains that the symbolic meaning signifies the *rububiyyah* nature of Allah/His care for His creatures. As a consequence of this awareness, *Rabb* is the only Essence who controls, regulates, and creates the entire universe.<sup>28</sup> So, what can be concluded from the explanation above is that the signifier of this Verse is the command to read the Koran or the existing reality. At the same time, what is signified is spiritual awareness of the reality of God’s role in human life.

Tabel 1. Spirituality Awareness

No	Signifier	Signified
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<sup>24</sup> Binti Syathi’, *Al-Tafsir al-Bayan li al-Quran Al-Karim*, 15.

<sup>25</sup> Syaikh Muhammad Abduh, *Tafsir al-Quran al-Karim* (Mesir, n.d.). 123.

<sup>26</sup> Al-Marāgī, 198.

<sup>27</sup> ‘Muhammad Abid al-Jabiri, *Fahm al-Quran al-Hakim al-Tafsir al-Wadhih Hasba Tartib al-Nuzul* (Beirut: Darul Baidho, 2008), 22.

<sup>28</sup> Sayyid Muḥammad Ḥusain Ṭabāṭaba’ī, *Al-Mizān Fī Tafsir Al-Qur’ān* (Beirut, 1997): 372.

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1	Read in the name of your Lord who created.	Spirituality awareness
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## 2. Fragment (Verse 2): He (Rabb) Created Man from a Clot of Blood

The Lord formed man from a clot of blood that hangs in a woman's womb, according to the meaning of this verse.<sup>29</sup> Another interpretation is that this Verse is the initial information of human creation.<sup>30</sup> This is also a testament that Allah can create humans from hanging blood into perfect humans. Allah boasts and shows His power by creating man and the perfection of his nature.<sup>31</sup>

Al-Rāzī explained that the symbolic meaning of the second Verse is a sign to the mind about the perfection of power, wisdom, knowledge, and mercy. Meanwhile, Ṭabāṭabaī explains the symbolic meaning as a sign of God's arrangement for humans from blood clots to becoming perfect humans.<sup>32</sup> The symbolic meaning to show the form of power is Allah's ability to create a perfect human being with limbs and five senses. Meanwhile, the purpose of this Verse is *mauizah*, advice, and guidance to humans to be aware of themselves in living their lives. Al-Marāgī explains the symbolic meaning, namely that the Lord has given humans the ability to do anything on earth and made masters with his knowledge, subjugating nature to help humans.

Mean w hile, Muḥammad 'Abduh explained the symbolic meaning of this Verse that humans who realize that they come from a clot of blood that lives, speak and become masters of all creatures on earth are all rationality consciousness integrated with spiritual awareness. So the symbolic message of this Verse is awareness of rationality which is filled with awareness of spirituality about the nature of human beings.

Tabel 2. Awareness of Rationality

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No	Signifier	Signified
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<sup>29</sup> Al-Thabari, *Jami' al-Bayan 'an Ta'wil al-Quran*. 527.

<sup>30</sup> Imam Ibn Katsir, *Tafsir Al-Quran al-Adzim* (Beirut: Dar Ibn Jawzi, 2010), 604.

<sup>31</sup> Al-Baidhawi, 551.

<sup>32</sup> Ḥusain Ṭabāṭaba'ī, 372.

### 3. Fragment (Verse 3): Read it and your Lord is Most Gracious

The meaning of denotation in this Verse is the command to read and its relation to the Most Gracious God. The repetition of the command to read as a reinforcement of the importance of reading and is associated with the nature of God is Gracious.<sup>33</sup> According to some interpreters, the second reading command conveys to others that God is Most Gracious.<sup>34</sup>

The connotative meaning of this Verse is the strengthening of the command to read as a preparation for *da'wah* for the Prophet Muhammad saw. The repetition of the command to read also means that the Prophet has not been able to read so this Verse provides information on the nature of God, who is most gracious and will make it easier to read and teach sciences.<sup>35</sup> In this case, there is a relationship between reading conveying to others Allah the Most Gracious and the glory of knowledge. The function of reading is to complete all human needs in the world and the hereafter, in other words, the glory of living in harmony with the nature of Allah, the Most Gracious/Gracious. It can be concluded that the connotative meaning of this Verse is the relationship between Science and the glory of life/ethical awareness. Al-Maidani explains the symbolic meaning in his commentary that signifies the importance of knowledge, and correct understanding in his life as food for the mind, heart, and soul.<sup>36</sup> *Āisyah bint Shati* explains differently about the symbolic meaning of this Verse by saying in her commentary: The word *al-Karam* in Arabic means relieving pain, which shows the relationship with *Izzah*/nobility, gentleness, and kindness to humans. And the word *Al-Ikram* is the opposite of *Ihanah*/Humiliation and *Idzlal* (Humble).<sup>37</sup>

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<sup>33</sup> Al-Baiḍāwī, 479.

<sup>34</sup> Al-Khāzin, 448.

<sup>35</sup> Al-Syaukānī, 1nd: 628.

<sup>36</sup> Abdurrahman Hasan Jabannakah, *Ma'arīj al-Tafakkur wa Daqaiq al-Tadabbur* (Beirut, 2000), 48.

<sup>37</sup> Bint Syāṭi': 20.



Meanwhile, Al-Marāgī explains the symbolic meaning of this Verse: Your Lord is Most Glorious for everyone who hopes for God’s grace; the pleasure of reading is proof of the breadth of His glory. And your Lord wills to give you additional peace of mind.<sup>38</sup> MuḤammad ‘Abduh explains the symbolic meaning of this Verse by relating it to the glorious nature of Allah. ‘Abduh says the nature of Allah, which explains that Allah is the Noblest who always gives His favors. Allah gives a great blessing, namely reading from the sea of His mercy, and Allah wants to increase peace with other gifts by teaching Knowledge.<sup>39</sup> So based on the interpretations above, the symbolic meaning of this Verse is that there is a relationship between the rationality of reading and peace of mind based on the glory of life or ethical awareness.

Tabel 3. Ethical Awareness

No	Signifier	Signified
1	Read on, and your Lord is Most Gracious.	Ethical Awareness

#### 4. Fragment (Verse 4): He (God) Teaches through The Pen

The denotative meaning of this verse is that Allah teaches humans through pens/writings/books.<sup>40</sup> Through this Verse, Allah teaches using a pen as a writing instrument previously unknown to Muhammad Saw.<sup>41</sup>

The meaning of this verse’s connotation is that Allah bestows knowledge on humans through rationalizing reason and a pen as a tool to write it down.<sup>42</sup> The knowledge that has been written can be read even if you do not meet the author of the Science himself.<sup>43</sup> In addition to increasing rationality, Science can also give strength to the soul in dealing with life’s problems. Symbolically the pen can be interpreted as; reason, senses, experience, history, revelation,

<sup>38</sup> Al-Marāgī, 604.

<sup>39</sup> ‘Abduh, 123.

<sup>40</sup> Ibn ‘Abbās, 653.

<sup>41</sup> ‘Abid al-Jabiri, *Fahm al-Quran al-Hakim al-Tafsir al-Wadhih Hasba Tartibun Nuzul*. 23.

<sup>42</sup> Ibn Kašīr, 604.

<sup>43</sup> Al-Razi, *Tafsir al-Kabir wa Mafatih al-Ghaib*, 17.

science, and writing.<sup>44</sup> The ultimate goal of Science is understanding, and explanation to achieve the perfection of life.

According to ‘Āisyah bint Shāti’, this Verse relates to knowledge defined by knowing something about its Essence and eliminating ignorance. So this Verse explains that God teaches Knowledge to eliminate ignorance. This means that this verse seems to say that God wants humans to have Knowledge and free themselves from ignorance. According to Al-Marāgī, the emphasis in this Verse is a tool or media that provides benefits for human life. A pen is a tool for writing Science; in other words, there is the priority of the importance of Science. This means that in this Verse, there is a symbolic message, namely scientific awareness. Another meaning is that God allows humans to carry out the rationalization process to gain knowledge<sup>45</sup>. Allah made the pen the language of Science for the development of technology and Science.<sup>46</sup>

Tabel 4. Scientific Awareness

No	Signifier	Signified
1	He / God teaches humans through the pen.	Scientific Awareness

## 5. Fragment (Verse 5): He (God) Taught Man Something He did not Know

The denotative meaning of this Verse is that God teaches humans, in this case, the names that were not known before.<sup>47</sup> Another interpretation God taught Prophet Muhammad names that were not known before.<sup>48</sup> God taught humans in general through pen/writing, which at that time was something that was not commonly known before.<sup>49</sup> So the meaning of denotation is that God teaches humans science through the intercession of the pen, something that they do not know.<sup>50</sup> So the meaning of denotation This Verse explains the creation of humans, which shows signs of the nature of God and

<sup>44</sup> Jabannakah, *Ma'arīj al-Tafakkur wa Daqaiq al-Tadabbur*, 49.

<sup>45</sup> ‘Abduh, 123-124.

<sup>46</sup> Al-Marāgī, 199-200.

<sup>47</sup> ‘Abbās, 653.

<sup>48</sup> Al-Baiḍāwī, nd: 479.

<sup>49</sup> Al-Razi, *Tafsir al-Kabir wa Mafatih al-Ghaib*.17.

<sup>50</sup> Al-Syaukānī, 628.

His existence then also signs to the sciences obtained from direct experience or writing.

The connotative meaning of this Verse is that Science in this Verse is a medium to eliminate ignorance so that it has social value. The depiction of God’s teaching nature has to do with eliminating ignorance both individually and socially. So this is related to the purpose of the Qur’an being revealed as *raḥmatan lil ‘ālamīn* or social change or transformation based on the ethical values of the Qur’an.

Tabel.5

No	Signifier	Signified
1	He/God taught man something he did not know.	Social Transformation Awareness

## BASIC STRUCTURE OF SCIENCE

The teo-anthropo equilibrium epistemology begins with the command to read the reality of life by including the name of Allah in the reading. Reading can be viewed as an epistemic foundation for acquiring knowledge in this context. Reading in the name of Allah affects the frame of mind, which then forms the construction of science at a later stage. So it can be said that reading in the name of Allah as spiritual awareness occupies the primary position or foundation of the structure of knowledge in Islamic education at the next stage. So the epistemological basis contained in this verse is read as awareness of rationality integrated with awareness of divine spirituality. Both are used to see material and non-material reality.

### 1. Epistemology: Teo-Antropo Equilibrium in QS. al-'Alaq:1-5

The epistemological foundation in QS. al-'Alaq: 1-5 can be divided into two (2) stages. The first stage, reading in a broad sense, includes all the use of methods from the epistemology of Science. All information related to the Science developed is collected through this reading and then analyzed to produce scientific premises or scientific theories. This process is a mind activity carried out by reflective philosophical thinking to get the truth from the data. Meanwhile, the object of the production of Science is the reality of life (material

and non-material). Reading the realities of life is the basis of the production process of Knowledge that involves the five senses, feelings, and thoughts/ratio.

The second stage is to mention the name of Allah as an awareness of spirituality that accompanies the process of reading or developing Knowledge. This reading employs logic while also evoking spiritual awareness of the existence of a human relationship with the Creator/God. So that *dhikr*, or remembering Allah in scientific pursuits, is always incorporated into the scientific system. The inclusion here is not only outwardly verbally by mentioning the name of Allah or *basmalah* but internally includes the belief that the source of Knowledge is Allah. Humans only formulate natural laws that Allah has created. The existence of the relationship between humans and God in the development of science is the cause of the demand to mention His name in the reading process (beginning, medium, and late). Mentioning the name of Allah is an awareness of spirituality that always accompanies every reading. Reading accompanied by the name of Allah affects the construction of Science which is not only Knowledge for Science but also a form of devotion to Allah. So that the meaning of reading becomes a meaningful balance between awareness of rationality combined with an awareness of spirituality as an epistemological foundation in the production of knowledge.

Implications of the epistemology of QS. al-'Alaq: 1-5 explained that humans as subjects were ordered to read reality by involving the spirit or name of God in his soul. Reading can mean thinking reflectively about reality and involving one's spirit to discover the Essence of the human self (What, Who, Why, and How). After discovering the Essence of himself, there is a transformation of the individual from self-consciousness to self-awareness. Epistemology in QS. al-'Alaq: 1-5 can be called Teo-Anthropo- Equilibrium (balance of rationality and spirituality) as the basic foundation of the epistemology of Islamic education. The meaning is a balance between the dimensions of human reason and spirit by not making one or both of them central/centric, but rather harmonizing the relationship between the two.

The production process of knowledge in QS. al-'Alaq: 1-5 is the relationship between reason, spirit, and reality. Intellect is a tool for analyzing material objects that are connected to the spiritual spirit,

which functions as an ethical value that aims at individual and social transformation.<sup>51</sup> So Science does not only explain the reality under study but has an ethical goal and human transformation. It can be said that the process of Science in the natural, social, and humanities-based on *a posteriori* is connected with the spiritual dimension (Ruh-Allah), which is based on *a priori*/transcendental.

The position of spirituality (Ruh-Allah) is significant in constructing Knowledge in individual humans and increasing religious commitment and mental resilience in society.<sup>52</sup> The physical dimension represented by the mind does not stand alone. Still, it needs to be connected with the spiritual dimension represented by the heart so that there is a balance (equilibrium). The implication is that the higher the level of rationality resulting from the mind's working will be directly proportional to the higher spirituality, which is the awareness of spirituality where both are the center of the scientific system.<sup>53</sup> The balance of the two dimensions (physical and spiritual) makes humans have the knowledge and social care based on the value of spirituality.<sup>54</sup> A balanced relationship between the physical/empirical and spiritual/spiritual dimensions as a systemic unit in the construction of Science into a single entity in epistemological terms can be said to be Teo-Anthropo-Equilibrium.<sup>55</sup>

## 2. World View of Science in QS. al-'Alaq: 1-5

World View in QS. al-'Alaq: 1-5 can be seen from the information about the origins of humans created by Allah from a clot of blood that previously came from the union of sperm and egg cells that met

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<sup>51</sup> Jarita Duasa, Suhaimi Mhd Sarif, and Nur Arfifah Abdul Sabian, "Unified Theory of Firm: An Empirical Analysis," *Journal of Islamic Accounting and Business Research* 11, no. 7 (2020): 1453–1478.

<sup>52</sup> Miftachul Huda et al., "Strengthening Divine Values for Self-Regulation in Religiosity: Insights from Tawakkul (Trust in God)," *International Journal of Ethics and Systems* 35, no. 3 (2019): 323–344.

<sup>53</sup> Masudul Alam Choudhury and Gabor Korvin, "Sustainability in Knowledge-Centered Socio-Scientific Systems," *International Journal of Sustainability in Higher Education* 2, no. 3 (2001): 257–266.

<sup>54</sup> Aas Nurasyiah et al., "Women's Empowerment and Family Poverty in the Tawhidi Epistemological Approach," *International Journal of Ethics and Systems* 37, no. 1 (January 1, 2020): 15–34, <https://doi.org/10.1108/IJOES-01-2020-0004>.

<sup>55</sup> Masudul Alam Choudhury, 'Religion and Social Economics (a Systemic Theory of Organic Unity)', *International Journal of Social Economics*, 43.2 (2016): 134–60 <https://doi.org/10.1108/IJSE-04-2014-0066>

in a woman's womb and in some time turned into a clot. Blood. In this phase of a blood clot, the spirit is blown to become the forerunner of a living human. Combining blood and the spirit illustrates that humans consist of a physical dimension and a spiritual dimension. In a further development to become a perfect human being, this physical and spiritual dimension influences its development.

In general, the worldview in QS. al-'Alaq: 1-5 is divided into two (2) physical dimensions or empiricism and spiritual dimensions or ideals. The physical dimension, or empiricism, is the first level, which involves sense observation (sight, smell, hearing, touch, and taste). Humans collect empirical sensory data through the bodily dimension and then process them by the spiritual dimension for their meaning. The spiritual dimension or ideality includes; ratio/reason, intellect, soul/taste, and spirit. Combining these two dimensions forms a holistic scientific construction full of values and meanings where the spiritual dimension is.

World View as a fundamental principle in implementing Islamic education based on the verses of QS. al-'Alaq: 1-5. In the basic construction of Science, there is a unity between consciousness; 1. Rationality, 2. Spirituality, 3. Ethics, 4. Scientific, 5. Social transformation. These elements are built from the foundation of the dimension of spirituality or the degree of *iḥsān* (Allah-Spirit). When a person reaches the level of *iḥsān* by understanding transcendental reality, they tend to practice what they teach.<sup>56</sup> The awareness formed supports environmental protection and solves problems related to the environment and sustainable development with moral, ethical, and social responsibilities. In addition, self-awareness has a solid commitment to Islamic ethics, injustice, and human welfare. Environmental ethics in Islam is aware of aspects and impacts on the environment.<sup>57</sup>

Meanwhile, scientific awareness tries to formulate a world view that is different from philosophical and religious views. The expansion of the scope in the physical-empirical and spiritual-ethic fields makes his worldview transcendental. Spiritual awareness in Islamic education allows the inclusion of spiritual elements

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<sup>56</sup> Necati Aydin, "Paradigmatic Foundation and Moral Axioms of Ihsan Ethics in Islamic Economics and Business" (2018): 288.

<sup>57</sup> Nasser & Muhammad: 80.

such as God, angels, and spirits while also emphasizing ethics and transformation.<sup>58</sup> Meanwhile, transformation awareness is derived from the perspective of the Quran, which recommends that policies, programs, and instruments encourage the development of Islamic education so that they can also address the social environment.<sup>59</sup>

The integration of these elements of consciousness does not then reduce the specialization of Science. But the specialization of Science is still emphasized by connecting to other dimensions. For example, in biology lessons, learning about the origin of the universe is explained scientifically, the initial occurrence of the origin of nature. Still, it is then connected with the spiritual element of the creator of nature, namely Allah. Likewise, it is related to the human and social dimensions, which are the goals of Science. So Science is not only scientific Knowledge but has the goal of individual and social transformation based on universal ethics.

### **3. The ideology of Science in QS. al-'Alaq: 1-5**

The uniqueness of the ideology of QS. al-'Alaq: 1-5 is the relationship between ontology, epistemology, and ethics. The repetition of the command to read is an affirmation of the importance of epistemology. Reading here is about texts, but more broadly, namely, reflective thinking related to the reality of human life. This reflective thinking activity is directly related to the ontological nature of Allah the Most Noble/*al-Akram* in the form of the value of nobility as the basis of ethics. In the process of reflective thinking to know the Essence of life, it has a goal, in this case, the noble value or divine ethics, meaning that the purpose of human life is glory. This ontological, epistemological, and ethical thinking circle reflectively leads humans to the civilization of Science.

Ideology in QS. al-'Alaq: 1-5 combines three elements; spirituality awareness, rationality awareness, and ethical awareness. The close relationship between the three entities forms the basis of the structure of Science at a later stage. The ultimate goal of human life is glory, and this can be achieved if there is an awareness of rationality

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<sup>58</sup> Mulyadhi Kartanegara, *Essentials of Islamic Epistemology APhilosophical Inquiry into Foundation of Knowledge* (Bandar Sri Begawan: UBD Press, 2014): 16.

<sup>59</sup> Choudhury, "Religion and Social Economics (a Systemic Theory of Organic Unity)."134.

and spirituality. To achieve rationality awareness, it is necessary to have the ability to read both material and non-material reality. Meanwhile, to increase awareness of spirituality, it is necessary to have the ability to build awareness of God based on the holy book, in this case, the Al-Quran. The combination of awareness of rationality and spirituality produces ethical awareness or the ability to think reflectively in search of universal values from the reality that is the object of study.

Noble-based ethical awareness makes an impact on human transformation individually and socially.<sup>60</sup> Individually humans have divine ethics and spiritual ethics. Divine ethics is a value based on self-awareness to believe in God and that humans originate or are created by God and do not happen by themselves. Everything that exists or reality happens by the will of God and does not happen by chance. So that in life, humans are always aware of their position as God's creation and will be responsible for what they do. Psychological ethics, on the other hand, is the recognition that humans have a living soul that has an impact on their life. A good relationship between humans and the soul makes humans reflect on their behavior. Otherwise, a bad relationship will result in humans being insensitive to their behavior. At the same time, social ethics or public ethics is the foundation of social life to create a safe, prosperous, and respectful public life. It is alleged that horizontal conflicts are sometimes caused by an inability in public ethical awareness to feel innocent when acting or behaving that harms others or disrupts the stability of social life.

## **ELEMENTS OF BASIC STRUCTURE OF SCIENCE (QS. AL-'ALAQ: 1-5) IN ISLAMIC EDUCATION**

The theoretical claim from the writings that Q.S al-'Alaq 1-5 is structurally semiotic is a relationship between rationality awareness, spiritual awareness, ethical awareness, scientific awareness, and awareness of social transformation. These five (5) function as epistemology, worldview, and ideology in Islamic Education. The implications of the five concepts are derived based on the philosophy of Islamic education in the elements of the basic structure of science and its indicators.

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<sup>60</sup> Aydin, "Paradigmatic Foundation and Moral Axioms of Ihsan Ethics in Islamic Economics and Business," 288.



### **1. Spirituality Awareness**

Spirituality awareness is the ability to realize a very influential spirit in human life such as God, Nature, Soul, and social life. Awareness of spirituality creates an intense relationship between humans and the divine spirit, nature, the spiritual spirit, and the social spirit. The Divine Spirit is an entity that is the origin of life itself. At the same time, the spirit of nature is the spirit that exists in the universe where humans live side by side with it. A psychiatric spirit is an entity that exists in humans spiritually/spiritually where if this spirit dies, it will endanger themselves and their environment. With this spiritual awareness, humans realize that a very influential spirit surrounds them for the safety of their lives.

### **2. Awareness of Rationality**

To an awareness of rationality, namely the human ability to analyze, distinguish, and produce Knowledge to solve various life problems. This rationality awareness is formed from the need to process reading data which requires rational thinking logic to produce correct thoughts. This awareness has similarities with philosophical thinking patterns that seek the truth by thinking fundamentally and radically. In addition, rationality awareness also examines the premises that appear accurate to lead to wisdom in action.

### **3. Ethical Awareness**

Ethical Awareness is the ability to realize that life is full of values or ethics, both individual and social. Individually humans have an ethical system that relates to themselves and to God who created them. Humans who don't care about the ethical system will damage their humanity. The thinkers of existentialism argue that humans should be free to act, and no one should be allowed to limit them or become authentic human beings. In reality, humans cannot live without other entities surrounding them, making the need for an attitude of respect or mutual respect with other entities. In general, no human being is free because the rights of others limit it, so in other words, human life is full of values or ethics.

#### **4. Scientific Awareness**

Scientific awareness is the human ability to realize the need for Science and technology as a tool to solve various life problems. Teaching is a scientific activity, while the pen is a tool or technology for the development of Science. Through teaching, various data from reality are analyzed and constructed into Knowledge and technology, and the development or production of Knowledge is carried out. She is teaching as an internalization dimension through reason/ratio, experience/sensory, and revelation while technology is an externalization dimension as a tool or media used in the production of Knowledge.

#### **5. Awareness of Social Transformation**

Transformation awareness is the ability to realize that human creation aims to contribute to changes toward ethical ideals (Humanization, Liberation, and Transcendence). Transformation awareness makes people think about change towards individual and social improvement. Humans who do not want to transform positively will indirectly transform negatively because nothing has changed. For this reason, awareness of this transformation is needed to change lives for the better individually and socially. Social transformation is another word for *raḥmatan lil ‘ālamīn* (grace for all nature).

### **CONCLUSION**

The basic structure of science QS. al-’Alaḳ: 1-5 in Islamic education is a debate between rationality awareness, spiritual awareness, ethical awareness, and scientific awareness leading to transformative awareness. The direction of this transformation or change is *raḥmatan lil ‘ālamīn* which means it is universal. Humanist/humanitarian, liberal/independence, and transcendent/divinity ideals are used to improve societal situations. As a result, science in Islamic education is not value-free, but rather rich with values (humanist, liberal, and transcendent), and science serves as a social transformation tool based on these values. Based on the findings of this study, more research into conceptualizing the Qur’an as a technique for the development of Islamic education is required.

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